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Similarities and Comparisons Between Stefan Zweig's 'Last Mass in St. Sophia's Cathedral' and Ismail Kadare's 'Saint Sophia's Church'

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Abstract—Zweig's contribution in Albanian literature comes from the effort of well-known Albanian intellectuals and translators, which in turn has inspired and influenced prominent figures in Albanian literature and culture. This paper focuses on the inspirations, similarities and differences between 'Last Mass in the Cathedral of St. Sophia' by the German author Stefan Zweig, who is one of the authors most frequently translated into Albanian, and 'The Church of St. Sofia' by the famous Albanian author, Ismail Kadare. The paper provides solid arguments demonstrating the interesting parallels between the theme, plot and motives in the two stories that depict the same historical event, the conquest of Constantinople and the invasion of Ottoman soldiers into the capital of the Byzantine Empire. Particularly, they emphasise the Church of Saint Sophia, the Sultan's amazement at its beauty, the conversion of the Church into a mosque and the covering of the Christian elements, the faces of the saints and especially 'those of Christ and Saint Mary'. Furthermore, icons and elements of historical and religious Christian significance, the fall of the Cross and the altering of the direction of prayers according to religious affiliation are also depicted. Thus, it may be said that great writers, such as Zweig and Kadare, do not have any regularity in where and when they appear. Hence, the connections and literary similarities, whether accidental or a sign of inspiration and influence, can be found in their works, as in many other authors of world literature.

Index Terms—Zweig, Kadare, comparative literature, translation, Albanian literature

I. INTRODUCTION

Linguistic and literary ties between German and Albanian cultures have a long and strong tradition. Even though the linguistic connection dates back earlier than literary ties, the latter, in recent decades, have recorded extraordinary progress, especially in the translation and spread of the literary works of many outstanding German authors. The works of Stefan Zweig, for instance, have been translated into Albanian by several prominent Albanian translators and authors. The increase in the number of translations of his work and their popularity grew to such an extent that Zweig is regarded as the foreign author most frequently translated into Albanian.

This literary environment of widespread translations of foreign works provides an opportunity for all researchers and comparatists to explore the reception, influence and echo of the works translated into Albanian. The extensive publications in foreign languages are evidence of foreign presence, positive reception and echo in Albanian literature and culture, influencing Albanian literary minds such as Ismail Kadare. To contribute to this literature, the current paper studies and analyses the stories of Stefan Zweig and those of the Albanian author Ismail Kadare, highlighting the similarities, affinities and differences between the two authors through the use of the comparative method.

In a narrow sense of the word, influence can be defined as a kind of mechanism in which one work creates another. According to T. S. Eliot, a writer can be inspired by another writer when impressed by his work (Mrasori, 2008, p. 230). This influence can appear as a feeling of similarity, curiosity or admiration towards this writer.

In all likelihood, there are different ways, types and levels of influence, ranging from conscious imitation to the unconscious influence of verses read and re-read. It could appear as imitations of the plot, characters or even the form of a literary work (Pichois et al., 1967, p. 76).

Usually, influences are a result of translations or adaptations, but sometimes reading a favourite work in its original language also has an impact. Occasionally, these influences can also act as a catalyst because they cause or accelerate the birth of a literary phenomenon. According to comparative literature researchers (Pichois et al., 1967, p. 76), the systematic study of influences and sources would perhaps give us the opportunity to reconsider and modify our view on certain literary issues. The fate and success of a work can be both national and international. Usually, the success of a work in national literature often extend to literatures of other nations, but we must first see what echo it produces in its

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own country before we expect its influence in other countries (Pichois et al., 1967, pp. 77–78).

II. ANALYSIS AND DISCUSSION

The fate of a work outside the country's border can be compared 'with waves in the form of concentric circles' (Mrasori, 2008, p. 231). However, there are cases, such as with Zweig, when a writer has more readers abroad than in his own country. Thus, some authors believe that accidental and intentional influences serve as inspiration and encouragement for further creativity or even imitation. Comparative literature scholars believe that tracking influences is not only permissible but also useful. Thus, important studies such as 'Zweig in Albanian', 'Zweig in France', 'Kadare in France', 'Kadare in Germany', etc. deal with the impact of the entire oeuvre, for example, of a German author in France, or of a foreign author in Germany or England (Mrasori, 2008, p. 231). However, sometimes the influence of a literary work or genre on one or several literatures can be studied. According to comparative literature researchers, Pichois and Rousseau, no literature would have the level of sophistication it has if it did not have contacts, connections and influences from other literatures (Pichois et al., 1967, pp. 77–78).

Any comparative literature study devoted to the general influence of a writer, a work, a literary genre or an entire body of literature on a foreign plane must, in the first place, take into account the question of fate or the dissemination of the work translated into the respective language. Since the original work can only be read by a certain group of people, a book, in most cases, gains through translation.

In such circumstances, a work can succeed as a translation when it receives kindness, interest and respect not only from expert critics but also from the public with literary taste and the general mass of readers. The success of a translated work can be determined by its reprints in the new environment. Similarly, the success of a translated drama can be observed by the number of performances, while that of translated fiction or poetry can be observed by the number of articles, reviews and reader impressions, as well as opinions of researchers. Sometimes, a translated work can also encounter negative reactions or cause controversy in the new environment. However, it must be said that the translated literary work often directly or indirectly influence creativity or trigger imitations, borrowings and experiments in literary creators of the translated language. Moreover, it can also be a source of successful inspiration.

Additionally, there are cases when even a modest or limited success of a literary work can result in small borrowings of expressions, phrases, thoughts, aphorisms, situations, scenes and ideas. In most cases, the influence can be observed in literary genres, artistic structure, subject, style, character and plot. Further, they can be borrowings of the subject, motive, thought and feeling. There are also cases when the translated work becomes a model for the new writer.

Comparative studies deal with the spectrum of questions about the close connections and dependence, as well as the inspirations, effects, influences, echo, reception and internal and external contacts, between different literatures (Corbineau-Hoffmann, 2013, p. 113). As for the influence of Zweig's works on Albanian literature, existing studies provide ample evidence that Zweig, in addition to his great presence through translations, reviews, articles and works about his work in Albanian, is also encountered through certain similarities, inspirations and influences observable on Albanian authors (Mrasori, 2008, pp. 35–47).

In this paper, we make a modest attempt to investigate some forms of accidental similarity, influence, imitation and inspiration of Zweig in the literary creations of the excellent Albanian writer Ismail Kadare. His works have been translated into more than 40 other languages, and hence, he can be compared and weighed against the most translated authors of world literature. In this study, we compare Zweig's 'Conquest of Constantinople – Last Mass in Saint Sophia Church' with Kadare's 'Saint Sophia's Church' from the 1999 collection *Theft of Royal Sleep* and the work *Sternstunden der Menschheit* (Stellar Moments of Humankind), also known by 'Orët yje të njerëzimit', as translated into Albanian by Jorgji Dokani.

Kadarean and Zweigian symbols often depict significant objects of human history such as The Castle, The Pyramids and The Great Wall of China, as well as historical places and events. Kadare in his *Church of Saint Sophia* and other works preferred the Ottoman Empire as the archetype of totalitarian social systems (Kuçuku, 2008, p. 35). In an interview with A. Bosquet, Kadare emphasises that the Ottoman Empire is a gold mine for writers: 'In it, one finds all human races, religions, climates, landscapes and all the dramas of the peoples, especially all the mechanisms of totalitarian oppression, from the Roman Empire to Byzantium and the Mongols to the Third Reich and the Soviet Empire' (Kadare, 1996, p. 74).

On pages 82–100 of Kadare's 'The Church of St. Sophia' – which is part of the *Theft of the Royal Sleep* anthology published by the Onufri Publishing House in 1999 – we can find random similarities, or probably inspirations from Zweig's 'Conquest of Constantinople', in the 'Last Mass in the Cathedral of St. Sophia' section in pages 34–47 of *Stellar Moments of Humankind*, translated by Jorgji Dokani and published by Bota Shqiptare Publishing House in 2003.

Zweig's first historical miniature, 'The Conquest of Constantinople', is centred around the ambition, desire and ardent dream of Sultan Mehmet II to conquer the capital of the Byzantine Empire. Particularly, the siege, preparation for the attack, strategy techniques and sudden invasion of Constantinople and the Church of Saint Sophia are elaborately described.

Of all the chapters of the Zweigian miniature, only the last chapter entitled 'The Fall of the Down' seems to have resonated with Kadare since he turned it into an inspiration for his 'The Church of St. Sophia'. However, it could also be completely random and may have nothing to do with any resonance, prompt or inspiration. However, it is inevitable

not to notice some similarities between the two works in themes and fables. Even though both the stories describe the same historical event, a comparison between them reveals many differences as well. However, we will not focus on the differences in this study.

While Zweig in his miniature deals with a well-known historical subject, intertwined with his creative fantasy, he realises a captivating and powerful narrative with chronological and descriptive details. Kadare also presents a similar theme but with the help of an architect character named Kaur, who has been assigned to turn the Church of Saint Sophia into a mosque. Thus, we have a change in subject and style. Meanwhile, one may note that certain specific motives appear in both works. Among them stands out, for example, the motif of the invading soldiers of the Sultan, who had given them his word that they would be allowed complete freedom to rob, loot or do whatever they wanted during the three days in the occupied capital. Both Zweig and Kadare emphasise that 'for three days, according to tradition, not an hour more, the soldiers are free and can do whatever they want in the occupied city'. Below are some excerpts from the works of these two well-known authors of world literature.

For example, in Zweig, we read:

Sultan Mehmeti rode arrogantly on the horse of a pure Arab race, he looked stern and serious, without batting an eyelash he rode near the houses where merciless robbery was ravaging, he did not even want to turn his head to see what was happening, everything was as planned, he knew it would happen like that when he gave his word to the soldiers that they would have complete freedom to do whatever they wanted during three days in the occupied capital. Let the doomsday happen, he would keep his word! (Zweig, 2003, p. 45)

In Kadare, we read:

Another forty-two hours, architect Kaur said to himself. He was lying on the hard bed, neither asleep nor awake. Some scenes, by which a dream could easily be built, and just as easily destroyed, stood out in his eyes. He tried to guess which buildings had been knocked down, meanwhile, and what would still be destroyed in the forty-two hours that remained to the soldiers from the three-day period during which they would have the city at their mercy. They had waited more, like them, like the commanders, if not a week, at least five days, but the order had come straight from the Sultan's palace: three days, according to tradition, not an hour more. Outside the hooves of a horse that stopped with difficulty were heard, then the sound of a man falling to the ground, and finally his voice (Kadare, 1999, pp. 83–84).

The architect couldn't believe his ears. The Sultan told him that he had just given orders to stop the looting and orgies of the soldiers, although it was still the middle of the three-day period, that the Turks were not like the Greeks, who suffocated and flattened the conquered cities, that he would make Constantinople the capital of his empire and that Saint Sophia, which they said was the centre of the world, would not only not be destroyed, but he would make it even more beautiful (Kadare, 1999, p. 88).

Architect Kaur also makes an appearance in Kadare's other works, such as 'The Castle'. In this work as well Architect Kaur designates the points where the castle should be hit with cannons and how and where it should be attacked. Kaur in the 'Church of St. Sophia' has the role of turning the Church into a mosque and making it more beautiful (Çaushi, 1995, p.156). Kadare presents his architect as a hermaphrodite, neither male nor female, exactly as the work he must perform – neither a church nor a mosque, but something in between (Çaushi, 1995, p. 156).

Zweig describes the Sultan's entry into the Church of Saint Sophia in the following way:

Sultan Mehmet, at the head of his spear, who did not walk, but rather flew, passed by the harried men, all dressed in silk, adorned as for a festival, with snow-white turbans on their heads, boasting and proud, as all-powerful victors, entering the main gate of slumbering Constantinople in the latter half of the day, when the fighting had ended, and the preying and plundering were at their peak (Zweig, 2003, pp. 44–45).

Sultan Mehmeti had told them he needed glory and his triumphal entry, this was his goal, the perpetuation of glory. It is true that the victory was complete, all-round, the devastation was dizzying, but he made this triumphal entry with a clearly defined goal: to set foot on the holy place of Christians, to enter proudly in the famous cathedral of Saint Sophia, in this symbol of glory and greatness of Byzantium (Zweig, 2003, p. 45).

Similarly, Kadare described the Sultan's entry in the following way:

The head of the line had meanwhile reached the entrance. People got up on their horses' saddles to see what was happening at the gate. The words "they are entering, they are entering" were heard. The viziers were getting off their horses, some of them turning their heads back, as if they were about to run away. The church gate was slowly swallowing everything. "Forgive me, God," said the architect as he crossed the threshold (Kadare, 1996, p. 85).

The description of the outside perspective – the 'horses clothed in silk' leading to the triumphal gates and 'the people who rose on their saddles' to observe 'how the church gate was swallowing everything' – are elements related to an internal perspective. The first one portrays the immortality of the glory, honour and pride of the Sultan and the regret that the architect feels.

The motif of the Sultan's amazement at the beauty of the Church of St. Sophia and his decision not to demolish the church but to convert it into a mosque has been encountered in both authors. In Zweig, it is expressed as follows:

From a hilltop not far from the walls of Constantinople, for more than fifty days, he had seen the domes and the magnificent belfry of St. Sophia, shining as unapproachable, and now, victorious as he was, he would

trample the holy place where the shrine stood, towering over the threshold of the bronze gate, gracefully carved (Zweig, 2003, p. 45).

... but even this time the proud Sultan found the strength of will to restrain himself: he called it a day to thank Allah, who gave him this great fortune, before crossing the threshold of the cathedral. The Sultan dismounted his white horse, bowed down to the ground to Allah with the words of prayer in his mouth, and after that he declared that he offered the cathedral of St. Sophia to the great Allah (Zweig, 2003, pp. 45–46).

He raised his eyes and saw in amazement, over-excited, the human miracle, he raised his eyes to the high domes shining sweetly from the setting sun, then he slowly lowered his gaze to the elegant arches that moved gently in the dim twilight, he caressed with piercing eyes the walls with jewel stone mosaics, which were sparkling. Captivated by the incomparable beauty, Sultan Mehmet said to himself that not to him, but to the majestic God, that cult miracle should belong from now on (Zweig, 2003, p. 46).

Meanwhile, in Kadare, this motif is elaborated in the form of a dialogue between the Sultan and the architect:

“I have chosen you for this,” said the sultan. Why, Kaur wanted to ask. - Why did you choose me, my Lord? - As I said, I will neither demolish nor burn St. Sophia, - continued the Sultan. - As I said, I will make it more beautiful. - No. - It was too late for him not to swallow it again. It had come out in the meantime and everyone turned their heads all over, as if the short word was circling around like a wounded bird. - Saint Sophia won’t get any more beautiful, Your Majesty, - said the architect. The Sultan chuckled. He was the only one who called him Majesty and Lord, in the manner of a Kaur. But he liked that. It will happen, Kaur, he said. I will turn Saint Sophia from a church into a mosque (Kadare, 1999, p. 88).

I have chosen you for this, because you are the best and ... most suitable,” said the Sultan. - You are the only one who is in the middle ... neither Christian nor Muslim ... I even heard that you are a middle man ... neither man nor woman ... The architect turned whiter than lime. The Emperor’s eyes were fixed again on the center of the other’s body. “Hermaphrodites are considered sacred by us,” he continued, in the same tired voice. That’s why I entrust the center of the world to you. These were the final words, after which he did not wait for an answer. He turned his arms and went out followed by the guards (Kadare, 1999, p. 89).

In addition to the treatment devoted to the Church, the Sultan’s boasting of religious affiliation and the form of prayer and thanksgiving they offered to God was a clear sign that he simultaneously wanted to grant his God this amazing temple that until yesterday belonged to the God of another faith. On the other hand, in Kadare, the religious aspect is reflected in the conversion of a church to a mosque, as well as Kaur’s behaviour towards the Sultan. He addresses Sultan as Lord and Majesty, which is reflective of his Christian formation.

The beginning of the conversion of the church into a mosque, which in Zweig is small and not so dynamic, in Kadare sets the fable in motion. In Zweig, this motif is given to us as follows:

The next day, the craftsmen, by order of the Sultan himself, removed from the church all the signs of the former religion: taking away the altar, painted in whitewash the wonderful frescoes with images of saints, removed all the icons and everything else used in the rituals of Christians, uprooted the mosaic and sculptural works, toppled to the ground the high cross, which stood proudly above the Cathedral of St. Sophia and for thousands of years had kept the Savior’s arms open, with which he conquered the whole world (Zweig, 2003, p. 46).

In Kadare, this motif appears more often and in the following way:

The colors with which the faces of Christ and Saint Mary were to be covered were there, in large vats, already prepared, waiting. But he was in no hurry. He had started the conversion with four phrases of the Koran, which were being drawn in four corners facing each other. He had also found the place where the minaret would be raised. The Sultan’s prayer platform too. It was more difficult to emphasize the direction of Mecca and fading that of Jerusalem, which was noticeable from the first glance (Kadare, 1999, p. 93).

Now Christ and Saint Mary looked like behind a glass window. Meanwhile, the spies had managed to take letters to the Sultan. Whenever he was called to appear, he knew what would happen. The cries Kaur, traitor, infidel, he heard disdainfully, as if uttered in front of a corpse. The only difference was that he was on his feet. When his turn to explain came, he spoke briefly and clearly. The way he was covering the view that needed to be covered was the only one. Otherwise, Christian spirituality, completely suppressed behind the lime, would be more powerful. It was there, he felt it inside every stone, even deeper. It should not have been rudely strangled, by no means. Just like that, half-free, as he left her, she would naturally weaken (Kadare, 1999, p. 94).

As always, he walked a piece across the church. Some of the pillars were also of two religions. The left side of the peak as well. Thirteen of the forty windows were swaying. The church retreated slowly. It looked like he was giving up, but right in the middle of the back, he suddenly leaned forward. He used to do the same. He put up with the whims, he couldn’t even think of it as anything other than that: whimsical. Sometimes he indulged in predictions about her future. What was he to do with this new spirit that was entering him: would it suddenly age him, rejuvenate him, or make him immortal? The majority, as expected, had understood this shift as a departure from Islam. A smaller part, on the contrary, as a Christian resistance. But a few had caught a new word in it: overcoming the impossible. They were horrified by this revelation (Kadare, 1999, p. 95).

The historical event includes covering the elements of historical and religious Christian importance. It is followed by the fall of the Cross and the changing of the direction of prayers – from Jerusalem to Mecca. The Ottoman invasion changed the appearance and broke the pride of thousands of years. Unlike Kadare, Zweig was much more descriptive and detailed in all other parts of the story, except here in the motif of converting the church into a mosque. Kadare is more chronological and descriptive of the event. He carefully reflected the feelings of the Sultan, who saw this action as a religious victory.

Finally, the motif of the Imam's appearance should be emphasised. In Zweig, it appears as a random motif, while in Kadare, it is more elaborate. In Zweig, the reason for the appearance of the Imam is given as follows:

He sent for the Imam, and told him to get on the chair and declare the shrine a symbol of the Mohammedan faith, while the Emperor, with his face turned towards Mecca, again offered prayers to Allah, the Almighty in the life of lives: it was the first time that such a prayer, of another religion, was heard within the walls of the Christian cathedral (Zweig, 2003, p. 46).

And in Kadare, it is explained as follows:

The first Islamic prayer was held on Friday. The Sultan sat alone in his seat. The others took their seats in a row on the revolving stage. The imam read the Koran with a drawn sword, which meant that the temple won with blood would be defended with blood. The Sultan never raised his head from the summit, so as not to give any sign that he was thinking of the collapse. The call of Allah is great, coming from hundreds of lungs, echoed a few times until it fell cold all over. After the prayer, the Sultan remained last, with a part of the viziers and the guard (Kadare, 1999, p. 96).

Both authors describe this motif as preserving and reflecting the Muhammadan religious tradition, with the prayers already directed to Allah and the holy place of Christians declared as a symbol of the Islamic faith.

III. CONCLUSION

The stories of the world-renowned authors Stefan Zweig and Ismail Kadare depict in their own ways a great historical event. When read carefully, apart from the differences in style and subject, both authors in some cases use data from the same historical sources and hence are sometimes quite similar. This is evident in the chronological description of the conquest of Constantinople, the capital of the Byzantine Empire and the taking control of the Church of Saint Sophia, with the aim to not destroy it but to turn it into a mosque. An event of such a great historical impact, it seems, did not escape from falling into the eyes, ears and hands of these two great writers.

In this study, through a comparative perspective, we have observed that the legacy, fate, echo and popularity of Zweig and his works in Albanian have left their mark on prominent Albanian authors such as Kadare. As a result, we have managed to analyse and compare, in addition to the theme and plot of these stories, many motives within them. Throughout the chronological development of the event, we have tried to compare parts with concrete examples, commenting in detail on the many motifs that built the fable or parts of it. We have dealt with the conquest of Constantinople, the invasion of Ottoman soldiers into the capital of the Byzantine Empire and the robberies and looting. Furthermore, the Sultan's amazement with the Church of Saint Sophia's beauty, the conversion of the church into a mosque and the Imam's prayers after the conversion have also been discussed. Through the translation of his work into Albanian, Zweig has brought a new thematic spirit with a cosmopolitan approach. This resulted in a new detailed way and style of writing and external models in literary creativity, which is further proof of the presence and impact of his works in this corner of Europe. Additionally, his work seems to have influenced the emancipation, modernisation and Western orientation of authors, readers and especially the literary school. Hence, the translation can also give rise to new models when transferred from one literature to another (Zemanek & Nebrig, 2012, p. 117).

Influences and literary similarities, whether accidental or not, stimulate discussions and debates of the most different kinds. They could be about themes, styles, languages, origins, imitations, influences, effects, borrowings and transfers from one language or culture to another.

Comparative literature is a methodical approach that uses connections of analogy, closeness and influence to extend literature to other fields of expression or knowledge. It approaches all data and literary texts, which may be distant in time and space but close enough to belong to many languages or cultures and be part of the same tradition. Comparative literature offers a superior description of these texts to understand and appreciate them better (Chevrel, 2002, pp. 26-27). In other words, it is a random meeting with the foreign, with one who does not speak the same language and does not have the same culture. Additionally, comparative literature also emphasises the importance of translation, spreading and radiating the impact of a work or national literature, enabling it to cross national borders and become part of world literature.

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An Incessant Historical Struggle for a Jewish Bantustan: *The Yiddish Policemen's Union*

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Abstract—This article tries to investigate the connection space and time as they pertain to the fictitious world of Michael Chabon's *The Yiddish Policemen's Union* (2007). The book shows significant concerns regarding the existence of Israel as well as the concept of a Jewish state. By analysing the function of eruvim in the construction and contestation of Jewish identity in Chabon's postmodern detective novel from 2007, this study argues that Chabon creates a universe in which geographical place complicates rather than simplifies Jewish identity in diaspora and postmodernity. This study accomplishes its goal by analysing the function of eruvim in analysing Chabon's postmodern detective novel from 2007. So, the Jewish Alaska that exists in Chabon's imagination has a significant link to the contentious assertions that he has made regarding the contemporary geographical state of Israel.

Index Terms—Bantustan, homeland, Jewish identity, alternative history, geographical location

I. INTRODUCTION

Postmodernist narrative is used in Michael Chabon's novel *The Yiddish Policemen's Union*, published in 2007. This work combines hard-boiled detective fiction, alternative history, and dystopian genres. The unique amalgamation of genres in Michael Chabon's novel *The Yiddish Policemen's Union* (2007) exemplifies a trend toward using genre fiction in Chabon's body of work as well as in American literature written in the 21st century in general. The novel written by Chabon has been described as "a stylish genre-busting detective noir murder mystery/political thriller/alternate history sci-fi hybrid" (Dewey, 2014, p. 18). It addresses severe historical and political issues through the medium of "entertainment," which Chabon insists is the distinguishing characteristics of the narrative.

The novel by Chabon depicts an alternate history that is sardonic and has aspects of hard-boiled fiction and dystopian literature. The term "chutzpah" may be translated from Hebrew as "impudence." The Hebrew word has also become common in American English, as it has a wider meaning. A. Mars-Jones used this phrase in his article to emphasize the genre specificity of the novel by alluding to R. Chandler, the founder of hard-boiled fiction. "The tropes typical of this genre are in full force.

The protagonist of the novel, Meyer Landsman, is a jaded alcoholic policeman who is harsh yet sensitive. He decides to take on one final case almost on a whim and then discovers that it is connected to the destinies of his closest and dearest friends and family members. "There is an undercurrent of feeling in the authors Chabon has adopted as his models, as harsh or steely it may be, but it's nearer the surface here, even though the speech never loses its salty snap" (Mars-Jones; cited in Karasik & Strukova, 2015, p. 237).

Even though this classification has been contested because alternative histories do not include staples of the science fiction genre, such as parallel universes, time travel, and extraterrestrials, *the Yiddish Policemen's Union* is considered a part of the subcategory of science fiction known as alternative history. According to Doležel (2010), "Science fiction projects a future that varies greatly from the reality of the author's present; counterfactual historical fiction alters the past to project a present that differs substantially from the actual state of things" (p. 107). It may seem that "fantasy" is the more suitable phrase to use when referring to alternative history since it diverges from what we know about reality or history.

Chabon attributes the negative reputation of genre literature to two misconceptions: that knowledge and depth are incompatible with entertaining; and that genre writing is overly formulaic, and too strongly dictated by confining generic standards, in contrast to "true literature, which is free (it is to be supposed) of all formulas and templates" (Chabon, 2008, p. 8). In contrast, Chabon emphasizes the fact that conventions and norms are meant to be violated, questioned, transformed, reversed, and/or played with in some capacity. In doing so, he recalls John Barth and brings to the attention of writers "the cycle of creativity, weariness, and replenishment" (Chabon, 2008, p. 11).

In his novel, "The Yiddish Policemen's Union", Chabon uses his vivid imagination to rewrite the history of World War II by re-creating the experiences of Jewish Holocaust survivors living in the United States and the lives of their Jewish-American grandchildren. Alternatively, alternative histories play out scenarios that diverge from the official past to offer fascinating issues about the history, politics, and/or culture of countries or governments. These histories contrast

with apocalyptic imaginings of the grim future of our planet. These works not only widen our historical imagination but also inexorably entangle our present since they bring attention to obscure or peripheral happenings by fictionally transfiguring them into realities. Consequently, alternative histories sometimes include covert cautions against actual political or societal trends that are occurring in the present day and that the writers see as being dangerous.

Instead than focusing excessively on substance (story, setting, characters) and style (genre), which hides subtly embedded political themes, Schneider-Mayerson suggests that attention be redirected to the context of alternative histories to facilitate political analysis. This would replace the practice of maintaining an excessively critical focus on the content (plot, setting, and characters). Importantly, "context" refers to both the immediate socio-political context of the author as well as the "context of the characters in each novel: the political, social, and cultural shape of the universe they inhabit." This is because "context" refers to the "context of the characters in each novel: the political, social, and cultural shape of the universe they inhabit" (Schneider-Mayerson, 2009, p. 72).

In Chabon's alternate history, the Allies launched a nuclear assault on Berlin in 1946. However, they did not drop any atomic bombs on Japan. After only three months of existence, the state of Israel was wiped out in 1948 as a result of a bloody war with the Arabs; the region subsequently became one of interminable violence, and Jerusalem is referred to as "a city of blood and slogans painted on the walls, severed heads on telephone poles" (Chabon, 2007, p. 17).

The Yiddish Policemen's Union is a work of alternative history that contains elements typical of the hard-boiled detective story. This is a literary subgenre that was popular in the latter half of the 20th century and which Chabon adopts by modeling his work after authors Raymond Chandler and Dashiell Hammett. In a novel that translates hard-boiled Chanderlesque staples into the context of Yiddish-speaking Alaskan Jews, Chabon even manages to sneak in a casual yet perceptive allusion when protagonist Landsman discovers a "Yiddish translation of Chandler" (Chabon, 2007, p. 305) at his uncle's house.

The eruv becomes a dazzling metaphor for the ability of imagination to overcome real (geopolitical) barriers and establish an alternate refuge within one's mind and art, regardless of the Jewish theme and in the context of Chabon's reaffirmation of the fantastic. This is especially true when considering the novel's context, which is Chabon's reaffirmation of the fantastic.

According to Barbara Mann, modern conceptual artists, who are frequently Jewish, have long understood the symbolic connotations of the eruv, which has resulted in "the eruv emerging as both a motif and device in critical theory and art" (Mann, 2012, p. 138). The eruv nearly turns into a metafictional reflection on the author's creative process when it's used as a cliché for artistic method. In this way, Chabon takes on the role of the novel's boundary maven Zimbalist, defining the parameters of his own fantastical realm (a distant, imaginary, doomed Jewish kingdom by the arctic sea) and using his imagination to make the strange and unfamiliar (a fantasy about a Jewish state in Alaska) palatable and convincing.

"Chabon encourages us to think more fully and generously about the people who lost that "Israeli-Arab war" (Scanlan, 2011, p. 525), who are used politically and religiously, and are bound to uncertainty and humiliation, much like Chabon's Sitka Jews. History provides Chabon with the opportunity to investigate the explosive combination of religion and politics in the settings of Jewish, American, and Jewish-American history, which is far from being an exercise in literary a politicism.

As Chabon's alternate history expands into the current day, drawing attention to the plight of the Palestinians, who were the true losers in 1948, it rises to the level of first-rate political fiction.

This alternative a more general return to the joy in narrative, world-making, and plot-weaving may be seen in Chabon's conception of the artist as an eruv-maker, which he describes in his novel. Scanlan observes that this is "possibly a twenty-first-century shadow of modernism's faith in the ability of art to transform the world". This is happening at the same time (Scanlan, 2011, p. 526).

II. THE VALUE OF FREE WILL

Chabon breaks away from compatibilism and an essentialist approach to Jewish identity and geography by adopting the generic frameworks of a hard-boiled detective story and alternate history. He does this to propose a complex approach to history as shaped by human actions' intricate web. The events in the novel take place in a different version of historical reality in terms of time and location. In the world of the narrative, the effort to form the nation of Israel after Globe War II was unsuccessful. However, another endeavor concerning the future of the Jewish population worldwide was successful. In 1939, Secretary of the Interior under President Franklin Delano Roosevelt, Harold Ickes, suggested that the state of Alaska could become a settlement site for European Jews. At the time, European Jews were in increasing danger due to the hostile policies of Nazi Germany. Ickes made this suggestion in the context of Alaska being able to become a site of a settlement. The novel written by Chabon imagines a future in which this plan is successful and Jews from all over the globe emigrate to Alaska rather than to Palestine. The majority of the action takes place in the city of Sitka, which, as several reviewers have pointed out, seems astonishingly suitable considering that it already has a name that sounds Yiddish (Kravitz, 2010, p. 95).

According to the narration, "Sitka Jews rarely see or speak to Indians, except in federal court or the small Jewish towns along the Line" (Chabon, 2007, p. 103). Elsewhere in the text, the author emphasizes the Jewish fear of the native population by stating, "Fifty years of movie scalplings and whistling arrows and burning Conestogas have their effect on

people's minds" (Chabon, 2007, p. 104). Some of the characters wish their reality were much more dependent on borders. This may be because they want to get out of the precarious position in which their settlement in Sitka depends on the whim of the American government. In a world where borders appear arbitrary, an eruv is used by an Orthodox community to define its borders, symbolically reestablishing the boundaries' permanence in a world when they might appear meaningless. Parallel to this universalist distance from the nationalist or particularist discourses, which are portrayed as obsessive, the narrative's central character's perspective reflects this distance. This is because the main character is a universalist.

Along with investigating the standard plan for the murder, Detective Meyer Landsman also traces the intricate network of human activities that created the outcome for the Sitka community. This is how the plot of the novel centers on the investigation led by Detective Meyer Landsman. Anderson (2015) observed that the term "Landsman" could be a reference to "landsman-shaft," which he described as "one of the sets of organizations that gathered Jewish immigrants together by identifying them with other immigrants who arrived from the same regions in Europe" (p. 90). Landsman, who is the focalizer of the narration, is depicted as someone who, throughout the entirety of the novel, views the actions that are based on religious or nationalistic ideology as being absurd, pointless, and detrimental to the overall quality of life. The author, Chabon, quotes the protagonist as saying, "he'd much prefer go to Madagascar" (Chabon 99) before being compelled to visit Verbov Island, alluding to the island's history as a potential location for Jewish resettlement prior to World War II. The narrative goes on to explain that the Verbovers' tribal appropriation of Jewishness has left him feeling "less Jewish"; as a result, "he has stopped shaving and no longer fears God. He is not a Verbover Jew and don't consider him as a Jew at all. Furthermore, if he is not a Jew, he is nothing." (Chabon, 2007, p. 102).

How the novel characters treat territoriality and national identity is, to a considerable extent, reflective of how they approach the concept of free will. This, in turn, provides context for what the novel has to say about the historical circumstances under which Jews first settled. Meyer Landsman, who serves as the novel's primary narrator and protagonist, has a point of view that is, at least in part, influenced by the tropes typical of the hard-boiled detective tale genre. In a typical noir scenario, events would either follow the line of reasoning that one is doomed to fail or they would provide support for the viewpoint that the universe is ruled by chance; in this instance, the failure would be the consequence of the characters' acts that were not well assessed. The second choice provides further evidence in favor of the hypothesis that the noir literary genre was a reaction to the postwar empowered feminine (Farrimond) since it maintained the potential that the strong patriarchy may be reinstated. However, the significance of the individual's ability to make their own decisions was a recurring theme in hard-boiled fiction. This is also the case in *The Yiddish Policemen's Union*.

All the novel's characters share a common dichotomy: they all perceive their actions as the product of their own free will, but they also feel limited by the freedom others have when they exercise it. It goes much farther into how the narrative treats the Jewish people's ultimate fate. The concept that God may have a hand in determining the future success of an individual or a country cannot be tolerated under any circumstances. Mendel Shpilman seems to be the one whom God has selected to be the Messiah; nevertheless, the pressure of being expected to live up to that expectation finally causes him to despise himself. Shpilman tries to flee from it by abusing substances and isolating himself from society. Changing his name is one of the measures he takes toward accomplishing this goal. The Verbovers have chosen to create an exclusive society for themselves, but the United States government's insistence on moving through with the Reversion poses a challenge to this endeavor.

Even if the preparations do not proceed as they were supposed to because of individual faults, the terrorist plot to blow up the Mosque in Jerusalem is an effort by people acting of their own free choice to change the path that history would follow. These larger social and political issues are juxtaposed with Landsman's attempts to maintain a relationship with Bina. This is significant because it draws attention to the core conflict in the work, which is between the optimism of Jewish utopianism and the pessimism of the hard-boiled genre.

III. IDENTITY

Chabon so generally relates to the generation of modern Jewish American writers whose American and Jewishness nourish and inspire their work. Identity Chabon is a member of this generation. The representation of Jewish culture in *The Yiddish Policemen* is in line with Tresa Grauer's critique of modern Jewish American literature. Grauer believes that although concerns about identity are an inevitable feature of modernity, the fact that they are the primary topic of attention in this particular literature sets it apart from other similar works. This cultural dichotomy is expressed in *Union*, which makes the issue of identifying the central theme of Chabon's novel.

...discussions about identity, which have been going on for a long time in the milieu surrounding the creation of Jewish American literature, have now become the literature's self-conscious topic. Less for its coherence as a body of literature characterized by identity than for its concentration on that identity should include the wide variety of literary works that have developed over the last twenty-five years and be evaluated collectively when it comes to literary analysis (Grauer, 2003, p. 270).

From Landsman's point of view, his native Sitka is the only conceivable Yiddish homeland, which allows Chabon to perceive the issue of Zionism, colonialism, and exile from a fresh viewpoint. Chabon's alternate Yiddishland in America is located in the United States. His imagined Yiddishland is described by Chabon as "a frigid, northern land

with furs, paprika, samovars, and one long, magnificent day of summer" (Chabon, 2008, p. 18). Chabon made this description public for the first time in 1997. Imagining a Jewish Homeland in the United States of America is much more than speculative fiction; in reality, as Susanna Heschel has said, "America as a location of Jewish emancipation has been one of the driving myths of the contemporary Jewish imagination" (Heschel, 2003, p. 31).

The settlement is also a colonial history, and Berko Shemets, Landsman's half-Indian cousin, reminds of the violent suppression of Indian lives and culture throughout the American enterprise. At the same time, Berko Shemets serves as a metaphorical reference to the Israeli colonization of Palestinian land after 1967. In the aftermath of the explosion of a prayer house that a group of Jews had erected on disputed territory, Berko's Indian mother passes away.

"... Jews need a habitable place. In the sixties, a few of them started to take it, mostly members of various tiny Orthodox groups," (Chabon, 2007, p. 43). Later in the novel, Berko discovers that his Jewish father, who worked as a counterintelligence operative for the United States, is partially to blame for the riots and the consequent murder of his mother. As Berko struggles with the contrasting aspects of his identity, we are reminded of the impossibility of having a sense of self rooted in both a connection with Zionism and with the people who have been wronged by it, as shown by (Schweid, 2003, p. 39).

Berko's dual identity manifests itself via linguistic diglossia as a result of his effective assimilation into Yiddish society, which results in his losing some of his native languages in the process. Berko's reluctant Tlingit reveals the double bind that comes along with his cultural exile when he is confronted with an old Indian buddy. Berko's existence as an observant Jew is the consequence of an intentional and challenging choice: "Every single day of my life," Berko says to his estranged father, "I wake up in the morning and put this stuff on [skullcap and four-corners] and pretend to be someone I'm not. I've been doing this for a long time." (...there is no connection to any religious practice (...)). It has absolutely everything to do with dads by God's grace (Chabon, 2007, p. 317). Berko is cognizant of the traditional transmission of Jewish identity via the matrilineal line; nonetheless, he demonstrates that identification is the outcome of an intentional act of self-assertion. Berko was uprooted from his original tribe, and his absent father left him to fend for himself. Berko is the most exiled of all the exiles.

IV. THE GEOGRAPHICAL SPACE

The image of a game of chess, which appears numerous times throughout *The Yiddish Policemen's Union*, is particularly illustrative of the diagonal space. This image appears throughout the novel and offers a very appropriate metaphor for understanding how Sitka organizes space and time. The victim of the murder that Detective Landsman is looking into was a former chess prodigy who was found dead with a chessboard by his side; numerous other characters are depicted while playing chess; and Landsman comes from a long line of skilled chess players. The narrator explains that, unlike other games, "chess is acceptable for religious Jews to play even on the Sabbath" (Chabon, 2007, p. 88). Sitka's space-time appears to unravel and operate like a chess game; in fact, chess games are built via movements and counter-moves, acts and speculations, horizontal moves and vertical moves, but are also produced, and more substantially so, out of diagonal shifts, a third option. Sitka's space-time itself appears to function as a game of chess. "Landsman pursues Albert Einstein across the milk-white, chalk-white ice, hopping from square to shadowed square across relativistic chessboards of culpability and atonement, across the imaginary land of penguins and Eskimos that the Jews never quite managed to inherit" (Chabon, 2007, p. 372). This is another allusion to space-time, and Chabon names its theoretician.

There are also sections in the novel that are metaliterary. Chabon discusses the wider question of the potential creative power of narrative-telling: "This is not about getting the tale right. Because you and I, we know, all, that the tale is whatever we decide it is, and whatever lovely and clean we make it, in the end, a story is not going to make a damn bit of difference to the dead in any way, shape, or form" (Chabon, 2007, p. 288). And after another hundred pages, they say, "But we aren't telling a narrative." "No?" "Huh-uh. This is the tale that Detective Landsman is about to tell us. In the same manner that it has done from the beginning. We play a role in the narrative. You. Me." (Chabon, 2007, p. 365).

In fact, Chabon argues, via Landsman, that Jewish identity is "best realised outside of a defined physical location; to put it another way, in diaspora" (i.e., outside of Israel) (ibid.). Landsman's motto, "my motherland is in my hat," expresses this same sentiment (Chabon, 2007, p. 368).

Landsman is a skilled professional outcast and a tireless worker. His lack of trust in other people's honesty is a big reason for his success as a crime solver. His own vulnerabilities are what make him such a skilled investigator, but his tough and cynical exterior belies a "broken-down masculinity" (Kaminsky, 2014, p. 166), reminiscent of the wounded male characters of Hemingway and Faulkner who disguise their fragility behind a facade of cynicism and clever talk. His own vulnerabilities also serve to his advantage as a detective. Chabon creatively redefines Jewish identity in stark opposition to Jewish orthodoxy is by making Bina Meyer's identification based only on his relationship with her rather than on his cultural or ethnic background.

In this cross-genre setting, what begins as a murder investigation develops into a political intrigue with global ramifications. When the story moves into a parallel history, this is exactly what will occur. The author's "strong thematic commitment to topics surrounding Jewish identity," as Witcombe puts it, may be explored further from this premise. This provides a foundation for exploring a more comprehensive theme structure (Witcombe, 2016, p. 31).

Landsman's investigation into a local addict's death uncovered that the dead person had been a chess prodigy and a messianic figure in the local Hasidic Jewish community in a previous life. This is Emanuel Lasker who is the sole son of the leader of the ultraconservative Verbovers, a group with mafia-like power over the city's underbelly and a strict no-tolerance attitude for non-believers. Mendel Shpilman is the name often used to refer to this particular individual.

In a review of the book, Elizabeth (2009) states that the story reminds her of a recent speculative fiction written by a prominent author called *The Plot Against America*, which also features Jews in a negative light. Philip Roth's alternative history, on the other hand, poses the question "What if?" The work of Chabon is an explosion that just exclaims, "Take a look!" He then begins to imagine the bizarre world of Aleyska, which has an American flavour but is not actually an American setting.

"The eruv has become a contentious, symbolically rich venue for identity negotiation," as stated by (Witcombe, 2016, p. 31). "Eruvic home spaces offer an atmosphere rich in numerous meanings, identity markers, and narrative alternatives," as stated in the article. (Witcombe, 2016, p. 47) "focusing on the way that this pliable space is manifested in the home spaces that both authors [i.e. Michael Chabon and Howard Jacobson] portray," a sense of dislocated Jewish identity emerges in which characters can negotiate, appropriate, and discard identity markers despite the weight of societal pressure they are subjected to (Witcombe, 2016, p. 48).

V. CONCLUSION

The Yiddish Policemen's Union examines how the changing of geopolitical borders transforms people and political thriller into victims or winners of territorial rearrangements via the lens of the novel's unusual combination of alternate history, political thriller, and noir detective fiction. Also, the novel focus on Chabon's use of genre to investigate how the redrawing of political borders casts people and communities in either victim or victor roles. He suggests seeing the course of history as one that is influenced by a tangled network of human endeavours. The events in the novel take place in a different version of historical reality, both in terms of time and location. With the use of the grotesque as an artistic medium, the author of the novel directs the reader's attention to the novel's depiction of the realisation of the trauma theory. Chabon depicted that Jews were once again confronted with the prospect of historical upheaval and geographical displacement and Sitka became a Jewish territory during this time. *The Yiddish Policemen's Union* shows significant concerns regarding the existence of Israel as well as the concept of a Jewish state.

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The Development of the Inquiry Complexity Reading Strategy (ICRS) in Online Academic Reading

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Abstract—The digital age requires relevant skills and strategies in online academic reading. Appropriate reading strategies and media are needed in academic reading. The lack of interactive teaching, learning strategies, and media has caused students' low critical and creative thinking skills in an online academic reading course. Inquiry and complexity-based learning with online tools can solve these problems. This study aims to develop an Inquiry Complexity Reading Strategy (ICRS) and test its feasibility and effectiveness in enhancing students' critical and creative thinking skills in academic reading. This study applied a Research and Development (R&D) method with ADDIE model. A set of questionnaires and observation data are used for product validity and product effectiveness analysis. The ICRS was very feasible, with expert validity of 95% and expert practicality of 93%. The effectiveness of the ICRS is proven. Therefore, it could be concluded that the ICRS could enhance students' critical and creative thinking skills and participation in an online academic reading course. The teaching and learning activities employing blogs, digital tools, and social media have increased student interaction and sharing of ideas. The limitation of this study is that students' characteristics do not significantly differ in achievement. The ICRS can be used as an alternative and reference to be applied by reading teachers in the EFL context.

Index Term—development, inquiry complexity reading strategy, online academic reading

I. INTRODUCTION

Students' reading strategies in reading printed materials are not similar to hypermedia reading. Learners read hypermedia materials using digital tools to search for information. Hypermedia reading requires online tools, text modes, and relevant learning styles and is also affected by the readers' cultures. Learners also apply metacognitive and socio-affective reading strategies (Erni, 2021a; Marboot et al., 2020). Metacognitive reading strategies enable learners to be critical thinkers, while socio-affective strategies could reduce their anxiety and fear by communicating, interacting, and sharing ideas with others.

Many studies indicate that Indonesian teachers do not create ample opportunities for students to share their thoughts and ideas on their reading through social media and platforms. English teachers lack the technological skills to teach online, the constraints on access to the internet, the devices used for teaching and learning, and effective interaction in electronic teaching and learning (Mazlan et al., 2022). Currently, Indonesian students' hypermedia reading strategies and media use in their learning cannot improve their critical and creative reading ability (Erni, 2021a). Consequently, relevant measures should be taken to improve the current classroom instructions for academic reading courses. Hence, in this study, the researchers have employed the Inquiry Complexity Reading Strategy (ICRS) to equip students and educators with relevant strategies to enable students to read critically and creatively. The objectives of this paper are to develop an Inquiry Complexity Reading Strategy (ICRS) for teaching online academic reading and to test its feasibility and its effectiveness in enhancing students' critical and creative thinking skills in online academic reading.

II. LITERATURE REVIEW

A. Academic Reading

Academic reading involves an interactive process of thinking, evaluating, judging, visualizing, and problem-solving

that involves the readers' review with a constructive meaning (Anderson, 1991). Synergy will occur if the readers have relevant background knowledge and experience related to the content. For foreign language learners, the information in the reading materials is translated from L2 to L1 and develops multiple skills (Movahedi & Talebi, 2020). The readers apply appropriate reading strategies to comprehend an academic text (Razak & Babikkoi, 2014), including understanding general ideas, identifying main ideas and supporting details, and comprehending the implicit meaning and contextual meaning (Short, 2014). Implicit reading enhances the ability to remember better what was given in short-term memory, while explicit reading uses a graphic organizer to recognize data in long-term memory (Lee, 2011). The more learners interact in a learning context, the more communicative skill is built across contexts (Bergman & Beehner, 2015). Therefore, teachers should equip students with relevant sources, media, and social environments (Nur, 2003) to make learning more successful and fun (Oxford, 1989). The use of wrong reading strategies contributes to students' reading failures (Erni, 2021b).

Academic reading requires readers to employ critical and creative thinking skills. Critical thinking (CT) skills are the ability to make intelligent decisions and solve problems (Facione, 2000; Fahim et al., 2012). CT skill includes making inferences, deduction, interpreting, recognizing assumptions, and evaluating arguments. Elements of CT are analyzing and evaluating reasons and evidence, making an assumption and rejecting unwanted inferences, using the complete evidence, making relevant distinctions, avoiding inconsistency and contradiction, and reconciling apparent contradictions (Paul et al., 1989). Creative thinking skills include fluency, flexibility, originality, and elaboration (He, 2017). Sternberg's dimensions of creativity are intelligence, style, and personality, involving the mental process of creative thinking and creative problem-solving in planning, monitoring, and evaluating/meta-components (He, 2017).

B. Connectivism

The connective theory is relevant in the digital age. Educators adopt the connective theory to design teaching activities and develop learning materials for learners to learn and work in an internet learning environment (Siemens, 2005). Due to the high increase in the integration of technology in teaching and learning, students' learning strategies have also evolved. These new learning strategies and the learning environment have positive impacts on students' comprehension of hypermedia materials (Trnova & Trna, 2013; Ulfatin et al., 2022). The principles of connective theory are (1) learning and knowledge are built on diverse views, (2) learning is about connecting specialized nodes or information sources, (3) learning can be delivered through non-human devices, (4) the capacity to know more is more critical than what is already known, (5) nurturing and maintaining connections are needed to facilitate continuous learning (6) the ability to see the connections among fields, ideas and concepts is an essential skill, (7) up to date knowledge is the main objective of learning activities, (8) decision-making is a learning process (Siemens, 2005, pp. 9-10). Internet learning makes students more independent as they explore the latest information to build better knowledge.

C. Inquiry-Based Learning (IBL)

Inquiry-Based Learning (IBL) requires learners to take ownership of their learning and navigate their learning to formulate meaning and manage activities with the teacher's guidance (Pedaste et al., 2015; Levy et al., 2013). The process includes exploring, generating, developing, and answering question activities (Swanson et al., 2014). The five stages of IBL are: (a) orientation: the process of stimulating learners' curiosity and providing a challenging problem statement, (b) conceptualization: the process of stimulating learners' curiosity and providing a challenging problem statement, (c) investigation: the process of stimulating learners' curiosity and providing a challenging problem statement, (d) conclusion: the process of concluding the data, comparing ideas, drawing hypotheses, and formulating research questions, (e) discussion: presenting data from particular / the whole inquiry cycle by communicating with others and controlling the whole learning process by engaging in reflective activities (Pedaste et al., 2015, pp. 54-55).

IBL includes identifying topics, generating research questions, identifying the research problem, thinking critically about the issue, answering questions, drawing conclusions, and reflecting on the inquiry process (Vajoczki et al., 2011). Swanson's five stages of IBL are exploration, question and problem identification, methods of Investigation, data collection and analysis, conclusion development, and creativity (Swanson et al., 2014). The readers are required to think, categorize, question, re-explain, construct new knowledge from existing knowledge, and be responsible for themselves and others (Franc & Morton, 2014). IBL helps students to identify what they are doing, explore in its structured environment, and make sense of their explorations in the class before completing their reading (Swanson et al., 2014). It could be concluded that improving learners' critical thinking and creative thinking skills are the objectives of IBL.

D. Complexity Theory

The proponents of complexity theory propose that learners should take an active role and develop agency over their learning (Mahmoud & Galante, 2020). Their learning process and reading are integrated into the ecology of complex interdependent systems (Larsen-Freeman, 2018). *Social complexity learning* shapes the learner's communicative and cognitive abilities. The individual and his environment influence each other, so a spiraling adaptation occurs in time. Teachers should consider how learners interact and adapt to a complex system (Nelson, 2011). Social learning helps learners to develop adaptive behaviours, cultural change, and social understanding (Heyes, 2016). Online tools like wikis, web tools and social media support social interactions. Online tools allow students to interact and share ideas at any place, time, and community.

Based on the literature review, the researchers employed the Inquiry Complexity Reading Strategy (ICRS) in this study. The ICRS is employed in response to the high-frequency use of digital media and tools in the education system (Abuhassna et al., 2022).

III. METHODOLOGY

This study applied a Research and Development (R & D) method with ADDIE model. The ICRS was developed in systematic sequences or stages. The five development stages proposed by the ADDIE model are analysis, design, development, implementation, and evaluation. The stages in the ADDIE model provide feedback and lead to ICRS development. The stages are presented in Figure 1.

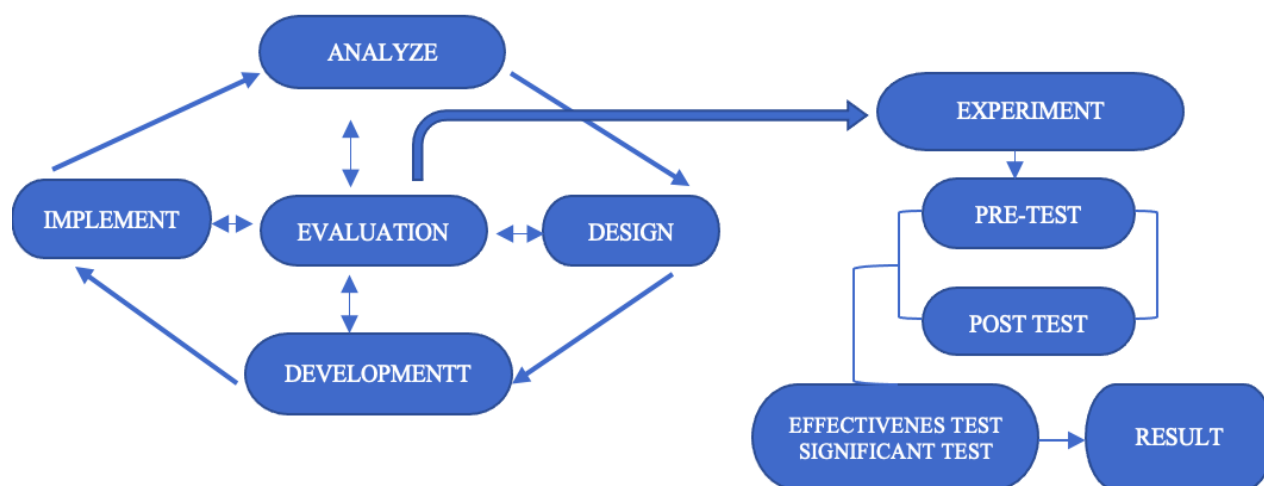


Figure.1. Stages of ADDIE Pretest and Post-test Experimental Design

Figure 1 describes the analysis, design, development, and implementation stages carried out in this study. Formative evaluation is carried out in each stage to gain product validity and practicality. In contrast, summative evaluation is carried out at the end of the stages to obtain product effectiveness - pre-test, post-test, and t-test are used in this study. Third-semester students enrolling in academic reading courses are the respondents. ARCS Model of Instructional Design is used to obtain expert validity (Keller, 1987, pp. 2-5).

IV. FINDINGS

The findings are on the ICRS, its validity and its effectiveness. The underpinning theories of these are inquiry-based, complexity, and connective theories.

A. Analyze Stage

(a). The Needs Analysis

Based on the needs analysis, the learners are further categorized into a few categories based on their characteristics: concrete, analytical, communicative, and authority-oriented. Concrete learners prefer to learn English by using pictures, games, movies, and videos, talking with their partners, and practising language outside class. Analytical learners enjoy studying grammar using English books, reading newspapers, learning on their own, finding mistakes, and solving problems. Communicative learners prefer listening to native speakers, talking to partners in English, watching TV and movies, using English in public places, and listening to new English words. Authority-oriented learners prefer to learn using their textbooks and do note-taking.

The questionnaires using a Likert scale of 1- 4 found that students' learning styles were also categorized into concrete, analytical, communicative, and authority-oriented. The concrete learning styles were applied by 72% of the students, analytical learning styles were used by 62% of students, communicative ones were used by 73% of the students, and authority-oriented learning styles were used by 62% of the students.

(b). The Curriculum Analysis

The university implemented an independent learning curriculum. The objectives are students should become collaborative learners and practice critical thinking, problem-solving, and creativity skills.

(c). The Facilities Analysis

Technological equipment and the internet are available for hybrid learning. The learners have their own devices/computers. A digital library is also available for students.

B. Design Stage

Inquiry-based, complexity, and connectivity theories underpin the design. The ICRS is gradually developed through the learning process in which online tools serve as a learning source, media, and structured environment. The design of the ICRS begins with several activities, namely, 1) compiling reading materials, 2) designing research instruments, 3) collecting several applications and digital tools for online reading, 4) identifying students' reading strategies, and 6) redesigning the ICRS. The online tools were used as sources of reading materials. The ICRS was developed through five stages:

(a). Orientation

This is a process of stimulating students' curiosity and interests. Hypermedia reading materials were used in this study. With the teacher's guidance during pre-reading activities, learners switch on a community-centred lens. Then, learners identify the source of information through the internet. The teacher provides demonstrations using the learning tools, such as Google translate, read-aloud, grammar, vocabulary and collocation tools. The teacher offers problems for the students to solve. Next, the students start skimming, scanning, and predicting activities to solve the given problems.

(b). Conceptualization

It is the process of generating information through questioning and hypothesizing activities. Students develop questions before reading. Questioning is a process to obtain answers. Students search for information to answer the questions. They make assumptions. The teacher divides the students into small groups based on their interests. Then, the students develop mind maps using the collected data and further discuss the answers to the questions.

(c). Investigation

It is the stage of exploration, experimentation, and interpretation. Exploration is the process of planning and generating information based on given problems. Students explored information through hypermedia reading. The students tried to develop their comprehension by making inferences. The experimentation process refers to students formulating their hypotheses by formulating questions. They then relate the new knowledge from their reading to their experiences to generate reading comprehension. Data interpretation is the process of making meaning through collecting and synthesizing data. Students used contextual and structural clues. Students then drew inferences and compared them with their peers.

(d). Conclusion

It is the stage in which the readers conclude the findings. The students compared their inferences. Students stated their evaluations of the writer's attitude, their opinions toward the text, and the writer's purposes. Students stated their understanding of the text by answering their formulated questions. They reflected on what they had learned (implications/conclusion). Students shared their new ideas with their peers.

(e). Social Complexity

It is the process of presenting their findings and sharing their ideas with their peers. The objective is to examine how students cope with social complexity during the sharing session. Creation: The students applied their reading to their real life. Socialization: Students engaged in communication with their peers using online tools. They interacted with peers and experts and shared their knowledge through Blogs, wikis, and social media.

C. Development Stage

The ICRS was designed using computer tools and online media to gain product validity based on the inquiry, connectivity, and complexity learning concept. The expert questionnaires were adopted from Keller's ARCS Instructional Design Model. The strategies are attention-getting, relevance, confidence, and satisfaction.

The attention-getting strategies of the ICRS consist of Non-incongruity and conflict, concreteness, variability, inquiry, and participation. The average validity test result is 89.6 % (highly valid). The details can be seen in Table 1.

TABLE 1
THE VALIDITY SCORES OF ATTENTION-GETTING STRATEGIES

No	Components	Percentage Scores(%)
1	Non-incongruity, conflict	90
2	Concreteness	85
3	Variability	86
4	inquiry	95
5	Participation	92
	Average	89.6

The relevance strategies include experience, present worth, future usefulness, need matching, ling, and choice strategies. The validity test results show an average 96 % (highly valid) score. The details can be seen in Table 2.

TABLE 2
THE VALIDITY SCORES OF THE RELEVANCE STRATEGIES

No	Component	Percentage Scores (%)
1	Experience	97
2	Present Worth	95
3	Future Usefulness	97
4	Need Matching	96
5	ling	98
6	Choice	93
Average		96

Confidence strategies consist of learning requirements, difficulty, expectations, attributions, and self-confidence. The validity test results on the confidence strategies show an average score of 91.6% (highly valid). The details can be seen in Table 3.

TABLE 3
THE VALIDITY SCORES OF CONFIDENCE STRATEGIES

No	Component	Scores
1	Learning Requirements	94
2	Difficulty	93
3	Expectation	90
4	Attributions	85
5	Self-Confidence	96
Average		91,6

The satisfaction strategies consist of learning consequences, unexpected rewards, favourable outcomes, avoiding negative influences and scheduling. The validity test results show an average score of 93.6% (highly valid). The details can be seen in Table 4.

TABLE 4
THE VALIDITY SCORES OF SATISFACTION STRATEGIES

No	Component	Scores
1	Natural Consequences	96
2	Unexpected Rewards	90
3	Positive Outcomes	95
4	Avoid Negative Influences	93
5	Scheduling	94
Average		93.6

Expert Advice – The developed was tried out to limited respondents to obtain the practice validity of the. The expert did some observations and wrote some comments and suggestions (he wrote commentaries on the observation sheet). The expert is an English lecturer who provided some advice on the teaching method. The amendments were made by the researchers by adding more explanations and providing more demonstrations and detailed instructions. The researchers gave more precise and concise instructions. The experts' comments and suggestions are shown in Table 5.

TABLE 5
THE EXPERTS' COMMENTS ON THE ICRS

Components	Instructional activities	Problems	Suggested changes
Pre-instructional activities	Motivational introductory learning	None	None
Assessment	Pre-test	Instruction was too fast and had an insufficient explanation	Add more examples and explanation
	Continuous assessment	Continuous assessment is not clear.	Make a precise assessment.
Content presentation	Presentation	Information on offline and online activities was missing.	Add more information for the two activities
Follow-up activities	Activities	Too many instructional activities. Instruction in imperative sentences needs further explanation	Simplify the instructional activities. Use imperative sentences. Describe each activity.
	Time learners spend for reading	Limited time to practice reading	Add more reading activities
Follow-up activities		Conflicts occur during interaction and sharing sessions	Explain the differences between interaction skills and sharing. State the aim of each activity.
Post-instructional activities	Attention	Instructional activities attract less attention	Add motivational activities.
Assessment	Post-test	Limited time	Need more time

Technological experts assessed the technological practice validity of the ICRS. The experts are the lecturers teaching media courses. The average result of practical technological validity is 93% - it is very practical. The ICRS is very practical for hypermedia reading. The details can be seen in Table 6.

TABLE 6
THE TECHNOLOGICAL EXPERT VALIDITY

Aspect	Scores			Category
	Rater 1	Rater 2	Rater 3	
Relevance	3.75	4	4	1.00-1.50: very limited practice 1.51-2.50: limited practice 2.51-3.50: sufficient practice 3.51-4.00: ample practice
Easy accessibility	3.75	3.75	3.50	
Convenience	3.50	3.50	3.75	
Usefulness	3.75	3.75	3.75	
Total	14.75	15	15	
Average	3.73			
Category	93%: Ample practice			

Students Validity. The interview was conducted to obtain user validity. This is based on students' entry skills and preferences. The interview responses given by students, *"I have my own devices; I use Kakao talk; I used IG to talk and discuss with friends. We have learned reading one and English vocabulary courses through online media. I like to discuss reading with friends through Apps. I enjoy reading hypertext more than printout text. I prefer to discuss with friends and through social media"*. The instruction meets learners' entry skills and preferences, and the ICRS is valid. The revised ICRS consists of five learning stages (refer to Figure 2).

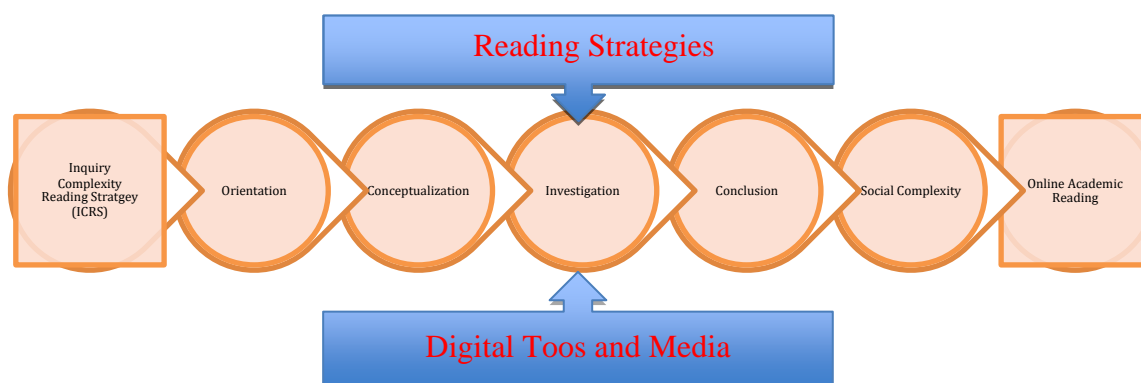


Figure 2. The Design of the ICRS

The ICRS is further improved based on the comments of the expert, practice and technological validators. Then, it has been verified as valid (refer to Table 7).

TABLE 7
THE INQUIRY COMPLEXITY READING STRATEGY (ICRS)

Stages	Activities
Orientation	Pre-reading: T: Provide material and learning objectives T: Ask brainstorming questions. T: Ask students to set up their media tools Ss: Set up reading goals. Ss: Switch on read-aloud tools, listen and repeat. Ss: Previewing, using typographical features, find keywords. Pre-questioning: Ss: Write pre-reading questions, and recall information. Examples: What is the text about?
Conceptualization	Questioning Ss: Make prediction questions. Example: What is the main idea of the text? What is the writer's main point in the passage? Ss: Read the introductory and concluding sentences and find the general idea/ main ideas. Ss: Underline the keywords, and identify the detailed information. Example: What is the author's message given in the passage?
	Hypothesis Generation T: Groups students into five based on their expertise. Ss: Collaborate and confirm the hypothesis Example: It is stated in the passage that
Investigation	Exploration Ss: Explore the information through the text, and formulate the implied meaning. Example: The author implies that ...
	Experimentation Ss: Visualize/ formulate the unstated information by developing the statement/ questions: Example: Which of the following is not mentioned? Ss: Interpret the contextual meaning of the passages. Ss: Collaborate with peers to formulate new ideas/ information. Example: This can be inferred from a passage that...
	Data Interpretation Ss: Use contextual and structural clues, and develop inferences. Examples: The underlined word is closest in meaning to.... The pronoun in line X refers to Ss: State personal inferences and compare with peers.
Conclusion	Conclusion Ss: State the writer's attitude, opinion, and purposes. Ss: State their understanding by formulating relevant questions Example: What is the author's purpose in writing this passage? Ss: Develop new ideas based on personal meaning, and formulate questions. Example: What is the best ending? T: Facilitate students when they face difficulties.
Social complexity	Creation and socialization Ss: Complete the reading project Ss: Engage in communication and association using media tools with peers and experts. Ss: Develop reading comprehension based on their personal and contextual understanding. Ss: Show their awareness of others' thoughts and feelings during online interaction and discussion.
	Reflection Ss: Cooperate with proficient readers using media tools, and ask for critique and evaluation. Ss: do reflection and revision after the online discussion Ss: Apply personal and contextual meaning in real life and share information using their blogs, wikis and social media. Evaluation: Teacher and peer evaluation.
	Students worksheet: https://docs.google.com/document/d/1GmxofcYmgRED6WVLRGUFqQ5etsbPFEju/edit?usp=sharelink&oid=101608478685788035082&rtpof=true&sd=true

D. Implementation Stage

At this stage, the ICRS product and practical validity are obtained. The ICRS was then implemented in academic reading classes for product effectiveness. Thirty-three students were the respondents. They had taken a pre-test before the intervention. After the intervention, the respondents were given a post-test.

(a). Normality Testing

A normality test was carried out as the prerequisite of paired sample t-test. The results of the normality test using the Shapiro-Wilk formula indicate that the Sig value of the pre-test was $0.279 > 0.05$, and the Sig value of the post-test was $0.595 > 0.05$. It can be concluded that the data distribution is normal. The results are presented in Table 8.

TABLE 8
NORMALITY TEST

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Reading pre-test	.165	33	.023	.961	33	.279
Reading post-test	.118	33	.200*	.974	33	.595

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

(b). Effectiveness Testing

The effectiveness of the product was analyzed using the t-test formula. The total sample was 33. The mean scores of the post-test are higher than the mean of the pre-test (post-tests = 78.67 and pre-test = 57.67). The significant test indicates that the value of Sig two-tail of $.000 < 0.05$ is significant. It is concluded that the ICRS is effective and able to enhance students' critical and creative thinking skills in online academic reading. The details are presented in Table 9.

TABLE 9
PAIRED SAMPLE T-TEST

PAIRED SAMPLE T-TEST								
	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pre-test-Posttest	21.00000	3.16228	.55048	22.12129	19.87871	38.148	32	.0001

Respondents' pre-test, post-test, and participation scores are presented in Figure 3. The mean pre-test score is 57.67, and the post-test score is 78.67. The students' participation average score of 82.60 is high. It is concluded that learners are motivated to learn online academic reading using ICRS. The details are presented in Figure 3.

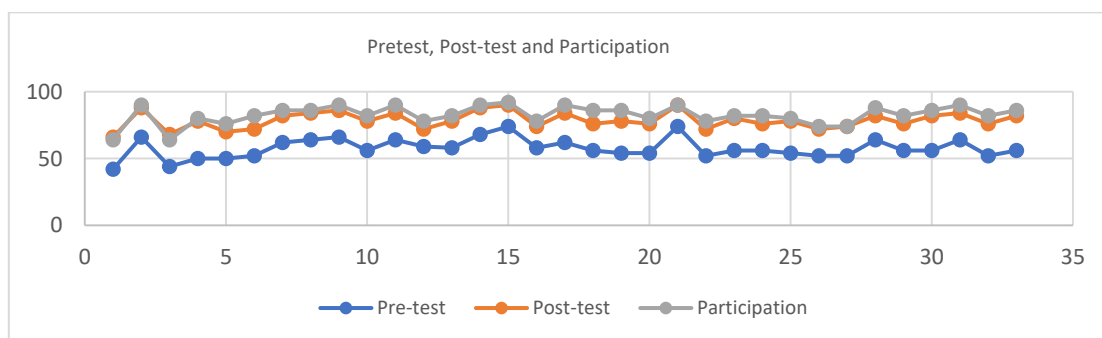


Figure 3. The Result of Pretest, Posttest, and Participation

E. Evaluation Stage

The evaluation stage has been carried out in an integrated manner, from the analysis stage to the development stage. The evaluation has been carried out by the practice expert, technological experts, and users to gain product feasibility. The feasibility and effectiveness of ICRS are proven.

V. DISCUSSION

The effectiveness of the ICRS in increasing students' critical and creative reading skills is proven in this study. The ICRS can be applied in a hybrid learning environment. The findings of this study have shown that online tools allow students to access learning materials more easily (Barisone et al., 2019). Then, with the teacher's assistance, students utilize relevant reading strategies in multiple systems through five stages (Orientation, Conceptualization, Investigation, Conclusion, and Social complexity). Through these stages, a relationship exists between the learning elements and the external environment (Mason, 2008). The effectiveness of the ICRS in a hybrid learning environment is proven in this study as the Ed-Tech is effective for online and offline learning (Aminah & Cahyono, 2022).

The orientation stage includes pre-reading and preparation activities for online reading. The usage of online tools during pre-reading activities has increased students' reading comprehension of detailed information, structural meaning, and references. At this stage, learners apply problem-solving, global, and navigation strategies. Peer interactions influence how a reader thinks and acts (Erni, 2021a; Marboot et al., 2020; Wu, 2021). At the conceptualization stage, learners generate information through questioning or hypothesizing and gathering information through interactions to develop better reading comprehension. At the investigation stage, exploration and experimentation can generate new information and relate them to their own experience. Interpreting and making meaning are developed through collecting

and synthesizing data. At the conclusion stage, learners do evaluations and reflections based on their reading. The last stage is social complexity. It requires readers to interact at different levels with their group members (Aureli & Schino, 2019). Teachers' assistance is essential for learners to develop agency in their learning (Ellis, 2021). It enables students to reform and accommodate the dynamic nature of their learning (du Plessis, 2021). The teacher needs to consider social complexity to conduct social activities (Bergman & Beehner, 2015).

Digital tools have created a learning space without boundaries and, at any time, open opportunities for students to share ideas (Ally, 2008). Online tools, media, organization, and environment increase learners' competence for social changes (Satiman & Zulkifli, 2022). The ICRS with online tools is a new learning strategy instruction and delivery task system in EFL context that effectively influences learners' acquisition (Sangrà et al., 2012; Tahounehchi, 2021). Through online learning, students could use global, problem-solving, support, and socio-effective strategies interchangeably (Erni, 2021a). Through Web tools, students established structured learning and applied a variety of learning strategies independently and collaboratively (Murphy & Cifuentes, 2001). Hence, students' critical and creative thinking or inductive reasoning skills have improved (Misrom et al., 2020). The ICRS, through each stage, facilitated learners with experiences and opportunities for collaboration and interaction. These activities have improved students' engagement in online academic reading. Communication and networking, creativity and openness, relationships and dynamical systems, and collectivity and connectedness (Marrison, 2006) were brought into practice. Also, effective technology integration offers opportunities to enhance social interaction and motivation (Heafner, 2004). The teacher's role is an integrative agent mediating between the real to virtual, technological to scientific, curriculum to skill, and cognitive to interactive learning (Raposo et al., 2020).

VI. CONCLUSION

The research findings reveal that: (1) The ICRS, which consists of cognition and social learning stages, could accommodate students' needs and characteristics. Their social and educational interactions were enhanced, (2) The ICRS has an expert validity score of 96% and the expert practicality score of 93%. (3) The ICRS was proven effective in enhancing learners' critical and creative reading skills for academic reading. The pre-test mean score is higher than post-test mean score. Students' participation was also improved. The ICRS with online tools resulted in students learning with more confidence, gaining in-depth exploration, and promoting dynamics and global interaction. The percentage of students interacting and sharing ideas via social media tools, blogs and wikis has increased. Students' characteristics do not affect their learning performance. In Conclusion, the ICRS can be applied by English teachers to teach academic reading in the EFL context.

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English Language Difficulties of Pre-Clinical Medical Students and the Contributing Role of Foundation-Year English Language Course at a Medical College in Saudi Arabia

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Abstract—The study investigates the pre-clinical medical students' perceptions about their English language difficulties and lack at King Khalid University in Saudi Arabia. The Saudi medical students study an English language course at the pre-university level (Foundation Year) to train and prepare for their future extensive medical study in medical college. The English language program comprises reading, writing, listening, and speaking skills and targets enhancing students' language skills. The study aims: (a) to examine the pre-clinical medical students' level of difficulties related to their listening, speaking, reading, and writing skills. (b) To determine the pre-medical students' language lacks and the students' general proficiency. A mixed-method approach, including quantitative and qualitative research methods was used. Data from questionnaires of 67 pre-clinical medical students has been used with representative interviews from the faculty members teaching pre-clinical subjects in the medical college. The findings revealed that the students experience significant difficulties in the use of English language skills, and the skill-wise average is worth considering such as writing (27.95%), reading (25.36%), speaking (24.86%), and listening (12.73%). The findings indicated that writing skills were the most difficult among all the language skills for pre-clinical medical students. Finally, the recommendations were made to revise the English language course, improve the teaching methodology, and address the students' insufficient English language proficiency.

Index Terms—English language difficulties and lacks, foundation year English language course, perceptions, pre-clinical medical study

I. INTRODUCTION

In Saudi Arabia, English is used as a second language with a strong influence on the first language; it is most likely that the learners experience deficiencies in the effective use of English and consequently face challenges to continuing their education in the English language.

The role and significance of the English Language for medical studies cannot be diminished because all medical students are in dire need of learning English. The students at a university in Saudi Arabia study English as an intensive language course for medical purposes before entering medical college. However, they still experience various language difficulties in using English for academic and occupational purposes though they have obtained good grades in their English language course. The students' deficiency indicates that there should be more emphasis on learning English and improving their proficiency in language skills.

The study by Kaliyadan et al. (2015) stated that Saudi medical students in their preparatory year (foundation year) course face difficulties in almost all types of English language usage in pursuing their medical studies. Almoallim et al. (2010), carried out a study at Umm-ul-Qura University in Saudi Arabia, found that a lack of proficiency in the English language was one of the main difficulties faced by Saudi medical students during the first year of their study. Vahdany and Gerivani (2016) emphasized that English reading skill is very much needed in the medical field. The students need to understand the medical text and complicated terminology in English. They also need to improve their English language skills because they require a high level of English proficiency to succeed in their medical careers. Almoallim et al. (2010) advocated that the immediate relevance of an educational program to its learners' needs and interests has been the main concern for curriculum designers. Lack of interest in the curriculum primarily increases stress levels among the students, and such typical problems ultimately lead to the students' low proficiency. The measures to

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enhance language learning motivation should be based on the concerned students' needs and can increase their participation.

The study aims to trace Saudi pre-clinical medical students' English language lacks and difficulties. It also aims to explore the students' perceptions of the English language program at King Khalid University in Saudi Arabia so that future challenges and deficiencies may be overcome. To achieve these aims the following research objectives have been allocated.

1. To explore pre-clinical medical students' perceptions of the English language program at the Foundation-Year level.
2. To know pre-clinical medical students' difficulties in using English language skills.
3. To determine pre-clinical medical students' English language proficiency.

The following questions cover the research objectives of this study:

1. How effectively is the English language program in improving pre-clinical medical students' medical study?
2. What is the difficulty level of pre-clinical medical students in using English language skills at medical college?
3. What is the level of proficiency of pre-clinical medical students in using English language skills at medical college?

It is perceived that the study will be significant in helping to analyze pre-clinical medical students' English language difficulties which in turn will help infer their future professional challenges and prospective competency.

The research outcome can give an insight into the pre-clinical medical students' weaknesses and difficulties regarding listening, speaking, reading, and writing skills in Saudi Arabia. The findings can presumably provide a guideline for improving the English language program. The study will increase students' understanding of their English language difficulties and awareness of their lack. Similarly, the study will help analyze the students' perceptions and understanding of their English language program.

The study can be equally beneficial to all the stakeholders, such as curriculum developers, faculty members, and the decision-makers who can do the necessary planning to meet the needs.

There are a few limitations related to some cultural constraints. The study focuses only on male students' English language difficulties in writing, reading, speaking, and listening skills. Due to social constraints and restrictions, female faculty members and students have been excluded from this study.

II. LITERATURE REVIEW

English language learning and teaching is a challenging task in Saudi Arabia. Alrabai (2016) stated that there are many factors for Saudi learners' low English language competency. The interrelated causes are socio-cultural variables (*the influence of LI, society, culture, and religion*), learner-related variables (*gender, motivation, and anxiety*), the variables of EFL instructions (*teacher behavior, and practices, the curriculum, and the teaching methods*), and other factors concerning the problems with the education system in Saudi Arabia (*overcrowded classes, lack of teacher training, and lack of technology*) may also contribute poor EFL results.

Almoallim et al. (2010) highlighted the issue of Saudi first-year medical students' academic difficulties. According to them, the English language was placed first in difficulty by women medical students (mean rank of 4.09) and second by men students—the work of Haq (1982), endorsed by Mohammad and Hazarika (2016), also concluded that most Arab students commonly experience problems with writing skills. Haq (1982) argued that most responsible university officials and English language instructors are concerned about students' gradual deterioration of the English language standard. It has been noted practically by the researcher, being a faculty member at a Saudi university, that the students have a deficiency in the usage of syntax and spelling rules. They face communication difficulties, and the students' weakness is due to their inadequate acquaintance with the English language when they enter the university. The problems of English language acquisition in Saudi Arabia include mother tongue interference and resistance to learning other languages. They are seen as the agent of cultural dilution, and the English language teachers are generally not adequately trained in linguistics. The curriculum and syllabi are not revised as per students' needs, and the methods of teaching English are outmoded.

Medical students' conditions are not very different from those of other disciplines. The study by Gaffas (2016) attempted to articulate medical students' perspectives on the impact of English for General Purposes (EGP) and English for Specific Purposes (ESP) courses on the development of their proficiency in the use of the English language. The study emphasized using the English mode of instruction for teaching medical courses.

The study of Alharby (2005) investigated the languages used in medical workplaces. The findings indicated that productive skills (writing and speaking) were perceived as less critical than receptive skills (listening and reading). The study concluded that the English language courses were inappropriate in terms of English language use in hospitals.

Kaliyadan et al. (2015) supported a mismatch between stakeholders' expectations and the existing ground reality regarding the student's English language proficiency. There is a gap between the student's actual learning needs and the present English language course.

Considering the various challenges Saudi students face in learning the English language, the study investigates pre-clinical medical students' self-reported perceptions about their difficulties concerning reading, writing, listening, and speaking skills. The study also determines students' perceptions about their previous foundation year English language course and awareness of their present specific English language lacks. A general survey of the literature has indicated

that no significant attempt has been made to explore the levels of difficulties among the pre-clinical medical students from the first to third years of medical study at a medical college at King Khalid University.

III. RESEARCH METHODOLOGY

This study used a mixed-method approach (qualitative and quantitative) for the data collection procedure. The study investigated the Saudi pre-clinical medical students' perceptions about their English language learning in terms of their language deficiency and level of difficulty, as well as their feedback about the foundation year English Language course at a medical college in King Khalid University. The scope of the study included receptive and productive English language skills with an emphasis on the student's awareness of their present language deficiencies and the appropriateness of their English language course.

The study design has qualitative and quantitative aspects. It focuses on three main parts related to the Saudi pre-clinical medical students' English language learning: (a) feedback about the appropriateness of the Foundation Year English course, the student's language learning deficiencies, and the level of their English language difficulties.

The feedback related to the student's learning about many students' specific listening, speaking, reading, and writing skills will be examined, and the outcome will be analyzed. Moreover, the following given components describe the research design further.

A. Pre-Clinical Medical Students

The participants of this study are Saudi pre-clinical medical students in the first to third years of the College of Medicine at King Khalid University in Saudi Arabia with majors in Biochemistry, Physiology, and Anatomy. The students at medical colleges do not study English. However, the pre-medical students studied English as an Intensive English language course in their first semester at the foundation year level before entering medical college. The pre-medical students were taught listening, speaking, reading, and writing skills. In addition, they were taught to write paragraphs of 80 to 100 words and how to make editing by focusing on the capitalization and punctuation of a given paragraph. A sample of 67 pre-clinical students was taken to analyze their perceptions of their language learning lacks and the level of difficulties as well as their perceptions about the foundation year English language course. All the participants were similar in terms of their qualifications, background, and socioeconomic status.

B. Subject-Specialist Faculty Members (Pre-Clinical)

The faculty members who were teaching pre-clinical medical subjects such as Biochemistry, Physiology, and Anatomy were chosen randomly to give feedback in the recorded interviews about the students' English language proficiency.

The questionnaire was designed and administered to get the pre-clinical medical students' feedback related to (a) the Foundation Year English language course, (b) Students' English language learning lacks, and (c) Students' feedback about their level of difficulties. The semi-structured interviews with representative subject-specialist faculty members teaching pre-clinical medical subjects from first to third years in the medical college were also conducted.

IV. DATA COLLECTION AND ANALYSIS

A sample of 67 students' questionnaires was administered. The students were free to ignore or fill in the questionnaire according to their preference. All the necessary explanations/clarifications concerning the questionnaire items were made to increase the student's understanding by the researcher before administering the questionnaire.

The rationale for taking the sample of the pre-clinical medical students is that they have recently completed their foundation year English language course and were experiencing various English language difficulties in their first phase (pre-clinical) medical study in the medical college. The interview respondents (Subject-specialist faculty members) were chosen randomly to get their feedback. They were significant in giving first-hand information about the pre-clinical medical students' language and difficulties.

The respondents' responses were counted and put in categories to convert into empirical data, such as the total number of frequencies, percentages, and mean of the concerned items for analyzing the necessary findings. The medical teachers' interview feedback was recorded and converted into an empirical form for analyzing and supporting the data acquired from the participating students to establish the necessary findings of the study. An average-based outcome was made after classifying students' empirical feedback to find the variance. The findings are reported in tables and charts for further interpretation.

A. Questions 1 to 5 Cover the RQ.1 and the Data Analysis

Research Objective-1 (RO.1)

To determine pre-clinical medical students' perceptions about their previous Foundation-Year English language course to enhance their medical study.

Research Question-1 (RQ.1)

How effective is the Foundation-Year English language course in improving pre-clinical medical students' study in medical college?

1. How many semesters should the Foundation-Year English language course be allocated?

TABLE 1
SEMESTERS FOR THE FOUNDATION-YEAR ENGLISH LANGUAGE COURSE

1 Semester		2 Semesters		3 Semesters		Total	
n	%	n	%	n	%	n	%
15	22.39	40	59.70	12	17.91	67	100

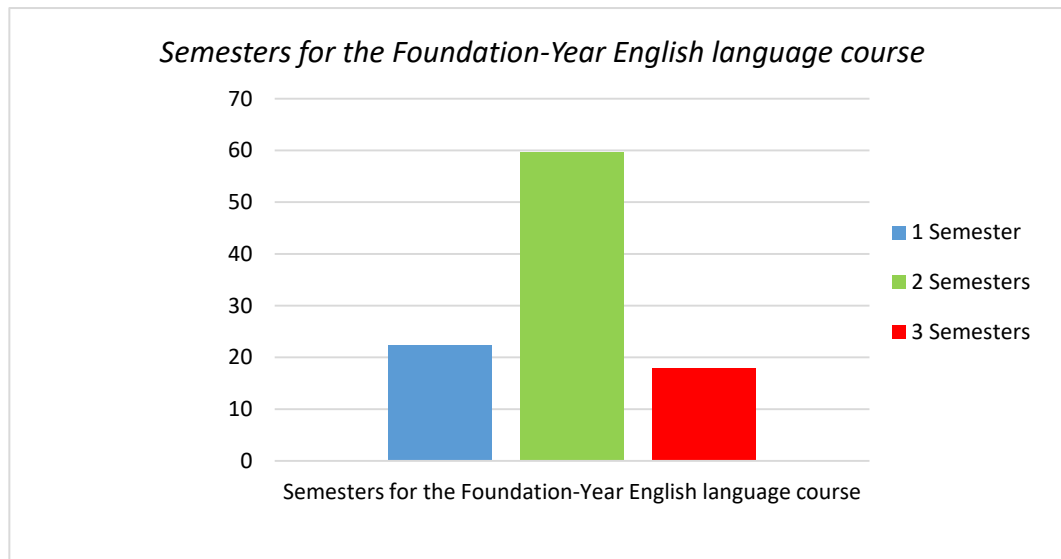


Figure 1. Semesters for the Foundation-Year English Language Course

2. In the Foundation-Year 2nd Semester, basic science subjects should be taught in English.

TABLE 2
LANGUAGE OF INSTRUCTIONS FOR BASIC SCIENCE SUBJECTS IN FOUNDATION-YEAR 2ND SEMESTER

Agree		Neither Agree nor Disagree		Disagree		Total	
n	%	n	%	n	%	n	%
57	85.06	3	4.5	7	10.44	67	100

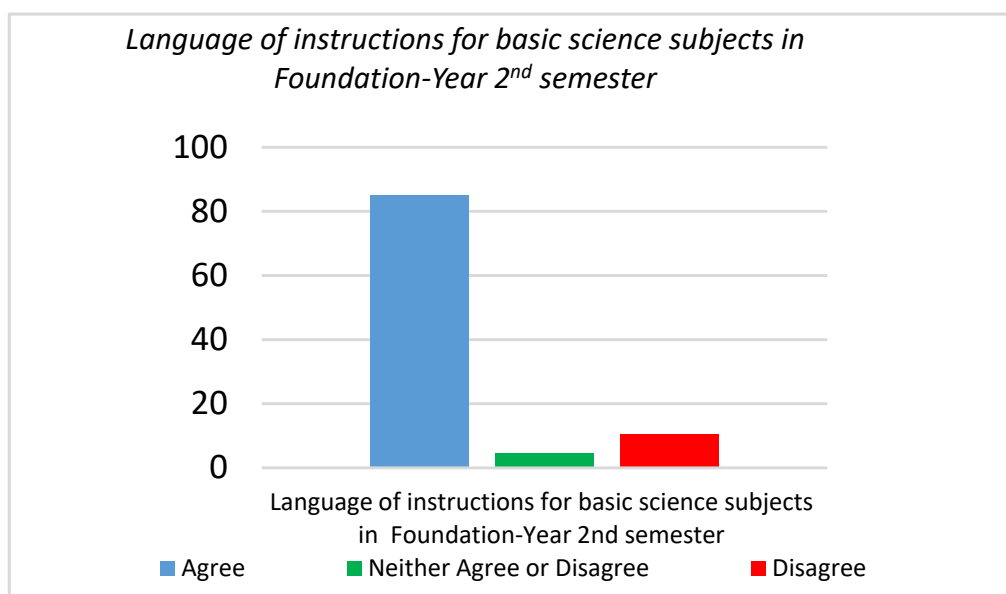


Figure 2. Language of Instructions for Basic Science Subjects in Foundation-Year 2nd Semester

3. Foundation-Year English course content should be based on the following:

TABLE 3
COURSE CONTENT IN FOUNDATION-YEAR ENGLISH

English for General Purposes (EGP)		English for Academic Purposes (EAP)		English for Medical Purposes (EMP)		Total	
n	%	n	%	n	%	n	%
23	34.32	8	11.94	36	53.74	67	100

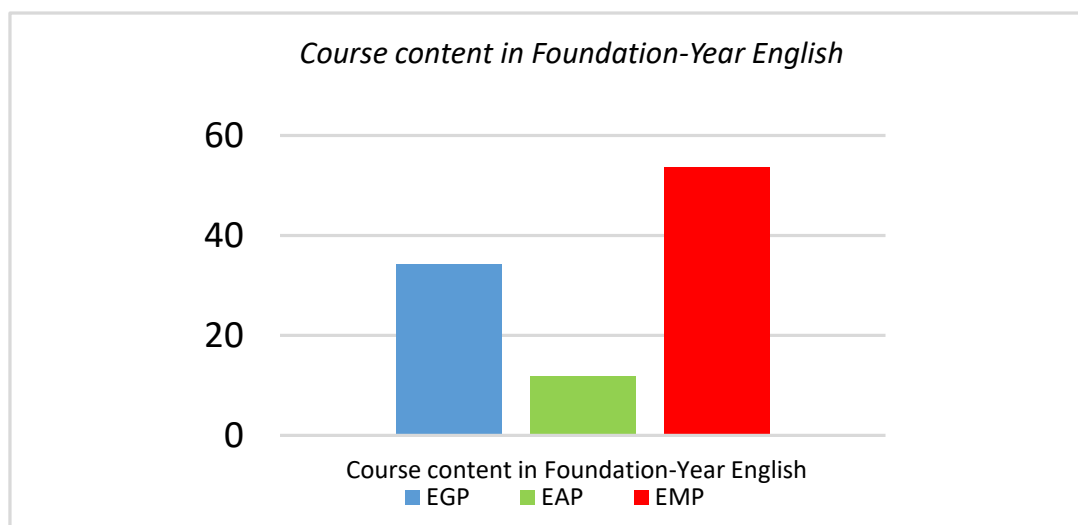


Figure 3. Course Content in Foundation-Year English

4. How do you rate the Foundation-Year English course helping with academic/pre-clinical studies in medical college?

TABLE 4
CONTRIBUTION OF FOUNDATION-YEAR ENGLISH COURSE IN IMPROVING THE STUDENTS' PRE-CLINICAL STUDIES IN MEDICAL COLLEGE

Poor		Fair		Good		Total	
n	%	n	%	n	%	n	%
38	56.73	22	32.83	7	10.44	67	100

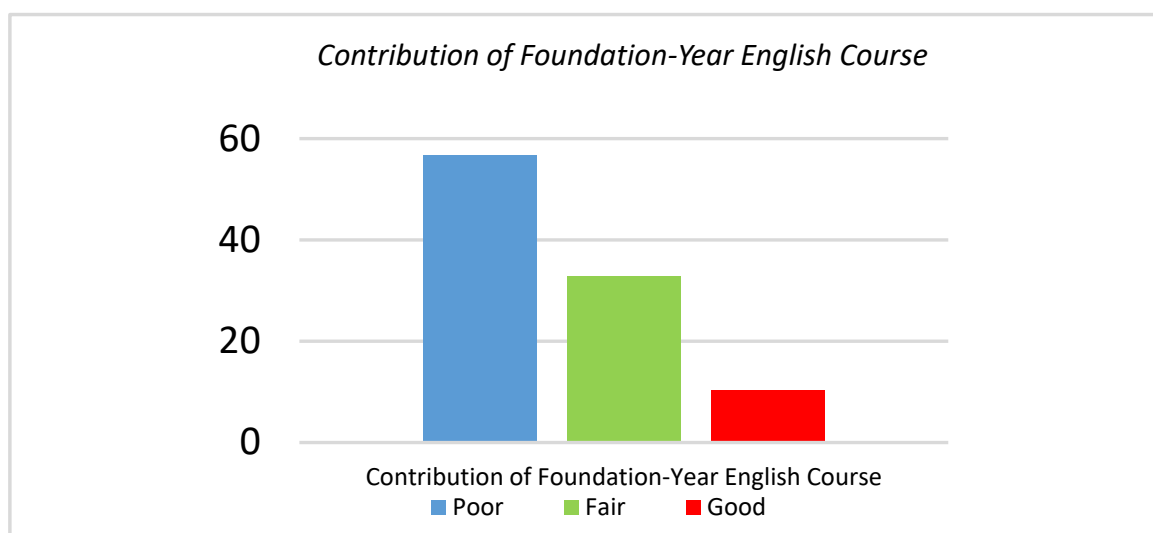


Figure 4. Contribution of Foundation-Year English Course in Improving the Students' Pre-clinical Studies in Medical College

5. In your opinion, which skills of the Foundation-Year English course helped to improve your academic /pre-clinical study in medical college?

TABLE 5
SKILLS OF THE FOUNDATION-YEAR ENGLISH COURSE, WHICH HELPED TO IMPROVE PRE-CLINICAL STUDY IN MEDICAL COLLEGE

Skill	Extremely		Moderately		Not at all		Total	
	n	%	n	%	n	%	n	%
a. Listening	33	49.25	31	46.26	3	4.49	67	100
b. Speaking	22	32.83	39	58.20	6	8.97	67	100
c. Reading	34	50.74	32	47.76	1	1.49	67	100
d. Writing	27	40.29	25	37.31	6	8.95	67	100

Analysis

The pre-clinical students were requested to give their feedback about the appropriateness of the Foundation-Year English language course.

1. The outcomes indicated that the mainstream of the pre-clinical medical students (59%) preferred to have two semesters. For the possible options of 1 and 3 semesters, the acquired feedback in percentages remained lower, with 22.39% and 17.91%, respectively. The subject-specialist faculty members also preferred to increase the number of semesters.

2. The highest number of students (85.06%) gave their preference to teach basic science subjects in English in the Foundation-Year second semester. However, 10.44% of students disagreed with having English as the language of instruction, and only 4.5% of students neither agreed nor disagreed, considering English as a language of teaching for the basic science subjects in the 2nd semester of the Foundation-Year course. The subject-specialist faculty members also suggested learning/teaching basic science subjects in English. According to them, in this way, the students can learn science terms in English.

3. The pre-clinical students highlighted their preference, with a maximum of 53.74% for having English language content related to medical purposes. The student's preferences, such as English for General Purposes (EGP) and English for Academic Purposes (EAP), remained very low at 34.32% and 11.94%, respectively. The subject-specialist faculty members also emphasized teaching medical-related English language content.

4. Many of the students (56.73%) showed dissatisfaction regarding the appropriateness of the course and placed it in the category of 'Poor.' On the other hand, for the 'good' and 'Fair' categories, the acquired percentage remained low, i.e., at 10.44% and 32%, respectively. Similarly, the subject-specialist faculty members recommended improving the foundation year English language course.

5. The pre-clinical medical students revealed that the most helpful English Language skill was 'reading,' with 98.51% of students considering it extremely or moderately helpful in improving their language. The second most helpful skill was listening, with 95.51 %, followed by writing and speaking, with almost identical values of 91.05 % and 91.03%, respectively. Likewise, the subject-specialist faculty members considered all the language skills essential to learning by the students, but they emphasized more in writing and reading skills.

B. Questions 6 to 9 Cover the RQ.2 and the Data Analysis

Research Objective-1 (RO.1)

To determine pre-clinical medical students' perceptions about their previous Foundation Year English language course to enhance their medical study.

Research Question-1 (RQ.1)

How effective is the Foundation-Year English language course in improving pre-clinical medical students' study in medical college?

6. Level of difficulty in academic English-speaking skills.

TABLE 6
LEVEL OF DIFFICULTY IN ACADEMIC ENGLISH-SPEAKING SKILLS

	<i>Easy</i>		<i>Neutral</i>		<i>Difficult</i>		<i>Total</i>	
	N	%	n	%	n	%	n	%
Speaking from notes	32	47.76	29	43.28	6	8.96	67	100
Asking questions	32	47.76	19	28.35	16	23.89	67	100
Participating effectively in discussion	20	29.86	26	38.80	21	31.34	67	100
Presenting ideas/information	26	38.80	22	32.85	19	28.35	67	100
Answering questions	23	34.33	32	47.76	12	17.91	67	100
Communicating ideas confidently	22	32.85	26	38.80	19	28.35	67	100
Speaking clearly (pronunciation)	24	35.82	25	37.31	18	26.87	67	100
Speaking accurately (grammar)	20	29.86	24	35.82	23	34.32	67	100
Speaking with a wide range of vocabulary/medical terms	23	34.32	28	41.80	16	23.88	67	100

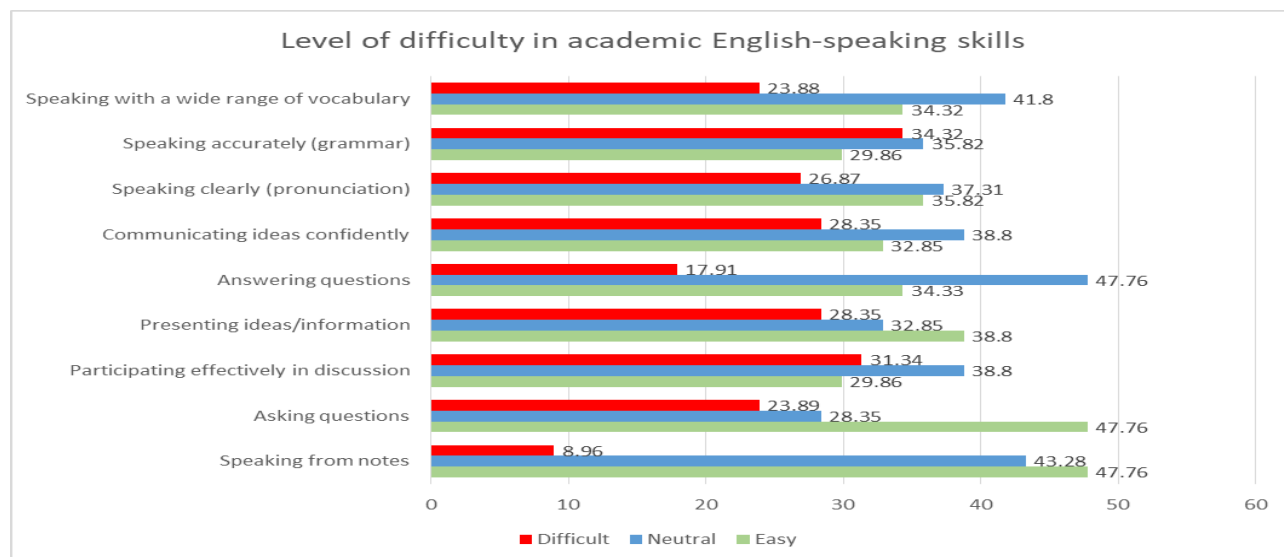


Figure 5. Level of Difficulty in Academic English-speaking Skills

7. Level of difficulty in academic English-listening skills.

TABLE 7
LEVEL OF DIFFICULTY IN ACADEMIC ENGLISH-LISTENING SKILLS

	Easy		Neutral		Difficult		Total	
	n	%	n	%	n	%	n	%
Understanding vocabulary/medical terms	26	38.80	26	38.80	15	22.40	67	100
Recognizing supporting ideas/examples	31	46.26	22	32.83	14	20.90	67	100
Following a discussion	32	47.77	26	38.80	9	13.43	67	100
Identifying different views/ ideas	35	52.25	21	31.34	11	16.41	67	100
Understanding lecturers' accent	30	44.77	24	35.83	13	19.40	67	100
Taking brief, clear notes	30	44.77	26	38.80	11	16.41	67	100
Understanding the organization of lectures	24	35.83	28	41.79	15	22.38	67	100
Understanding the main ideas of lectures	31	46.26	26	38.82	10	14.92	67	100
Understanding questions	34	50.74	24	35.83	9	13.43	67	100
Understanding classmates when they speak English	38	56.71	22	32.85	7	10.44	67	100

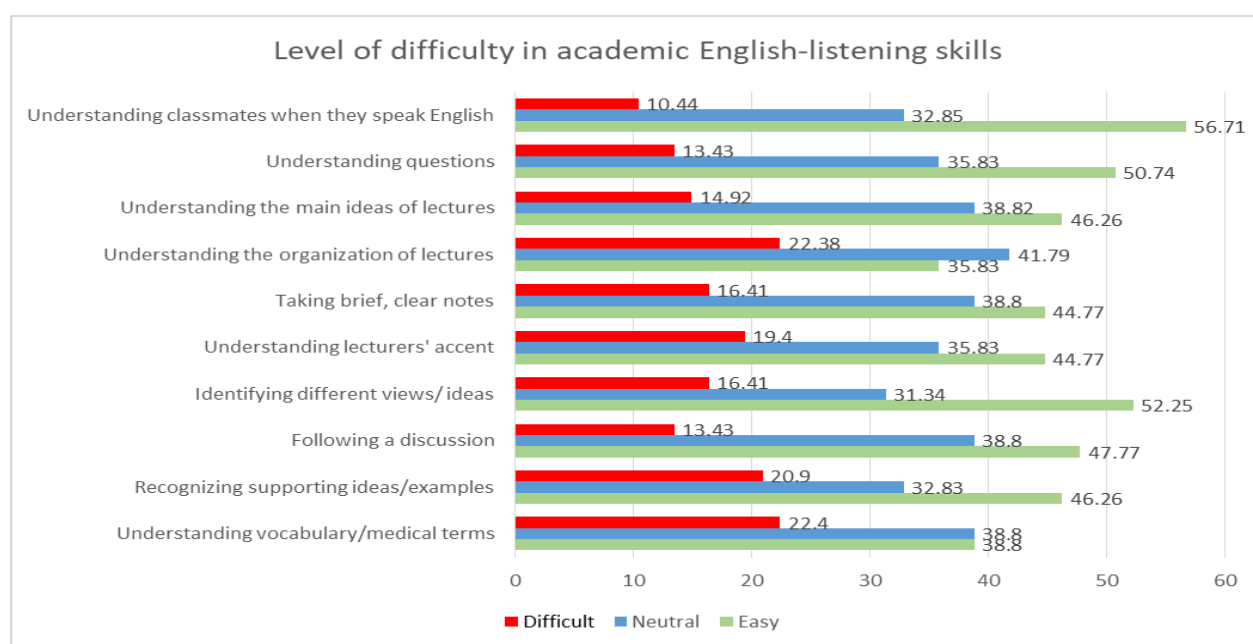


Figure 6. Level of Difficulty in Academic English-listening Skills

8. Level of difficulty in academic English- reading skills.

TABLE 8
LEVEL OF DIFFICULTY IN ACADEMIC ENGLISH-READING SKILLS

	<i>Easy</i>		<i>Neutral</i>		<i>Difficult</i>		<i>Total</i>	
	N	%	n	%	n	%	n	%
Reading to develop in-depth critical understanding of the medical textbooks	18	26.87	21	31.34	28	41.79	67	100
Reading reports	18	26.87	28	41.79	21	31.34	67	100
Reading for the main information in a text	23	34.32	28	41.79	16	23.89	67	100
Reading quickly through a text to get a general view of the content	25	37.31	23	34.32	19	28.35	67	100
Using a dictionary to find meanings of new words	22	32.85	26	38.80	19	28.35	67	100
Using a wide range of vocabulary/medical terms	24	35.82	25	37.31	18	26.87	67	100

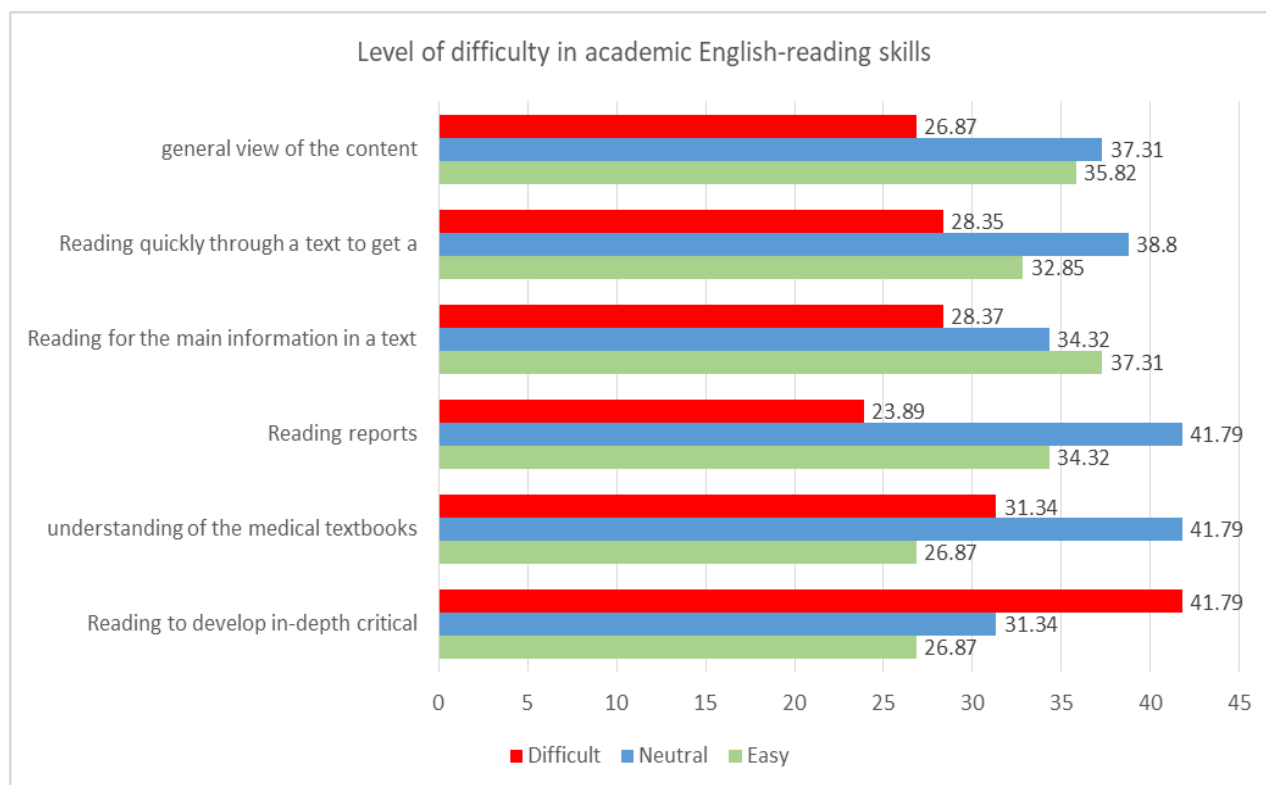


Figure 7. Level of Difficulty in Academic English-reading Skills

9. Level of difficulty in academic English- writing skills.

TABLE 9
LEVEL OF DIFFICULTY IN ACADEMIC ENGLISH- WRITING SKILLS

	<i>Easy</i>		<i>Neutral</i>		<i>Difficult</i>		<i>Total</i>	
	n	%	n	%	n	%	n	%
Writing report	23	34.32	24	35.83	20	29.85	67	100
Writing summaries	23	34.32	27	40.30	17	25.38	67	100
Writing assignments	22	32.83	28	41.79	17	25.38	67	100
Expressing ideas	24	35.82	26	38.80	17	25.38	67	100
Organizing ideas in logical sequences	17	25.38	30	44.77	20	29.85	67	100
Writing brief, clear notes	24	35.82	29	43.28	14	20.90	67	100
Structure of writing as a whole	22	32.84	27	40.30	18	26.86	67	100
Giving written explanations about graphs, tables, charts, and diagrams	20	29.85	26	38.80	21	31.35	67	100
Writing accurately (grammar)	20	29.85	23	34.32	24	35.83	67	100

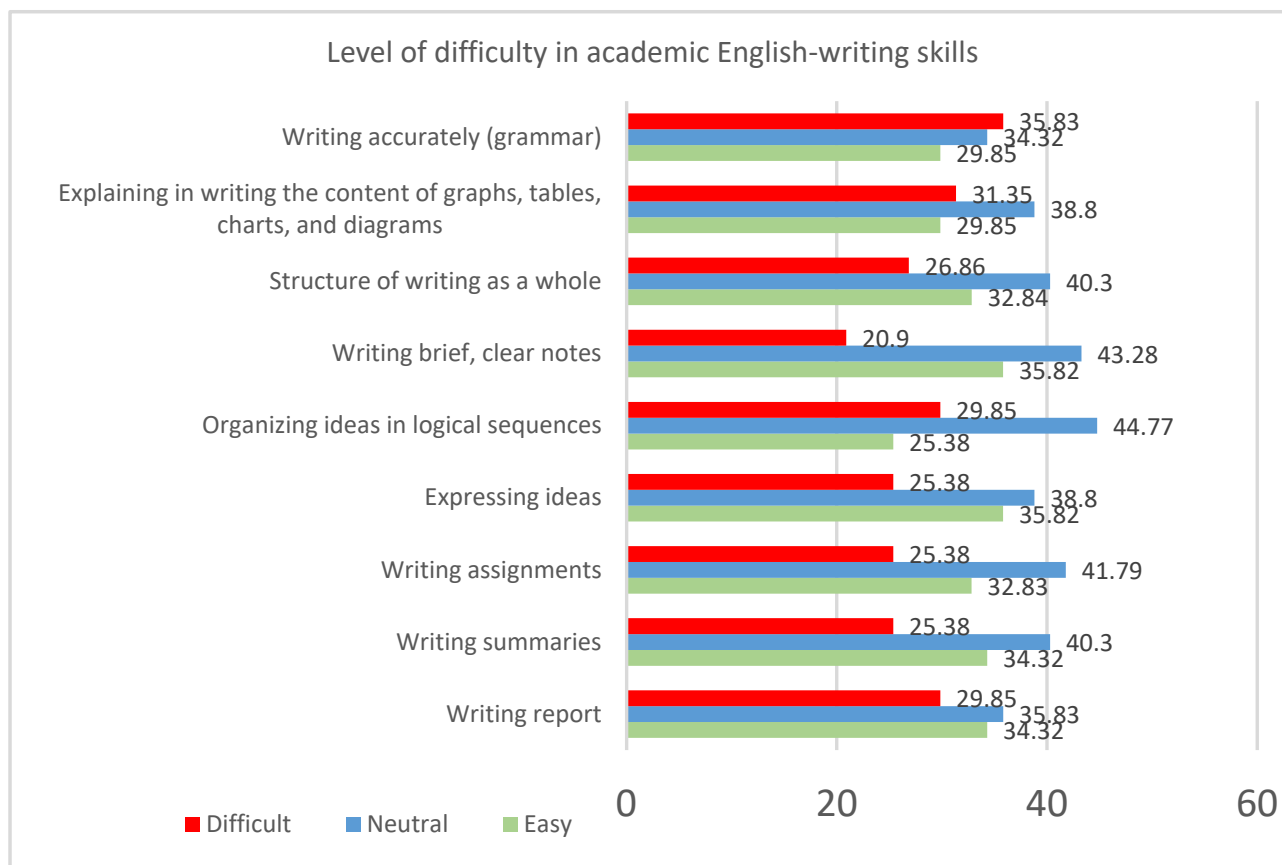


Figure 8. Level of Difficulty in Academic English-Writing Skills

Analysis

1. Speaking skills

The pre-clinical medical students highlighted those English-speaking skills such as 'speaking from notes' (47.76%), 'asking questions' (47.76%), and 'presenting ideas/information' (38.80%) remained very easy to use for students. However, for the skills like 'participating effectively in discussion' (38.80%), 'answering questions' (47.76%), 'communicating ideas confidently' (38.80%), 'speaking clearly /pronunciation'(37.31%), and 'speaking accurately' (35.82%), 'speaking with a wide range of vocabulary / medical terms' (41.80%), the respondents gave a mixed kind of feedback indicating that they do not find these skills easy or difficult as the acquired empirical data showed the category of 'Neutral'. However, to determine the level, the students did not show serious concern, which helped to infer that they did not face severe difficulty in using their speaking skills as the percentage acquired remained comparatively low.

2. Listening skills

The pre-clinical medical students revealed that listening skills like 'recognizing supporting ideas/examples' (46.26%), 'following a discussion(47.77%), 'identifying different views/ ideas' (52.25%), 'understanding lecturers' accents' (44.77%), 'taking a brief, clear notes' (44.77%), 'understanding the main ideas of lectures' (46.26%), 'understanding questions' (50.74%), 'understanding classmates when they speak English' (56.71%) were easy for them as the acquired percentage of these skills remained comparatively higher. However, the students placed 'understanding of the organization of lectures with 41.79% in the 'Neutral category'. Similarly, the acquired percentage of the students' difficulties in listening skills remained low, indicating no severe concern for the students.

3. Reading skills

The respondents gave mixed feedback about their reading skills, such as 'reading reports' (41.79%), 'reading for the main information in a text (41.79%), 'using a dictionary to find meanings of new words ' (38.80%), 'using a wide range of vocabulary/medical terms'(37.31%), by considering them neither difficult nor easy and place them in the category of 'Neutral '.On the other hand, the students considered ' reading to develop an in-depth critical understanding of the medical textbooks'(41.79%) difficultly. Similarly, the respondents considered 'reading quickly through a text to get a general view of the content' easy to use.

4. Writing skills

The pre-clinical medical students considered that writing skills like 'writing reports' (35.83%), 'writing summaries' (40.30%), 'writing assignments (41.79%), 'expressing ideas' (38.80%), 'organizing ideas in logical sequences'(44.77%), 'writing brief, clear notes'(43.28%), 'the structure of writing as a whole (40.30%), 'giving written explanation about graphs, tables, charts, and diagrams (38.80%) and 'writing with accuracy'(34.32%) were neither difficult nor easy to use.

The subject-specialist faculty members suggested improving all the language skills equally because they considered that the students have plenty of deficiencies in the use of the English language.

C. Questions 10 to 12 Cover the RQ.3 and the Data Analysis

Research Objective-3 (RO.3)

To determine pre-clinical medical students' English language proficiency.

Research Question-3 (RQ.3)

What is the level of proficiency of pre-clinical medical students in using English language skills in medical college?

10. How do you rate your present overall level of English language proficiency?

TABLE 10
THE OVERALL LEVEL OF ENGLISH LANGUAGE PROFICIENCY

Poor		Fair		Good		Total	
n	%	n	%	n	%	n	%
15	22.38	33	49.25	19	28.37	67	100

11. Estimate your proficiency level in the English language at the time you entered medical college.

TABLE 11
ENGLISH LANGUAGE PROFICIENCY LEVEL AT THE TIME OF ENTRY INTO MEDICAL COLLEGE

	Bad		Moderate		Good		Total	
	N	%	n	%	n	%	n	%
Writing	17	25.37	39	58.22	11	16.41	67	100
Reading	14	20.90	38	56.71	15	22.39	67	100
Listening	12	17.91	38	56.71	17	25.38	67	100
Speaking	20	29.86	38	56.71	9	13.43	67	100

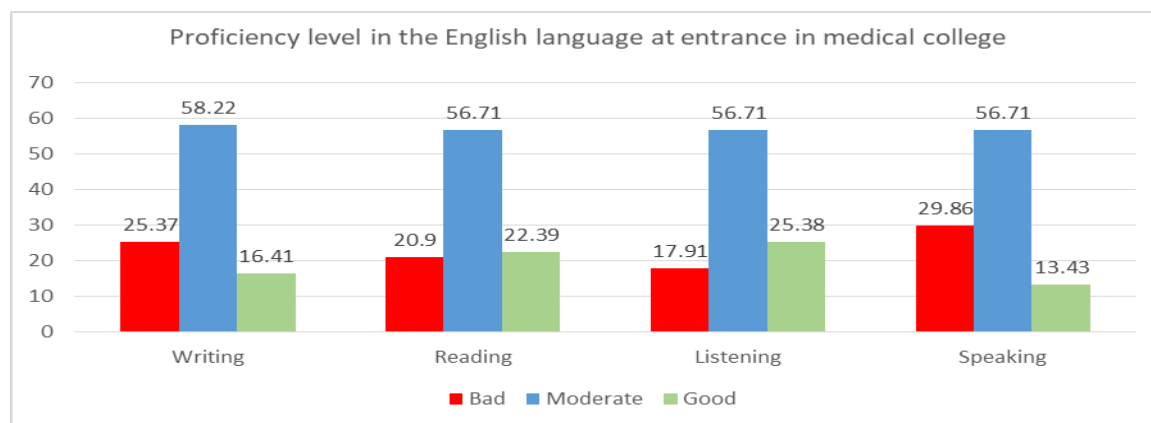


Figure 9. English Language Proficiency Level at the Time of Entry Into Medical College

12. Estimate your Present English Language Proficiency.

TABLE 12
PRE-CLINICAL MEDICAL STUDENTS PRESENT ENGLISH LANGUAGE PROFICIENCY

	Bad		Moderate		Good		Total	
	n	%	n	%	n	%	n	%
Writing	4	5.98	45	67.16	18	26.86	67	100
Reading	4	5.98	37	55.22	26	38.80	67	100
Listening	3	2.98	45	67.16	19	28.35	67	100
Speaking	10	14.92	43	64.17	14	20.91	67	100

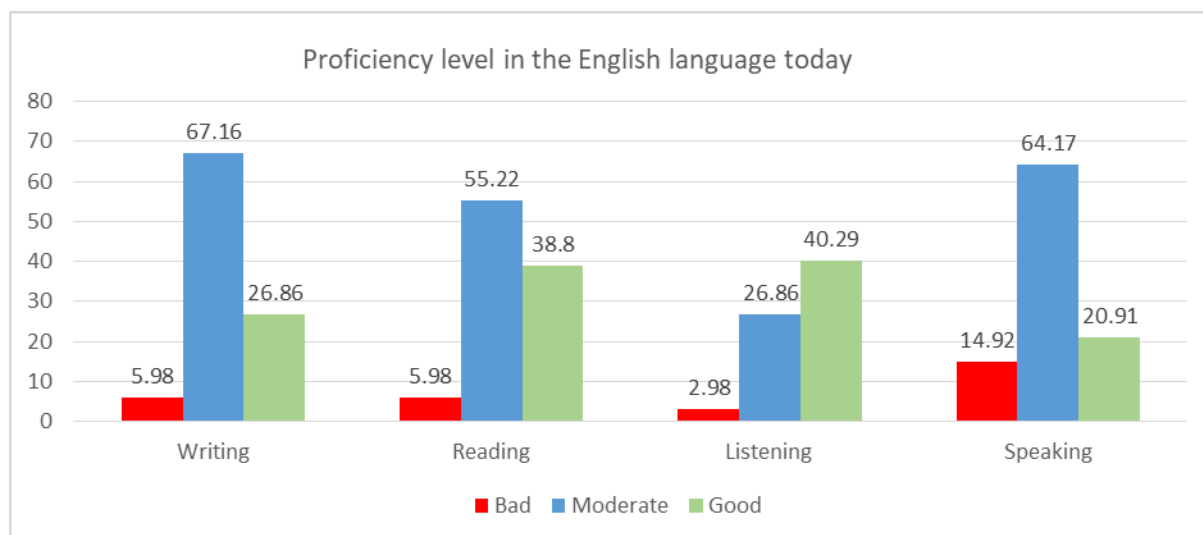


Figure 10. Pre-Clinical Medical Students Present English Language Proficiency

Analysis

1. The empirical data indicated that the highest number of pre-clinical medical students (49.25%) agreed the current overall English language proficiency level is at the 'Fair' level. It can infer that the student's overall English language proficiency is not satisfactory in terms of their academic needs for medical purposes.

2. The pre-clinical medical students gave their feedback that at the time they entered medical college, their English language proficiency level was at 'Moderate level' and the acquired percentages in different skills are writing (58.22%), reading (56.71%), listening (56.71%) and speaking (56.71%).

3. The acquired feedback revealed that the highest number of pre-clinical medical students consider their overall English language proficiency level is at a 'Moderate' level with a particular skill. They are writing (67.16%), reading (55.22%), listening (67.16%) and speaking (64.17%).

The subject-specialist faculty members rate the pre-clinical medical students' English language proficiency level is in the categories between 'Poor / Fair' and emphasized taking necessary steps for further improvements.

V. DISCUSSION

A. The pre-clinical medical students' perceptions of the Foundation-Year English language course are significant. According to the feedback, most (59.70%) students were willing to allocate at least two semesters for the English language course for language enhancement at the pre-university (foundation level). The students have also shown their preference (85.06%) of learning the subjects of basic sciences such as chemistry, physics, and biology in English. Concerning the student's preference that their Foundation-Year English language course content should be based on English for Medical Purposes (EMP) or English for General purposes (EGP), most of the students (53.74%) preferred that the Foundation-Year English language course content should be based on English for Medical Purposes (EMP). Moreover, it is quite interesting to find that, on the one hand, the pre-clinical medical students indicated an overall negative tendency (more than fifty percent, e.g., 56.73%) in perceiving that their Foundation-Year English language course did not seem helpful to improve their medical study in medical college. On the other hand, they proclaimed that the reading and listening skills learned at the Foundation-Year level helped improve their pre-clinical medical study by 50.74% and 49.25%, respectively. The speaking skill remained at the lowest in improving their medical study, with 58.20% demonstrating a comparatively negative or less effective tendency. Finally, the students uttered their mixed perceptions about their writing skills. Only 40.29 % of students were optimistic that the Foundation-Year English language course helped them improve their writing skills, but 37.31% of students showed a negative tendency by perceiving that the Foundation-Year English language course did not improve their writing skills for their pre-clinical medical study in medical college.

B. The most difficult English language skill for pre-clinical medical students is the reading skill. The components like '*reading to develop an in-depth critical understanding of the medical textbooks*' (41.79%), '*reading reports*' (31.34%), and '*reading quickly through a text to get a general view of the content*' (28.35%) are the most difficult for the students. The overall mean reading skill stands at 33.82 %.

The second most difficult English language skill for pre-clinical medical students is the writing skill in which different components showed different levels of difficulty, such as *writing accurately (grammar)* with (35.83%), '*giving written explanation about graphs, tables, charts, and diagrams*' (31.35%), and '*organizing ideas in logical sequences while writing in paragraph form*' (29.85%). The overall mean writing skill is 32.34%.

According to the students' self-reported feedback, the third most challenging language skills are that they experience difficulties in using various aspects/ components of speaking. The highest difficulty is '*speaking accurately grammar*'

(34.32%), the second most challenging component is '*participating effectively in discussion*' (31.34%), and the third most challenging component of the speaking skill for students is '*communicating ideas confidently*' is with the percentage of (28.35%). The overall mean for the speaking skill is 31.33%.

The fourth most difficult English language skill for pre-clinical medical students is the listening skills. The results are 'understanding vocabulary/medical terms' (22.40%), 'understanding the organization of lectures' (22.38%), and 'recognizing supporting ideas/examples' (20.90%). The overall mean of the listening skill is 22.56 %.

C. Regarding students' language lacks or deficiencies, it is found with the students' self-reported feedback that they place it in an overall 'fair' category (49.25%) as compared to 'good' (28.37%) and 'poor' (22.38%) levels. In this respect, the students have an overall moderate or medium level of English language proficiency. The students' feedback indicated further that their level of proficiency at the time they entered the medical college was also at a moderate level such as writing (58.22%), reading (56.71%), listening (56.71%), and speaking (56.71%). The students' feedback did not make a clear and decisive indication of their 'good' level of English language proficiency. Likewise, the student's English language proficiency today/ i.e., at the time the study was conducted, remained at a moderate level also according to the figurative indications such as reading (55.22%), writing (67.16%), listening (67.16%), and speaking skills (64.17%). Finally, the data acquired in this study revealed that the medical students at the pre-clinical phase of the medical study have a moderate proficiency level. The students struggled to improve and maintain their English language proficiency at a 'good' level. Another matter of immense significance in this study is the students' difficulty in using the English Language in writing, reading, speaking, and listening skills.

VI. CONCLUSION

In line with the words of Kayaoğlu and Akbaş (2016), medical students' awareness must be raised regarding their language lacks and the level of difficulties in listening, speaking, reading, and writing skills. The English language course should not be implemented simply as part of their education but as an essential component of medical education. The foundation year English language course should be designed with student centeredness, and it should be based on English for medical purposes. The foundation year English language course should have at least two semesters with an improved assessment process. It is also recommended that the basic science subjects at the foundation level should be taught in English. According to the students' responses in this study, their English language proficiency is of moderate level, so all the stakeholders, such as the key decision-makers, medical professionals, faculty members, and the students, should play a substantial role in improving the learning and teaching strategies to increase the medical students' English language proficiency.

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Revisiting William J. Shakespeare's *The Tempest* From a Colonial and Postcolonial Lens

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Abstract—The current paper shows colonialism as a concept and how European countries have created colonies in Australia, Asia, Africa, and America, capturing and overexploiting the colonies' natural resources and dominating the colonies' natives. The new nation discoveries accomplished by Europeans stuck in Shakespeare's mind, naming these discoveries the "New World". Shakespeare's *The Tempest* approaches Prospero's colonial attitude and Caliban's postcolonial standpoint. With that being said, this paper aims to demonstrate that Shakespeare stands in the middle making no approval or disapproval of the European colonization. *The Tempest* by Shakespeare can be reviewed from a colonial and postcolonial lens. Fanon (1991) establishes that violence-based struggle is a component of the decolonization process represented by Caliban. Towards the end of the paper, key related interpretations of India's overexploitation by Great Britain are adopted to make a piece of evidence that one of the deadly sins of European history rests in colonialism.

Index Terms—colonialism, decolonization, post-colonialism, resistance

I. INTRODUCTION

Colonialism is an act involving the domination of a certain country over other countries, districts, and land properties outside of its official boundaries, alongside turning these lands into new colonies. By and large, the control of smaller territories or regions with less power is taken by wealthy and more powerful countries. In one go, imperialism is used as an alternative expression of colonialism. The early and late span of the 1700s witnessed the rise of establishing more colonies among the most commanding and authoritative countries in Europe, namely: The United Kingdom, the Kingdom of Spain, and the French Republic in other countries in Asia and Africa (Dobson et al., 2001).

Under colonialism, enormous lands are usurped by certain countries to be granted for their citizens to settle in by expelling indigenous people away and imposing a colonial system to safeguard the colonizing incomers from the lands' natives. The usurped lands are used by the colonizers to farm and deplete home-grown resources, i.e. plants, metals, and coal. Another aspect of colonization lies in forcing the natives to work in the new farms and factories, endangering them psychologically, sexually, and even physically (Nimavat, 2019).

Historically, the world demonstrates that quite a lot of territories are colonized and the indigenous tribes are turned into slaves by the Roman and Greeks long ago. As colonialism consists of various types, a group of western countries, specifically the USA, Australia, and Canada have created the so-called secular colonies by enlarging territories. These countries have taken over the great and productive lands of the colonized areas to settle in, imposing various deadly constraints on the indigenous people such as Indians and Maori to move into remote areas (Boehmer, 2005).

The native people, on the other hand, have experienced suffering starting from losing their identities, cultural stand, and natural living. Other examples of suffering experienced by the natives are being spiritually alienated and committing suicide in groups. Of the other natures of colonization is dependency, where multi-power country such as India's British Raj creates an administrative system to rule and dominate the powerless country without setting foot in its territories. Within the colonies with plantation systems such as India, Jamaica, Singapore, and Barbados, the poor countries' lands are illegally appropriated by the colonizers for planting crops, coercing their real owners to be farm laborers. In Jamaica, for example, multi-power countries have founded colonies with trade stations relating to their businesses and industries. In the same vein, the colonizers established police forces and military soldiers for implementing their laws in the colonized territories (Young, 2001).

Among the inhumane measures amid the colonization process taken by the colonizer to impose its control over a country is the incitement of religious, national, and racial hatred and discord among the members of the occupied people by letting go of grudges among them to facilitate the process of controlling them. The colonizer also controls the media and educational curricula to spread his language, making it the official language of the country. Likewise, the colonizer works on exploiting the country's resources, occupying lands, building settlements, spreading secularism, and finally eliminating any seed that calls for the resistance and liberation of the land and people from this colonizer (Nimavat, 2019).

Revisiting colonization from a literary reading, however, puts Shakespeare's *The Tempest* on the table as this play primarily takes aim at giving insight into Caliban's opposition to Prospero's domination and control over language. As portrayed by Césaire (1955), Prospero is an intruder with the agenda of enslaving Caliban, the island's ruler before the

appearance of Prospero. This paper is, however, divided into five main sections apart from the introductory section and structured as follows. Section Two (2) explores the Literature Review. Section Three (3) shows the Conceptual Framework. Section Three (4) examines the Textual Analysis. In Section Five (5), the Conclusion is presented.

II. LITERATURE REVIEW

The Tempest by William Shakespeare, i.e. the Bard of Avon has been differently interpreted by scholars and researchers belonging to various schools of thought and theories, where the play is inundated with social, dramatic, and political issues. From the ecocriticism perspective, Gray (2020) examined *The Tempest* as being concerned with humanity's impact on the Earth System by focusing on the environmental and ecological concerns and drawing attention to central ideas and common themes, as well as offering an eco-critical analysis from a historical perspective, particularly the catastrophic tidal events that took place in south-west England. Viewing the play as a panopticon, Motlagh's (2015) study revealed the various functions of power relations, starting from the characters' bodies and souls and moving toward higher-order functions representing the magical power as well as the mysterious police force. The study has also revealed that there were negotiations between the subversive voices and the rulers by exposing the issue of containment as a personal, social and cultural production rather than a coercive factor. From another angle, Ko (2012) asserts that *The Tempest* lacks the sense of dramatic tension, hence being more poetic in nature. The play involves a prominent concept and spectacular features, moving from colonialism to adapting political conflicts. Nonetheless, the aesthetics of the play give the impression of employing more cinema techniques. In a study conducted by Caroti (2004), he examined Shakespeare's *The Tempest* as science fiction by showing its attraction to modern audiences. He also highlighted the cognitive estrangement theme by translating this cultural theme through the Forbidden Planet. The study's findings revealed that *The Tempest*, as a film, translates Shakespeare's sense of wonder and the conflict between rational self-interpretation and the forces of the irrational in search of truth and understanding of humanity's place in the universe.

Based on a brief literature review of the different interpretations and analyses of Shakespeare's *The Tempest* by scholars and researchers, it can be stated that they lend themselves to various explanations to acknowledge that Shakespeare is moderate demonstrating no approval or disapproval of the European colonization in Asia, Africa, and America. William Shakespeare (1564-1616) is beyond the shadow of a doubt the greatest playwright once and for all. He is uniquely positioned in world literature. More importantly, Shakespeare is globally accepted and acclaimed as the best playwright in the whole history of English literature. Against the previous literature review, this study serves as a marker of motivation and contribution for readers to make continual efforts to look at *The Tempest* by William Shakespeare from various perception levels (Al-Ghammaz et al., 2022).

III. CONCEPTUAL FRAMEWORK

With the advent of the concept of colonization, colonialism refers to "The maintenance of political, social, economic, and cultural domination over people by a foreign power for an extended period" (Bell, 1991, p. 2). Nothing like annexation, colonialism is a rule by foreigners involving no tangible incorporation into the nation and lifestyle of the dominant people. On the other hand, post-colonialism refers to "A body of thought primarily concerned with accounting for the political, aesthetic, economic, historical, and social impact of European colonial rule around the world in the eighteenth and twentieth centuries" (Elam, 2020, p. 12).

Meanwhile, even though post-colonialism is snowed under various interventions, details, and shapes, all are incorporated into one fundamental statement, i.e. the world inhabited by us can no longer be understandable without relating it to the colonial rule period and imperialism's long history. To put it in simple English, conceiving the prevailing concepts of "European philosophy," "European literature," and "European history" is no longer possible with the lack of Europe's oppressive powers and colonial confrontations all over the world. In a postcolonial context, it is evident that the colonized world is always shoved into the back standing at the global modernity's ignored center.

Significantly, the amalgamation of the two concepts: colonialism and post-colonialism are inescapable as Shakespeare's *The Tempest* is not far from the concept of colonialism and is readable from a colonial and postcolonial lens. The reason behind the choice of this English actor, poet, and playwright is that his drama *The Tempest* details the role played by Shakespeare to balance the manifestation of the colonial and postcolonial angles. What is more, the aim of piecing these two concepts together in use is to demonstrate that Shakespeare has simultaneously spoken of Prospero's colonial attitude and Caliban's postcolonial stance. Shakespeare neither favors colonization nor condemns it. Hence, Bell's concept of colonialism and Elam's concept of postcolonial are drawn, for their scope of definitions is by hook or by crook reflected in Shakespeare's *The Tempest*.

IV. TEXTUAL ANALYSIS

There has been always much discussion revolving around the issues of imperialism and colonization in political history and world literature. Shakespeare's drama *The Tempest* is by and large considered the drama of the New World. Modern-day thinkers and writers are impressed by America's exploration, The New World. Shakespeare, on one hand, has given the present-day audience a hand to have knowledge of the takeover-colonization process. On the other hand,

the natives who are uncultured and unknowledgeable about European culture, identity, and language, are taken as “Other” by colonizers.

The Tempest’s playwright neither criticizes nor supports the colonial expeditions and processes. Shakespeare, however, equally reveals the two sides of the unbearably colonial effects. In Shakespeare’s time, civilization as a concept is largely defined by people from western perceptions. The worlds raised and discussed in colonial fiction are devoid of the indigenous characters and their lifestyle. On contrary, the same western perceptions give a picture of the colonizers as cultured, dominant, and audacious. As no direct reference is made to colonization or America in Shakespeare’s *The Tempest*, numerous critics still call *The Tempest* a play with a new world.

In Shakespeare’s play, the role of domineering colonization is represented by Prospero, while the role of the Anglo-American efforts to overpower indigenous language, culture, and legacy is symbolized by Miranda. Shakespeare’s time travel narratives and mentions the influence of the ideas of the new world have strongly moved Shakespeare. Being devoid of any direct references to the so-called new world, the New World is represented by *The Tempest*. Searching into the text of *The Tempest* as the New World opens up several issues pertaining to English ideologies of civilization, civility, and colonization. *The Tempest* dramatizes the act of colonization and conquest investigating the act’s legality. Importantly, *The Tempest* is inundated with various allusions related to colonization and discovery. At first, the island is described as “Subtle, tender and delicate”, adding “The air breathes upon us here most sweetly” (Shakespeare, II, I, 21). Likewise, Gonzalo adds to the description of the island “Here is everything advantageous to life. How lush and lusty the grass looks!” (Shakespeare, II, I, 22). As gleaned from this quotation, the New World’s discovery process impressed the playwright, William Shakespeare, as this is evident in Gonzalo’s tongue detailing the right procedures to govern a new land and establish a deeply rooted civilization. Gonzalo’s description paves the path to apply the island’s Utopian vision under his new sovereignty.

Colonization as a schemed process is constructed on two key drivers, i.e. the colonizer and the colonized. As the role of colonized is represented by Prospero, Caliban characterizes the role of the colonized. The two-character analysis of Prospero and Caliban is of higher significance to familiarizing with *The Tempest*’s colonial views. The process of gaining control over the island and its natives qualifies Prospero to symbolize the Western colonizer. Similar to other colonizers, Prospero labels the natives of the new land as animal-like, inhuman, savage, and uncivilized. In the same context, Prospero stereotypes the local inhabitants, adopting Ariel as a powerless, obedient, and supportive indigenous figure.

In contrast, Caliban is regarded as a resistant, disobedient, and uncontrollable indigenous figure. Precisely speaking, Caliban views himself as a knowledgeable, brainy, and superior man, who is eager for sovereignty, forcing others to admit defeat and act as his slaves by utilizing his magical powers. Scientific equipment, namely: magic and guns are adopted by colonizers so that they can reinforce the colonized nations’ natives. Given the fact that Caliban and Ariel dissimilarly react, they bring about different achievements. Even though Caliban and Ariel work for Prospero, serving Prospero’s intentions but Ariel finally gains freedom from Prospero for his allegiance and devoted service. Prospero says “Then to the elements/be free, and fare thou well” (Shakespeare, V, I, 60).

In the same vein, the traits of rebellion and resistance rest in the character of Caliban. He is an exceptional native of the entire island, being treated as a slave. Therefore, Prospero sees him as an uncivilized and savage figure, calling him “Hag-seed” (Shakespeare, I, II, 20). As a heartless commander, Prospero forces Caliban to implement his various orders and commands. Callously, Prospero at all times punishes Caliban if he disobeys his orders saying, “What I command, I’ll rack thee with old cramps, Fill all the bones with aches, make thee roar”. Using his magical powers, Prospero coerces Caliban to obey and execute his commands. Yet, being a brave rebel, Caliban strikes against Prospero for his unjust treatment and behaviors, calling Prospero a usurper and a ruthless dictator. Caliban says “This Island’s mine, by Sycorax my mother/ which thou takest from me” (Shakespeare, I, II, 15).

Of the various English writers and priests promoting and endorsing the English colonization of the New Land of America to establish their colonies is Richard Hakluyt. Hakluyt and Morley (1880) maintain that the Western discovery of the New Land helps in spreading Christ’s Gospel and richly expanding the British trade. Another important achievement of the Western expeditions lies in yielding the entire services, goods and chattels, and supplies to the British Empire. The pretexts of the act of colonialism created by Hakluyt support the exploitation process of the resources of the natives by representing the Whites’ superiority and sovereignty. Being a colonizer in *The Tempest*, Prospero nicknames himself as the bringer and founding father of civilization to the natives, lacking culture, knowledge, and civility. With that, Caliban is called by Prospero “A freckled whelp hag-born not honoured with/A human shape” (Shakespeare, I, II, 13).

Caliban as a name speaks of cannibal which is the eater of the human flesh repeatedly mentioned in the Elizabethan epoch’s travel narratives. Likewise, Caliban as reviewed by Trinculo symbolizes the various views of the colonizer concerning the natives of the New World. Trinculo asks “What have we here, a man or a fish? Dead or alive?” Trinculo and Stephano over and over again talk about Caliban as a “monster”, “servant Monster” “man-monster”, and “mooncalf”. Prospero assigns Caliban various responsibilities such as doing manual labor, getting wood, alongside tending the fire. In point of fact, Prospero and Miranda adopt Caliban as he represents service, labor, affluence, and as a result, continued existence on the Island. In the same stream, others such as Trinculo favor and view Caliban as a

marketable object capable of earning money, reflecting the profiteering and money-making that represents colonial attitudes.

Using the perceptions of Prospero, Miranda, along with Trinculo, *The Tempest's* playwright outlines the sixteenth century's colonial rhetoric. Prospero and Miranda aim to discipline, civilize, and enlighten Caliban considering it being "The white man's burden" so those other uncivilized natives are appropriately civilized. Prospero and Miranda, however, believe that Caliban's evil nature hinders him from acquiring the European civilization and culture. With that being said, Prospero says "Thou most lying slave, whose stripes may move, not kindness!" (Shakespeare, I, II, 15-16). Caliban is held accountable by Prospero for trying to violate Miranda's honor, intimidating violently punishing, and enslaving Caliban. Against this, Caliban replies by saying, "You taught me language; and my profit on it is I know how to curse; the red-plague rid you for learning me your language" (Shakespeare, I, II, 366-368). In the same context, Caliban announces the island's full sovereignty, saying "This island is mine, by Sycorax my mother Which thou takest from me" (Shakespeare, I, II, 396).

Together with his political ambitions on the island, Prospero worries about women's vulnerability in general and the chastity of Miranda in particular. As the rapist-virgin sexual division is a widely prevailing discourse, Prospero is always in a fear of the fact that the virginity of his daughter may be violated by a native rapist, wishing his daughter to marry someone; a civilized lover coming from the western world. Regulating the act of sexuality is associated with the two elements of privilege and power (Qutami, 2022). Concerning the natives, colonizers not only view them as uncivilized but also widely violent and dangerous. On the other hand, *The Tempest* illustrates Caliban's humanization who owns the qualities to be a "noble savage". Along with being able to react to beauty and melody, Caliban is up to learning and acquiring new languages. With the use of rhythmic verse with iambic pentameters, Caliban communicates with others like aristocratic and noble figures. Caliban's traits add feelings of empathy and equality to the drama's audience for colonized natives. The audience, for instance, is sympathetic to the cause of Caliban suffering from humiliation, marginalization, and injustice practiced by Prospero.

Together with demonstrating the colonizer-colonized conflict, Shakespeare's *The Tempest* investigates the colonization's current beliefs and ideologies. Prospero's colonizing attitude is evident in the taking of Sycorax's land by Prospero and his behaviors against the defenseless natives. Caliban's objection to the colonial acts of Prospero gives insight into his opposition to colonial power newly imposed on the island. Having become knowledgeable of Prospero's language, Caliban relies on language as a weapon to confront Prospero's limitless rise. This demonstrates that the natives experience "A post-colonial conflict" against the colonizers so that the colonized can get decolonized in their entire life aspects. Being taken as a violent, ugly, and deformed creature, Caliban is called "A thing of Darkness" by Prospero. This illustrates the attitude of the colonizer towering over the natives as ignorant, marginalized, and uncivilized.

Once setting foot on the island, Prospero names himself as the ultimate ruler whose number one mission is to civilize the inhabitants of the island, initially attempting to instruct and teach Caliban but it is in vain. Civilizing others in new lands is among the well-known colonization-based politics and has not to do with humanistic missions and altruistic messages. From a colonial viewpoint, the drama is realized through the colonizers' eyes. The defiant and disobedient attitude of Caliban can be viewed from a post-colonial standpoint. By way of explanation, the island and its inhabitants and components are fully dominated by Prospero. Abd-Rabbo (2019) maintains that the social distinction and freedom of the inhabitants can only be attainable under the prevailing social and political standards that may lead to the excellence and achievement of the colonized, and thus the characters respond differently to the prevalent social norms and traditions. However, Caliban, being a colonized and disobedient, works hard to hit back, threatening both the ultimate ruler and his wife, Miranda. The attempts made by Caliban to violate Miranda's virginity pose unprecedented threats to civilized society in general and sexual norms in particular. Caliban is regarded as a big and powerful protester, claiming the property of the island saying "I must eat my dinner. This island is mine, by Sycorax, my mother" (Shakespeare, I, II, 15).

Despite the continual refusal of Caliban to learn Prospero's language, Caliban lastly acquires the language to use it as a weapon to curse and fight Prospero, the island's illegal taker. A similar experience and atmosphere occurs in the Far East, where English is introduced as an assistance program to the British sovereignty and rule in India by Macaulay (1832). English, however, is adopted by the English-taught freedom advocates to resist British sovereignty and rule in India. The prevailing ideas and illusions among white men that they work and exert efforts to achieve the prosperity and happiness of the colonized failed in India and other colonized countries. On the pretext to educate and civilize people, the natives' local culture and original identity are torn and destructed by the European colonizers, dominating the colonized at the cultural, educational, and economical levels. What has worsened things to a greater extent is that several educated natives have been transformed into puppets in the white colonizers' hands. Being severely humiliated by the white colonizers, these puppets have done the same by humiliating their brethren. In the same vein, these puppets have harshly treated their communities, showing them as uneducated, backward, and thus inferior.

Using a psychological analysis, Fanon (2008) demonstrates that the colonized individuals and nations are inundated with the colonization's dehumanizing effects. Among the concepts discussed by Fanon is imperialism, and nationalism, alongside the role of language in establishing imperialistic identities among the colonized people. Fanon assumes that the process of expelling the colonizers from any land rests in mutual work and cooperation between the intellectual

revolutionaries and the Lumpenproletariat. Lumpenproletariat is “A newly sociological term that refers to the most degraded and lowest position of the proletariats consisting of oppressed people, beggars, and even criminals” (Hemmerle, 2006, p. 2). Caliban’s role is seen from this viewpoint, as Ariel submissively behaves and obeys Prospero, in the end, Prospero frees him. Similar to an intellectual bourgeois, Ariel still owes a favor to Prospero for granting him freedom though it is the birthright of any individual and not the colonizers’ gift. In contrast, Caliban is violent and rebellious and has the right to cruelly resist and hit back at Prospero.

In the word of Fanon, among the inevitable elements of the decolonization process is violence. Caliban plots to use a log to hit the head of Prospero, a stake to punch him, and a knife to cut his weasand. He tells Stephano “Be not afeared, the isle is full of noises, Sounds, and sweet airs, that give delight and hurt not; Sometimes a thousand tangling instruments Will hum about mine ears; and sometimes voices, That if I then had wak'd after long sleep, Will make me sleep again, and then in dreaming, The clouds me-thought would open and show riches Ready to drop upon me, that when I wake I cries to dream again” (Shakespeare, III, II, 139-147).

Importantly, the words cited from Caliban’s speech give a picture of the natives’ inner connection with their surrounding nature. Stephano, for instance, has dreamt of being the island’s lord, while Caliban makes the required tactics to avenge Prospero. On the other hand, Trinculo and Stephano plan to have Caliban sold considering him a profitable object. This attitude mirrors the whites’ financial concerns and selfish commercial in the riches of the colonized land. In the last part, Prospero decides on Ariel’s release thanks to his royal attitude. The future of the stubborn Caliban is still up in the air. Likewise, Prospero leaves his magical powers behind to be responsible for Caliban, saying “This thing of Darkness I acknowledge mine” (Shakespeare, I, I, 330-331). As gleaned from this quotation, several critics consider that Prospero thinks of handing over the island to Caliban to return to Milan in Italy.

In Shakespeare’s *The Tempest*, colonial and post-colonial perspectives are dispassionately addressed far away from any biased. Shakespeare is fascinated by the unique discoveries and domination accomplished by the British and European whites in newly colonized lands on one hand. On the other hand, being a sensitive and talented playwright and poet, Shakespeare has made no endorsement of the colonizers’ cruel attitudes and behaviors toward the submissive natives. *The Tempest*’s playwright’s mixture of modern-day references and gestures to power legitimacy and colonialism is relevant to the twentieth-first century. Given this background, Tharoor’s words cited in his popular book “An era of Darkness” (2016) give an insight into the British colonizers’ exploitation of India and its riches, saying,

they (The British) basked in the Indian Sun and yearned for their cold and Fog-ridden homeland; they sent the money they had taken off the perspiring brow of the Indian worker to England; and whatever little they did for India, they ensured India paid for it in excess. And at end of it all, they went home to enjoy their retirements in damp little cottages with Indian names, their alien rest cushioned by generous pensions supplied by Indian taxpayers.

V. CONCLUSION

To bring this discussion to an end, colonial and post-colonial readings of *The Tempest* shall be interwoven together. Before Prospero sets foot on the island, the free native Caliban has ruled the entire island, and therefore he is the island’s lone legitimate ruler. Colonization as a process is dramatized in Shakespeare’s *The Tempest*. In other words, Prospero’s initial welcoming attitude and behavior toward Caliban and Prospero’s act of enslaving Caliban after being knowledgeable of the island’s whole secrets parallel the colonizers’ double-edged attitude who befriend the subjugated natives in the name of cooperation, partnership, and business, and then exploit and colonize them bit by bit. During the course of *The Tempest*, Caliban reprimands himself for believing Prospero and providing him with the new land’s secrets. Using the knowledge attained from the relationship with Caliban, Prospero abuses, ill-treats, enslaves and dominates Caliban. By illustrating the colonizer-colonized relationship, Shakespeare’s *The Tempest* stands in the middle making no approval or disapproval of the European colonization, making it readable from a colonial and postcolonial lens.

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Novice Interpreters: Competencies and Training Needs

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Abstract—The lack of practical training in interpreting courses at universities represents considerable challenges. Many university interpretation students suffer from inadequate training that prepares them for the interpretation market. Graduates will not be hired as interpreters unless they have high-quality interpretation skills. In spite of the crucial role of consecutive and simultaneous interpreting training in preparing well-qualified interpreters, researchers have not treated this role in much detail. The present study investigates the impact of consecutive and simultaneous interpreting training on fostering EFL learners' interpretation competencies. The study sample consists of 26 students from the fourth level in the Translation Department, UST, Yemen, who are studying consecutive and simultaneous interpreting. The students will be exposed to extensive training in interpreting courses, including many practical activities such as role-playing, focus group discussion, simulation, pairs work, discussion, and interaction. A smart screen, PowerPoint presentation, live videos, and EU Interpretation training toolbox will be used. To evaluate the impact of this intensive training on developing interpreters' competencies, the students' interpretation performance will be mid-assessed during training and post-assessed at the end of the training, using standard criteria in evaluating interpreters. The study will pave the way for addressing the weakness of interpretation students in the interpreting field.

Index Terms—training, consecutive, simultaneous, interpreting, assessment

I. INTRODUCTION

Translation departments in many universities seek to develop their programs and design course descriptions for new subjects that language experts see as crucial for undergraduate students, but most of these courses focus on the theoretical part with little attention paid to the practical training side. According to Johnson (2016), an interpretation training program aims to generate qualified interpreters capable of participating in professional work in the field. Wong (2007) suggested that if the Chinese people had given the Opium War interpreter training more consideration, the outcome might have been very different. Training new interpreters will improve their skills, help them build their vocabularies and improve their ability to analyze what they hear. It will also help them develop a good memory, which will help them remember things and give the right message. These abilities may be developed through specific training or previous experience in simultaneous interpretation.

The study will be limited to investigating the competencies novice Arab interpreters should have and identifying the training needs according to these competencies. The findings of this study will be helpful as guidelines for interpreters engaged in translating interviews, conferences and other kinds of simultaneous translation. The competencies investigated in this study can be used in courses designed for teaching interpretation. The recommendation of study will serve as a vital starting point for studies in the interpretation area and will be instructive for translation departments at various universities.

To summarize, the current study aims to:

- 1) investigate the impact of consecutive interpreting training on fostering EFL learners' consecutive interpretation competencies.
- 2) investigate the impact of simultaneous interpreting training on fostering EFL learners' simultaneous interpretation competencies.

It tries to answer the following two questions:

RQ1: What is the impact of consecutive interpreting training on fostering EFL learners' consecutive interpretation competencies?

RQ2: What impact does simultaneous interpreting training have on fostering EFL learners' simultaneous interpretation competencies?

Literature Review

Before going forward, it is necessary to comment on the exchangeable use of the terms "translation" and "interpreting." "Translation" refers to the written translation, whereas "interpreting" refers to the oral translation. However, this study uses the term "interpreting" to specify the verbal work of the interpreters because this study will address the nature of interpreting work. As per Mikkelsen and Jourdenais (2015, p. 1) "Interpreting is an activity that has been practiced since time immemorial, but only recently has it been viewed as a field of academic study in and of itself". A constantly growing area of study, the theory of interpreting examines many aspects of oral, written, and sign language translating in various scopes and fields. During the interpreting process, a spoken or signed message is translated into another spoken or signed language while preserving the original language's register and the meaning of the content. According to Pöchhacker (2010), interpreting relates to a specific type of translational action. It is thus both incorporated into the more general concept of translation and distinguished by its particular characteristics.

Before that, interpreting was described as a form of writing, Pöchhacker (2004), in his *Introducing Interpreting Studies* book, indicated that translation is a type of writing process, and therefore the translation process preceding writing is distinguished from other types of translation by its immediacy. Following the research of the German scholar Otto Kade, the source text is typically provided only once and cannot be retrieved. On the other hand, the target language is typically produced under time constraints, preventing interpreters from editing or revising their work as they might be able to do with different types of (written) translation.

Pöchhacker (2016) defines interpreting as a type of translation in which a first and final rendition in a different language is created based on the presentation of an utterance in the source language only once. While interpreting may be considered a certain type of "translation," he stressed that "interpretation" generally refers to all activities that involve translation.

Historical Background of Interpretation

Human beings first used the discipline of interpreting long before writing and translation (in writing) were developed; according to Pöchhacker (2016), the concept of interpreting is articulated by words in several Indo-European languages whose etymologies are substantially independent of those of (written) translation. Ferreira and Schwieter (2022) indicated that research in translation and interpreting studies (TIS) has advanced rather quickly, mostly as a result of borrowing from fields with longer, more established histories.

Some researchers and translation scholars argue that the science of interpretation started in the middle of the last century, which supports their argument. However, other researchers and translation scholars disagree with this argument. They were supported by Gile (2009) indicated that the study of interpreting had been studied for nearly half (50 years). It evolved into a viable entity in the 1980s and 1990s from an embryonic state in the 1950s and 1960s. It now depends on the work of a community of a few dozen regular actors and hundreds of scattered research authors, including many students who write graduation theses every year. It also reaps the benefits of translation studies energy, which has grown dramatically over the past three decades.

According to Garzone and Viezzi (2002), interpreting was connected to various subjects and perspectives. In the past, research in interpreting was characterized by various trends due to the interdisciplinary effort frequently required to handle its varied dimensions. According to others, the period in which simultaneous translation developed and began to be viewed as a science with its foundations and objectives began in the 1990s of the past centuries. Gile (2009) asserts that the 1990s marked a new era in the study of interpreting in various ways. The 1990s saw the birth of interpreting studies, which marked the true beginning of those studies.

Consecutive and Simultaneous Interpreting

Consecutive interpreting involves interpreting in a conference context and requires the interpreter to listen to a speech passage, jot down any important points, and then repeat the speech in the target language once the original speaker has completed speaking. Alkhaldy and Alduhaim (2019) stated that the oldest and most challenging style of interpreting is known as consecutive interpretation, in which the interpreter waits until the speaker has finished speaking before translating what they have just said into the target language. This kind of interpretation necessitates certain abilities from interpreters, such as intense listening and understanding abilities, note-taking strategies, good knowledge, and a trained memory.

According to Mikkelsen and Jourdenais (2015), interpreting has made communication between people of different languages and cultures more smoothly throughout human history. Before the development of particular simultaneous Interpreting (SI) equipment and subsequent simultaneous Interpreting (SI) practice in the middle of the 20th century, what is now known as consecutive interpreting and whisper interpreting in the simultaneous mode were the most common types used in spoken language. Consecutive Interpreting (CI) is the process of interpreting after the speaker has completed one or more ideas in the source language and then pauses while the interpreter transmits that information (Russell, 2005). According to Mikkelsen and Jourdenais (2015), in terms of allowing the interpreter to interact and clarify with participants, control the dialogical discourse, and assess the participants' physical circumstances and their surroundings, consecutive Interpreting (CI) is more flexible than simultaneous Interpreting (SI).

Simultaneous interpretation was developed in the 1990s and quickly extended to conferences and other public meetings. Pöchhacker (2016) confirms that simultaneous interpretation has been a practice since ancient times and is connected to writing, interpreting, and understanding words. It is the most frequently used mode of interpreting in

conference settings and involves the interpreter sitting in the booth and listening through the headset to what is going on in the meeting room and simultaneously interpreting into a microphone what the delegates are saying in their microphones. The representatives can hear the interpreter with the help of their headsets. According to Gillies (2019), an interpreter interprets verbally in real-time while a speaker speaks in a meeting room microphone. The interpreter listens through headphones from a soundproof booth, and the listeners in the room can hear the interpretation through headphones. Mikkelsen and Jourdenais (2015) stated that the first simultaneous interpreting system was developed by Edward Filene and A. Gordon-Finlay in the early 1920s utilizing primitive telephone technology. This system was known as telephonic interpreting equipment. However, it was not until the Nuremberg Trials in the fall of 1945 that simultaneous interpretation was broadcast internationally. Interpreters had to take notes while a speech was being delivered to reconstruct it in a different language after the speaker had completed it. Until then, interpreting at multilingual conferences was often offered in consecutive modes.

Assessment of Novice Interpreters Scale (Panis)

To the best of the researchers' knowledge, there was no approved assessment available for novice interpreters. Therefore, the researchers developed their criteria for evaluating novice interpreters based on their experiences as senior interpreters and broad consultation with several other international professional interpreters. The development of the scale's components also benefited from a few skills mentioned by Jones (2002) in his book "Conference Interpreting Explained" and Gillies (2019) in his book "Consecutive Interpreting: A short course".

In the first semester of 2021, level four undergraduate students taking interpretation courses were the ones who utilized the scale for the first time. This scale was used for a pre-and post-test, and based on the test's findings, the researchers concluded that it effectively addressed novice interpreters' needs and competencies. The following year, several dimensions were changed, and the second edition of this scale was developed. The Department of Translation at the University of Science and Technology has approved the final scale as the evaluation tool to evaluate novice interpreters in the profession.

In this study, ten key concepts for evaluating consecutive and simultaneous interpreters' performance are broken into the following.

Consecutive Interpreters

For class (A), consecutive interpreters were evaluated by five key concepts. Accuracy, Knowledge, Concentration, Note-Taking, and Intonation, which are chosen based on approved criteria in the interpretation field, have been chosen as the criteria for evaluating interpreting performance.

Accuracy

The process of interpreting should get as close as possible to the original message of the speaker in terms of capturing the text's essence and explaining what it means. Most codes of conduct for public service interpreting prioritize accuracy above all other considerations (Gil-Bardaj, 2020). Indeed, when interpreting in consecutive mode, interpreters should pay close attention to and ensure linguistically complete comprehension of thoughts or sequences of concepts before speaking on their own (Gile, 2009). Consecutive interpreters must keep the original text's meaning without changing or destroying essential parts of speech. Following Lee (2008), the degree of accuracy may be indicated by the number of variations, such as omissions, additions, reasonable alterations, or incorrect interpretations of the speaker's meaning and purpose, that is noticed while interpreting performance.

Knowledge

Understanding the core of meaning is a fundamental skill for any consecutive interpreter. Interpreting professionally and in the classroom requires a solid understanding of the speaker's speech. Novice interpreters may transfer into professional practice by grasping text nuances and understanding speech flow. Knowing the essential parts of speech content will facilitate the interpreting process. The interpreter should be seated or standing near the speaker to interpret what they are saying (Morin, 2005). Interpreters require a lot of knowledge and a diverse range of intellectual interests. They should constantly adhere to the most recent information.

Concentration

Understanding the significance of making connections between the notes and what the speaker is saying is crucial for novice interpreters. It is a sort of concentration. The concentration process may be broken down into two phases, which interpreters should follow when providing their services; the most important of which is analyzing. Analyzing is one of the best ways to build a logical connection between speech parts is to analyze the speech while one is interpreting. In terms of Lie (2015), looking at the purpose of each speech segment might help the interpreter analyze it more thoroughly and, as a result, better interpret it. Gillies (2019) asserts the performance evaluation of another interpreter. It may also simplify your grasp of how interpreting works in advantageous ways. When it comes time to interpret, look at the structure and logical flow to see what makes sense.

Note-Taking

Consecutive interpretation requires note-taking, but it is not the only component. According to Gillies (2019), taking notes is a critical part of consecutive interpreting. Professional interpreters use this method to jot down information when they attend lengthy meetings or speeches where it is necessary to record information and focus on political contexts where it is essential to record every single detail. However, for accurate interpreting, note-taking was advised to be used. Taking notes sometimes involves using symbols, numbers, abbreviations, phrases, and other symbols. Interpreters take notes to analyze and remember the material they are hearing, record things they cannot remember, and appropriately present the speech (Gillies, 2019).

Intonation

The methods employed to produce more melodic and cohesive speech are known as "naturalization of sound speech". According to Li (2015), interpreters resort to paralinguistic cues, such as the rising or falling of intonation, to achieve speech cohesion and help listeners disambiguate the utterance's intended meaning. In view of Gillies (2019) indicates that the interpreter's voice should seem natural and fluid. Their listeners will feel more confident as a result. Avoid sounding anxious and unsure, as this will have the opposite impact. Try to be communicative as one straightforward approach to accomplish this. Therefore, interpreters should remember that the talent they are learning is communication when they need to pay additional attention to it.

Simultaneous Interpreters

For class (B), Simultaneous interpreters are evaluated by five key concepts. Confidence, anticipation, recalling information, using memory, and paraphrasing are chosen based on approved criteria in the interpretation field for evaluating interpreting performance.

Confidence

It entails confidence in the interpreter's abilities and capacity to carry out their duties. This is the first and most important talent, particularly for novice interpreters. With more self-confidence, one could raise his talents and devote himself to achieving goals that he could only imagine, establishing bigger goals, and creating bigger plans. As a result, most individuals have low self-confidence, while many others have none (Tracy, 2012). The bulk of novice interpreters at the start of their professions experienced this. The effects of psychological variables on their performance might be either positive or negative. Therefore, at every point of their lives, interpreters must have a strong sense of self-confidence. Many students need public speaking training, and the main motivation virtually all of them cited was that they wished to overcome their anxiety, be able to think on their feet, and talk in front of any size group with confidence and ease (Carnegie, 2021).

Anticipation

The interpreter anticipates the incoming text and creates a target text segment before it is uttered by the speaker, especially when the two working languages have asymmetrical structures SOV vs SVO languages Li (2015). According to Gillies (2019), anticipation is the process through which the interpreter anticipates the spoken text and prepares the target text before it is delivered. This is done by exploiting linguistic cues. In other words, the interpreter anticipates the input text by producing the target language first. Create a sense of anticipation by attempting to guess what the speakers will say based on the circumstances in which they will speak. As per Al-Salman and Al-Khanji (2002), anticipation is the ability to anticipate what will happen next and modify the information to present it in the TT in the most relevant manner.

Recall Information

Reformulating is a term used to represent a means of recalling information already in the interpreter's head. To make speech more coherent and understandable, the interpreter tries to reformulate the speech's substance using specific words and signs. It is used when interpreters cannot comprehend a speech segment or reformulate it in the target language. It is good to reformulate the message in a less precise manner by using a superordinate in the case of a single word or by creating a more general segment in the case of a whole. According to Gillies (2019), if one has not documented the original words or cognates, it will also encourage reformulation, decreasing language interference. Reformulating is synonymous with paraphrasing and refers to expressing the same message using alternative words.

Using Memory

Echoic memory, short-term or working memory, and long-term memory are the three categories of memory that Setton and Dawrant (2016) propose for the interpreter task. The interpreters should work on it since it only takes the memory a few seconds to process each one. Therefore, one of their responsibilities is to develop the memory's ability to function well under pressure. According to Kriston (2012), training short-term memory must be continually practised for the interpreter to understand the source language better because the first stage of recalling information involves short-term memory, which retains speech for a few seconds before transmitting it to long-term memory or ignoring it. Consequently, the degree of interpretation will rise, and the outcomes will likely be very satisfying. Understanding is the first step in effective interpreting; as a result, memory training should be offered early in the interpreter training

process. Because consecutive interpreting uses memory for longer than simultaneous interpreting, memory behaves differently in each case (Zhong, 2003).

Paraphrasing

By bringing the speech's content to its essence and rephrasing it in the interpreters' own words, paraphrasing is a technique that is frequently used to make speeches more understandable and logical while avoiding repetition and being lost in translation. In conference interpreting, paraphrasing has evolved to mean describing a notion for which one does not know the exact word translation, even if one exists. For instance, if one does not know the correct word, one might paraphrase the fairing on a satellite launch vehicle to mean protective cover. As a result, paraphrasing represents a coping technique and carries a marginally unfavourable meaning (Gillies, 2019).

Interpretation and Training

A large and growing body of literature has investigated the role of training in developing interpretation. Orlando (2010) addressed the guidelines for taking notes and the different kinds of notes during consecutive interpreting training. It was highlighted that nothing had been done to develop proper methods for evaluating the progressive development of such systems and note-taking abilities. The study concluded that using technology is crucial in teaching interpretation students note-taking techniques during concurrent interpreting instruction, was advised.

In the same vein, Ribas (2012) investigated the subject of strategic competency in interpreting. It evaluates the students' perspective of whether and how they have successfully finished the work by describing and categorizing the solutions used to overcome the challenges. The findings claim that the more knowledge we have about the interpretation processes that are gained and developed, the better a foundation we will have for developing training parameters that address strategic competency and reflective practice.

Furthermore, Hill et al. (2014) provide an overview of the rationale, methods, and analyses used in common across three studies conducted to teach insight skills (immediacy, challenges, and interpretation, respectively) to undergraduate students in helping skills courses. The three presented studies were reviewed and examined to conclude that although supporting skill development seems vital for building the groundwork for future practice, there is a lack of solid research to support this claim.

In a unique approach to teaching and learning exploration skills for interpretation students, Jackson et al. (2014) trained 128 undergraduate students in helping skills to apply the insight skill of interpretation. The findings of the study indicated that students with the least self-efficacy gained the greatest beginning self-efficacy, but they had the highest levels of self-efficacy by the conclusion of training. However, the students with more experience assisting others had the greatest increases in self-efficacy.

In view of that, Dong et al. (2019) examined the issue of interpreting strategy acquisition. The study focused on the acquisition of interpreting strategies. According to data analyses of interpreting performance, students in interpreting training continued to use the strategies that their instructors recommended more frequently than those they were advised to use cautiously or not at all and less frequently than those they were not advised to use at all. These findings imply that strategy training is efficient and that credible strategy acquisition may occur.

II. METHODOLOGY

The study used a quantitative methodology to gather and analyze data. It is an experimental study intended to determine how applying specialized training affects teaching level four students in interpreting courses. Those courses are trained by a senior interpreter who has broad experience in the interpreting field.

Sample

Students at the Level 4 Translation Department in the Faculty of Human and Social Sciences of the University of Science and Technology in Al Hudaydah, Yemen, made up the sample of the study. The training occurred during the second semester of the academic year 2022/2023. The total population of the study is 26 students who form the sample of the study. Students at level four are selected because they have taken several interpreting courses and are expected to graduate soon.

Treatment

In the first semester of the academic year 2022–2023, Level four students in the interpreting course at University of Science and Technology (UST) participated in the experimental study. During the two-month training, the participants attended (10) workshops that included extensive practical training, including role plays, video stimulation, focus groups, and discussion. The teacher conducted a pre-test in the first workshop to evaluate the students' performance before training. The post-test was conducted at the end of training to evaluate how well the training program works and how participants' interpretation abilities improved after training. The teacher used a unique training scale recognized by professional interpreters to assess students' performance. Data were analyzed and scored after the post test.

Strategies and Methods of Training

Several strategies were used to develop students' performance as follows.

- Simulations: Students ask to simulate the video speaker and conduct an interpretation
- Shadowing: students listen to the speaker and count from one to hundred descended and ascended
- Role play: students act as speakers and interpreters and present before their partners.
- Performance: students prepare the same condition and view as shown in T.V.
- EU Interpretation training toolbox: useful tools and practical training resources to help interpreters develop their simultaneous and consecutive interpreting abilities were prepared by the European Commission has developed
- Group work: students work in a group to discuss and swap information.
- Discussion: students have a broad discussion about each detail of the content.
- Debate: students freely put their own opinion and make arguments.

Instruments of the Study

In this study, the checklist assessment was used. The observation checklist included ten scale items to evaluate the performance of interpretation students during pre-and post-training. The Performance Assessment of Novice Interpreters Scale (PANIS) was used twice pre and after training. The data was collected through the above instrument and analyzed quantitatively; the students' scores analyzed and compared using the SPSS program.

Procedures of the Study

During ten weeks, a number of 26 students received extensive training in consecutive and simultaneous interpreting. The teacher used many techniques and strategies in training interpretation, and the training was conducted in two phases as follows:

Phase I

The first five workshops were signified for consecutive interpreting training; each workshop lasted four hours. A pre-test was conducted to evaluate the performance of students before training. Then, the teacher gave an overview of the training's content, strategies, methods, activities, and process and split the students into two groups to share the activities. The teacher gave each pair of group members a task, which included choosing a short video clip and putting on a role play about consecutive interpreting. Students practised consecutive interpreting daily. There were a lot of role-plays, simulations, workshops, talks, presentations, dialogues, virtual EU training classes, debates, and competitions. After five workshops, a post-assessment was conducted to evaluate the students' performance using the same scales and content as the pre-assessment.

Phase II

The second round of training consisted of five training workshops in simultaneous interpreting, each lasting four hours. Before the training, a pre-test was conducted to evaluate how well the students performed. Then, an overall presentation was made to the class outlining the topics, exercises, and distribution methods that will be applied. Furthermore, each student had the opportunity to practice performing regularly and role-playing during the second and succeeding workshops. At the end of the training, a post-program assessment was conducted to evaluate the student's performance.

III. RESULTS AND DATA ANALYSIS

This section presents the analysis of the data collected from the study participants to answer the study questions. It deals with two main points: the effect of the Assessment of Consecutive and Simultaneous Interpreters' performance and the significant differences in the means dimension between the pre-test and post-test.

Twenty-six students were subjected to pre-post assessments, and the students were trained for two months (10 workshops) were conducted. The trainees were tested in the first program to identify the needs and challenges of training in the interpretation field and to evaluate the trainees' ability to conduct the interpretation in the field. Another post-assessment was conducted in the final of training to evaluate trainees' performance and to evaluate students understanding and skills in simultaneous and consecutive interpretation. After correcting and scoring the tests, data were inserted into SPSS and manipulated using the paired-sample t-test.

This section compares the mean dimensions between the pre-assessment of consecutive and simultaneous interpreters' performance and the post-assessment of consecutive and simultaneous interpreters' performance.

Rq1: What Is The Impact Of Consecutive Interpreting Training On Fostering Efl Learners' Consecutive Interpretation Competencies?

To answer the first question, the mean dimensions of the pre-assessment of consecutive interpreters' performance were compared with those of the post-assessment of consecutive interpreters' performance.

A Pre-Role Play of Consecutive Interpreters

TABLE 1
FREQUENCY DISTRIBUTION– PRE- A ROLE PLAYS OF CONSECUTIVE INTERPRETERS

Pre-Role Play of Consecutive Interpreters	Accept		Good		V. Good		Outstanding	
	N	%	N	%	N	%	N	%
Accuracy	9	34.6%	13	50.0%	4	15.4%	0	0%
Knowledge	6	23.1%	15	57.7%	4	15.4%	1	3.8%
Concentration	12	46.2%	13	50.0%	1	3.8%	0	0%
Note-Taking	21	80.8%	5	19.2%	0	0%	0	0%
Intonation	23	88.5%	3	11.5%	0	0%	0	0%

Table 1 shows that the trainees ranged in the first dimension, "Accuracy" in (good scale), according to pre-assessment (50%). Also, in the second dimension, "Knowledge" gained (57.7%), and in the third dimension "Concentration" gained (50.0%). While in the fourth dimension, the trainees range in (acceptable scale) with (80.8%) and in the fifth dimension ranging in (88.5%).

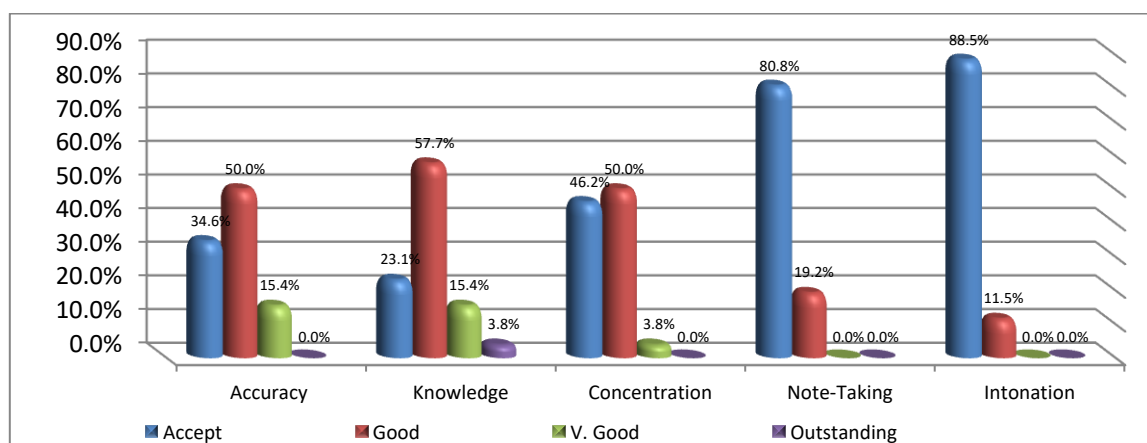


Figure 1. Frequency Distribution– pre- a role Plays of Consecutive Interpreters

TABLE 2
DESCRIPTIVE STATISTICS OF PRE- A ROLE PLAY OF CONSECUTIVE INTERPRETERS

Pre-Role Play of Consecutive Interpreters	Mean	SD	Percent
Accuracy	1.81	.694	45.3%
Knowledge	2.00	.748	50.0%
Concentration	1.58	.578	39.5%
Note-Taking	1.19	.402	29.8%
Intonation	1.12	.326	28.0%
Consecutive 20	7.81	1.470	39.1%

The pre-role play of consecutive interpreters designed by five dimensions. The results of the descriptive statistics of the pre-role play of consecutive interpreters are presented in table (2) and figure (2). The results show that (Knowledge) got the first rank with a mean of 2.0 and a standard deviation of (0.748), the highest percentage (50%) of respondents agreed. The intonation ranked last with a mean of (1.12) and standard deviation of (0.326) with a degree of 28%. The overall average of the variables is (7.81), and the standard deviation is (1.470) with a degree of 39.1%.

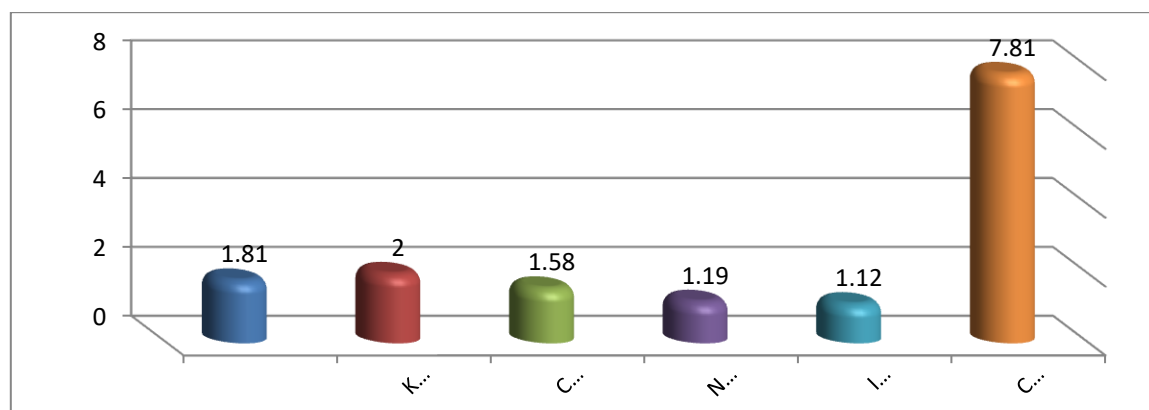


Figure 2. Descriptive Statistics of pre- a role Play of Consecutive Interpreters

Post Role Play of Consecutive Interpreters

TABLE 3
FREQUENCY DISTRIBUTION– POST- A ROLE PLAY OF CONSECUTIVE INTERPRETERS

Post- Role Play of Consecutive Interpreters	Accept		Good		V. Good		Outstanding	
	N	%	N	%	N	%	N	%
Accuracy	1	3.8%	6	23.1%	9	34.6%	10	38.5%
Knowledge	2	7.7%	1	3.8%	15	57.7%	8	30.8%
Concentration	0	0%	4	15.4%	10	38.5%	12	46.2%
Note-Taking	1	3.8%	4	15.4%	8	30.8%	13	50.0%
Intonation	0	0%	4	15.4%	9	34.6%	13	50.0%

Table 3 revealed that most of participants in "Accuracy" item scored (38.5%) for outstanding dimension, and (57.7%) in "Knowledge" item for V. Good dimension, and (46.2%) in "Concentration "for outstanding dimension. Similarly, in "Note-Taking" and "Intonation" items scored (50.0%) for outstanding dimension.

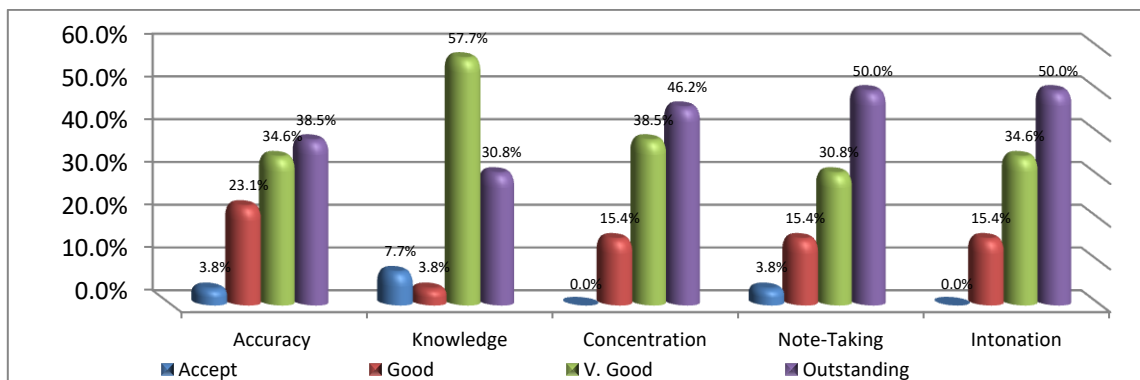


Figure 3 Frequency Distribution– post- a role Play of Consecutive Interpreters

TABLE 4
DESCRIPTIVE STATISTICS OF POST- A ROLE PLAY OF CONSECUTIVE INTERPRETERS

A Role Play of Consecutive Interpreters	Mean	SD	Percent
Accuracy	3.08	.891	77.0%
Knowledge	3.12	.816	78.0%
Concentration	3.31	.736	82.8%
Note-Taking	3.27	.874	81.8%
Intonation	3.35	.745	83.8%
Consecutive 20	16.04	3.053	80.2%

The post-role play of consecutive interpreters has five dimensions. The results of the descriptive statistics of the post-role play of consecutive interpreters are presented in table (4) and figure (4). The results show that (Intonation) got the first rank with a mean of 3.35 and a standard deviation of (0.745) and the highest percentage (83.8%) of respondents agreed. The accuracy ranked last with a mean of (3.08) and a standard deviation of (0.891) with a degree of 77%. The overall average of the variables is (16.04), and the standard deviation is (3.053) with a degree of 80.2%.

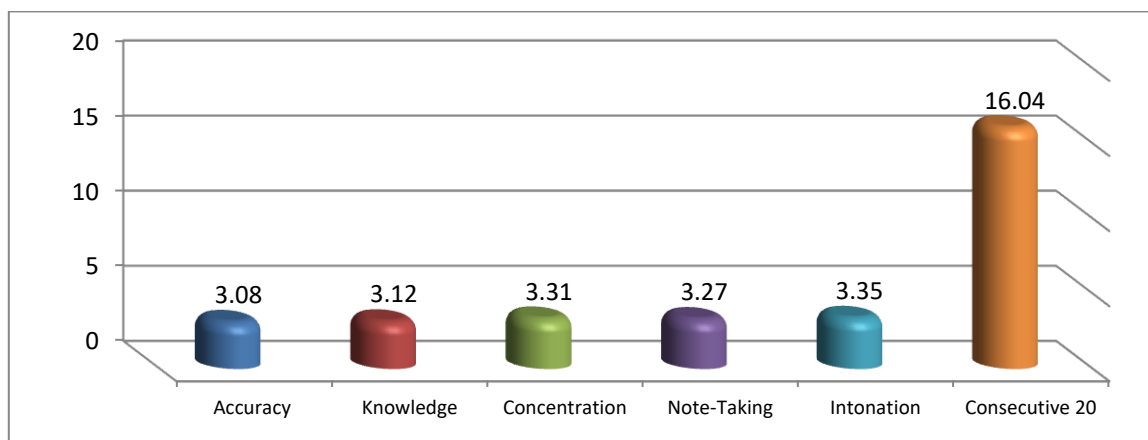


Figure 4. Descriptive Statistics of post- a role Play of Consecutive Interpreters

Mean Dimensions for the Role-Play of Consecutive Interpreters in the Pre-Test and Post-Test

TABLE 5
DESCRIPTIVE STATISTICS OF ROLE PLAY OF CONSECUTIVE INTERPRETERS IN THE PRE-TEST AND POST-TEST

Role play of consecutive interpreters		Mean	T-test	P-value
Accuracy	Pre	1.81	5.312	0.000**
	Post	3.08		
Knowledge	Pre	2.00	5.975	0.000**
	Post	3.12		
Concentration	Pre	1.58	10.093	0.000**
	Post	3.31		
Note-Taking	Pre	1.19	10.415	0.000**
	Post	3.27		
Intonation	Pre	1.12	16.013	0.000**
	Post	3.35		

** Statistically significant at the level of 0.01

The Paired Samples Statistics test was used to determine whether there were differences between the pre and post-tests. Because the percentages were higher in the post-tests for all dimensions, there was a significant difference between the pre and post-tests, with a significance level of less than 0.000. This indicates that the training program played a major role in these differences.

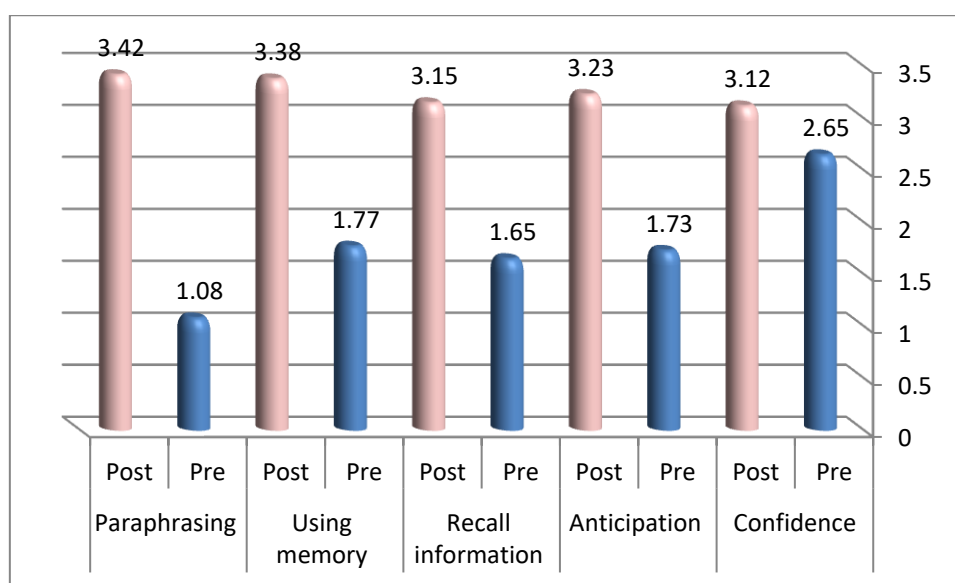


Figure 5. Descriptive Statistics of Role Play of Consecutive Interpreters in the Pre-test and Post-test

TABLE 6
T=TEST PAIRED SAMPLES STATISTICS OF ROLE PLAY OF CONSECUTIVE INTERPRETERS IN THE PRE-TEST AND POST-TEST

Consecutive interpreters	N	Mean	Std. Deviation	T	Sig.
Pretest	26	7.81	1.470	13.203	0.000*
Posttest	26	16.04	3.053		

** Statistically significant at the level of 0.01

In order to determine whether there were differences between the pre and post-test concerning consecutive interpreters, the Paired Samples Statistics test was used. The results revealed a significant difference between the pre and post test, where the significance level was less than 0.000. This indicates that the training program has a role because the percentages were higher in the post-test. The average score on the post-test in successive interpreters was 16.04, compared to 7.81 on the pre-test.

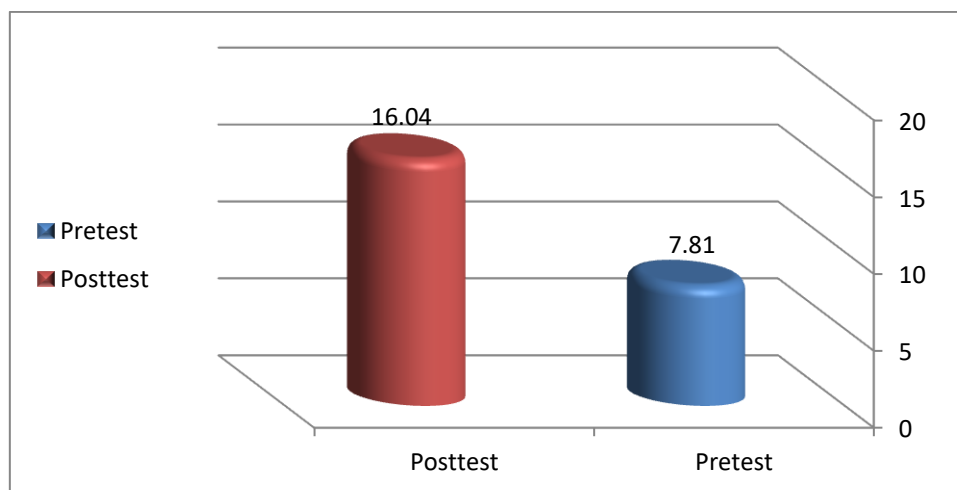


Figure 6. T-test Paired Samples Statistics of Role Play of Consecutive Interpreters in the Pre-test and Post-test

What impact does simultaneous interpreting training have on fostering EFL learners' simultaneous interpretation competencies?

To answer the second question, the mean dimensions of the pre-assessment of simultaneous interpreters' performance were compared with those of the post-assessment.

A Pre-Role Play of Simultaneous Interpreters

TABLE 7
FREQUENCY DISTRIBUTION– PRE- A ROLE PLAY OF SIMULTANEOUS INTERPRETERS

Pre-Role Play of Simultaneous interpreters	Accept		Good		V. Good		Outstanding	
	N	%	N	%	N	%	N	%
Confidence	9	34.6%	17	65.4%	0	0%	0	0%
Anticipation	8	30.8%	17	65.4%	1	3.8%	0	0%
Recall information	9	34.6%	17	65.4%	0	0%	0	0%
Using memory	11	42.3%	10	38.5%	5	19.2%	0	0%
Paraphrasing	24	92.3%	2	7.7%	0	0%	0	0%

Table 7 shows that (Confidence), according to most of the participants, scored (65.4%) in Good dimension; similarly, for (Anticipation) and (Recall information). In comparison, most participants scored (42.3%) in the acceptance dimension for (using memory) and (92.3%) for (Paraphrasing).

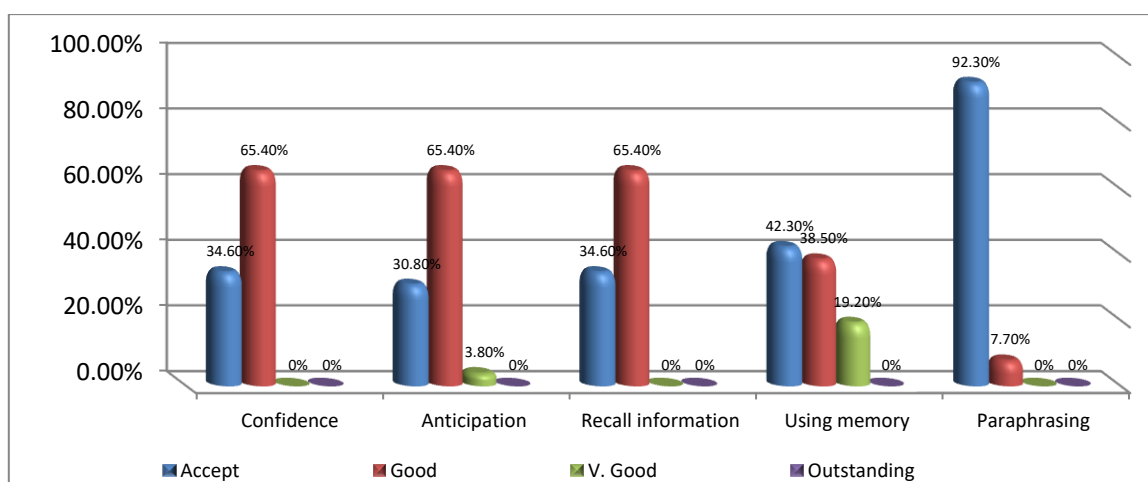


Figure 7. Frequency Distribution– pre- a role Play of Simultaneous Interpreters

TABLE 8
DESCRIPTIVE STATISTICS OF PRE A ROLE PLAY OF SIMULTANEOUS INTERPRETERS

A Role Play of Simultaneous interpreters	Mean	SD	Percent
Confidence	2.65	.485	66.3%
Anticipation	1.73	.533	43.3%
Recall information	1.65	.485	41.3%
Using memory	1.77	.765	44.3%
Paraphrasing	1.08	.272	27.0%
Simultaneous 20	8.88	1.275	44.4%

The pre-role play of simultaneous interpreters has five dimensions. The results of the descriptive statistics of the pre-role play of simultaneous interpreters are presented in table (8) and figure (8). The results show that (Confidence) got the first rank with a mean of 2.65 and a standard deviation of (0.485); the highest percentage (66.3%) of respondents agreed. The paraphrasing ranked last with a mean of (1.08) and standard deviation of (0.272) with a degree of 27.0%. The overall average of the variables is (8.88), and the standard deviation is (1.275) with a degree of 44.4%.

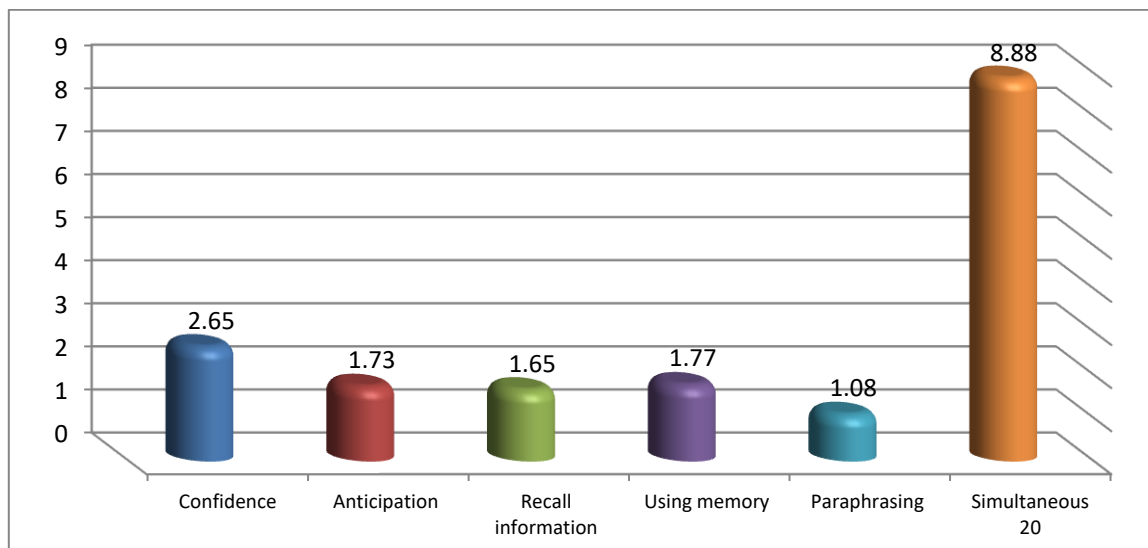


Figure 8. Descriptive Statistics of pre- a role Play of Simultaneous Interpreters

Post Role Play of Simultaneous Interpreters

TABLE 9
FREQUENCY DISTRIBUTION- POST- A ROLE PLAY OF SIMULTANEOUS INTERPRETERS

Post-Role Play of Simultaneous interpreters	Accept		Good		V. Good		Outstanding	
	N	%	N	%	N	%	N	%
Confidence	1	3.8%	2	7.7%	16	61.5%	7	26.9%
Anticipation	0	0%	4	15.4%	12	46.2%	10	38.5%
Recall information	0	0%	6	23.0%	10	38.5%	10	38.5%
Using memory	0	0%	4	15.4%	8	30.8%	14	53.8%
Paraphrasing	0	0%	3	11.5%	9	34.6%	14	53.8%

Table 9 shows that most of the participants scored (61.5%) in "Confidence" and (46.2%) in "Anticipation "for V. Good dimension, and (38.5%) in "Recall Information" for V. Good and outstanding dimensions. While "using memory" and "Paraphrasing" scored the same percentage (53.8%) in outstanding dimension.

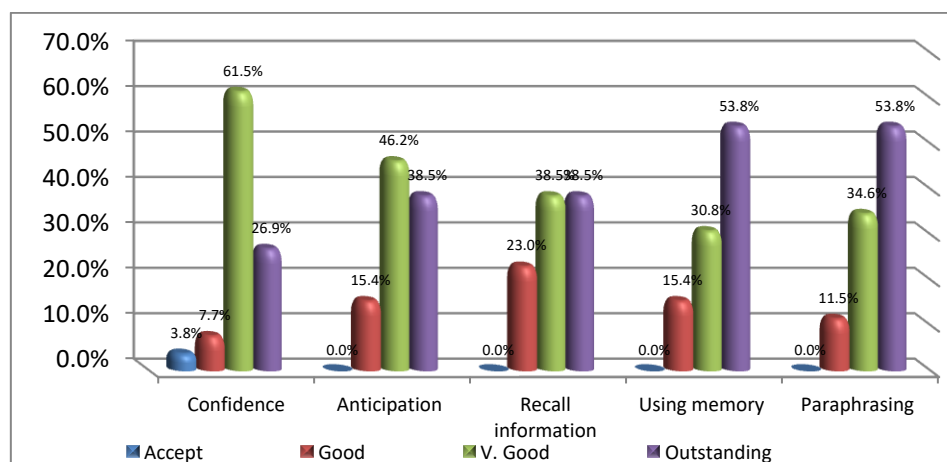


Figure 9. Frequency Distribution- post- a role Play of Simultaneous Interpreters

TABLE 10
DESCRIPTIVE STATISTICS OF POST- A ROLE PLAY OF SIMULTANEOUS INTERPRETERS

A Role Play of Simultaneous interpreters	Mean	SD	Percent
Confidence	3.12	.711	78.0%
Anticipation	3.23	.710	80.8%
Recall information	3.15	.784	78.8%
Using memory	3.38	.752	84.5%
Paraphrasing	3.42	.703	85.5%
Simultaneous 20	16.31	2.936	81.6%

The post-role play of simultaneous interpreters by five dimensions. The results of the descriptive statistics of the post-role play of simultaneous interpreters are presented in table (10) and figure (10). The results show that (Paraphrasing) got the first rank with a mean of 3.42 and a standard deviation of (0.703) the highest percentage (85.5%) of respondents agreed. The confidence ranked last with a mean of (3.12) and a standard deviation of (0.711) with a degree of 78.0%. The overall average of the variables is (16.31), and the standard deviation is (0.936) with a degree of 78.0%.

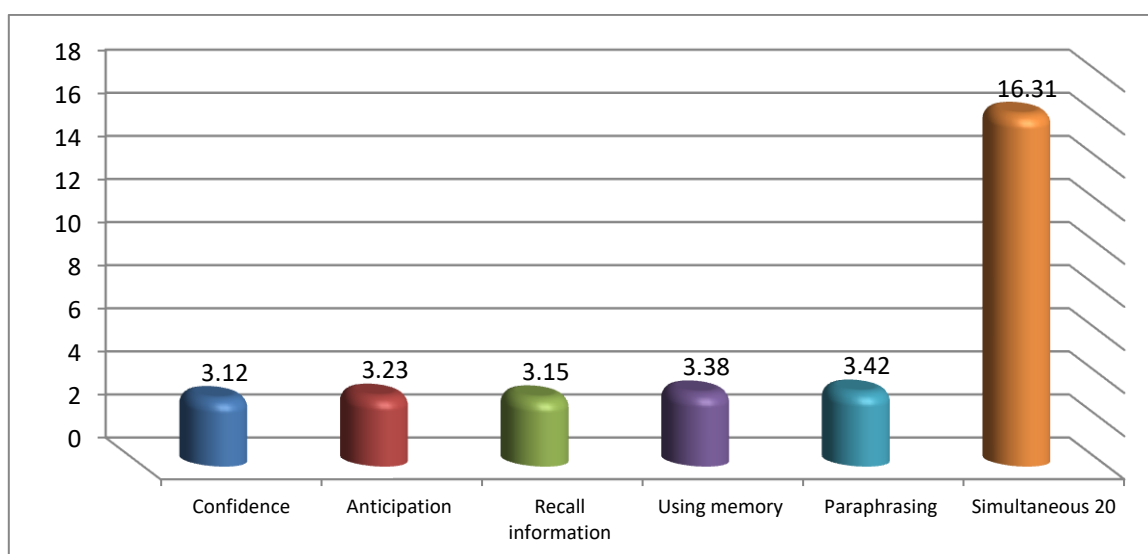


Figure 10. Descriptive Statistics of post- a role Play of Simultaneous Interpreters

Mean Dimensions for the Role-Play of Simultaneous Interpreters in the Pre-Test and Post-Test

TABLE 11
DESCRIPTIVE STATISTICS OF ROLE PLAY OF SIMULTANEOUS INTERPRETERS IN THE PRE-TEST AND POST-TEST

Role play of simultaneous interpreters		Mean	T-test	P-value
Confidence	Pre	2.65	2.739	0.011*
	Post	3.12		
Natural intonation	Pre	1.73	8.446	0.000*
	Post	3.23		
Recall information	Pre	1.65	7.164	0.000*
	Post	3.15		
Using memory	Pre	1.77	8.380	0.000*
	Post	3.38		
Paraphrasing	Pre	1.08	16.053	0.000*
	Post	3.42		

** Statistically significant at the level of 0.01

The pre and post-tests were compared using the Paired Samples Statistics test to determine whether there were any differences. The results revealed a significant difference between the two tests, with a significance level of less than 0.000. This indicates that the training program played a role, as all dimensions had higher post-test percentages.

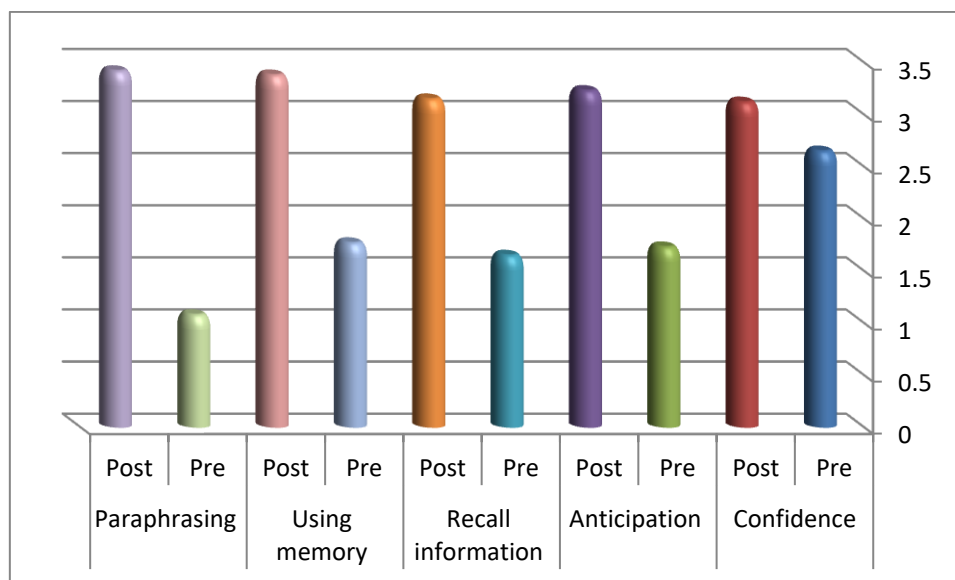


Figure 11. Descriptive Statistics of Role Play of Simultaneous Interpreters in the pretest and pos

TABLE 12
T=TEST PAIRED SAMPLES STATISTICS OF ROLE PLAY OF SIMULTANEOUS INTERPRETERS IN THE PRE-TEST AND POST-TEST

Simultaneous interpreters	N	Mean	Std. Deviation	T	Sig.
Pretest	26	8.88	1.275	12.107	0.000*
Posttest	26	16.31	2.936		

** Statistically significant at the level of 0.01

The Paired Samples Statistics test results were used to determine whether there were differences between the pre and post-test with regard to simultaneous interpreters. The results showed that there is a significant difference between the pre and post-test, where the significance level was less than 0.000, and this means that the training program has a role to play because the percentages were higher in the post-test, the simultaneous interpreters averaged 16.31, while in the pre-test, they were 8.88.

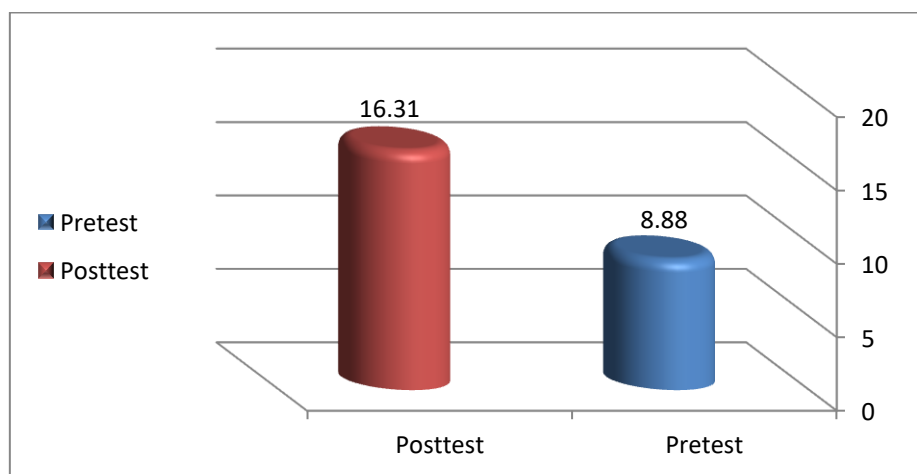


Figure 12. T=Test Paired Samples Statistics of Role Play of Simultaneous Interpreters in the Pre-test and Post-test

IV. DISCUSSION

The present study was designed to explore the role of training EFL learners in consecutive and simultaneous interpreting in promoting their interpretation competencies.

The first question in this study sought to determine the effect of consecutive interpreting training on fostering EFL learners' consecutive interpretation competencies; the consecutive interpreters' competencies targeted in this study were: Accuracy, knowledge, concentration, note-taking, and intonation. The results revealed that students showed a better performance of the five competencies in the post-assessment when compared to their performance in the pre-assessment. For example, out of the 26 participants (23) students were marked as "accept" and (0) student was given "outstanding" in the pre-assessment of 'intonation', whereas (0) student was given "accept" and (13) students were marked as

"outstanding" in the post-assessment of this competency. This result indicates that the training sessions have a crucial role in improving the five consecutive interpretation competencies. This result supports the idea of Ribas (2012), who reported better interpretations for interpreters with better knowledge of the strategies and competencies of interpretation. The results also showed that none of the participants was given "v.good" or "outstanding" in the pre-assessment of both 'note-taking' and 'intonation', whereas, in the post-assessment, these two competencies were marked as "v.good" or "outstanding" for most of the participants. In contrast to the earlier findings, no evidence of development is found in learners' note-taking abilities due to interpretation training, as stated in Orlando's (2010) study.

The second question in this study tried to identify the impact of simultaneous interpreting training on fostering EFL learners' simultaneous interpretation competencies; the simultaneous interpreters' competencies considered for this study were: Confidence, anticipation, recalling information, using memory, and paraphrasing. The results indicated that students' performance of the five competencies in the post-assessment is much better than in the pre-assessment. For example, no one of the 26 participants was marked as "outstanding" in the pre-assessment of the five competencies (confidence, anticipation, recalling information, using memory, and paraphrasing), whereas (7, 10, 10, 14, 14) students were given "outstanding" in the post-assessment of these competencies, respectively ordered. This result indicates that the training sessions helped develop the five simultaneous interpretation competencies. Besides, it also showed that training sessions were more effective in improving students' abilities to paraphrase and use their memories than promoting their self-confidence.

This improvement in both consecutive and simultaneous interpretation competencies may be attributed to the variation in the training activities. The participants went through a lot of activities, including role plays, video stimulation, focus groups, and discussion. The observed improvement could also be due to the nature of the training program, its valuable content, and its various methods. The students' weak performance in 'note taking' and 'intonation' in the pre-assessment of consecutive interpretation can be explained in terms of the difficulty of these two competencies. In the case of simultaneous interpretation, the low improvement in self-confidence can be due to the focus of the training. Throughout this training, the researchers focused on the practical aspects, not the psychological ones, though they included them to some extent.

The above results indicate the importance of training to have better interpretation versions. The present findings seem consistent with other research, which assures the importance of training to achieve better interpretation (Jackson et al., 2014; Hill et al., 2014).

V. CONCLUSIONS

This investigation aimed to determine the effect of interpretation training on fostering the students' consecutive and simultaneous interpretation competencies. The findings of this investigation suggest that the interpretation training program has affected the participants positively and enhanced their interpretation abilities with regard to the targeted competencies of both consecutive and simultaneous interpretation. There is a statistically significant difference between the pre and post-assessments of the participants' consecutive and simultaneous interpretation competencies in favour of the post-assessment.

The results of this study support the idea that both consecutive and simultaneous interpreters still need some interpretation training. In spite of their good performance in general, interpreters could benefit from the training program of this study in improving their consecutive and simultaneous interpretation competencies. Moreover, the findings of the study enhance the readers' understanding of the most important competencies for consecutive, as well as simultaneous, interpretations. They draw an obvious way for those serious about developing such skills.

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Linguistic Means of Manipulation in English Fiction: B. Shaw's Works

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Abstract—This article summarizes studies identifying linguistic means of implementing manipulative influence in English fiction. The article discusses various scientific views on the essence and main characteristics of manipulation, the levels of analysis of linguistic means of manipulation, the methods of speech influence that are used in linguistic manipulation, and the types of manipulation. The authors consider linguostylistic means of manipulative influence. The article presents the results of an empirical study of linguistic means of manipulative influence at the lexical and syntactical levels as exemplified by the classic plays by B. Shaw. It is concluded that the above-mentioned verbal means are pragmatically conditioned and have a high manipulative potential. Having emotive and associative semantics, they attract the attention of the addressee, create positive imagery, and stimulate emotional-associative reactions.

Index Terms—metaphor, epithet, euphemism, antithesis, rhetorical question

I. INTRODUCTION

Even though a lot of research has been concerned with artistic discourse in recent years, the study of its features remains relevant. In the course of discursive practice, the speaker's thoughts are expressed and a new reality is constructed (Monin et al., 2022; Shiryayeva, 2007). This understanding determines the ability of artistic discourse to influence human consciousness (Monin et al., 2023). In this case, influence is imposed in a hidden form, against the will of the object of influence (Kotovchikhina et al., 2022). One of its methods is linguistic manipulation (Nurgali et al., 2022).

Linguistic manipulation is regarded as one of the most effective types of influence in artistic discourse due to the fact that artistic discourse is emotional and represents a symbolic struggle carried out using language (Azharbekova et al., 2020; Baisarina et al., 2022).

Until now, the means of linguistic influence in artistic discourse have either not been part of an independent study or have been considered indirectly. The issues stated in the article are relevant due to the need for further research into language manipulation (Guendouz & Al-Shuaibi, 2022), i.e. many aspects of its implementation are still insufficiently studied (Korotaeva & Kapustina, 2022). Thus, linguistic manipulations are often used by fictional characters in classic English literature but they have not become the subject of a special linguistic study.

Recently, linguistic literature has been paying increasing attention to the definition of manipulation. According to Kopnina (2007), the concept of manipulation does not have a clear interpretation as there is no single and generally accepted definition for linguistics and other sciences, and the vagueness of the term makes it difficult to determine the essence of the phenomenon. Under the most generalized and reasoned approach, verbal manipulation is a targeted impact on the recipient to change their behavior in the interests of the manipulator (Kopnina, 2007).

Manipulation has the following main characteristics: manipulation is not felt by the object of the impact; influence not only on the conscious (mind) but also on the unconscious (instincts, emotions) that is not amenable to arbitrary control; managing one's attitude to objects and phenomena of the surrounding world in the manner chosen by the manipulator; achievement of secret and selfish goals at the expense of the object of manipulation; deliberate distortion of real facts (disinformation, etc.), the creation of illusions and myths, etc. (Sheinov, 2001); negative intentionality to the addressee; hidden nature of the impact; destructive impact on an individual and society as a whole; destructiveness; ethical unacceptability (Kara-Murza, 2009).

Scholars most often start from the analysis of speech material: there are examples of unscrupulous argumentation in the chosen array of texts, which are described and regarded as manipulation techniques. If the described technique is

found in the speech of any new speaker, it is concluded that they are manipulating (Bykova, 1999). It is necessary to distinguish between the objective function of manipulation and one's desire to manipulate the addressee, which is subjectively inherent in the addresser. In this regard, there are three levels of analyzing means of manipulation.

1. Speech level. It embraces cognitive linguistics, linguopragmatics, sociolinguistics, and other areas that study the speech potential of phonetics, syntax, vocabulary, etc. At the same time, language has a powerful interpretive and manipulative potential since the possibility of using language as a means of secret influence is inherent in the very structure of the speech system (Belyaeva, 2008; Nikitina, 2006; Zimnyaya, 2001).

Linguists mainly focus on specific verbal means of manipulative influence, including the replacement of neutral concepts with emotional-evaluative ones, metaphors, quotations, etc. (Zimnyaya, 2001).

2. Discourse level. Many works on linguistics note that some discourses have recently been increasing their manipulative influence (Vasilev, 2013). When studying the methods of argumentation, it is necessary to determine all types of discourse based on their predominant orientation towards rational or emotional methods of influence. These are as follows:

1) Types of discourse focused on suggestion (political, advertising, etc.). There is a wide range of methods of influence since the subject in question requires a one-sided and biased attitude. Bias is practically not masked and understandable to the audience. These types of discourse are usually referred to as manipulative (Vinogradova, 2010).

2) Types of discourse focused on persuasion (judicial, managerial, etc.). They must comply with more stringent requirements: those techniques that fit into the advertising framework are unacceptable, and more subtle and less intrusive techniques are used instead (Ozyumenko, 2017).

3) Types of discourse focused on evidence (scientific, legislative, etc.). The range of permissible means of influence is much narrower since argumentation is built in strict accordance with the laws and principles of logic and appeals to the truth. It is believed that manipulation techniques cannot be used in such types of discourse (Metakova, 2006).

3. Rhetorical level. The research object is not language units and functions, but the real utterances of certain people. Their main characteristic is the task implemented by the addresser (Ostroushko, 2002). In this regard, the mere presence of assessments, antitheses, metaphors, quotations, and other units of language that have a manipulative potential does not indicate that the speaker is manipulating. Such a conclusion can only be made if it is established that these units are involved in the distortion of the addressee's picture of the world (since the addresser intends to distort this picture of the world) (Chikileva, 2005).

Thus, the first two levels are responsible for what is in language and reveal what can be called objective manipulation. Subjective manipulation refers to the third level (it depends only on the quality of the speaker's speech). Hence, a contradiction arises that characterizes manipulation as an object of linguistic research. On the one hand, the main function of suggestion-based discourses is to mislead the addressee when it comes to social practice. On this basis, any statement within the framework of politics or advertising can be regarded as manipulative, even if the author had open intentions (Sukhareva, 2008).

There is no doubt that all viewpoints on manipulation as an object of linguistic research have the right to exist, develop and refine the theory of influence. However, one should insist on a strict distinction between these opinions. For example, the establishment of linguopragmatic features and the main speech functions of manipulation in political discourse (Chizh, 2012) do not prove that the addresser manipulates public opinion using quotes from the Bible or Shakespeare. According to Lobas (2015) and Prigarina (2013), this classification at the rhetorical level requires to establish methods of deliberate reality distortion by the speaker, while quoting popular texts might be due to their desire to present common values, to be better understood by the audience, etc., which is acceptable and legal, especially in discourses of suggestion, and therefore cannot be viewed as manipulation.

According to Bizyukov (2012), the methods of speech influence that are used in linguistic manipulation are very diverse: from the deliberate distortion of reality by assigning untypical connotations to keywords to subtle and virtuoso wordplay, creating the desired impression with the help of speech expressiveness, i.e. tropes, stylistic (rhetorical) figures, etc.

Vladimirova (2011) mentions image manipulation (the creation of real or fictional figures by the manipulator to influence the recipient's imagination), conventional manipulation (associated with the use of certain norms, rules, rituals, etc., which direct the addressee's behavior according to generally accepted patterns), operational-objective manipulation (due to inertia, force of habit, etc.), exploitation (the intention to suggest to the addressee that the responsibility for what is happening lies with them) and spiritual manipulation (reliance on life values that have formed semantic attitudes of a person).

Grintsova (2014) believes that there were several speech levels of manipulative influence: 1) the manipulation of information: default, selection, overexposure, distortion, reversal, construction, fragmentation, the moment of information supply, and limited information supply; 2) the paralogical level through certain techniques, i.e. are conscious and purposeful deviations from the laws and rules of formal logic; 3) the linguostylistic level through stylistic devices that can apply to all language levels (phonetic, morphological, lexical, syntactic, and lexico-syntactical).

Considering the specifics of a literary text, the main levels to be studied in this article will be lexical and lexico-syntactical. According to Shagbanova (2020), linguistic means of implementing manipulative influence include a

metaphor, comparison, epithet, and euphemism at the lexical level and antithesis, repetition, and rhetorical question at the lexical-syntactical level.

When considering a metaphor from the perspective of its involvement in manipulation, scholars distinguish between two types: 1) a metaphor involved in the implementation of manipulation; 2) a metaphor as a technique or tactic of manipulation (Fedoseev, 2003).

The manipulative impact of comparison depends on its type, namely: a comparison, in which the subject and object of comparison are explicitly expressed; a comparison expressed by a combination of an adjective and a substantive group; a comparison in which the right part determines the *modus operandi* of the verb on the left part; a comparison that compares situations (Brusenskaya & Belyaeva, 2022).

According to Znamenskaya and Bychkova (2015), the manipulative effect of epithets is to: 1) enhance the expressiveness and figurativeness of a particular work; 2) make the language more expressive; 3) enrich the content of a statement; 4) highlight a typical feature or quality of an object, phenomenon; 5) emphasize an individual feature of an object or phenomenon; 6) create a vivid idea about some object; 7) evaluate some object or phenomenon; 8) cause a certain emotional attitude to an object or phenomenon; 9) help to see the author's attitude to the surrounding world.

Euphemisms can be also used to distort information. In English, a euphemism is a neutral word that has no emotional coloring or descriptive expression that is usually used in texts to replace other words considered unacceptable or inappropriate. Such a replacement is used if the word is prohibited in society, is rude or indecent, can offend or upset someone, etc. Based on euphemization, the phenomenon of politically correct language was formed (Baskova, 2006).

Euphemisms serve as a means of rethinking the phenomena of reality and can be used not only for the sake of tact but also for speech impact on the addressee: the ambiguity created by euphemism shifts the focus from the negative aspects of reality to the neutral ones. Due to a large amount of information, it is difficult for the addressee to isolate and comprehend euphemisms in texts. Moreover, not everyone is familiar with this linguistic phenomenon, so the addressee is not aware of their manipulative impact. The very concept of a euphemism conceals its manipulative potential: due to the replacement of words and the creation of a neutral or positive connotation, the addressee's attitude to some event changes, and an association arises with something positive, although it is really about something negative (Baskova, 2006).

Being the most important stylistic figure and means of manipulation, an antithesis has been effectively used and is being used in oratory, helping to produce a deep impact on listeners. Furthermore, almost no literary work can do without it. According to linguists, an antithesis is one of the most common techniques of an abstract or intellectual style. The semantics of an antithesis consists in opposing such expressed verbal thoughts that should be somehow highlighted or emphasized in a literary text (Ryabukha & Shlopakova, 2022).

Considering an antithesis, scholars concluded that it was based on both the opposition and comparison of logically different concepts, phenomena, and images. Opposite concepts, phenomena, or images must be compared, i.e. *a priori* refer to one class or category of objects, and then classified according to the evaluative attribute good and bad. The antithetical meaning arises when, in the process of comparing and contrasting objects and images, their internal contradictions and assignment to various evaluative categories are revealed, while the content and orientation of any assessment (especially emotional) depends on the position of the human observer and is objectified through various speech units (Solomina, 2014).

Repetition as a stylistic means, whose specifics is the repeated use of a unit of a certain linguistic level or several levels at once, also contributes to the effect of manipulation. Repetition plays an important role in the implementation of the main functions of political discourse: persuasion and influence. The significance of repetition is associated with the effect of amplification, accentuation, and actualization arising from the repetition of any speech units (Safina, 2017).

A rhetorical question is defined in linguistics as a figure of speech that consists in giving an affirmation or denial of an interrogative form to create a stylistic effect, draw attention and increase the emotionality of a statement. A positive rhetorical question realizes a negative fact, while a negative rhetorical question expresses a positive sentiment. A statement in the form of a question and the affirmative asymmetry of formal and meaningful characteristics of an interrogative sentence are recognized as the main features of rhetoric. No informative response to a rhetorical question is a typical but not obligatory sign of rhetoric (Sedov, 2003).

The manipulative impact of a rhetorical question is that the universal truths differ in the amount of universality and include judgments, whose indisputability is explained by the objective processes of the surrounding world, universal values, social norms, and rules of behavior, as well as judgments based on subjective opinions and worldviews (Kulikova, 2017).

The study aims at determining linguistic means of manipulation in English fiction.

To achieve this goal, it is necessary to solve the following tasks:

- To review the relevant literature on language manipulation means and the features of linguostylistic means of implementing manipulative influence;
- To analyze the availability of linguistic means for manipulative influence at the lexical and syntactic levels as exemplified by English fiction.

II. METHODS

We used the following research methods in the course of the study:

- The context analysis of literary texts to study the functional specifics of words and their meanings depending on the context;
- The semantic-stylistic analysis to identify the stylistic markedness of words and expressions, i.e. evaluation, expression, and other stylistic components in the text of a literary work;
- The descriptive method for characterizing the linguistic phenomena of literary works;
- The methods of quantitative processing of linguistic means of implementing manipulative influence at the lexical and syntactical levels.

The illustrative material for the study includes classic English literary works and plays by Shaw: “Pygmalion” (Shaw, 2003b), “Heartbreak House” (Shaw, 2009a), “The Man of Destiny” (Shaw, 2009c), “Devil’s Disciple” (Shaw, 2001), “The Apple Cart” (Shaw, 2003a), “The Philanderer” (Shaw, 2004), and “John Bull’s Other Island” (Shaw, 2009b).

III. RESULTS AND DISCUSSION

The quantitative results of the study are shown in Table 1.

TABLE 1
THE RESULTS OF THE STUDY OF LINGUISTIC MEANS OF IMPLEMENTING MANIPULATIVE INFLUENCE AT THE LEXICAL AND SYNTACTICAL LEVELS

Linguistic means	Amount
Lexical level	
Metaphor	64
Comparison	83
Epithet	52
Euphemism	36
Total	235
Lexico-syntactical level	
Antithesis	24
Repetition	27
Rhetorical question	12
Total	63

Let us consider the use of metaphors in artistic discourse for manipulation if it is a conscious choice of the author when a metaphor is the main and only way to achieve the effect desired by the manipulator. Here is an example of the use of a metaphor at this level. Describing a sports event, Shaw could present information in such a way that readers had a certain mood or expected certain things from what they would see: *The battle ... was fought between two boy's football teams* (Shaw, 2009a).

In this case, a military metaphor was used in artistic discourse, which could also be used in any other kind of discourse. The *battle* metaphor realizes this type of metaphor. In this example, two football teams are shown as two opposing sides, like two armies in a war. The *was fought* verb indicates a war-like clash between two football teams. This resemblance to a military battle allows the author to interpret a sports event as a military one, thereby conveying an appropriate attitude to the described events by the objects of manipulation.

Next, the author used military metaphors and other types of metaphorical models and concepts, as well as other means of expression to convey an idea, mood, or attitude that would be perceived by the recipient. For example, metaphors that arose based on historical events rooted in the minds of the nation: *On that Sunday evening... the German international experienced its Waterloo...* (Shaw, 2004).

In addition to the information known by readers, there is also a reference to a military event that acts as a certain cultural code, simplifies the perception of information, and makes it more personal.

In this case, a metaphor has a world-modeling function, creating a certain picture of the world in the minds of the objects of manipulation and allowing the manipulator to use a wide range of expressive means to achieve their goals (Znamenskaya & Bychkova, 2015).

A comparison is another stylistic device for creating images in a literary work.

The above-mentioned material has demonstrated that comparisons have a diverse structure. In this connection, we will give examples from “Pygmalion” (Shaw, 2003b) and consider comparisons in which the subject and object of comparison are explicitly expressed, the latter acting as a predicative: *Emily was like a gorgeous, delicate china doll* (Shaw, 2003b).

In this example, the subject of comparison is the heroine, *Emily*, while the object of comparison is a *china doll*. The author did not directly indicate the characteristics of the component by which the comparison was made, and its absence allows the reader to consider this comparison individually. Due to such definitions as *gorgeous and delicate*, the reader can draw a portrait of an elegant heroine who attracts admiring glances.

On the other hand, this structural type of comparison can transfer negative emotions to the heroine: *I'm kind of an icicle* (Shaw, 2003b).

The object of comparison is based on the image of an icicle characterized by a high degree of uncertainty: the icicle can be associated both with a spring drop and with the coldness of human relations (alienation). To interpret the comparison, it is necessary to consider a wider context: the heroine had high hopes for a business meeting, which melted away like an icicle under the spring sun.

The next type of comparison is a structure expressed by a combination of an adjective and a substantive group. For example: *Inside I feel as light as a bubble* (Shaw, 2003b).

This comparison, including such an explicit characteristic as *a light*, emphasizes the state of the heroine: she feels as light, carefree, and weightless as a soap bubble; she managed to look at her life in a new way, to lighten the burden of meaningless experiences.

Let us consider the use of comparisons in which the right part determines the mode of action with the verb of the left part, for example, *Suze comes rushing up, like a puppy* (Shaw, 2003b).

The author compared the girl with a puppy, thereby emphasizing the joyful and enthusiastic state of the heroine. In combination with the *rush* verb, this comparison acquires a dynamic movement and activity.

The use of a stylistic device for comparing a situation is exemplified by the following statement: *A good surgeon knows when his knife touches a nerve; a good critic knows the same with his pen* (Shaw, 2009c).

The author compared a *good surgeon* and a *good critic*, as well as such nouns as *a knife* and *a pen*.

Thus, the use of comparisons by Shaw reveals his attitude to reality.

The next subject of analysis is epithets. Let us give an example from "Pygmalion" (Shaw, 2003b) that follows the adventures of Henry Higgins, Professor of Phonetics, who decides to bring the flower girl Eliza to his home and teach her good English and social manners, although he is well aware that this plan might fail.

HIGGINS (brusquely, recognizing her with unconcealed disappointment, and at once, baby like, making an intolerable grievance of it). ... (To the girl) Be off with you: I don't want you (Shaw, 2003b).

The professor's reluctance to deal with the flower girl is emphasized by the epiphora based on the repetition of *you*, while such emotive epithets as *unconcealed* and *intolerable* convey the hero's dislike for Eliza. The day before she created an unpleasant incident for him when passers-by mistook the professor for an informer.

The emotive epithet *frightfully interesting* intensifies the statements and shows the degree of Higgins' enthusiasm for realizing his plan to transform a human being. Higgins believes that he has every right to independently make changes in human nature:

HIGGINS... But you have no idea how frightfully interesting it is to take a human being and change her into a quite different human... (Shaw, 2003b).

Phrasal epithets are almost always speech epithets created for a given context. Indeed, the writer creates a phrasal epithet when there is a need to accurately define a feature for which there is no special word. Unlike simple and complex epithets expressed by simple and complex adjectives, as well as epithets expressed by adverbs, phrasal epithets are always positioned before the noun they belong to:

She has a nobly modeled neck, short at the back and low between her shoulders in front (Shaw, 2003b).

The *modeled* epithet is enhanced by the *nobly* neologism, and such definitions as *short* and *low* indicate a descriptive phrase.

The expressive function of epithets becomes most tangible in those cases when epithets line up in a synonymous row and each member of the row introduces its unique stylistic connotation of meaning.

The *hot* and *bright* adjectives, which would be normal logical definitions for *fire*, become synesthetic epithets, defining *thunder*, whose semantics allows only the definition of a sound: *On the left was the hot bright thunder of the fire* (Shaw, 2009a).

Speaking of euphemisms, the gradual connection is manifested in the varying degree of the features of the described phenomenon. This gradation can be embedded directly in the semantics of lexical units: *We never rush, we hasten* (Shaw, 2001).

Sometimes the understanding of euphemistic renaming relies on certain background knowledge: *She was not like other girls, so tall and skinny. She was a real woman of classic proportions* (Shaw, 2003b).

The meaning of this euphemism is based on the inferential knowledge that plumpness had been considered an important component of female attractiveness until the beginning of the 20th century. The *classic* nomination contributes to a positive assessment of the statement as a whole.

The main morphological means of forming euphemisms are the use of articles, modal verbs, conditional mood, and passive voice, for example, *It was not his mistake; it was just a mistake* (Shaw, 2009b).

In the given example, the euphemistic effect is based on the indefinite article, which allows not to associate the phenomenon with any specific person.

At the lexico-syntactical level, we should start with the analysis of an antithesis. Shaw used it throughout "Pygmalion" since the hero's perception is based on conflicting means of nomination. The role of *professor* and *preacher* has a positive assessment. On the contrary, such lexemes as *brute*, *tyrant*, and *bully* have negative connotations (Shaw, 2003b).

In the following example, the author touched upon the topic of marriage. The *man* and *woman* nouns are opposed to each other. In addition, such phrases as *window open* and *window shut* are in antithetical relationships:

Marriage is an alliance entered into by a man who cannot sleep with the window shut, and a woman who cannot sleep with the window open (Shaw, 2003b).

In the following example, such phrases as *never making mistakes* and *never making the same one* defining success are opposed by using the *but* conjunction.

Success does not consist in never making mistakes but in never making the same one a second time (Shaw, 2003b).

Repetitions as a means of manipulation have different manifestations. Firstly, they are realized in tautological repetitions that arise from the repeated use of the same speech units, i.e. morphemes, words, phrases, or sentences (repetitions in form).

Here is a brilliant example of a pun based on repetition: *That getting next to Nature certainly got next to me* (Shaw, 2003b).

The following abstract from “Pygmalion” also contains a repetition-based pun: *I notice that you do not notice me* (Shaw, 2003b).

Eliza’s speech is full of unnecessary repetitions that not only create a comic effect but also show the girl in a certain light. In this case, special markers can be used that show the beginning of each repetition (in other words, that is to say, I repeat, I cannot but repeat, etc.).

Thus, the author uses this stylistic device to clarify and expand the meaning of sentences, as well as to create emotional reinforcement.

As a rule, a rhetorical question contains the most objective universal truth regarding objective effectiveness and physical phenomena that exist independently of the will, desire, and worldview of a person. The subjectivity of such statements is expressed by the fact that they are given through the person’s perception of life. Their objectivity is expressed by the fact that the stated judgment is a global observation of humankind and not an expression of the personal opinion of the speaker: *Can... flattery soothe the dull cold car of death?* (Shaw, 2004).

Rhetorical questions often express universal truths based on universal human values, human relationships, attitudes towards life and death, love and hate, wisdom, etc.; they are undeniable: *Can two walk together, except they be agreed?* (Shaw, 2009b).

Rhetorical questions reveal philosophical reasoning, containing an attempt to comprehend what is happening around, to find the meaning of life, they combine the universal laws of being and the subjective position of the speaker: *Canst thou by searching find God* (Shaw, 2004).

The universal truth represented by a rhetorical question can be a judgment based on the norms, values, social attitudes and laws of a particular community. Such statements are more subjective and might not be undeniable for a representative of another community: *Who dies if England live?* (Shaw, 2009a).

The indisputability of such judgments for all members of a particular community elevates them to the rank of universal truths within that community.

The rhetoric of a rhetorical question is free from context even if it represents a widespread, informationally complete, and autosemantic statement: *I did not worry about him anymore, because who was going to believe him?* (Shaw, 2001). Their rhetorical nature is based on the completeness of information containing the argumentation of the implied rhetorical question.

IV. CONCLUSION

Thus, the above-mentioned linguistic means of manipulative influence are pragmatically conditioned and have a high manipulative potential. Having emotive and associative semantics, they attract the attention of the addressee (reader, theatrical spectator), create positive imagery, and stimulate emotional-associative reactions. The redundancy or insufficiency of linguistic means, as well as the deviation from the neutral model of a sentence, indicates the inclusion of the subjective element in the statement and creates certain speech tension. The growing use of stylistically colored means highlights a zone of linguistic tension and, consequently, the possibility of manipulation, which manifests itself in the speech utterances of fictional characters.

In light of the foregoing, linguistic manipulation as a subject of linguistic research is a complex phenomenon. It has several distinctive features to implement its tasks within the framework of discourse, i.e. the formation of a certain public opinion. Being a hidden impact, language manipulation has the goal of controlling the opinion and behavior of a wide audience. Its effectiveness depends on whether readers perceive its program of action. To achieve its goal, the subject of language manipulation uses language tools (language manipulation tools), whose systemic use creates language manipulation technologies that allow one to achieve the goals and objectives set.

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Strategies for Translating Culture-Specific Metaphor on Taboos in Abdo Khal's "Throwing Sparks"

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Abstract—This paper investigates the strategies of translating Arabic culture-specific metaphor on taboos into English in "Throwing Sparks" by Abdo Khal, the 2010 winner of the Arabic Booker prize. The paper introduces the Triangle of Culture-specific Metaphor on Taboos (TCMT), which explains the intertwined relations between using cultural elements in metaphor to express taboo in a literary work. The study aims to answer the question of how do translators tackle culture-specific metaphors on taboos, and duly suggests means to improve them. Samples from four taboo types are selected for analysis, namely sex, homosexuality, poverty and slavery. The study finds that the techniques used to render the culture-specific metaphor on taboos are keeping the metaphor when the target reader is thought to understand the culture element, changing the metaphor for another type using explicitation when the target reader is thought to misunderstand the culture element and demetaphorizing the metaphor when the topic is not seen as a taboo in the target culture. The study suggests solutions for the translation of culture-specific metaphors, especially when they have religious reference, as the translators tended to translate them literally, which resulted in producing absurd images that create flaws in the semantics of the utterance.

Index Terms—culture, metaphor, poverty, taboo, translation

I. INTRODUCTION

Chief among rhetorical devices is metaphor, which is conceptual by nature because an expression maps the source domain (tenor) onto the target domain (vehicle). A metaphor suggests that one thing is another for reasons of comparison and symbolism. In other words, a metaphor expresses the way life is embedded within the language, and therefore it is directly related to the speaker's culture. For example, the word 'horse' in 'John is a horse,' means that John is strong/fast. In this sentence, our knowledge about the tenor (John) is mapped onto our knowledge about horses (vehicle), and thus a metaphor is created. Newmark (1985) maintains that functions of the metaphor include the vivid and complex description of entities, objects and concepts, and entertaining the audience in an aesthetic way. While metaphor is seen as a skillful way to strengthen the meaning, translators must pay more attention while tackling it as languages and their rhetorical devices may differ, especially in a language pair like Arabic and English.

Arabic literature in general is rich and it gets stronger as new players join the literary scene. In addition to the traditional Arabic literary poles, such as Egypt and Lebanon, new players started a few decades ago to appear and reshape the literary scene, such as Saudi Arabia, which has a rich tradition of poetry and storytelling. Saudi modern literary movements are incorporating new forms of expression and experimentation, as the Saudi literary scene has been experiencing growth and diversification in recent years, with a greater number of writers, poets, and literary events emerging. Since the millennium, Saudi literature has witnessed a revolution in the two senses of the word: development and rebellion. Recent developments in the Saudi literary scene may be due to several factors, including increased government support, the rise of social media as a platform for literary expression, and a growing desire among Saudi authors to address social issues in their writings, according to Alfraidi et al. (2022). The genre of Saudi novel has developed significantly in recent years, as Asiri (2022) claims that Saudi novelists resort to use symbolism in their novels to express their will to rebel against their communities, but in a soft way to allow the text to reach the targeted recipients. Perhaps one of the prominent examples of this is the controversial "Tarmy Besharar" (*Throwing Sparks*) by the Saudi writer Abdo Khal. First published in Arabic in 2010 and won the prestigious International Prize for Arabic Fiction (the "Arabic Booker"), the novel was banned for few years in Saudi Arabia due to its bold content and bitter criticism of the Saudi society. It took four more years for the translated English version of the novel to see the light. *Throwing Sparks* is translated into English by two translators, with a vast experience in literary translation: Maia Tabet, a Lebanese-born Arabic-English literary translator who lived in Lebanon, India, England and the United States and

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Michael Scott, an American Arabic-English translator, who lived in Lebanon and Qatar. The novel is selected as the corpus of this study as it discusses the taboos in modern Saudi society, and duly it uses symbolism, metaphor and euphemism to gain access to the Arab reader.

Khal's *"Throwing Sparks"* tells the story of Tariq Fadel and two of his friends, who are raised in severe poverty amidst sexual violence and abuses in a slum district in Jeddah, known as the "Firepit" and inhabited by poor workers and fishermen. When a luxurious palace is built near the firepit, the three friends find their way to serve the landlord, who is known as "the Master". As they switch their lives from the miserable poverty of the firepit to the vulgar corruption of the heavenly Palace, Tariq becomes the Master's punisher, who rapes his male opponents brutally. The story develops as the three friends have different roles in the Palace, disclosing all sorts of corruption and slavery.

To narrate a dark side of life in Jeddah, Khal uses a language that is brimful with metaphor to express topics that are widely seen as taboos in the Arab context. While a taboo is simply defined as something restricted or prohibited by customs and traditions and can be seen as a topic that strays from social norms and generates the risk of punishment and shame, Fershtman et al. (2011) add that a taboo is an unthinkable action. Taboos in the novel range from sex, homosexuality, poverty, corruption, death and slavery among others. The intensity and diversity of taboos explain Khal's excessive use of metaphor to be able to deliver his messages to the reader. There is a direct relation between the excessive use of metaphor and the taboos in the novel: the more intense the taboos, the more intense the metaphors. There are three intertwined elements in Khal's writings about taboo: a taboo (such as sex), is expressed by a figurative language (such as metaphor), which uses culture-specific elements as their vehicle (such as religion), and this in turn expresses the taboo. This intertwined relation between the use of culture-specific metaphor to express a taboo is introduced in this paper as the **Triangle of Culture-Specific Metaphor on Taboo (TCMT)**; it is illustrated in Figure 1 below:

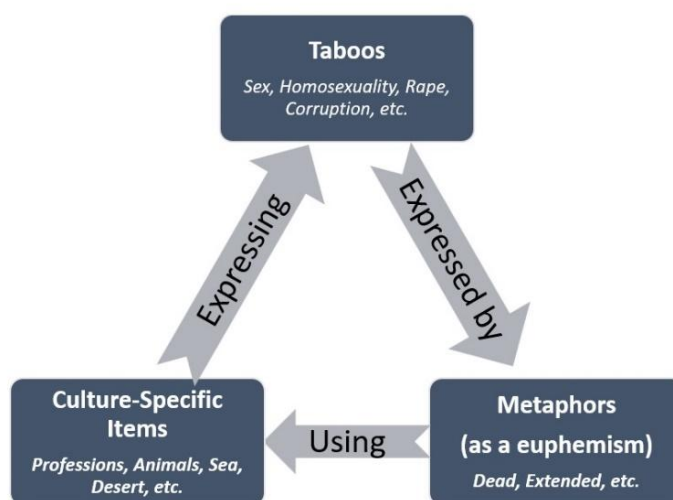


Figure 1: Triangle of Culture-Specific Metaphor on Taboo (TCMT)

Metaphor translation in general requires the translator to be very well-acquainted with the source and target cultures to produce a suitable equivalent in terms of the message, lexis, syntax, style, and cultural elements, while maintaining the aesthetic value of the text. Zauberga (2005) maintains that there is an asymmetrical cultural exchange when translating a literary work from one culture, i.e., Saudi culture, into a major culture, English in this study, claiming that translation usually becomes in favor of the major culture. This is evident on the format of the English version of the novel, which is divided into two sections, instead of three in the Arabic original, just to name one of several points that are worth investigating in further research on the translation of the novel.

Therefore, this paper probes the techniques used to translate the taboos in Khal's *Throwing Sparks* that are expressed by culture-specific metaphors and subsequently suggests how to refine them to balance between fluency and fidelity. The dilemma of this issue in literary translation is that if domestication techniques are used to level out cultural differences to ensure that the text is read as an original (fluency), it comes at the expense of the source text (fidelity). Therefore, this study attempts to answer the following research questions:

1. How do literary translators tackle culture-specific metaphors on taboos?
2. What are the suggestions to improve the translation of culture-specific metaphors on taboos?

II. REVIEW OF THE LITERATURE

Translating metaphor attracted the attention of several translation scholars. For example, Nida (1964) introduced formal equivalence and dynamic equivalence; later, Nida and Taber (1969) changed the former to be formal correspondence, which tends to focus on the form and content of the message, suggesting that the target text should be

closer to the source text as much as possible, while the latter is changed to be functional equivalence, seeking an equivalent effect as the message should be tailored to fit the linguistic and cultural contexts of the target text receiver as it is sometimes inevitable to make adjustments to the target text so that it suits the target reader. Venuti (1995) suggests the notions of invisibility and cultural colonization, which imply fluency vs. fidelity as the latter allows the reader to know the cultural and linguistic differences of the translated text. Meanwhile, Newmark (2002) suggests several ways for metaphor translation, ranging from maintaining the metaphor through altering it and finally to giving up the metaphor.

The literature is generally rich with studies on literary metaphor translation. Park (2009) investigates techniques of translating culture-related metaphors, concluding that priority is given to the transfer of meaning rather than the form. However, Park stresses the significance of retaining a metaphor in the translation by reproducing the image in the target text, explaining that a metaphor may not be identical to the source metaphor. The study suggests that when it is impossible to create an equivalent metaphor, the problem can be solved through focusing on cross-cultural translation. In a study on translating metaphor in the English-Chinese language pair, Shi (2014) maintains that there are two main approaches for translating a metaphor, namely: domestication and foreignization, stressing that the cultural element is paramount in the process of translating metaphor. Farghal and Mansour (2020) studied the English translation of Arabic metaphorical expressions in one of the novels of Naguib Mahfouz. The study concludes that maintaining the metaphor's aesthetic value is indispensable and this can be achieved through providing a comparably creative paradigm in the target text. Looking at the translation of metaphor from a different perspective, Ghazala (2012) tackles it as a cognitive stylistic conceptualization, stating that recent developments in linguistics and translation theory led to the emergence of a new cognitive stylistics perspective on translating metaphors. The study concludes that a metaphor reflects and constructs the concepts, attitudes and ideologies of the literary writer, and therefore it should be handled as a conceptualized cognitive figure of rhetoric to discover unexplored dimensions of meaning. For the best knowledge of the researchers, research on translating metaphor to express taboos are scarce, if any, and for this reason the study investigates how taboos are expressed by metaphorical language in '*Throwing Sparks*', which has not received the due attention from researchers despite its significance, especially when it comes to investigating the novel's English translation. Scarce studies investigated the novel from only a literary perspective. Algahtani (2016) examines the effect of socio-cultural elements on readers of selected contemporary Saudi novels, including Khal's *Throwing Sparks*. She maintains that readers' responses to Saudi novelists are marked with a strong belief that they rebel against the Saudi conservative culture, claiming that some Saudi novelists touch what is perceived as sensitive issues, leading to the ban of several novels on the grounds that they may pose a threat to the mainstream Saudi ideology. Al-Mahous (2021) focuses on the unique narrative style of Khal, while Al-Anzi (2021) probes the implicit taboos and cultural patterns in the novel, including sexual drive and moral corruption. Meanwhile, Sulaimani and Saadouni (2022) discuss the novel as manifesting rebellion and exposing the unspoken.

Previous studies on the novel show that there are research gaps that need to be bridged. Several researchers agree that the novel is rebellious and discusses bold topics and taboos, yet no study is found on the translation of the novel in general and metaphor translation of the taboos in particular, hence the significance of this study.

III. DATA AND METHODOLOGY

Because the novel abounds in figurative language, the data selection process excludes having a quantitative approach as the novel has hundreds of metaphors that are beyond the scope of this study. Instead, samples of culture-specific metaphors are selected for analysis as they represent four taboo themes: Sex, Homosexuality, Poverty, and Slavery. Because the main objective of this study is not studying metaphor per se but rather studying implications of its translation, the following are brief definitions of the metaphor types used in the analysis:

- 1- Primary Metaphor: Comparing two items to strengthen the meaning.
- 2- Complex Metaphor: Combining more than one primary metaphor.
- 3- Extended Metaphor: Using the same metaphor repeatedly throughout the text.
- 4- Creative Metaphor: Using a unique and original comparison that the text receiver can understand.
- 5- Conceptual Metaphor: Mapping one idea onto another.
- 6- Submerged Metaphor: Implying the tenor or vehicle rather than stating it explicitly.
- 7- Mixed Metaphor: Combining two metaphors in a manner that appears absurd.
- 8- Allegory: Extending the metaphor to be one of the themes.
- 9- Simile: Using a connecting word in the metaphor.
- 10- Antithesis: Comparing opposites using metaphor.
- 11- Metonymy: Referring to something or someone using an associated thing.

This paper adopts a functional analysis model, based on the model proposed by Toury (1995) for literary translation, which can be applied to non-literary texts. The model is based on the norms and the concept that translation does not function as an independent and isolated text; instead, a translated text is located through clear parameters pertaining to the target literature most of the times, and to the source literature when needed. In the analysis section, one main Arabic example is illustrated, followed by its literal translation as suggested by the researchers and followed by the actual English translation. The context of the utterance is introduced when needed and the culture-specific metaphor is

analyzed; then, the translation of the metaphor is discussed. When required, an alternative translation is suggested. After the analysis of the main example, other examples on the taboo are briefly introduced and discussed, due to limitation of space. Comments on the translations are used in the discussion and conclusion sections as recommendations for further research, echoing a statement by Lambert (1998, p. 132) that such comments are “interesting not so much in themselves but as objects of research”.

IV. ANALYSIS

A. Sex Taboo

Sex is one of the prominent taboos in the Arab culture. Saudi Arabia has strict laws regarding sexual behavior and pre-marital sex, while public displays of affection are considered illegal and can result in severe punishments. While social norms and cultural customs play a significant role in shaping the country's views on sexuality, individuals are expected to abide by strict codes of conduct. Public discussion or reference to sex is considered taboo and is generally avoided, let alone writing about the topic. Indirect language may be used in place of direct references to sexual acts, such as using the word (sleep) or (bed) as a soft alternative to (intercourse).

Example 1:

Arabic Example	أمه أييسرتلها هذه لامهم قبل ما لها أن الأثني خشبة صالحة لأي من المسامير لام عوجة الويس تقي مة، و. ي. م. أن تكون نال خشبة عريضة أو رفيعة، طرية أو يهيس، وطيلة أو صغرة ظلام اص احبل لمس ما وقدرش من ل غراس مس او ه في كل ل خشبة. (ص. 89)
Literat Translation	Her mother had facilitated the task for her as she believed that <i>a woman is a wooden plank that is fit for any nail</i> , whether crooked or straight. It did not matter whether the plank was thick or thin, hard or soft, or long or short, as long as the nail owner evaluates the price of instilling his nail into the plank.
English Translation	Her mother had led the way. <i>Women are like wooden planks</i> , she told Souad, <i>ever ready for a nail</i> , be it crooked or straight. It did not matter whether the plank was thick or thin, whether it was hard or soft, long or short, as long as the owner of the nail could pay the price of hammering it into the wood. (p. 89)

The context of this utterance is that the main character and narrator of the novel, Tariq, summons remembrances of the journey of his fall. When his aunt encouraged him indirectly to flirt with Souad (ص. 89) (*Now that's what I call meat on the bone*, p. 87,) the two children agreed to play what the girl calls the “bride and groom” game in a dark part of a ruined house. She bargained for one riyal, and when he was about to sodomize the girl, lights went on and it was a scandal.

The figurative language in the Arabic text can be classified as a complex metaphor. The writer combines the culture-specific vehicles of the two metaphors. Instead of explicitly describing the ‘equipment’ of both the boy and the girl, he used this complex metaphor so that the nail refers to the boy’s organ, while the wooden plank refers to the girl’s body (the two vehicles); Tariq’s organ and Souad’s body are then the two tenors. Therefore, what the two children was about to do is mapped onto the concept of a nail hammered into a wooden plank, and duly creating a complex metaphor. According to the settings of the novel, the neighborhood is poor and several dwellers of the alley work in low-profile professions such as fishermen and the crafts associated with this job, like carpenters. Therefore, the writer chooses to use culture-specific elements that suit the settings of the novel and the place of the incident. Perhaps if the same situation is meant for two persons from generation Z, the writer would have changed the vehicles to be a wi-fi antenna and a USB port. This metaphor has two main functions, namely creating an aesthetic value of the text and expressing the taboo through euphemism, which is a soft, or rather indirect, expression that replaces a harsh or unacceptable one.

The English translation deals with this complex metaphor in a different way. In the first metaphor, where the girl is the tenor and the wooden plank is the vehicle, the translators rendered it as a simile (*Women are like wooden planks*), while in the second metaphor, where the boy is the tenor and the nail is the vehicle, the translators kept the metaphor, which is classified as a creative metaphor. The translators added a well-chosen word from the carpentry domain (hammering) to augment the overall image. Therefore, the complex metaphor in the source text is separated in the target text into a simile and a creative metaphor.

It is worth mentioning that this metaphor occurs throughout the novel three times. In the Arabic text, the first instance comes immediately in the paragraph preceding the example above stating “ممشب غرس م ماري” (p. 98) but the English translation reads: “*We were getting to the part where I had to push into her*” (p. 88). The third instance comes later in the novel when Tariq remembers Souad “عادتس عادال ممشب طيتي ومشس او مني على ربالس حي حقا ابل غرس م ماري في خشبتة” (p. 175) and the English translation reads: “*I was reminded of young Souad and how the child-sized seductress haggled over one riyal before accepting my nail in her plank*” (p. 166). In the Arabic text, the metaphor is preserved throughout the novel, creating an extended metaphor by using the same tenors and vehicles. However, the case in the English translation is different. In the first instance, the translators demetaphored the figure of speech completely, as the English reader may find the metaphor absurd so that the image will not go through. In the second instance, as explained above, the text clarifies the tenors and vehicles, and the translators even changed the first part of the complex metaphor to a simile for elaboration. In the third instance, the metaphor is maintained. Nida (1964) supports this approach, stating that priority is given to deliver the meaning, and sometimes departures from the formal structure is strongly desirable.

The novel is loaded with examples of culture-specific metaphors on the taboo of sex. Another example is when the Master throws a wild party at the Palace, and he is described as scrutinizing the dancers to select one for himself. This is

expressed in Arabic as “*لم يتفحص أصحاد الرؤس استبغية الوصول إلى أكثر من ذوات موج البحر في أمواجها المتفجرة*” (p. 22). The literal translation for this utterance is: (He examines the bodies of the dancers to find who has the most undulating body to erect his banner in her broken waves). This is a complex metaphor, that has two metaphors: the first is a primary metaphor as the author maps the shape of the bodies of dancers (tenor) onto the concept of waves (vehicle). The second metaphor is a mixed metaphor, where two metaphors are combined in an absurd manner. The Master’s victory and his equipment in a sexual intercourse is mapped onto the concept of erecting a banner of victory, while the woman’s body shape/sway and her surrender is mapped onto the concept of broken waves. The overall metaphor uses cultural-specific elements, such as the wave, as the city of Jeddah is a coastal city. The overall metaphor has two functions: euphemizing and adding an aesthetic dimension to the text. The English translation of this metaphor is: “*The Master is (...) scrutinizing the dancers to decide which of the bodies he would most like to ride*” (p. 12). The metaphor in the English translation is a primary one, making a woman (tenor) something to be ridden (vehicle). The function of the English metaphor is to add an aesthetic dimension to the text through using a figurative language. Therefore, in this example, the metaphor is changed in terms of length and elements.

B. Homosexuality Taboo

In most Arab societies, homosexuality is not only a taboo but a sin and a crime that may generate “honor-killing” by family members. Although the Arab culture rejects homosexual practices based on cultural and religious grounds, its existence is not contested. The novel talked extensively on homosexuality between men, and there is not a single account on female homosexuality. In most cases, Khal hints that this practice is exercised as a result of social and psychological reasons: as a punishment, as a proof that someone is a hunter not a prey, and to a much lesser extent as a desire. As the English translation of the novel targets different audience whose perception of homosexuality is softer than the Arabs’, this taboo is selected for analysis to check how this may affect the translation of culturally-bound metaphor on homosexuality.

Example 2:

Arabic Example	ففي كل حالاتي عذابي لم يستعاضد الأخوين كان شدة جردان وروحان، لكل في هيات عذبيصيب، كمفتاح وقفل صدئ بينهما للزوج تطري للصلاب بيني وبينه لعلاقفالبهنية وفكر عبقري الفتحاح لمعنا يتظرا أمهدة أخرى ليؤدي دوره. (ص. 01)
Literat Translation	In all torture cases I practiced against others, there were always two bodies and two souls, each of which was tortured by its owner, <i>like a key and a rusty lock</i> , and between them there was a lubricant to soften any obstinacy to end the closure of the lock with disgraceful defeat; the key was then safe-kept waiting for another task to perform its role.
English Translation	My job was to loosen the hardest bond <i>like a key bearing down on a rusty, seized-up lock</i> . After which, the key was hung up for safe-keeping until the next time it was needed. (p. xii)

This example comes at the outset of the novel and it is the point when the novelist makes a flashback so that it is repeated near the end of the novel with some changes in the lexicon and the narrative style. This situation shocks the readers at the end because Tariq is forced to ‘torture’ his friend Issa. In this example, Khal employs simile, using the homosexual intercourse as the tenor and duly mapping it onto the vehicle, which is the key and lock. In the Arab as well as most international cultures, a key is a symbol of power and authority: when a warring party surrenders, it gives up the key of the citadel or city to the victorious party. It can also be used for abstract concepts like saying ‘key to her heart’ or ‘key to success’. Meanwhile, a lock denotes privacy. Describing a lock as ‘rusty’ means that the lock is intact or has never been used. The key and lock, together, draw an image that has an aesthetic value, while euphemizing what is described.

The English translation maintains the exact simile, and used the same vehicles, i.e., key and lock. However, the translators omitted a part of the original simile for unknown reasons. To augment the image of the rusty lock, which means it has never been used, the Arabic text says (وبينهم الزوج تطري للصلاب بيني وبينه لعلاقفالبهنية) which literally means (*between them there was a lubricant to soften any obstinacy and ends the closure of the lock*). The researchers believe that ignoring this part is a mistake because it overlooks a part of the overall image, especially that using a lubricant is a common practice in opening rusty locks, while it can be used in sexual practices. This concurs with the views of Nida (1964) stating that the content must be preserved at any cost.

There are several instances where Khal expresses homosexuality using plenty of culture-specific metaphors. For example, in the first paragraph of the novel, the Arabic text reads (ومويلاني وأس غبجوات خصومه) (p. 7), which literally translates (*while he watched me widening/stretching the holes of his rivals*). The main function of this Arabic metaphor is euphemism. On the other hand, this metaphor is translated into English as (*while he watched me sodomise his rivals*) (p. ix). The translation method is demetaphorizing the metaphor. The translators did not find it offensive to the target reader to use a direct term, i.e., *sodomise*, to express an idea that is seen as a taboo in the culture of the source text. Landers (2001, p. 85) states that sometimes “the best way of dealing with opaque items in the source culture is not to translate them at all”, adding that this does not mean to omit them, but rather to express them in a manner understood by the target readers.

Throughout the novel, Khal uses the word (خلف)، which literally means (*back*) as a metonymy to (anus/butt/bottom). In most instances, the word is not translated as a metonymy, but rather the meaning is transferred directly without any euphemism.

In the novel, Tariq has an alias of “مطرالنفخ” (p. 81), which literally means (*Blower / Blowing Motor*). This alias is expressive as the word “نفخ” (*blowing*) has a sexual connotation in the Arab culture. The word “blow” does not have the same sexual connotation in English and thus it is translated into English as “*the Hammer*” (p. 91), which is a very successful domestication of the term.

During a study group lesson in the mosque, the sheikh once said “من الكفوار قبيح الغلبون إلا أن مذهبنا بغيركم من عرش” (p. 102) and it is translated as “*But not all sins are created equal. The sins of some among us today are enough to shake the very throne of the Creator*” (p. 93). Although the translators tended to use domestication techniques throughout the novel, they were hesitant to do the same when it comes to references to Islam. It is in the Islamic traditions that acts of homosexuality cause the anger of God. In popular culture, this is expressed metaphorically as “shaking the throne of the Merciful”. Therefore, the source text metaphor employs intertextuality to refer to homosexuality, whereas the English translation does not make any clear reference to homosexuality. Suggested solutions for such a problem can be using explicitation, which is clarifying in the target text what is implied in the source. A suggested translation for this example is: “*But not all sins are created equal. The sin of homosexuality committed by some among us today is reported to be enough to shake the very throne of the Creator*”.

C. Poverty Taboo

Gandhi once described poverty as the worst form of violence, hence the taboo. Poverty is a vague concept because describing a person as poor is usually based on economic factors only, while it should be based on multiple dimensions, including the social, intellectual and psychological. Although the topic is sensitive, Khal has a wide margin of freedom to express poverty in the Saudi society, especially that the events started decades ago. Poverty is tackled in the novel as one of its main themes and a prompter of actions and reactions, such as driving the inhabitants of the poor neighborhood to seek work at the Palace through changing their careers and tempting the poor young men to join the staff in the Palace.

Example 3:

Arabic Example	في حول الخدم بزيكهم لأمزرفش قالي كظنات غير حاية وميظنون بين المدعين بلامشروبات، لوطوكه، والخبز ذات الخمراف، والأشكال المتنوعة، يتحركون من غير أنتم من هم يحون لاجنور كيبوت حيناً لاجواج القصر، بيوت تبدو من داخل القصر كما لو كانت قامت انحنى في حالة ركوع دائم ليؤذن لطيف داهدا. ص. 09
Literat Translation	Servants , in their brocaded uniforms, turn into invisible creatures, moving between guests bearing different types and sorts of beverages, fruits and sweets. They move without being touched by the eyes of the attendees, like the houses of our neighborhood, which lies in front of the Palace. From inside the Palace, <i>those houses appear as if they were statues bent in a state of permanent bowing</i> that have not been allowed to raise their heads.
English Translation	Servants in brocaded suits glided all but invisibly among the guests, bearing trays of beverages and fruits and all sorts of desserts. No one cast so much as a glance at their movements, and they remained to all intents and purposes <i>as unseen as the houses of our neighborhood</i> across the way. From the Palace, <i>our houses looked like prostrated servants</i> forbidden to straighten up. (p. 8)

Few lines before this example, Khal describes the wild parties held at the Palace, and soon switches to compare all the manifestations of richness at the Palace to the poverty-stricken neighborhood. This utterance has multiple metaphors, starting with the simile between the servants and the houses, as both of them are unnoticed and unseen. The figure of speech that best describes poverty is the simile “بيوت تبدو من داخل القصر كما لو كانت قد انحنى في حالة ركوع دائم ليؤذن لطيف داهدا”, which is translated as “*From the Palace, our houses looked like prostrated servants forbidden to straighten up*”. In this simile, the author employs religion as a culture element. Houses are the tenor and the movement of bowing in the Muslim’s prayers is the vehicle. The status of the tenor is mapped onto the concept of submission to denote full surrender.

The English translation kept the simile, making a slight change to strengthen the meaning. In the Arabic text, the word “يؤذن”, which literally means (bow) is often used in a religious context, but the English verb (bow) can be expressed in other Arabic words to denote the action of bowing such as (يذلحني). To add an Islamic-bound effect to the English simile to keep pace with the Arabic one, the word (bow) is changed to (prostrate), a word that is more affiliated with the Islamic prayers.

The writer uses religion-specific elements extensively throughout the book to denote poverty. These references include the following metaphor: “حين كان أهل الحي طوفونين بأحلامهم حول القصر” (p. 34), which is translated into English as “*when the neighborhood’s inhabitants swirled around the Palace full of hopes and dreams*” (p. 23). The conceptual metaphor in this example is expressed through mapping the act of the poor people of the neighborhood who walk around the Place, having plenty of wishes and aspirations, onto the idea of circling on foot around the Kaabah (*tawaf*) where Muslims pray to God to fulfil their wishes. The English translation fails to transfer this meaning, and only those who have a solid knowledge of Islam may interpret the English metaphor as intended. The solution can be using explicitation through, for example, changing the conceptual metaphor to a simile or changing the metaphor by using elements that can be easily understood by the target reader. A suggested translation for this example using a simile is: “*when the neighborhood’s inhabitants used to circle around the Palace as if they circle around the Holy Kaabah in their pilgrimage, full of hopes and dreams*”.

Other examples of culture-specific metaphors on poverty include “لأن خروج من صحراء الأحلام” (p. 49), a submerged metaphor that maps the difficulty of achieving the dreams of the poor young men onto the concept of desert aridity and toughness. The translators maintained the metaphor with its culture-specific elements because the hard nature of the desert is universal and target readers can grasp the intended meaning easily. It is translated as “to leave the desert of dreams” (p. 38).

Furthermore, Khal uses antithesis, not only in the vocabulary but also in concepts, to augment the meaning. For example, he uses allegory to compare between the poor neighborhood and the Palace on one hand, and hell and heaven on the other. To create this allegory, there is a clear intertextuality with texts that represent all the monotheist religions, a matter that poses less challenges to the translators. Allegory is a skillful way to tell history and events, as Youssef (2014, p. 98) maintains that “it poses challenges to translators who are required to transfer the meaning to recipients from other cultures and backgrounds”. It is worth mentioning that because Saudi Arabia has never been colonized, *Throwing Sparks* is best interpreted as a postmodern artwork. Features of postmodernism include metafiction, which is the willing suspension of disbelief, and therefore the novel poses the question: is the Palace really heaven and is the neighborhood really hell? Expressing this doubt in several instances, an illustrative example says: “الآن، ومن داخل القصر، أنظر إلى جده النار، وألمح بمبالغة إلى دا، ملقوا لي بنفس الرغبة التي كنت في الماضي قد دخلت بها الجنة” (p. 23). This metaphor, which is part of the allegory, is translated as: “Once on the inside, I remembered the Firepit – the old neighborhood – and dreamed of going back. I yearned for it with the same longing that once propelled me so obsessively to enter Paradise” (p. 23). In this example, the translators maintained the metaphor and kept the same tenor and vehicle. As we discuss here a feature of postmodernism, the following remark is not directly connected to metaphor translation, but rather to the translation strategy adopted by the translators. The novel illustrates other features of postmodernism such as temporal distortion. It is observed that the translators failed in several instances to maintain the original timeline, domesticating the format of the novel to look like a traditional English novel. Perhaps this justifies the reason the translators completely ignored translating a significant paragraph in the novel, which justifies the temporal distortion. It reads “لم أستطيع ترتيب أحداث حياتي، وجدت نفسي عاجزاً عن فعل ذلك، حيث يقع من الأحداث ومضغني ذكريات في الخيط أزلها وموقعها” (p. 268), which literally means “Whenever I return to put my life events in order, I find myself unable to do this. My life is like spots of events that flash in my memory so that their times and places are blurred”.

D. Slavery Taboo

Officially, there is no slavery in Saudi Arabia since 1962 but, like anywhere else in the globe, slavery practices exist. A despicable violation of all human rights, slavery is part and parcel of human history. In fact, the English term “slave” is taken from the fact that the Slavic people were among the first people to be enslaved. Slavery is paradox: while people believe that all men are created equal, they still advocate slavery practices, which is known as “Modern Slavery”; that is, exploiting a person in a forced labor, forced marriage or debt bondage and the enslaved person cannot refuse for fear of power abuse or violence. *Throwing Sparks* discusses the above-mentioned three types of modern slavery, with a focus on forced labor due to power abuse.

Example 4:

Arabic Example	كنت كالطائرة الورقية التي تعلق بخيط رقيق، ويمرر جده لي، أموي، وتكون عنبر لثواب (ص. 9)
Literat Translation	<i>I was like a kite</i> flying in space, attached to him by a thin thread. As soon as he pulled it, I fell and became full of dust.
English Translation	He held me tightly <i>as if flying a kite</i> – all he had to do was tug on the fine thread and I would tumble down and wait, covered in dust (p. x)

In this example, Tariq talks about his relation with the Master. Completely enslaved, this figure of speech is a simile that embodies Tariq as a kite whose fate is decided by the Master who has full control over him/the kite. The simile in the Arabic text employs culture-specific element, as it is common to see in the sky of the beaches of Jeddah scores of kites flown, both in summer and winter.

This figure of submission and slavery is translated into English as a simile, using the same element, the kite as a vehicle. Maintaining the figure of speech is due to the universality of flying a kite, which means that the target audience can grasp the meaning easily.

To augment the idea of being enslaved in a forced labor, Khal adds after few lines the sentence “السمكة تظن غيرة عن دمها، تلحق في شباك الصياد حتى يربطها، جاذباً أشياؤه من تحتها في أموي، بللخل ص من خلف الذي ق عتقي، أم أعزأمن يتهيأني فليق اربقي ذلك ه” (p. 12), which is translated as “A small fish caught in a net behind a fishing boat yearns to escape the trap. But the boat needs to stop long enough for the fish to break free” (p. x). This complex metaphor is used to augment the idea of slavery as in both languages the tenor in the first metaphor is Tariq while the vehicle is the small fish, whereas slavery is the tenor in the second metaphor and the fishing net is the vehicle. The whole image uses culture-specific elements relevant to fishing, which is the main profession of the inhabitants of the neighborhood.

Throwing Sparks does not deal only with forced labor as a manifestation of slavery, but it tackles the issue of forced marriage, as illustrated by the story of the marriage of Samira, and also debt bondage, which drove Issa to lose his brains. Khal also tackles the issue of being enslaved in love. He writes: “عيسى يصلح مدرجاً لفسس جود من أجل يعقوني لونسى أزالس جود” (p. 328), which is translated as: “Issa has already reached the point of prostration before Mawdie, ignoring the fact that prostration is an inescapable part of enslavement” (p. 300). In the Arabic text, Khal uses

a culture-specific element, which is prostration as performed in Muslims' prayers, as the vehicle to denote Issa's love and submission, which is the tenor. Prostration in prayers is a stage of total submission, and therefore it is used metaphorically to denote how much Issa loves Mawdie. The English translation uses the same metaphor and the same element, which generates an utterance that can be easily seen as a translationese. There are several solutions to this challenge: one is to maintain the same aura of the religious cultural element, so the translators can change the word "prostration" to "worshipping", as the verb "worship" is used to mean strong love, and at the same time the term shall maintain the aura of the original image; another solution is to use the word "kneeling", as it denotes total submission and the target reader is familiar with it.

V. DISCUSSION

After the analysis of some examples of culture-specific metaphors on the selected taboos, this section highlights some significant remarks in the attempt to answer the two research questions. The first research question asks about the means literary translators use to tackle culture-specific metaphors on taboos. The analysis shows that when tackling sensitive issues and taboos, metaphor can be used as a means of euphemism (Fernández, 2011; Pfaff et al., 1997). It allows the meaning to pass softly and indirectly to the reader without violating any social or moral standards. In *Throwing Sparks*, the translators retained – to a large extent – the aesthetic value of the culture-specific metaphors on taboos, employing different strategies such as maintaining the metaphor, or changing the metaphor to a simile. The translators, therefore, worked to reproduce a comparably creative and aesthetic paradigm in the English translation. When tackling issues that are considered sensitive by Arab readers, the writer uses culture-specific metaphors. However, when the translators see that the topic is not a taboo to the target reader, they employed three strategies: 1) demetaphorizing the figure of speech and transferring the meaning directly, 2) changing the metaphor through altering the local culture-specific elements to global ones or changing the type of metaphor, and 3) maintaining the metaphor. In the English translation of the novel, explicitation techniques are successfully used, especially when the source text employs metonymy to denote a culture-specific issue. However, the translators were hesitant to use explicitation techniques with the culture-specific elements pertaining to Islam in most of the metaphors. They tended to maintain the metaphor and translate it literally, although the terminology used is meant largely to explain and strengthen the meaning of the metaphor.

The second research question is about the suggestions to improve the translation of culture-specific metaphors on taboos. It is evident from the analysis that domestication and explicitation techniques should be used when the meaning is thought to be blocked. A metaphor has an aesthetic value that should be retained, but not at the expense of the meaning, which has priority over the form. This reminds us of the never-ending struggle of fluency vs. fidelity. In our case study, the English translation of *"Throwing Sparks"* can be said to be a domesticated novel in form, when compared to the original. Domestication techniques go beyond the form as the language used in the translation reads original, except in a few instances. Therefore, it can be said that the translators generally made a good job giving priority to fidelity rather than faithfulness to the original text. Choosing the appropriate technique is usually based on the translators' understanding of the target reader's culture. Culture-specific elements used in a metaphor to express a taboo smoothly go through to the Arab reader. The case is reversed, however, with the reader of the translated text when it comes to local culture-specific elements, as the English reader, for example, may not be aware of the characteristics of the vehicle, and therefore, may find the image absurd, which is unacceptable in translation. Explicitation techniques are successfully used, especially when the source text employs metonymy to denote a culture-specific issue.

VI. CONCLUSION

Translating culturally-bound expressions is challenging, let alone being part of a metaphor on a taboo in a literary work. The Saudi writer Abdo Khal's 2010 Arab Booker winner *"Throwing Sparks"* and its English translation are selected to investigate strategies and techniques of translating culture-specific metaphors on taboos. The study introduces the Triangle of Culture-specific Metaphor on Taboos (TCMT) to explain the intertwined relation between metaphor, culture and taboo. Selected examples representing four taboos, namely sex, homosexuality, poverty and slavery, are analyzed. The study finds that metaphor can be used as a means of euphemism when tackling taboos. Translation techniques to render culture-specific metaphors on taboos varied, ranging from keeping the metaphor, through changing the metaphor and finally to demetaphorizing the metaphor, using domestication at large. Changing the metaphor may include changing the type of metaphor or changing the culture-specific elements. One of the solutions to guarantee that the reader understands the meaning is to use explicitation. However, it is noted in several cases that when the metaphor employs culture-specific expressions pertaining to Islam as a vehicle, the translators tended to translate them literally, which caused absurdity in the utterance. The study offered suggested translations and solutions for such cases through settling the conflict between finding formal equivalents to preserve the context-free semantics on the one hand and finding functional equivalents to preserve the context-sensitive communicative value on the other hand. Although this study is a step in a long road to explore the appropriate techniques to translate culturally-bound metaphor

on taboos in literary works, the topic needs more endeavors by employing other frameworks to verify the findings of this paper. The researchers also recommend continuing the investigation in other language pairs.

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Componential Analysis of *Ana/Mat'/Mother* Words: *Mother* Prototype Extension

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Abstract—The research is aimed at identifying the specifics of *ana* (mother -Kazakh)/*mat'* (mother-Russian)/mother semantic broadening in the Kazakh, Russian and English languages. The componential analysis method of lexicalized word definitions is used to do this. It has been revealed that they present a prototype of mother semantic markers, as well as “woman”, “giving birth”, “raising”, and “single-generation” distinguishers, which produce the intention meaning. It is important to emphasize that a “mother” prototype semantic broadening is associated with the changes in the world around us, the development of health reproduction technologies, as well as the change of social values. Implicational meanings arise due to variation of “giving birth”, “raising”, “having”, “kinship” intentional functional and relational senses, e.g. a surrogate mother, a birthmother, a genetic mother, etc. This leads to a mother’s ideal prototypical image “blurring” in the minds of native speakers.

Index Terms—component analysis, mother prototype, intention, implication, distinguisher

I. INTRODUCTION

Mother is a fundamental category of human being. Motherhood is a sociocultural institution which is understood as essential and natural to life. The kinship system versatility in human society makes it semantic and conceptual universals. The words denoting this universal in different languages have powerful symbolism and include customs, traditions, beliefs, viewpoints, stereotypes, moral principles, rules, and a set of either rational or irrational norms that are associated with a childcare and his education, specific to each culture. The concept “mother” has both common prototypical for all cultures, and variable meaning in different ethnic cultures. For this very reason we study the semantics of *ana*(mother)/*mat'*(mother)/mother words, verbalizing this concept in such typologically and genetically different languages as Kazakh, Russian, and English as well.

The language concepts about mother have been repeatedly studied from different viewpoints and various theoretical principles. In cultural and anthropological works, the concept “mother” is most often discussed in the context of kinship terms. The relationship between a mother and her child is the basic genealogy, as well as the basic axis of kinship structure (Greenberg, 1990; Levi-Strauss, 1969; Khassenov, 2021; Scheffler & Lounsbury, 1971; Wierzbicka, 1992). The largest number of works is devoted to a cognitive interpretation of a mother concept. Thus, the concept “mother” in descriptive logic is the “woman” and “parent” concept overlapping (Nardi & Brachman, 2003). The sociobiological concept “mother” is given a core status in a mother-child kinship (Wierzbicka, 1992). The “mother” concept is interpreted as a relational category and is always defined towards her child (Gick & Holyoak, 1983; Pirolli & Anderson, 1985). The minimal unit of biological kinship is a “mother-child” relation, which W. Foley mentions as the “atom of kinship systems” (Foley, 1997, p. 134).

In linguistic studies, the concept “mother” is understood on the basis of various languages due to the linguistic worldview dynamics (Alekseenko, 2005). The “mother” concept was linguistically described on the basis of folklore texts (Listrova-Pravda, 1999; Kerbs, 2008; Aleshchenko, 2007). Marchuk (2008) conducted a cognitive and associative

analysis of the “mother” concept as the frame structures based on Indo-European languages. The concept “mother” generally shows rational semantic features, and metaphors of family relations in the English language suggests the significant conservatism and traditionalism of English family standards (Zheleznova, 2009).

A special cluster is represented by comparative studies analyzing the concept “mother” in two or more languages: in Kazakh and Russian (Zhanpeisova, 2003), Russian, English, Persian, French (Smirnova, 2009), Russian and Swedish (Ivanov, 2008), English and Russian (Avanesyan, 2012), Polish and Russian (Vezhbinski, 2017), Indian (Maanini, 2022), etc.

Our goal is to study primary semantics extension of *ana*/mother/mother words in Russian, Kazakh and English by using the componential analysis of definitions from various lexicographic sources.

The problem of lexical meaning can be examined within cognitive semantics, the task of which is to show how extralinguistic reality is reflected and transformed in a word meaning. Nikitin (1988) interprets the lexical word meaning. The author distinguishes two zones in a word semantic structure, i.e. the zones of intention and implication. The intention forms a substantive core of lexical meaning, represented by a set of semantic features forming this class of denotations. The intention is involved in the classification, systematization and nomination of denotations. The core of lexical word meaning is the concept content, which is a set of essential features, since only essential features and properties characterizing the subject and allowing it to be distinguished from others are reflected in human conscience (Kobozeva, 2007, p. 82; Azharbekova et al., 2020).

Nikitin (1988) defines implication as “a set of semes induced by the intentional meaning due to implicational features. The implication forms meaning periphery around its intentional core and structured due to the probabilistic significance, as well as causative-consecutive and other linear feature dependencies” (Nikitin, 1988, p. 121).

The intention semantic features are capable of generating peripheral semantic features that form linguistic meaning implication. All stereotypical representations and associations related to a certain class of objects or phenomena are fixed in the implication zone. The implication as a peripheral content of linguistic meaning is closely connected with the intentional zone of meaning, on the one hand, and the pragmatic component of meaning, which is followed by subjective meanings of evaluation, modality, and figurativeness, on the other.

Therefore, the article will examine the intention and the implication of *mother/ana/mother* word meanings by using the componential analysis of definitions in various dictionaries.

II. MATERIALS AND METHOD

The basic method of our study is the componential analysis. The componential analysis method was initially applied to vocabulary, including kinship terms among different tribes. The approach works well only for limited word groups (from ten to three hundred words in extreme cases). E. Naida’s classical analysis of semantic fields in the shamans’ language can serve as an example (Naida, 1962, pp. 45-71). Thereafter, the researchers practiced a more universal componential analysis method based on dictionary definitions, therefore, turning from the analysis of strictly ordered vocabulary groups, such as kinship terms (Arnold, 1991, p. 51).

In modern literature, there are many more or less good schemes describing the component composition of meaning. The theory proposed by R.S. Ginzburg is characterized by the relative simplicity and clarity (Ginzburg, 1978). The semantic components are classified and hierarchized, and each subsequent category is a subcategory of the previous one. The most essential meaning components are categorical semes, i.e. object for nouns, attribute for adjectives, etc. Following Bolinger (1981), Ginzburg subdivides the remaining semes into markers and distinguishers. Markers are referred to the features common to a certain word-class, whereas distinguishers particularize denotation. Further division and its own hierarchy are possible within categorical semes. For example, animateness or person are subordinate semes for nouns. Changes and regroupings within the seme hierarchy underlie the changes in word and word formation meanings according to the transmutation.

There are hidden and potential semes in the word meaning (Ginzburg, 1978). Potential semes are related to the word “implication”. They are not included in the obligatory semes corresponding to obligatory features whereby this object differs from others similar to it, but they are among the properties known to native speakers or attributed to this object. R.S. Ginzburg understands hidden components as semes that are revealed through selectional features of words. Implicit and additional meanings, superimposed on explicit meanings, are capable of conveying large amounts of information extracted from language expressions. The linguistic materialization of implications occurs in comparisons, metaphors, idioms, as well as certain types of syntactic constructions.

The polyseme semantic structure remains unstable. Some word meanings appear, whereas the others eventually disappear. The emergence of a new meaning in one word inevitably entails changes in other related words, since everything is interconnected in the lexical-semantic system (Rakhimzhanov et al., 2020). As a result, correlation between the word meanings changes, i.e. primary meanings of a number of words are replaced by figurative ones, whereas the meanings of certain words, which are currently taken as figurative, may turn out to be primary from a historical viewpoint.

The research methodology can be presented as follows:

The definitional analysis of *mat’/ana/mother* word meanings is based on the following explanatory dictionaries:

1. “Qazaq tılınyñ túsındırme sózdıǵı”, ed. Zhanuzakova (2008), “Qazaq tılınyñ túsındırme sózdıǵı” ed. Buralkyly (2008); “Qazaq tılınyñ túsındırme sózdıǵı” ed. Kaliyeva (2014);
2. Russian dictionaries – “The Great Dictionary of Russian Language” (Kuznetsov, 2003), “Explanatory Dictionary of Russian Language”, ed. by Dmitriyev (2003), “Modern Explanatory Dictionary of Russian Language” by Efremova (2006);
3. English dictionaries — “Collins English Dictionary”, “Merriam-Webster” (Dictionary, 2002).

III. RESULTS AND ANALYSIS

The component analysis of ana/mat/mother polysemes, based on definitions extracted from dictionaries, contains reference to the intention and, partially, to the implication features. The lexical meaning of implication contains a branched structure of semantic features creating an emotional-evaluative aura and reflecting stereotyping of a mother in a particular ethnic culture (Zhakupova, et al., 2021; Asaid, 2022).

The componential analysis of ana/mat/mother words in Kazakh, Russian and English, conducted on the basis of their lexicographic definitions, described below and presented in tables 1, 2 and 3.

TABLE 1
COMPONENTIAL ANALYSIS OF ANA WORD IN THE KAZAKH LANGUAGE

Ana polyseme meanings	Categorical seme/Classeme	Markers	Distinguishers	Examples
1. A woman towards children she has given birth to	1. objectivity 2. animateness	3. man 4. female 5. single-generation	6. giving birth/ having children/ child	ana qamqorlyǵy
2. Female towards her young	1. objectivity 2. animateness	3. animal 4. female 5. single-generation	6. giving birth to her young	ana qaz, ana qūr
3. Stepmother	1. objectivity 2. animateness	3. man 4. female 5. single-generation	6. wife of child's father 7. raising a child	ögei ana, ögei şeşe

TABLE 2
COMPONENTIAL ANALYSIS OF MAT' WORD IN THE RUSSIAN LANGUAGE

MAT' POLYSEME MEANINGS	CATEGORICAL SEME/CLASSEME	MARKERS	DISTINGUISHERS	EXAMPLES
1. A woman towards children she has given birth to	1. objectivity 2. animateness	3. man 4. female 5. single-generation	6. giving birth to her children/ child	Lose one's mother
2. Female towards her young	1. objectivity 2. animateness	3. animal 4. female 5. single-generation	5. giving birth to her young	Fawn mother
3. Something native, close, dear, being some kind of spiritual value	1. objectivity 2. inanimateness	3. value	4. positive 5. similarity according to some feature	Motherland. Earth Mother. Volga Mother.
4. Something that brings some new things or similar to it into origin	1. objectivity 2. inanimateness	3. abstractness	4. source of origin/emergence	Mother Nature. Repetition is the mother of learning.
5. About a woman, a wife. (usually when addressing).	1. objectivity 2. animateness	3. man 4. female	5. address	You want some water, mother?
6. About a priest's wife or a nun (usually associated with a name or title).	1. objectivity 2. animateness	3. man 4. female	5. a priest's wife/a nun	Mother Superior. Mother Evdokia

TABLE 3
COMPONENTIAL ANALYSIS OF MOTHER WORD IN THE ENGLISH LANGUAGE

Mother polyseme meanings	Categorical seme/Classeme	Markers	Distinguishers	Examples
1. A woman towards children she has given birth to	1. objectivity 2. animateness	3. man 4. female 5. single-generation	6. giving birth to children/ child	He misses his mother
2. an animal or plant female parent	1. objectivity	3. animal/plant 4. female 5. single-generation	6. giving birth to an animal or plant	a mother bear and her cubs
3. Stepmother, father's wife towards his children by a previous marriage.	1. objectivity 2. animateness	3. man 4. female 5. single-generation	5. stepmother/not giving birth 6. father's wife	mother, stepmother
4. an adoptive woman	1. objectivity 2. animateness	3. man 4. female	5. having adopted a child	foster mother
5. something that gives birth to something, is the source or origin of something, or copies being a mother	1. objectivity 2. inanimateness	3. abstractness	4. source of origin/emergence	mother wit, Mother Nature, mother lode
6. a title given to certain members of female religious orders	1. objectivity 2. animateness	3. man 4. female	5. a faith organization member	Reverend Mother, Mother Theresa of Calcutta
7. used as a title of respect towards an older woman	1. objectivity 2. animateness	3. man 4. female	5. an older woman 6. a title of respect	
8. a stringy slimy substance consisting of yeast cells and bacteria; forms during fermentation and is added to cider or wine to produce vinegar	1. objectivity 2. inanimateness	3. substance 4. slime	5. yeast 6. cider or wine additive	mother liquor occlusion, mother of vinegar
9. basic original computer part	1. objectivity 2. inanimateness	3. technical part	4. basic 5. original part	mother-daughter board connector, mother board
10. something that is an extreme or ultimate example of its kind especially concerning scale	1. objectivity 2. inanimateness	3. of its kind	4. ultimate example 5. concerning scale	the mother of all construction projects the mother of all ocean liners

As the componential analysis of definitions has shown, the meaning 1 intention of ana/mat'/mother words includes relational and functional features specific to the prototype denotation: a woman towards children she has given birth to and is raising; the genealogical distance between a woman and a child is one generation. According to the traditional classical theory, which is based on stereotype normative meanings attributed to lexical items without taking into account various circumstances in the real world, the ideal model is a mother who is a woman carrying and giving birth to a child, giving her genes to a child, bringing up and raising him, married to his father, being one generation older than her child, as well as being his legal guardian (Lakoff, 1987, p. 83). The meaning 2 is close to a prototype, which is recorded in the Kazakh, Russian and English languages as "a female, baby's mother". In the Kazakh and English languages, the definition includes the meaning 3 as "a stepmother, father's wife", which lacks such a prototypical seme as "carrying and giving birth to".

The intention prototypical features generate peripheral semantic features that are included in the implication of mat' word meaning. All stereotypes and associations related to a certain class of objects or phenomena are fixed in the implication zone. It should be emphasized that the semantic feature implications have different degrees of intensity. In this sense, it is described as a strong, weak and negative implication. The strong implication features are close to the intentional core. They are reflected in the lexical entries. In the multivalent English word mother, the figurative meanings 6, 8, 9, and 10 have strong implication and their meanings are recorded in dictionaries. They are closely related to the "birth/generation" intentional feature. In the Russian word mat', figurative meanings 3 and 4 also refer to strong implicational features. The componential analysis of definitions showed that the polysemantic word mother in English has 10 meanings interpreted in various dictionaries, whereas in Russian mat' has 6 meanings, and ana in Kazakh is interpreted in dictionaries by 3 meanings. Such a difference in the semantic representation of the word ana is most likely due to the insufficient lexicographic representation of polyseme meanings, as well as the functioning of *şeşe* (mother in Kazakh) synonym in the Kazakh language, the semantics of which includes many presentations about motherhood. Another reason may become the fact that many associative and connotative meanings in the Kazakh and Russian languages are included in a weak implication zone that creates an image-expressive halo and is not recorded in

dictionaries. As Nikitin (1988) suggests, such combinations are characterized by an implicit meaning beyond the dictionary meanings of combined names.

Such important cultural concepts as motherhood and childbearing generated other implicational meanings in the words *ana/mat'*/mother due to historical and sociocultural circumstances. These words carry a number of meanings on the basis of such intentional features as “giving birth”, “having”, or “raising”. For speakers, it is important to differentiate between these distinguishers, which are manifested in the meanings *asyrap aluşı ana/priemnaja mat'*/foster mother, *surrogatty ana/surrogatnaja mat'*/surrogate mother, *biologialyq ana/biologicheskaja mat'*/birth mother (Khamitova et al., 2016).

In *asyrap aluşı ana/priemnaja mat'*/foster mother meaning, the distinguisher “having” is foregrounded, whereas the distinguisher “giving birth to” is neutralized and appears in a negative form, i.e. a foster mother is a woman having children, but not giving birth to them. This concept can be compared with “a native mother” concept. In recent decades, due to the development of health reproduction technologies, the concepts *surrogatty ana/surrogatnaja mat'*/surrogate mother, *biologialyq ana/biologicheskaja mat'*/birth mother, *genetikalyq ana/geneticheskaja mat'*/genetic mother were generated or foregrounded and their meanings differently interpret mother prototype features. The seme-distinguisher “giving birth to” in the expression *biologialyq ana/ biologicheskaja mat'*/birth mother is foregrounded, while such features as “having” and “raising” stay neutral. The Russian native speakers understand the abovementioned distinguishers as evaluative and emotional coloring, which are manifested in the proverb: A true mother is not the one that gave birth but the one who cared and brought up; in the cuckoo metaphor (about a mother who gave birth, but does not raise her children, leaving them to others) (Temirgazina, 2013). The distinguisher “giving birth to” in the expression *surrogatty ana/surrogatnaja mat'*/surrogate mother is also compared with the original prototype of *mat'* word: “giving birth to, but not having children”, since children are considered to be relatives for another mother. In this expression, such functional feature of a woman as “the ability to give birth/bear a child” is foregrounded, whereas such relational prototype feature as “child kindred” is neutralized. The word *surrogat* /surrogate, used in the nomination, means “a product or an object having only some of the properties of the replaced and being a substitute for natural only by some similarity” (Efremova, 2006). *Genetikalyq ana/geneticheskaja mat'*/genetic mother is a woman who donated genetic material (ovum) for in vitro fertilization.

It should be emphasized that implicational features, weak in intensity, can be strengthened and remain fixed lexicographically. Thus, e.g. the dictionary edited by Dmitriyeva (2003) interprets the expression *surrogatnaja mat'* as “a woman who agreed to bear an embryo instead of another woman who cannot bear or give birth to a child herself” (p. 569).

Therefore, we can say that the development and extension of *ana/mat'*/mother multivalent word in different languages is due to implicational features that emerge on the basis of intentional meaning zone and different variations of prototypical markers and such distinguishers as “giving birth to”, “having”, and “raising”. See Table 4.

TABLE 4
THE CONCEPT “MAT” PROTOTYPE DISTINGUISHER EXTENSION

Semes/ Meanings	giving birth	Having	Raising	kinship
Ögei ana/ macheha/stepmother	—	+	+	—
Asyrap aluşı ana/ priemnaja mat'/foster mother	—	+	+	—
Biologialyq ana/ biologicheskaja mat'/birth mother	+	+ / —	+ / —	+
Surrogatty ana/surrogatnaja mat'/surrogate mother	+	—	—	—
Genetikalyq ana / geneticheskaja mat'/genetic mother	—	—	—	+

The seme “kindred” is foregrounded in the concept *surrogatty ana/surrogatnaja mat'*/surrogate mother, which was previously included in a “giving birth to” distinguisher, but the development and improvement of health reproduction technologies made it possible to give birth to a child without consanguinity between a mother and a child.

The point to be emphasized is that the semantic structure extension of *ana/mat'*/mother polyseme occurs due to mother prototype variability, which includes such obligatory distinguishers as “giving birth to” and “having children” (Nikolaenko et al., 2020). In addition, the seme-marker “female” is also being degraded due to the liberalization of relations towards same-sex marriages in the world, as well as the legitimization of same-sex families who can adopt children.

The Kazakh, Russian, and English dictionaries lag behind the new social realities, since they include only prototypical ones, i.e. a perfect mother. They reflect a relational aspect, i.e. a woman’s attitude towards her children, mother’s social and biological relations to her children, figurative meaning “new beginnings, the start of something”, “final figure”; using as an address to an older woman or to a nun. In *ana/mat'*/mother word implication, which is not included in the definition, the prototypical meanings are primarily varied in a functional sense, i.e. child’s birth and

upbringing by his mother, as well as metaphorically, i.e. the meanings of primacy, dominance, control, and upstream cause, etc.

IV. CONCLUSIONS

The implication, or peripheral zone of meanings, is defined by extensions, and the elements, included in it, have derived meanings, formed from primary ones by semantic expansion. The concept “mother” in the analyzed languages is being developed due to new realities associated with childbearing modern technologies, value changes and epistemic moods in society. All this leads to the new meaning emergence or existing verbal means reinterpretation. The set of mothers’ namings in the Kazakh, English and Russian languages tends to extend due to the new mankind reproduction technologies and a change in the subjective attitude towards motherhood.

When there is a conceptual diversity of mother types, i.e. from normal mothers to egg donor mothers, surrogate mothers whose function is to bear a child, adoptive mothers, unmarried mothers leaving their children for adoption, stepmothers, etc., there is no need for applying necessary and sufficient parameters to determine motherhood. All the above mentioned mothers are mothers towards the prototype which various models come to (Lakoff, 1987, p. 74). The prototype has a dramatic impact on general ideas of a mother, and other subcategories are defined through its features.

The componential analysis of *ana/mat’/mother* lexicographic definitions and the comparison of its results showed an intentional core and a periphery, i.e. the implicational meanings associated with the core. The method seems promising for examining and improving definitions in explanatory dictionaries, since it promotes penetration into the semantic nature of word, which reflects the knowledge acquired by a man in social practice and its understanding.

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Comparative Study of Russian and Chinese “Liver” Metaphors

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Abstract—Metaphor is not just a linguistic phenomenon, but a way of thinking — it helps to understand the inner and outer world of a human being. The author of this paper conducted a comparative study of the concept of “liver” using the material of linguistic corpora of the Chinese and Russian languages. The word “liver” being used in the metaphorical sense is a frequent phenomenon in both Chinese and Russian languages. The metaphorical use of “liver” with different connotations in these two languages is determined by different historical backgrounds and cultural differences between the Russians and the Chinese.

Index Terms—picture of the world, metaphor, concept, liver, connotation

I. INTRODUCTION

Since the end of the 20th century, the anthropocentric paradigm has replaced the old system-structure paradigm in linguistic research. Under the influence of anthropocentrism the scientific paradigm of research in linguistics began to change — it shifted from studying the language itself to considering the subject speaking the given language, thereby bringing the person to the forefront, i.e. analyzing the person in the language and the language in the person, since, according to Baudouin de Courtenay, “language exists only in individual brains, only in souls, only in the psyche of individuals or individuals that make up the given language society” (Courtenay, 1963, p. 27).

The linguistic picture of the world preserves the model of anthropocentrism even in the times when the person depreciates or prioritizes different values. In all likelihood, the totality of subjective figurative and visual reference representations of objects and phenomena, isolated by the logical and conceptual component of everyday consciousness, which the person encounters more often than others throughout their life, in general, forms a certain linguistic picture of the reflected objective reality (Borisova, 2015).

It is safe to say that language reflects characteristics of the nation — it contains not only the historical and cultural background of the nation, but also the nation's views on life, its way of living and thinking. Language is a product of society and culture, a unique way of thought and expression created by people living in a certain society and culture. “Consequently, social and cultural differences determine different forms of language expression and ways of thinking” (Yuan, 2001, p. 30).

The way of thinking of a country or of a people can reflect the most important features of its national cultural psychology. Influenced by different natural and geographical conditions, religious beliefs and national customs, different countries and peoples perceive their own experience and the objective world differently, therefore metaphors in different languages have different characteristics.

Russian and Chinese belong to different language families, Russian being part of the East Slavic branch of the Indo-European language family, and Chinese being part of the Chinese subfamily of the Sino-Tibetan family. The difference is significant, and this difference, among other things, leads to a difference in the composition and certain application of metaphors in the two languages (Zhao, 2008).

The relevance of the study is primarily due to the growing interest of linguists in the fixed units containing somatic components, which allow to dive deep into the patterns of figurative perception and exploration by humans of their environment.

Why are the names of body parts so prolifically used as metaphor universals? The thing is that when people name a new object, their first association is with something familiar, something that is always with them. First and foremost, people compare the surrounding objects with themselves, with their body parts. “Due to the fact that body parts are constantly before the eyes, they become a kind of standards for comparison,” concludes Chayko (Chayko, 1974, p. 104).

Body parts play an important role in human cognition of the world and are associated by the logical and conceptual component of ordinary consciousness with various objects and phenomena. Since body metaphor is the main means of human cognition of the world, it is deserving of closer examination. However, in the process of our research, we found that compared to spatial, temporal, color or emotion metaphors, body part metaphors have been far less researched. Moreover, there are no works devoted to the study of the concept of liver in Russian and Chinese languages.

In our work, phraseological units and fixed expressions that include the word “liver” are studied to describe the linguistic pictures of the world of the peoples of the two countries. We believe this to be a promising study, as it allows

to implement both directions of the analysis of the language picture of the world as recognized by Apresyan (Apresyan, 1995). On the one hand, the studied fixed expressions provide an excellent opportunity to study the concepts characteristic of the given language and, consequently, of the given nation; on the other hand, they form a sufficiently observable and complete section of the language system, which allows one to reconstruct a fragment of the language picture of the world and describe the outlook fully and accurately enough. Fixed expressions reflect the life and moral foundations of a society like a mirror, and act as regulating “rules of life” in that society. It should be taken into account that along with timeless, universal for any era views, such fixed expressions also, and to a great extent, reflect archaic views, remnant perceptions of the world (Ivanova, 2002).

Paroemias reproduce the material and spiritual heritage and cultural tradition of native speakers, they contain elements of the national cultural plan, they contain evaluative, emotional and motivational areas of meaning, since the origin of these elements of language is “a figurative representation of reality, reflecting the everyday-empirical, cultural or historical experience of a specific linguistic community” (Telia, 1981, p. 13). Fixed expressions record the experience of generations and, therefore, carry information about the worldview as “an act of perception of the world” (Serebrennikov, 1988, p. 55).

Thus, paroemias reflect this or that fragment of a national worldview, in which folk wisdom is manifested. Linguistic, linguocultural and linguocognitive analyses of paroemias are viewed as a source of reconstruction of the semantic, pragmatic and cultural information behind the key word (Cui, 2019).

By reflecting the process of history, culture and language unfolding, as well as people's way of life, specifics of their day-to-day life and customs, by transmitting cultural foundations and stereotypes — idioms, proverbs, sayings and other fixed expressions become an integral part of the very soul of a language, which carries the way of thinking of a whole nation. That is why the study of phraseology is so important to the study of language, as it allows to increase the culture of speech and expand linguistic horizons.

This article takes conceptual metaphor of cognitive linguistics as a theoretical basis, analyzes the conceptual metaphor of the word “liver” in a comparison of Russian and Chinese languages, identifying common features and differences. The theoretical significance of this study lies in the fact that metaphorical cognition of the words relating to the human body is a universal way of human cognition, and there are inevitable differences in metaphorical cognition of the words. Therefore, a comparative study of the metaphorical phenomenon of the word “liver” in Russian and Chinese plays an important role in our understanding of the formation of human concepts and cultural psychology of different nationalities.

The identification of universal regularities of the formation of metaphorical meanings as a means of implementation of the corresponding cultural code is of great importance for the theory of language. Comparative studies of metaphors (revealing the cognitive foundations for the formation of metaphorical meanings, its linguocognitive models) contribute to the development of the theory of conceptual metaphor.

Languages carry unique national thinking. The results of the study will help better understand the peculiarities of Russian and Chinese national thinking and culture, promote intercultural communication as well as optimize translation.

The scientific novelty of the study lies in the consideration of the metaphor of the word “liver” as a type of conceptual metaphor in terms of its participation in the formation of the corresponding culture code in the language picture of the world, with much attention paid to the evaluative aspects of the somatic metaphor.

This study aims to identify similarities and differences between Russian and Chinese language pictures of the world through the analysis of fixed expressions with the word “liver” in the Russian and Chinese languages, as well as to understand the reasons for the differences.

II. ON THE MATERIAL AND METHODS OF THE STUDY

The article analyzes 200 units with the word “liver”, of which 100 are Russian and 100 are Chinese, selected by random sampling from the newspaper corpus of the Russian National Corpus (<https://ruscorpora.ru/>), the Chinese Media Language Corpus (<https://ling.cuc.edu.cn/rawpub/>), the Center for Chinese Linguistics of Peking University (http://ccl.pku.edu.cn:8080/ccl_corpus/). The common and specific features are identified in the selected units of analysis, showing the peculiarities of the linguistic pictures of the world.

The article deals with the expressions with the word “liver” that correspond in Russian and Chinese languages in a number of ways (semantic meaning, stylistic coloring, figurative representation).

The identification of the equivalence/non-equivalence of fixed phrases with a somatic component of the two languages involves the identification of both common, similar and specific features that distinguish these languages. The similarities and differences are due to social, economic, historical, cultural, religious, traditional, and other factors.

In our work we used descriptive and comparative methods of linguistics, as well as the method of component analysis.

III. ON CONCEPTUAL METAPHOR

Metaphor is not only a linguistic phenomenon closely related to the law of human language development, but also a cognitive phenomenon closely connected to the way of thinking and the development of people's thinking. In cognitive

linguistics, metaphor is no longer an odd language, but part of the language system, “a powerful cognitive tool for our conceptualization of abstract categories” (Yang & Zhou, 2008, p. 120).

In his discourse on the emphasis of research in cognitive linguistics, Kasevich (2013) writes that cognitive linguistics gravitates towards the analysis of problems related to the representational, reflective, i.e. cognitive function of language.

The basic concept in cognitive linguistics is the “picture of the world”, through which a person derives images of the world and the self. “Each linguistic picture of the world has its own form, hidden in a reflected archetype” (Garmaeva, 2015, p. 97).

Linguistic picture of the world is partially reflected in metaphors. People of different languages and cultures name different body parts capable of generating conceptual associations intrinsic to them only, evoking different emotions and evaluations, carrying different symbolic meanings (Garmaeva, 2015).

Since way of thinking is habitual, national culture is regulated, and linguistic structure is obligatory, internal differences of the system of metaphors arise. Metaphors have national character. Logical inertia of the nation's thinking represents the historical accumulation of the nation's formation and development, guiding the nation's mental state and behavior, thus establishing distinct features of the national metaphorical thinking (Lu, 2018).

As a form of language, metaphor is closely related to culture. First of all, metaphor itself is a component of culture, which can largely reflect the content of culture, such as beliefs, attitudes, behavioral patterns, and so on. Secondly, metaphor has a function of cultural inheritance: many cultural contents are transmitted from generation to generation through metaphor, a common but very specific language form that influences people's thinking and behaviour. In turn, culture can also influence emergence and development of metaphors — metaphors emerge, develop and die out along with changes in social culture. Despite many differences between Chinese and Western languages, different languages have similar metaphorical expressions due to commonality of thinking (Yang & Zhou, 2008).

By the end of the 1970s the study of metaphor in the West had reached its peak, embracing psychology, pragmatics, cognitive science and other disciplines. In 1980, the American linguist George Lakoff and the British philosopher Mark Johnson published the book *Metaphors We Live By*, in which they proposed the concept of metaphor theory as a means of constructing a conceptual system. In recent years, this cognitive approach to the study of metaphor, the foundations of which were laid in the works of Lakoff and Johnson, has been most actively developed (Qi, 2015). The two are rightfully considered the forefathers of the theory of conceptual metaphor. Their work *Metaphors We Live By* has become a staple for the majority of linguists engaged in the study of the phenomenon of metaphor. This fundamentally new perspective immediately created a sensation in the academic world. Research was conducted on the cognitive function of the aspect, and metaphor studies entered a new stage of cognition (Zhou, 2016).

Lakoff and Johnson (1980a) believe that “metaphor is a major and indispensable part of our ordinary, conventional way of conceptualizing the world, and that our everyday behavior reflects our metaphorical understanding of experience” (p. 5).

Departing from the traditional way of thinking, Lakoff and Johnson argued that the main function of metaphor is to understand difficult, complex, abstract concepts. They pointed out that “metaphors come out from our clearly delineated and concrete experience and allow us to construct highly abstract and elaborate concepts...” (Lakoff & Johnson, 1980a, p. 105).

Lakoff and Johnson (1980b) suggest that every conceptual metaphor has “an experiential basis”. Metaphorical representations are based on people's mental and physical experiences. The experiential basis is the background for metaphorical representations. However, experiences cannot be solely mental and physical. Every experience takes place within a vast cultural background. The term ‘experiential basis’ refers to both physical and cultural experiences. We perceive our world in such a way that our culture is already present in the experience itself. The conceptual system of different cultures depends in part on the physical environment in which they evolved. As a means of structuring our conceptual system, metaphor is consistent with a particular culture.

People tend to use pre-existing concepts or accumulated experiences to understand new thing, they draw connections between things through similarities. Our world is structured by the relationships we make between different situations, by our perception of similarities. Metaphor is simply a bridge between things. It plays a crucial role not only in language, but also in our understanding of the world. People transfer familiar terms to unfamiliar ones or adopt tangible concepts to describe more abstract and intangible areas of experience. This makes it easier and clearer for people to comprehend something abstract (Zhang, 2006).

The emergence of similar or common metaphors may be a result of similar empirical foundations, while differences may be ascribed to cultural influences. The environment can have a major influence on people's understanding of the world. Metaphors must be constrained by history, culture, customs and value norms. Naturally, metaphors are characterized by national affiliation, that is, the metaphorical meanings of the concept vary from people to people or culture to culture (Zhang, 2006).

Metaphorical concepts are closely related to fundamental cultural values. Cultural values of a society can be expressed through metaphorical concepts. Conceptual metaphor is a way of thinking that reflects the process of human cognition of the world, as well as an important mechanism of semantic expansion.

The human conceptual system contains a certain set of conventional metaphorical projections. People use them almost automatically and, as members of the language community, understand these projections literally, since they are

an integral part of the cultural paradigm of native speakers: metaphors are so deeply embedded in the minds of native speakers that they cannot but reflect the connection with the values of the culture. Metaphorical designations color the conceptual system of world reflection in accordance with national and cultural traditions. Thus, the linguistic picture of the world, in the most general sense, is largely conditioned by the phenomenon of idiomaticity, both intralingual and interlingual. Consequently, metaphors are the key to understanding people's perception of the world, perception that includes both intellectual and emotional elements, as well as nationally specific ones. And the study of metaphors is "one of the reliable means of revealing the system of priority values, both in synchronic and diachronic of human culture" (Krasavsky, 2001, p. 281).

Cognitive studies consider the mechanisms on the basis of which the formation of evaluative meanings takes place. According to Kravtsova (2008), such mechanisms include profiling, comparison, metaphorical and metonymic transfer, as well as activation of the cognitive context. Many prominent Russian linguists have studied the phenomenon of evaluation in different aspects. Arutyunova (1988) regards evaluation as one of the intrinsically human categories. On the one hand, evaluation is governed by people's physical and mental nature, by their being and feeling, on the other hand, it "defines thinking, activity, their attitude towards other people and objects of reality, perception of art" (p. 5). Evaluation of various fragments of the world is one of the most important processes of a person's cognitive activity.

The processes of formation of evaluative meanings should be further studied by researches. The solution may lie within the framework of the cognitive approach to the study of linguistic phenomena. Evaluative meanings are formed due to cognitive and linguistic mechanisms, which, in turn, ensure the formation of evaluative concepts and categories. In this regard, it seems appropriate to talk about evaluative conceptualization and evaluative categorization.

The concept of evaluative conceptualization, introduced to academia by Boldyrev (2002), means evaluative comprehension of objects in the surrounding environment and formation of evaluative concepts in our consciousness as a result of it. Evaluative categorization is considered to be a grouping of objects and phenomena into appropriate evaluative classes and categories by the nature of their evaluation, that is, a system of evaluative categories (static aspect), or thought correlation of an object or phenomenon with a particular evaluative category (dynamic aspect). In other words, evaluative conceptualization and evaluative categorization are the processes of perception and classification of objects of reality on the basis of a personal value system. The content of evaluative concepts, according to Boldyrev, includes knowledge of common prototypical features, known to all members of society (collective evaluative knowledge), as well as knowledge of features of specific elements, through which common characteristics are identified (individual evaluative knowledge) (Boldyrev, 2002).

In our study, we are first and foremost interested in metaphor as a cognitive mechanism of perception, reinterpretation and evaluation of reality, as well as profiling as "highlighting" of conceptual characteristics that serve as the basis for metaphorical transfer.

Metaphor holds a special place among the means of expressing indirect evaluation. Modern linguistics considers metaphor not only as a basic mental operation, as a way of cognition. Structuring and explanation of the world, but also as a means of its evaluation.

Cultural conventions stem from cultural uniqueness. Cultural uniqueness refers to the unique and inimitable characteristics and styles of the national cultural background and cultural products in the process of formation and development. Although human cognition is a type of thinking activity, it is essentially a process of interaction between the subjective and objective. In filtering and processing external information in the subjective world, objective factors have an undeniable restrictive function, and the most important factor is the cultural factor that accompanies human conception, emergence, development and death. Metaphors have implicit cultural characteristics.

IV. COMPARATIVIST STUDIES OF METAPHORS

Many papers concern comparison of metaphors in languages, body part metaphors in particular.

For example, «*俄汉 "爱情" "隐喻的对比研究"*» (Comparative Study of Russian and Chinese "Love" Metaphors) presents a comparative analysis of Chinese and Russian "love" metaphors, which proves the universal theory of conceptual metaphors, and also reflects that the cultural background knowledge is the language environment of metaphors and the source of metaphorical concept formation. In Russian and Chinese the similarities of love are based on the commonality of human thinking, the differences are based on the cultural individuality and the different ways of thinking of the peoples. A deeper understanding of the love metaphors should be based not only on the language, but also on the cultural background, which influences the language (Yang & Zhou, 2008).

Different languages have many body metaphors in common. For example, in relation to entities of the external world, the comparison of body metaphors in many languages is based on the similarity of position, form or structure, function and psychological status. Given that metaphor is primarily conceptual, we can state that different languages have almost the same metaphorical representation at the conceptual level, although there are some differences. Humans share a common bodily experience and a common psychological structure of the human body, which provide common physical and mental bases for bodily metaphors. This explains why languages share the same three mapping patterns. On the other hand, the differences of somebody metaphors in different languages can be explained by their different cultural influences. For example, the fact that Chinese people value balance and contrast explains their frequent use of

metaphorical idioms consisting of four words and body parts. Meanwhile, cultural patterns also determine the existence of a cartographic pattern in Chinese — mapping relationships between different body parts onto relationships between things or people. This distinction can be explained by the theory of the eight trigrams in Chinese philosophy and the theory of the five elements in traditional Chinese medicine (Zhang, 2006).

As for the Russian language picture of the world, somatic phraseological units constitute a very extensive group of phraseological units in Russian culture, and the most common of them contain components of human body parts, such as “leg”, “arm”, “head”, “back”, etc. This is due to the great deal of attention that the Russians pay to the surrounding external world and human’s relationship with it.

In Chinese linguistic culture, a great deal of attention is paid to the internal organs of the human body, such as stomach, brain, liver, which is itself a reflection of Chinese culture and worldview, which was very much influenced by the development of Chinese medicine. In Chinese, somatic phrases are related to the code of cultural symbols — the five elements, the five tastes, the five spirits, etc. — everything that exists within China’s ancient traditional culture and has direct connection with internal organs, which is reflected in Chinese phraseology (Zheng, 2015).

In both Russian and Chinese linguistic cultures “body” has one similar meaning — “model and image of the world”.

In Russian the receptacle of wrath is often metaphorically referred to as the human body, while in Chinese it is done through more specific organs, such as heart, liver, spleen, etc., i.e. the human body in its entirety is used as wrath in Russian-speaking consciousness, whereas the receptacle of Chinese-speaking consciousness is a specific organ. Thus, cognitive metaphorical patterns can be distinguished in two languages: in Russian the metaphorical pattern → “the human body is the receptacle of wrath”, in Chinese the metaphorical pattern → “internal organs are the receptacle of wrath” (Garmaeva, 2015, p. 72).

V. ON THE MEANING OF LIVER IN RUSSIAN

This paper focuses on the concept of “liver” in the Russian and Chinese languages.

According to the Explanatory Dictionary of the Russian language edited by Ushakov (2007), the word *печень/печенка* (“liver”) is used vernacularly as a symbol of anger, irritation, bile mood, while the Dictionary of the Russian language: in 4 vols. edited by Evgenieva (1983) states that *печенка* is used to indicate not only liver, but intestines in general, at that, such a fixed expression as *всеми печенками* (“with all the liver”) means “very much” and *сидеть в печенках* (“to sit in the liver”) means “to harass sb., annoy sb.”.

According to our study based on the Russian National newspaper corpus, the word *печенка* (“liver”) in various combinations in Russian has two metaphorical meanings: 1) to irritate; 2) to penetrate to the core.

The first meaning is most often used in the fixed phrase *сидеть в печенках* (“to sit in the liver”). There are 42 examples of these combinations in the studied material. Here is a couple of examples:

(1). *Израильско-палестинскому вопросу, уже давно сидящему в печенках у мирового сообщества, посвящено шесть тем, в той или иной форме затрагивающие агрессию Израиля против Палестины.*

The Israeli-Palestinian issue, which has long been sitting in the global community's liver, is the subject of six topics that touch in one form or another on Israel's aggression against Palestine.

(2). *В прошлый раз, когда я говорил, что мы выйдем с первого места в финальный турнир чемпионата мира, я понимал, что плей-офф уже просто у всех в печенках.*

The last time I said we would qualify from first place for the World Cup finals, I knew that the playoffs were in everyone's liver.

The second most productive combination with this meaning according to the corpus data is *достать до печенок* (“to get to the liver” as in “to get up someone’s nose”), 13 combinations were found:

(3). *Помните, как в четвертьфинале квебекского чемпионата мира при счете 6:0 в нашу пользу Илья вырубил швейцарца, который тоже достал его до печенок? Remember how, in the quarterfinals of the Quebec World Cup, when the score was 6-0 in our favour, Ilya knocked out the Swiss, who also got him to the liver?*

(4). *Почти неприкрытая торговля информацией достала до печенок, работать с такой бумагой крайне сложно. Almost overt trade of information is getting to the liver, it is extremely difficult to work with such paper.*

The meaning to penetrate to the core is most often manifested in the combination of the word “liver” with the verbs *чувствовать* (“feel”), *чуть* (“smell”), *ощущать* (“sense”) (we have come across 11 examples with these verbs):

(5). *Готовьтесь, чую печенкой, скоро эти ребята окажутся здесь, и придется их откуда-то вызывать!» Get ready, I'm sensing in my liver, these guys are going to be here soon, and we're going to have to get them out of something!"*

(6). *К сожалению, есть два вида маркетологов: те, кто, грубо говоря, чувствует печенкой, какого толка коммуникации будут для бренда хороши, и те, кто следует процедуре. Unfortunately, there are two kinds of marketing specialists: those who, roughly speaking, feel in their liver what kind of communications will be good for the brand, and those who follow the procedure.*

This meaning, with the connotation “to feel with the whole body”, is expressed in the fixed phrase *до самых печенок* (“to the very liver”) (5 examples found) or in the combination of *до печенок* (“to the liver”) and various verbs of feeling/perception, such as “to strike”, “to penetrate”, “to excite”:

(7). Событие это никого из ответственных товарищей не взволновало до **печенок** души. *This event excited none of the responsible comrades to the liver of their souls.*

(8). Особенного голоса у Алеши и вправду не было, пел он, однако, так, что пронимал до **печенок** любого понимающего русскую речь. *Alyosha indeed did not have a distinctive voice, but he sang in such a way that he got through to the liver of anyone who understood Russian.*

Often this meaning appears in sentences with negative connotations, e.g:

(9). Социальное неблагополучие и невзгоды в буквальном смысле пробираются в вашу **печёнку** и негативно сказываются на работе организма. *Social disadvantage and hardships literally creep into your liver and negatively affect your body's functioning.*

(10). С учетом этого факта, позиция регионального парламента может быть истолкована как нежелание видеть Город-герой в очередной раз оккупированным тем криминальным сбродом, который большинство одесситов от всей души и до самых **печенок** презирает и ненавидит. *Considering this fact, the position of the regional parliament can be interpreted as unwillingness to see the Hero-City once again occupied by the criminal rabble, which most Odessans despise and hate from the bottom of their hearts and to the very liver.*

VI. ON THE MEANING OF “LIVER” IN CHINESE

According to the Xinhua Dictionary (新华字典), the word “liver”, written in the character 肝, in addition to the basic meaning “one of the digestive organs of humans or higher animals”, can also means “courage, selflessness and nobility” (Xinhua Dictionary, 2011, p. 147).

Having analyzed the examples of the word 肝 in the Chinese media corpus and the Chinese language corpus of Peking University, we concluded that the word 肝 broadly denotes inner world of a person, their soul.

According to the study material, the inner world of a person is most often concretized by the meaning “sincere, pure-hearted”, for example, in the fixed word combination 肝胆相照 (“treat each other with pure-heartedness”), 46 examples of such combination were found:

(11). 60 年，中国共产党和各民主党派同舟共济、肝胆相照。For 60 years, the Communist Party of China and other democratic parties have been united and sincerely supported each other.

(12). 你有空就来，咱们要处得像亲兄弟一样，做到有福同享，有难同当，肝胆相照，互助互帮。Come over when you have time. We should be like brothers, sharing blessings and hardships, showing sincerity and helping each other.

In addition to the above phraseology, 肝 is used with positive connotations in such fixed combinations as 披肝沥胆 (“faithful, loyal”), 侠肝义胆 (“noble chivalrous soul”):

(13). 历经数十载的风风雨雨，童老对党和人民的事业披肝沥胆。After decades of ups and downs, Tung Lao has devoted himself faithfully to the cause of the Party and the people.

(14). 我画的是刚读完的一本小说的主人公。她是一个有侠肝义胆的公主。I painted a picture of the protagonist of the novel that I have just finished reading. She is a noble princess.

And also in 心肝 combination, which is usually used either in conjunction with the word 宝贝 (13 examples of usage), or with negation:

(15). 当其他人都离开她的时候，陈致中仍然留在她的身边，陈致中在结婚之前算是吴淑珍唯一的心肝宝贝，因为长期她的先生都不在家。When everyone left her, Chen Zhizhong still stayed by her side. Before her marriage, Chen Zhizhong was Wu Shuzheng's only lover because her husband was away from home for a long time.

(16). 由于早晨气温偏低，家长出门前都把自己的心肝宝贝包到密密实实。Because of the low temperatures in the mornings, parents put lots of clothes on their precious little ones before they let them go outside.

(17). 她们常常言词刻薄地抱怨疲于奔命的护士们，责怪护士对她们照顾不周。她们一个个都是令人头痛的、没心没肝的臭婆娘。They often complain bitterly about overworked nurses and accuse them of taking bad care of them. Every single one of them is a disgusting, heartless, headache-inducing cow.

(18). 普京先生说了，谁要是不被原苏联的解体而感到遗憾，那他就没有心肝，谁要是想恢复原来模样的苏联，那他就没有头脑。Mr. Putin has said: “Whoever does not regret the collapse of the Soviet Union is heartless; whoever wants to recreate it in its former form is brainless.”

In addition to the positive meanings, the word 肝 in Chinese can also have negative connotations, such as it can denote an angry, agitated person; fear or apprehension; grief, suffering :

(19). 据韩国民间机构调查显示，与韩国高层大动肝火相比，约三分之二的韩国民众希望政府将局势控制在一定范围内，避免半岛局势再度恶化。According to a survey by a South Korean non-governmental organization, compared to the angry upper classes, about two-thirds of South Koreans hope the government will control the situation within certain limits and prevent the situation on the peninsula from deteriorating again.

(20). 它的宗教是力量无限的，甚至你不信，你进去都有点肝颤。The power of his religion is boundless, and even if you don't believe in it, your liver will tremble with fear when you embrace it.

(21). 靠着墙往下滑，浑身虚软的跪落在地，撕扯着头发，哭得肝肠寸断。She slid down the wall, her whole body went weak, and she sank to her knees, tearing her hair and crying profusely.

(22). 村民们看着自己的房子整栋被溪水冲走，肝肠寸断。The villagers were heartbroken as they watched their entire home being washed away by the flood.

The word combination 肝肠寸断 (literally means “liver and intestines are torn into small pieces”, figuratively means “to lament, to grieve”) was found 18 times in the material studied.

Nowadays, the word 肝 has developed a new meaning: “to do something until late”. The origins of this meaning lie in the expression 熬夜伤肝 (“staying awake at night harms the liver”). In its new meaning, 肝 can be used not only in reference to work or study, but even games:

我昨天肝游戏肝到早上。I stayed up all night last night playing games.

VII. ON SIMILARITIES AND DIFFERENCES

We see that when used colloquially, there are more meanings of the word “liver” in the Russian (*печень*) and Chinese (肝) languages than the explanatory dictionaries indicate. Comparing the metaphorical meanings of this word in the Russian and Chinese languages, we can note that in both languages “liver” can denote “the human soul, the gut”, however in the Russian language it is most often used with the negative connotation “to irritate”. In Chinese the negative connotation of the word 肝 is observable in other meanings — angry, agitated, fear, apprehension, grief, suffering.

Only the Chinese word 肝 has a meaning “sincere, pure-hearted”, no examples with such meaning of the word “liver” have been found in Russian. Nor has the word “liver” developed a meaning “to do something all night” in Russian, which seems to be the case only for Chinese language.

In the Russian language, the emphasis is shifted specifically to the sensual sense, perception, and not just the whole inner world of a person, so the word “liver” is often managed by such verbs as “to smell”, “to feel”, “to pierce”, etc.

It is also worth noting that in both languages when the word “liver” is used metaphorically, it is often used in fixed combinations: *сидеть в печенках* (“to sit in the liver”), *печенкой чую* (“feel in my liver”), 肝胆相照, 肝肠寸断, etc.

VIII. CONCLUSIONS

Metaphorical commonality and individuality of human body nouns in Chinese and Russian lie in substantive and functional characteristics of human body parts. Substantive features can be divided into image of form, image of position, image of container, image of color, etc., while functional features include abstract concepts of human body parts (images of thinking, emotions, emotions, sadness, character, etc.).

Applying this thesis to the analysis of the meanings of the word “liver” in Russian and Chinese languages, we can note that liver, an internal organ, metaphorically manifests itself as a receptacle of soul, deep feelings and emotions in both languages. Such a similar view on the matter is due, in our opinion, to the fact that meanings of a number of basic words, as well as proverbs were formed on the basis of anthropocentric understanding of the world.

The differences in the meanings of words in different languages can be attributed to natural geography, ways of thinking, religion and philosophy, traditional ideas and aesthetic values, history and culture.

In most cases in the analyzed material, the word “liver” in Chinese was used within 肝胆相照 meaning “faithful, devoted”, where 肝 (“liver”) has clearly positive connotations and expresses sincerity and purity, whereas in the studied material in Russian the most common combination was *сидеть в печенках* “to sit in the liver”, which means “to irritate/ to get up someone’s nose”, and “liver” has a pronounced negative connotation.

In conclusion, we would like to note that the comparison of Russian and Chinese fixed expressions and metaphorical uses of words has practical value for learning translation, and also reveals similar and distinctive features in the worldview of the two peoples.

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The Genre of Documentary Poetry in Some Selected Samples of Contemporary Poetry: A Critical Approach

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Abstract—one of the literary innovations is the new genre of documentary poetry or docupoetry. Documentary poetry has no unified definition, but one defining line is that it combines artistic talent along with factual material from the real world or the documents of real witnesses. It is a method of writing that mixes texts for make ethnographic research. However, documentary refers to the poetry of witness through which verses make existing documentation created from manifold viewpoints, witnesses' interpretations, and dialogues. It is a case study of people, events, and places; the poet can test a social and human case, through his artistic talent of writing. However, a poet is expected to transfer not only the witnesses' perspectives but his own as well. These tendencies are colorized in an attempt to portray a new version of the truth. It is an attempt to raise the voice of the marginalized or the oppressed or the often neglected against the voice of their suppressors; it portrays a rather distinct version of the national story or identity. In conclusion, it highlights the meaning of documentary poetry, its development, and its characteristics. It also attempts to give a brief critical analysis of some selected poems by some selected prominent documentary poets.

Index Terms—documentary poetry, documentation, lost voices, national identity

I. INTRODUCTION

The modern age is characterized by being productive in different fields among which are the literary movements and literary genres. Much in the same way, the literary genre of poetry is, in itself, abundant with different sub-genres that arise according to different phases with their different motivations that are reflected in the poets' literary creations of this or that phase. One of the modern sub-genres of poetry is documentary poetry or docupoetry. At the onset, documentary poetry is a kind of poetry that includes basic material such as political, terrorism, and poetry-related events. This gives an idea about the main goal behind docupoetry, which is to relate human voices or human experiences through the medium of poetry. However, these human experiences are not merely expressed through the poet's perspective or his emotional status. It is rather conveyed through real documented voices or experiences within a poetic frame.

Consequently, a recent poem such as "Someone Blew up America" by Amiri Baraka is counted as an example of documentary poetry where the poet records the event of September 11 through the real voices of the victims, which are somehow different from the event version as tackled in the mass media. Documenting an event is not similar to "having it mechanically recorded and unilaterally reflected in human consciousness, even the simplest documentary is the result of several people who recorded it" (Taihei & Baskett, 2010, p. 52). This idea means, in consequence, that every documentary work is in itself a reflection of the individuals who documented it. This refers to the fact that the idea of the documentary "presupposes an independent, subjective existence" (Taihei & Baskett, 2010, p. 52). Hence, the subjective existence of those who document a piece of work always inhabits the work to express their genuine experiences through their genuine voices. As a sub-genre or new line of poetry, documentary poetry has as is the case with any movement witnessed different phases that mark its beginning, characteristics, and development. The following sections shed some light on these different stages while analyzing some selected samples of such a contemporary sub-genre of poetry.

II. DOCUMENTARY POETRY: A BRIEF HISTORY

Every human movement whether in the field of art or science or politics is necessitated by the demands of the era in which it appeared. Human beings have diverse needs and feelings that may not be made apparent for one or another reason. Those in power may suppress those who are marginalized and consequently the voice of those marginalized either is suppressed or vanish. However, from one generation to another, people had different ways to record their own stories, which can be transmitted to others thus revealing one lost dimension of the truth. This could be achieved through the idea of spoken storytelling that remained to the explanation when writing and knowledge developed to be available to the rich, educated people (Milligan, 2019, p. 39). One example of the blurred version of truth can be traced to the early settlements in European colonies where the colonizers in the Americas, for example, wrote their own stories,

which were different from that of the colonized.

This is because the winner produces past events and the fact in this expression is that the Colonizer's interpretations are reflected as reality while the Colonized got their past accounts terminated or deleted (Milligan, 2019, p. 39). Nowadays, many voices can also be lost behind the truth version presented by mass media for example. Nevertheless, through the creative genre of documentary poetry, poets can preserve the voices of those who are marginalized or suppressed as documentary poetry is getting more common among modern poets (Milligan, p. 39).

Therefore, what necessitated the emergence of documentary poetry is the need to preserve the lost voices; to present their true version to others. By combining documentary voices with the poets' talents in writing, poets create a place to question, and correct misrepresentation, and efforts to provide a voice back to the societies whose past has been overlooked (Milligan, 2019, p. 39). In doing so, poets are calling on readers to re-examine what is declared about history or truth so that they may interact with the hidden version of that history or truth. Documentary poetry is thus a chance according to Philip Metres as cited in Milligan (2015) to intensify the voices of individuals and actions that mass media has inclined to overlook or misrepresent (p. 42).

However, in modern times, the early traces of formal documentary poetry can be traced to the mid-90s poetry journal CHAIN which according to Magi (2015) wrote documentary poetry. Simultaneously, a course called "Documentary and Poetry" was taught at Buffalo University alongside the peer-reviewed discussions of literary studies journals of the late 90s (p. 248).

Concurrently, there were many discussions on the works of Muriel Rukeyser classifying her contribution as clear evidence of documentary poetry (Magi, 2015, p. 248). These discussions and published articles at that time were some of the first examples of documentary poetry adopted in a similar breath (Magi, p. 248). Since that time poets writing under this genre call themselves documentary poets and since 2011, written literary work extending from the Poetry Foundation website, Cold front magazine, and Jacket have issued articles dedicated to the theme; the 2007 Wesleyan compilation American poets in the 21st Century (Magi, 2015, p. 249). However, Magi (2015) states that the two terms documentary poetry and poetics are now used interchangeably without justification, as they seem to be accepted terms (p. 249).

Although much work has been directed towards analyzing the genre of documentary poetry in America, this does not rule out the fact that the same genre emerged in other countries of the world. One instance can be seen in Canada whose poets produced long ago, what was termed as long poems. This tradition of Canadian poetry was primarily regarded as "narrative poetry [which was concerned for the most part] with telling a tale (McDougall, 1995, p. ii). Nevertheless, in 1969 Dorothy as cited in McDougall's 1995 published an essay entitled the Documentary Poem, which is a Canadian Genre, stating that many of these long poems are not necessarily story-telling narratives. However, documentary-long poems are founded upon factual cultural details, embodying the poet's attempt to articulate a communal vision of the historical and/or contemporaneous events, ideas, and forces that influence the life and times of a particular community (p. ii).

Another example can be traced to Wales documented filmmaker John Ormond. The written genre in Wales also emerged in response to the communal needs of this country or, as in the words of Smith (2014), the documentary practice within the setting of a propagation institution has been one of the dominant mediators in the political and cultural growth of this little society (p. ii). However, the work of John Ormond is also influenced by another movement out of Wales, which is the Griersonian British Documentary Movement, which is another instance of how documentary poetry had its roots in different parts of the world (Smith, 2014, p. ii). Apart from this brief historical introduction to documentary poetry, the following section will shed light on its definition, and components along with a brief critical analysis of some selected documentary poems.

III. DOCUMENTARY POETRY: DEFINITION, TYPES, AND FEATURES

The contemporary era can be defined as the era of discoveries in science and the period of modernization in literary work. Poets, authors, and performers of the contemporary era attempted to break original grounds, and this culminated in the appearance of modern actions and varieties in literary work among which written poetry is a specimen. As has been referred to earlier, this genre of poetry is termed and defined according to its source materials and content. Thus, according to Joseph Harrington (as cited in Hufnagle, 2015) documentary poetry includes extracts from or procreations of documents or declarations not created by the poet and transmits historical stories, whether macro or micro, human or usual (p. 3). This combination of sources has the effect of producing a viewpoint, answer, and analysis that neither individual expressive poetry nor academic historical description could afford (Hufnagle, p. 3). This means that documentary poetry can only achieve its intended effect through combining the document with the artistic talent of the poet. In other words, the intended effect cannot be achieved by employing the document only or through verse only.

Clarifying the main purpose of documentary poetry, with its dependence on documents and real voices of the suppressed, Parks (2014) states that written poetry as a group of social events shows a modernist approach regarding artistic interferences *as* answers to social catastrophes (p. vii). However, during the thirties, documentary poetry verified and analyzed the social schemas related to the notion of documentation.

Nevertheless, current opponents have stated that documentary poetry exemplifies ethnic, gender, class, environmental, and social dissimilarities self-consciously by trying to consider the occurrence of the documentarian in

the act she forms (Parks, p. vii). Thus, this new documentary genre gave rise to both the cultural role of poets as documentarians wandering, informally involved scholars who attempted to support their medium with the creative forces converting contemporary mass values as they collected facts regarding American social life and a modern approach regarding “reality” “itself” (Parks, 2014, p. 1). The growth of the documentary poetry genre made a change in poets’ connections from old-style affiliation to a politics of class in which radicalized scholars treated themselves as operating in line with the radical proletariat. This is performed to transport the crowds from the evils of capitalist modernism gone awry to a propensity to classify with a politics of ethos related to the official culture of the Popular Front and the New Deal and the informal schemas simultaneous with it (Parks, 2014, p. 4). This affiliation shift can be observed in poets’ works, which shifted from a focus on “proletarian fiction” to a “proliferation of new documentary forms” (Parks, 2014, p. 5).

Introducing documentary poetry as a new genre, Magi (2015) points out that to say that the written poem is voted to affirm the frequently ignored voices of societies stressed to continue in the face of revolting violence is somewhat a deceptive description. The reason is that according to Magi (2015) this definition neglects two points. The first point is that “fictional systems can also do [the] work referred to in this definition. The second point is that this statement neglects “the range of documentary approaches that authors utilize” (Magi, 2015, p. 250). Elaborating on this idea of ‘documentary approaches, Magi clarifies that in documentary films, the opinions of the influential may be intentionally presented to expose repressed past facts (2015, p. 250). Thus, to compensate for the lost meanings in this previous definition of documentary poetry, Magi states that it would be precise to state, “*how* the ferocity and opinions of the individuals are selected, outlined, and epitomized is important in documentary preparation (2015, p. 250).

Accordingly, Magi states that efforts at describing documentary poetry contempt multifaceted points in modern art about meaning, neutrality, illustration, and what the purpose of art is and must be (p. 250). In addition, according to Bill Nichols as cited in Magi (2015), there are four styles of the documentary: expository, observational, interactive, and reflexive (p. 250). In Magi’s viewpoint, the consideration of these modes focuses on their specific moral difficulties and this assessment would support poets consider the problems of a work’s method and arrangement, purpose, and possible special effects on its spectators and even its documentary themes themselves (p. 251).

Worthy of note is that the idea of documenting is not only confined to the genre of poetry. Much on the same line, the creative production of films involves documentation. Documentary films also combine documentation of real events and voices that are artistically produced. Similar to poetry, “documentary films are not a manuscript of mere peripheral sphere actions via the medium of film. Rather, they should be a report of and a manifestation of social knowledge. They are continuous records of social thought, a manifestation of only those belongings that the mind can distinguish, which is why they are a truthful report of social interiority (Taihei & Baskett, pp. 54-5). The fact that filmmaking also involves documenting gives an explanation why Bill Nichols, among others, assigns four modes of documentary that apply to both poetry and filmmaking. Regardless of the debate on how to define documentary poetry, the following section will shed some light on the different features of this genre.

IV. FEATURES OF DOCUMENTARY POETRY

The modern era which witnessed the emergence of documentary poetry – in America and other countries in the world forced -- with its modern technologies of documenting -- poets to reshape their forms of writing to respond to the era, which witnessed -- especially in America -- a crisis on the cultural, economic and political levels. Consequently, the British filmmaker Paul Rotha described documentary (1935; as cited in Parks, 2014) as representing modern information and occurrence conveyed about human relations, proposing public associations of making within which its truths consider meaning (p. 11).

One feature of documentary poetry is that it is characterized by depending on the idea of a long specialized monograph, which has some long detailed interpretations of relegated themes from manufacturing laborers to confined prisoners to the sufferers of hegemonic ferocity and massacre (Leong, p. ii). Accordingly, the role of documentary poets goes beyond being mere production of creative literary works where the poet only depends on the luxurious language. Within the genre of documentary poetry, where poets depend on real documentary voices, poets develop to be not just makers of aesthetically-pleasing language but also initiators of theoretical interferences; they convert to be archaeologists, historians, sociologists, documents managers, ethicists, and supporters (Leong, p. ii).

Therefore, according to Leong (2013), this new role of documentary poets contradicts what is traditionally known about poetry in that it is isolated and inward as the study of contemporary poets pushes poetry outside its disciplinary limits to question the policies of reminiscence and past data in an era of digital imitation (p. iii). This last idea of documentary poetry role supports what Taihei and Baskett (2010) call ‘cognitive activity. In their viewpoint, the idea of documenting only exists in a work of art to reflect the “human cognitive activity” since it is difficult that a human being to document something for the sake of documenting.

Taihei and Baskett (2010) point out that “even children who write character after character do not do so for transcription, but rather to learn characters” (p. 53). It is this idea of ‘learning’, which comes to the core of documentary poetry. In other words, according to Taihei and Baskett, the task of documenting is meant to “reflect on the past, plan for the future, and attempt to understand the meaning and purpose of our lives” (p. 53). Hence, documenting has a humane function, which is to sympathize with and at the same time glorify human experiences so that others would

make benefit from such experiences. Bearing in mind this idea of sympathizing with others, through documenting, is another feature of such poetry genre as it facilitates for human beings to co-exist with each other; in this way, “all documentation, even the simplest, is conducted as a conscious human activity and as such must constitute a form of expressing human consciousness” (Taihei & Baskett, 2010, p. 53).

However, documenting a human experience denotes, as has been mentioned earlier, that it reflects a subjective cognition, which means that such kind of documentation expresses individuality. Individuality work with other voices and experiences to create a humane co-existence. Therefore, the act of documenting, according to this last line of thought, reveals that to “document is not the passively mechanical practice of simply collecting data, but rather to develop as an expression of artistic and scientific cognizance” (Taihei & Baskett, 2010, p. 54). Consequently, documentary poems – such as *Someone Blew up America* among many others – are an “obvious expression of a subjective cognizance and the result of that expression moves people emotionally” (Taihei & Baskett, p. 54). Thus, as documentary poetry expresses a subject and is at the same time a document of subjective knowledge, then it becomes both a scientific and artistic cognition. With such a concept in mind, documentary poetry, is then, conceived as expressing “how much or how little the documentarian [or poet] knows of his circumstances” (Taihei & Baskett, p. 54). Tracing early documentary poetry history and the way it developed over time, Lobo (2011) states that the early versions of documentary poetry appeared in America with the modernist poets in the era between the Depression and World War II. However, Lobo (2011) adds another dimension to the characteristics of poetry stating that documentary poets are in essence an interdisciplinary occurrence, using and acclimatizing changes from filmmaking to form a diversity of basic resources (p. iii).

Thus, according to Lobo (2011), American documentary poets have a wide range of resources for their artistic creation. These resources range from constitutional mails, lawful accounts, administrative hearings, chronological and radical texts, and eyewitness explanations, while concurrently testing with poetic practice and preparation (p. iii). The complexity of documentary poetry resources shows that this genre is not only limited to the expression of individual human experiences whereby others get to sympathize with them but is at the same time open enough, in itself, for the society as it engages as a genre with the politics and culture of society.

Building on this perspective of engaging with the politics and culture of society, Lobo (2011) points out that documentary poetry has threefold importance. This is because it marks the history and growth of American legendary radicalism, noticeable documentary art besides filmmaking, and related photographic arts; in conclusion, documentary poetry operates as an important indicator of social alteration, representing how poetic performances expressed and answered several political actions over past times (pp. iii, IV).

Therefore, the role of documentary poetry extends the idea of mere documentation or, in other words, of simply presenting a factual document. Emphasizing this role, Muriel Rukeyser (1938) stressed the idea that poetry can expand the text (Reil, 2018, p. xi). Highlighting the idea, Rukeyser in her book ‘*The Life of Poetry*’ goes on to say, our verses will have been unsuccessful if they do not introduce our audience outside the poems (Reil, p. iii).

This is reflected in the words of Resnikoff (cited in Parks, 2014) who states that, through documentary poetry, the American nation history for a century and a half can be written not from individual stances as in diaries, or from unusual angle such as newspapers, but from each view as many opinions as were provided by the witnesses themselves (p. 13). The words of Resnikoff give an elaboration to Rukeyser’s statement that poetry may cover the document. The document can be extended through the many voices and hence different realities that are endorsed within the documentary poetry. Although Rukeyser did not specify the type of reality she calls for, her words reverberate with Kazin’s new commencement of reality (Parks, 2014, p. 14). It is this novel conception of reality that integrates the whole society with its diverse voices and experiences into one whole or under one unified, but multifaceted culture. Hence, documentary poetry can be conceived not as a secondary method of manifestation to the period’s documentary types, but as the conclusion of its combined determination to collect a massive granary of truths, an enormous supply of documents posturing to experiential truth and social authority (Parks, 2014, p. 15). The notion of an extension within documentary poetry is then capable of both illuminating the facts of a given culture as well as analyzing the conceptual incentives of such occurrences.

This last idea leads to the discussion of the role of poetry in modernity. During the period, poetry continued in a position of fluctuation as there was an ongoing debate about the status of poetry as a social movement. These discussions about poetry’s social contribution reflected other ongoing debates about the position of the author along with the idea of culture itself. Addressing modernism’s social politics, Sara Blair as cited in Parks (2014) refers to the violent challenges over the cultural significance of modernism accepted not only as a commitment to specific actions but as a group of continuing events (p. 16). However, while addressing this debate, Blair raises some questions concerning culture itself ‘what is culture? what makes it? whose possessions it is? How it classifies or notifies racial bodies?’ Yet, before giving answers to these questions, Blair points out that the defining line behind the answers to these questions is that the idea of culture especially under modernism is indeed a deeply political issue” (Parks, p. 16). Blair notes that the uniting characters of many modernisms reaching across the political range and located on both sides of the color line as she endorses that fictional research receptive to modernist principles served as a public act in and through which social value was created (Parks, 2014, p. 16).

However, Pierre Bourdieu (cited in Parks, 2014) provides through his literary ground sociology a convenient

framework for clarifying such debates. Bourdieu points out that the cultural production area is considered as a place of fights in which what is under question is the supremacy to enforce the leading description of the author and thus to demarcate the populace of those permitted to participate in the struggle to describe the author (p. 16). According to Bourdieu, because of the struggle over the writer's contribution to society leads authors to align with the subaltern groups. Bourdieu gives evidence of this tendency to align with the lower oppressed classes as when it happened throughout the depression when authors expected the layer of representatives for a proletarianized underclass contained in urban ghettos or undersized countryside territories (Parks, 2014, p. 17). However, Parks states that despite these imaginary alliances the fact that remains is that in the thirties modernism developed not as much a system of consistent official or artistic agendas, but instead a ground for opposed deliberations about social significances in which the writer's contribution in modern social and political life stayed exposed to amendment and reorientation.

However, apart from the debate about the social and cultural role of the writer under modernism, Parks extends the discussion on how documentary poets can contribute to constructing identities. In his work *Ghostlier Demarcations* (1997), Michael Davidson (as cited in Parks, 2014) provides the example of Rukeyser and Resnikoff as an important model that specifies the role of the poet. In Davidson's viewpoint, poets can contribute to the structure of national identity through the documentary character or their work feature, with its propensity to the forefront the materiality of the text in the building of national belonging narratives (Parks, 2014, p. 21). Davidson explains that the model of Rukeyser and Resnikoff is exemplary in that both of them rely on folklore genres, documentaries, verbal history, analysis, legal evidence, and marketing (Parks, p. 22). In his opinion, this reliance on these genres, which are derived from the public domain, sends modernism's weight on aesthetic language materiality to public speech materiality (Parks, 2014, p. 22).

Worthy of note is that the materials embraced by documentary poetry witnessed a shift, which marked a shift in tendencies and intentions of writing documentary poems. Writings of James Joyce - as *Ulysses* and T.S. Eliot's *The Waste Land* - are regarded as modernist writings. However, the materials embraced in such works are different from that used after the depression and distinguish a change in the types of materials used and in the determinations to which they were placed viz., building a general democratic communal culture (Parks, p. 22). This shift was because of the change of alliances poets have taken and which marked their new social and political role. This shift showed how poets have changed the conceptions of their role in society. Commenting on this shift, Michael Szalay as cited in (Parks, 2014) states that in this shift fundamental authors often connected what they understood to be a modernist asset in form with an asset in the random setting of laissez-faire economics (pp. 22, 3). The resultant highlighting composition's position as a practice of labor-valued 'processes over 'product'. Therefore, Szalay points out that affiliation with the working group contemplated further in giving a radical author a technique of understanding his or her work, not as a measurable value to be vented in a vulnerable market, but as a constant process of labor (Parks, p. 23).

However, the significance related to modernity's capitalist economy showed an effort on the part of performers, authors, and other knowledge workers to envision their labor as establishing a direct interference in the class-based relationships of construction (Parks, 2014, p. 23). The effect was the development of the figure of the author as-technician" as an example of the change in the intellectuals' social contribution, which situated them within a technocratic cultural development (Parks, 2014, p. 23). This new formation according to Jeff Allred as cited in Parks (2014) preserved the separation of cerebral and physical labor, visualizing writing as a dedicated system of work whose consultants were charged with constructing an intellectual substructure for the public benefit, one that would develop an irrational culture that prepared (or disorganized) life within capitalism (Parks, 2014, p. 23).

Johnathan Kahana another critic (cited in Parks, 2014) goes on the same line as Allred tracing the shift in the writers' social role during the thirties. In Kahana's viewpoint, there is a trace of conversion of fictional vocation, from writer to spectator causing a production that he defines as "intelligence work" as a method to assimilate the professional and cultural position of writing as a profession amid conditions that appeared to reduce the notion of the artist as lonely middle-class intellectual archaic (Parks, 2014, p. 24). Thus, the idea of documenting culturally significant information led artists' techniques, in their exploration for socially expressive practice, to develop more politicized. Consequently, the writer developed to be considered a class-minded intellectual who operated to send types resultant from the mass media from the business benefits they attended (Parks, 2014, p. 26).

With this discussion about the writer's role, and hence poetry, in society, the following section will briefly investigate poets' contribution to the genre of documentary poetry.

V. POETS AND THEIR CONTRIBUTION TO DOCUMENTARY POETRY

As a reflection of the role of documentary poetry as extending the document, Rukeyser's "the Book of the Dead" develops to be a collection of twenty poems marking the deadliest industrial accident in United States history. According to Riel (2018), with this huge and prominent collection, Rukeyser was "pioneering a new poetic approach to documentary materials, extending the possibilities of cousin experiments ventured in High Modernist poetry and other art forms" (Riel, 2018, p. xi). What made Rukeyser's work a prominent one within the genre of documentary poetry is that it is an exemplary work that shows the depth and diversity of materials that can be utilized while producing a documentary poem? Riel (2018) clarifies that Rukeyser's work combines diverse material and tackles a range of topics from death to resurrection, and political activation. The elegance of documentary poetry is that it turns documentary

materials into live cases resurrected by the work of the documentary poet. For readers to “experience documentary materials as sites of communion, as mediums that contain the resonances and voices of the dead, it requires not only a reshaping and recontextualizing of documents, but a priming of imagination that poetry makes possible” (Riel, 2018, pp. xi, xii). In other words, poetry can bring the dead back from the document into the emotional consciousness of readers. Hence, documentary poetry is “an attempt to rescue a ... story from the sterility of objective fact and stand readers in the trenches of individual feeling and witness” (Riel, p. xii). It is the unique role of documentary poetry to create a field of allusions to suggest a story about “who we are or might be, where we came from and are headed. These allusions are both connective tissues to the traditions and production of the past and the actual present. Allusions establish gravity in the invented world of the poem and implicate the reader in the act of creation, inviting them to read, think, and act further” (Riel, 2018, p. xiv).

Worthy of note is that documentary poets were not away from understanding the drawback resulting from the shift of the writer’s role in society. Consequently, Rukeyser in her “The Book of The Dead” seeks to “remedy a fundamental deficiency in the nature of bureaucratic and professional production: that while documents are composed to approach truth, they often veer from the truth of human dimension, from the atmospherics of individual pleasure and suffering” (Riel, 2018, p. xii). These ‘atmospherics’ are the ones that poetry can preserve from the document which in contrast can “equip poetry with a narrative spine, grounding the work in shared realities beyond the poet’s solipsistic, inner world” (Riel, 2018, p. xii). Thus, Rukeyser suggests that by joining the poetic talent with the documentary, there can be a democratic remedy of the national tragedy. This means that poetry can raise the “dead from the purgatory of the document, from narrative or statistical objecthood, into the emotional consciousness of readers, which can arm a democratic body with deeper understandings, connections, senses of pathos and anger, and a more durable will to act against injustice” (Riel, 2018, p. xii).

Hence, “the Book of the Dead” -- according to Riely 2018 -- is an attempt to set free a national story from the infertility of objective fact to align readers in the line of individual feeling in front of the structural forces that divide them. Therefore, it is easy to discern multiple allusions to T.S. Eliot’s “The Waste Land” which were introduced by Rukeyser as a “counter vision to Eliot’s pessimism; “the offer of...death is one sign of impoverishment in the artist” (The Life of Poetry 53), she writes. His speakers wish to be buried in an extinction of “forgetful snow” (The Waste Land: A Norton Critical Edition 5), Rukeyser wishes to affirm and disinter the dead’s voices into a fruitful exchange with the living: the dead voices include a pounding music; they have certainly experienced the life of our society” (The Life of Poetry 92) (Riel, 2018, p. 24). What Rukeyser was convinced of is the role of poetry in building shared determination beyond the poem itself along with sustained activism. In her opinion, the poet must encourage “self-actualizing creativity in the reader: both authors and spectators produce, and both do labor on themselves in producing (the Life of Poetry, 50) (Riely, 2018, p. 26). Part of the creative work a poet might attempt is to invest readers with a “sense of their radical potential and entitlement” (Riely, 2018, p. 26).

According to Riely (2018), although in “the Book of the Dead” and much of Rukeyser’s early works, the speakers have a kind of “prophetic voice, the point is not to “dictate a vision to the divinely blind flock”, but to help readers “learn their powers of sight” (p. 26). This idea of involving readers is apparent in Rukeyser’s poems in her “the Book of the Dead” where she makes use of the pronouns “this and these” multiple times and hence imposing in the readers “the same radical abilities of apprehension as the speaker” (Riely, 2018, p. 26). This has the effect of transferring or exchanging of energy between the speaker and the reader. In poetry, in Rukeyser’s words, “the altercation is one of the dynamism. Social dynamism is transmitted, and from the poem, it spreads to the reader. Social dynamism is awareness, which is the ability to create change in prevailing situations (Riely, 2018, p. 27).

Thus, as part of documentary poetry, “the Book of the Dead” is a kind of argument not merely for a new “form of poetry that responds to passive fragments of information, but a new form of information reception, one that compels *a total response*” (Riely, 2018, p. 35). Elaborating on the role of the poem, Rukeyser states that “a poem requests you to sense more than that: it requests you to react and better than that: a poem offers an entire response (Riely, 2018, p. 35). In this way, the poem is, in fact, emotional, intellectual, and a democratic imperative. Thus, to borrow Rukeyser’s words, “poetry can extend the document”. This is because the document has demonstrated an “inadequacy in compelling public responses proportional to the hostilities waged against the same public” (Riely, 2018, p. 35). However, Riely points out that this kind of insufficiency can be traced to the level of the “form rather than the content” (p. 35). The document can deliver a person’s deeds or diagnose their motivations, but it cannot convene the “psychological atmospherics that was these deeds’ cause and effect—for this, the lyric is called for” (Riely, p. 36). The document can report an event, but it cannot be the event itself. Hence, Rukeyser says: “the realization of a poem is an event of belief and experience. This event takes place in a time-sequence involving the reverberation of images and sounds” (the Life of Poetry, 49)” (Riely, 2018, p. 36). Rukeyser then adds that “and art-work is one through which the realization of the artist is competent to provide its feelings to anyone ready to accept them (the Life of Poetry 50)” (Riely, 2018, p. 36).

It is through this interaction between poetry and the document that there is a possibility for the conversion of feeling into political action. Without the interaction of poetry, the document keeps the victim apart from the reader; the document separates feeling, thought, and action. Nevertheless, “poetry can extend the document” as it, adds, a “psychological dimension – it adds *life* -- to what is always a limited, incomplete, and dead vehicle of communication”

(Riely, 2018, p. 37). Another influential figure within the genre of documentary poetry is Charles Resnikoff who contributed to the field. In contrast to other documentary poets, Resnikoff discards the notion of a cohesive national story grounded on an agreement. Rather, he inscribes through the voices of numerous spectators as they perform in a legal demonstration (Parks, p. 83). Hence, in doing so, according to Davidson as cited in Parks (2014), Resnikoff focuses on the official legal construction within which a domestic history is composed (Riely, 2018, p. 83).

In his important documentary poem "Testimony", Resnikoff accepts a tendency of rhetorical objectivity that describes the poem as a text from the chronological lawful forms from which its writer concludes (Parks, 2014, p. 83). Incorporated into a fictional agenda, this legal register develops to be all the more distant from its focus intensifying the meaning that there is, in reality, nothing outstanding about these acts and that the fears they signify were normal and normative components of everyday life in the past of the republic (Parks, 2014, pp. 83-4). This raises an inference that past ferocity cannot be healed or obscured in the present as Resnikoff comments saying: "the same thing is taking place today that was taking place in 1885" (Parks, 2014, p. 84). Although Resnikoff did not clarify or specify what he means by "the same thing", it implies his sense of unhealed past violence, which is transferred to the present. It also suggests a sense of lamenting which can be perceived from the early title of the poem, which appeared in 1932 as "My Country 'Tis of Thee". Accordingly, Parks comments on the first lines of "Testimony" saying that "a superficial look at the first few pages of the text offers some effective specimens of its credentials of historical grotesqueries: about half a mile above Dun's they experienced Williams sitting on the side of the river, complaining and shouting. Thomas Lacy was operating in his area when he overheard the gunfire, but he gave no attention to it. Later, his neighbor, Pledger, called to him to find a man lying on the street and making excessive noise. They thought he was drunk until they lifted him and saw two shots in his back and blood on his clothes. Williams crept into the water freed a canoe that was there and went in. The boat floated down the river until it was stranded on a sandbank along the other side, where no one existed, and Williams crept and died (Parks, 2014, p. 84).

The examples of ferocity as offered in these and other lines of the poem fix the tendency of the poem and prepare the reader's prospects. The first act shows how instead of serving the wounded "Williams", a spectator requests his neighbor to "approach and see" the sight of "a man lying near the street making an excessive sound". In instances presented by the poem's lines, the chapters the text contributions are clipped of any contextualizing prompt beyond the normal names of the contributors themselves. They seem unambiguously empty of remarks on the part of the text's description voice. What the text forefronts instead are the remarkable features of such acts, their propensity to decrease the ferocity they portray to a pure spectacle as remote grief provides a way to public experience (Parks, 2014, p. 86).

During the Depression, there was a centrality of "the pained body". This presence of the body, especially the one in pain or wound, signifies "truth and realness which seem to defy contextualization" (Parks, 2014, p. 86).

Making use of this fact, Resnikoff introduces the scenes of bodily pain to inaugurate "a type of written documentary" in which according to Resnikoff the truths have sociological, psychological, and maybe even poetical functions (Parks, p. 86). What Resnikoff does through the scenes documented in his poem is that he enables "the facts" to speak for themselves. Thus, *Testimony's* keeping the truths speak repeats "William Stott's now-canonical description of documentary as a method that challenges remark; it enforces its significance. It opposes us, the spectators, with an experiential indication of such an environment as to reduce difference unbearable and clarification superfluous (Parks, 2014, p. 87).

However, Scott's documentary poetry is contrary to that of Resnikoff as he insists that the main aim of documentary poetry stays magnificent to its spectator's emotions: "By 'emotion,'" Stott inscribes, one does not reflect a weird thrill, a frisson at the repulsive (Parks, 2014, p. 87). This shows how "*Testimony*" leaves from the "redemptive pedagogy" connected to the genre of documentary poetry through which documentation of history's sufferers gives itself to optimistic policies (Parks, 2014, p. 87). Thus, Park's explanations saying that in *Testimony*, the appearance of the excruciated social practice stays an intricate constituent, as separately witnessed occurrences of physical and emotional pain do not succeed to give to any story that would offer them national-historical importance (p. 87).

Accounting for the connection between ferocity and spectatorship, Michael Warner (as cited in Parks, 2014) observes tragedy's atypical aptitude to impart corporeality to a "mass subject" inattentive from its corporal practice: the tragedy spectators see its body to an unusual extent, he says. Its exterior is all understanding: there has been an awful chance (p. 88). For Warner, the inattentive body of the collective subject shoulders material practice through the mass viewing of tragedy, a performance that creates "transitivism," a wish to wound: "the transitive desire of observing/damaging makes accessible our translation into the incorporeal promotional of the mass theme. By hurting a mass body rather than a truly massive body, somewhere we make ourselves a noncorporeal mass spectator (Parks, 2014, p. 89). Hence, this use of spectacles of bodily injury as seen by the "mass subject" reflects the persistence of the constitutive contribution of ferocity in starting and upholding a public domain (Parks, p. 89). This also accounts for the horror scenes Resnikoff presents in "testimony" and other texts. These scenes also serve to organize the hierarchized public space in which forms developed to be noticeable by their irregular involvements of class, gender, race, and culture within America as a developing contemporary realm (Parks, 2014, p. 89).

Moreover, these scenes of violence and bodily degradation go along with the American ferocity that arose in the thirties as a counterbalance to the false positivity of authorized answers to the Great Depression (Parks, 2014, p. 89). Consequently, according to Parks, *Testimony*, then, supports itself with the era's documentary example through its show

of incongruous bodies, which accept a tropological purpose evocative of a change of the social body (p. 90).

To sum up, the experience reflected in "*Testimony*", it becomes clear that *Testimony* belongs well to the historical context from which the material of the poem is collected. This material gives evidence and is indicative of forced labor, culture, gender, and class ferocity. It is also reflective of the economic abuse at that time and the Civil War along with its consequences, all of which became essential subjects in describing instants of national distinctiveness (Parks, 2014, p. 91). Furthermore, the motif of industrial labor as a menace to the body connects Reznikoff's texts with the main documentary developments of the era as well as progressive era comments coeval with Reznikoff's work extracts (Parks, p. 101).

Apart from the early poets who set the model for documentary poetry, other contemporary poets go on the same line of creating their poems depending on factual material that they derive from real voices. They aim to present the truth according to the victims' perspectives. Among these poets is the contemporary poet Amiri Baraka with his famous poem someone blustered America, which belongs to the genre of documentary poetry. The verse records the event of September 11 hitting the Trade Centre in the USA. Baraka's intention, through his documentary poem, is to introduce the event from a perspective that is different from that of the mass media.

As a Black man, Baraka set a mission for himself to struggle against ethnic racism, to keep the African American culture, and to disclose the fact about American politics in his various documents. In his "Somebody Blew up America", Baraka tries to expose the U.S. Government by accusing him or her of being part of the attack. This concept comes from his attitude, as a Black man, that there is real discrimination and violence practiced against minorities among which is the Black or African-American minority. Hence, the poem "calls into question what the United States government knew in advance about the terrorist attacks of September 11, 2001" (Ervin, www.hu.mtu.edu). Much like the way, Resnikoff presents his scenes of body pain to reflect past yet constant agonies; Baraka's poem contextualizes the September 11 event within America's larger history of atrocities committed against different minorities. Baraka himself wrote as restated in Ervin that the poem's underlying theme reflects this: Stresses how Black Americans have suffered from national violence since being abducted into US chattel slavery, e.g., by Slave Owners, US & State Laws, Klan, Skin Heads, Domestic Nazis, Lynching, denial of rights, national oppression, racism, character assassination, historically, and at this very minute throughout the U.S" (Baraka, I Will Not) (Ervin, 2001).

Right from the start of the verse, the poet applies spoken sarcasm to blame "American terrorists" for the delinquency; the same radicals who burdened the "niggers" and "blew up nigger churches", applying the word "nigger" because it is an aggressive, abusive and scornful duration for a black person. They say it is some extremist, brutal Arabs in Afghanistan. It had not been our American extremists. It had been the Klan, the Skinheads, or the them that setbacks nigger Churches, or restore us to Death Row. It had not been Trent Lott or David Duke or Giuliani or Schundler, Helms retiring (ll. 1-13). The verse starts with "They say..." which indirectly proposes that they (the Bush Administration) lie. In these lines, applying dialectal language, Baraka retells readers of the harassment black people had experienced by American extremists in the past and he stated some of them by names. By "Klan", for example, he refers to Ku Klux Klan, which was a white supremacist group led in the South after the Civil War (1860-1865) that applied ferocity and homicide against the blacks.

What Baraka refers to as a colonial-like position of African Americans in terms of their associations with white chauvinists. Baraka connected the contemporary extremist actions in America to rivalry, domination, and colonization (Mehrvand, 2016, p. 24). Baraka also agrees with Rukeyser in her assertion that poetry spreads the document. Connecting the incident from the witnesses' viewpoint while contextualizing the incident within a greater historical frame is one way that displays how documentary poets use poetry to assist a social, human, and national goal. Hence, Leon (2013; as cited in Mehrvand, 2016) connected the American situation of Baraka's 9/11 poem to the colonial and neo-colonial one, affirming, "Representative of Baraka's so-called 'Third world Marxist phase, 'Somebody blew up America' tries to contextualize the entertainments of terror within larger histories of slavery and colonial and neo-colonial discrimination (p. 24). In Leon's perspective, "Baraka demonstrates a Derridean 'archive fever,' that is, a burning search for historical causes, culprits and explanations, they also expose the limitations of the archive's explanatory and institutive powers (p. xvi). He contended that Baraka's "somebody blew up America" was an "analysis of archival positivism (p. 24). As another demonstration of the notion of documentary poetry, Baraka comprises sights of the hip-hop values in his poem. This presence is important because it supports the audience determine diverse facts behind the 9/11 attacks (Mehrvand, 2016, p. 25). Part of the significance of hip-hop values is its truth-teller operation (Mehrvand, p. 25). Therefore, in this poem, Baraka is competent to restore past imprecisions intended to disparage America's national violence against African Americans in the last few centuries (Mehrvand, 2016, p. 25).

In conclusion, this paper aimed at investigating the genre of documentary poetry by deliberating its definition, development, and characteristics. The paper also discussed briefly some selected poets along with some of their poems to investigate how documentary poets utilize the idea of documenting to serve their aims while showing their attitudes towards the social role of the writer and how writers can contextualize their and others' experiences within a larger frame.

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Beginnings: Slaying the Father

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Abstract—This article reads Edward Said's *Beginnings* as a theoretical attempt and a pragmatic ideology that reestablishes revolutionary notions of fundamental intellectual devotees of individualism. A theorist himself, Said emphasizes the urge for deconstructions in facing canonized values and methodologies that continue to shape our ways of thinking. *Beginnings: Intention and Method* (1975) inaugurates a writing style that liberates individuals from the shackles of outdated institutions¹, political systems, and cultural norms. The researcher attempts to prove that such intellectuality parallels Ralph Emerson's conception of "self-reliance" despite Said's conscious or unconscious abjuration of this influence, which is clear in *Beginnings*. For both to meet over their belief in the individual as self-sufficient and a source of truth, the researcher utilizes Harold Bloom's *The Anxiety of Influence* (1973) as the main theory. Bloom's logic will be applied to expose Emerson's influence on Said as the former's call for nonconformity speaks directly to the soundness of the latter's reasoning in *Beginnings*.

Index Terms—self-reliance, individualism, nonconformity, the anxiety of influence

I. INTRODUCTION

McCarthy (2010) notices that the first meditative essay "Beginnings" (1968) by Edward Said lays forth a conceptual and methodological framework for beginnings; a structure which furthermore permits and means a certain "philosophical and methodological" (p. 59) approach towards authorship. Meanwhile, in *The Selected Works of Edward Said: 1966-2006* (2021), Bayoumi and Rubin assert that *Beginnings* is a political stance through which Said had established himself as a literary critic with a revolutionary vision, opening the doors for other inclusions inside the academic world. Said's foresight arose in opposition to the canonical prohibitions that had unceasingly dominated the field. In his book, *Edward Said: Criticism and Society*, Hussein (2002) contends that Said's approach in *Beginnings* is quite idiosyncratic aiming at consciously defying categorization. After all, the work can neither be categorized as a piece of literary criticism nor as a descriptive study of contemporary literary theory; and Said cannot be depicted as either Vichian², nor Auerbachian³, or Foucauldian⁴ despite his admitted debt to the trio. Hussein also emphasizes how Said had restated some of the points he accomplished in his earlier book on Joseph Conrad, concisely. These points include the conceptual shading of truth, the way that ideologies are formed from ideas and ideals, and how the desire for power and the pursuit of truth are simultaneously activated by human intervention. Hussein shows that the approach does have a significant "interventionary potential" (p. 65) in the field of politics, even though *Beginnings* does not explicitly address issues like Zionism, Orientalism, or imperialism, which Said had frequently discussed in his later political writings. *Beginnings* reveals how modern authors handled literary authority and how works of prominent modernists such as Conrad are controlled by tradition and narrative limitations which influence people's consciousness including creativity, deformed ideologies, freedom of speech, and the boundaries of narrative form.

Studying *Beginnings*, it is clear that Said's reasoning underscores that every intellectual should have his/her own point of departure from forgoing institutions, enfolding restricting ideologies and conventional modes of thought. According to him, the development of distinction from existing traditions begins with the purposeful production of meaning at the outset. Departing the traditional institutions and their ways to set one's own literary identity is surely a

¹ These are systems of rules and conventions that have been developed by humans to mold and control individual conduct. These are ingrained in traditional social norms and culture and can have equal legal power whether they are economic, political, or social.

² Owing to Vico's ideas. Giambattista Vico (1668–1744), an Italian philosopher, was active during the Enlightenment period. In order to demonstrate the reality of both physical and metaphysical realities, his seminal work *Scienza Nuova* (The New Science) challenges Cartesian Rationalism. It makes an effort to merge history philosophy, philology (the study of language), jurisprudence (the study of law), and the humanities into a single field of social science (Masterclass, 2022).

³ Owing to Auerbach's ideas. Erich Auerbach (1892-1957) was a German philologist, critic, and expert of Romance languages and literatures. His best-known book *Mimesis: The Representation of Reality in Western Literature*, not only provided philological and historical analyses of specific literary works, but it also established an influential critical methodology by providing a history of culture through a comprehensive examination of literary patterns (the editors of Encyclopaedia Britannica, 2022).

⁴ Owing to Foucault's ideas. Michel Foucault (1926-1984) was a French philosopher, historian and literary critic who continued to be politically and intellectually active until his passing. He is renowned for his approach, which involved employing historical research to shed light on how discourse has changed over time and how discourse, knowledge, institutions, and power have changed over time (Cole, 2022).

call for individualism which had been discussed by Emerson years before Said did. According to Fluck (2021), Emerson's concepts of "self-reliance" and "individualism" advocate liberating individuals from all traditions and institutional restraints to be strong resilient nonconformists who freely speak their minds against prescribed dogma. The latter was a constricting and outmoded religious one. Like many other older religions in early America, Unitarianism was criticized in the early 1800s for it had failed to offer its followers an emotionally worthwhile experience. It had also provided no useful advice on how to behave in a country that was going through fast social change and dealing with significant political concerns, like slavery and women's rights. Emerson and the Transcendentalists responded by supporting the notion that the individual has a divine spark inside them and should be allowed to find and pursue their own truths. Despite such critical parallelism and intellectual crossroad, *Beginnings*' list of predecessors does not include Emerson but does show other ancestors such as Friederich Nietzsche⁵ and Giambattista Vico. This fact is what raises questions concerning this omission which will be resolved in the light of Bloom's theory *The Anxiety of Influence*. Since *Beginnings* serves as the cornerstone for this study, a glimpse of the book and its author's intention is required.

II. BEGINNINGS: INTENTION AND METHOD (1975): AN OVERVIEW

According to Brennan, one of Said's students and the author of *Places of Mind: A Life of Edward Said* (2021), the essay "Beginnings" (1968), which Said started writing in the winter of 1967–1968,⁶ was later revised to serve as the main chapter of a book bearing the same name. The book is a literary-philosophical work about the circumstances under which individual writers can make a political, literary, or critical statement. At its heart, the work investigates how a writer/critic should move towards a substantial array of writing and information to build a literary place for himself/herself. Accordingly, Said is inspiring the creation of knowledge that is firmly devoted to worldliness⁷ and change. That is to say, each piece of writing should be evaluated based on how it fits into the social and political context in which it is created and consumed.

Beginnings encompasses a methodical discussion of numerous scholars and theorists including Michel Foucault, Jacques Derrida, Gilles Deleuze, Claude Levi-Strauss, and Louis Althusser. Said (1975) moves through and beyond novelistic modernism while addressing modernism's concerns in texts that are not often thought of as literary. Said (1975) compares the issue of beginnings in the novel with that in philosophy to demonstrate the novelistic beginnings via the works of thinkers like Soren Kierkegaard, Vico, and Karl Marx. He indicates how the writer and the philosopher both use the same approach to conceptualize experience in their separate works. To put it plainly, Said (1975) depicts the novel as a highly filtered and irreligious version of the Christian narrative to prove this literary form as the main cultural institution for the formation of the notion of the self. He examines beginnings as components of the performance of what is termed the "post novelistic text". Said's pivotal debate between French structuralism and poststructuralism is concluded with a clear admiration and appreciation of Vico demonstrating how important the latter has been to Said's thinking as a whole.

Said (1975) clarifies that "the beginning is the first point (in time, space or action) of an accomplishment or process that has duration and meaning. *The beginning, then, is the first step in the intentional production of meaning*" (p. 3). By intention, he means a desire to accomplish something in a particular manner from the start, whether consciously or subconsciously, but always (or almost always) in a language that reveals indications of the original intention in some form and is always involved actively in the formation of meaning. By method, Said (1975) portends that starting to write entails working with a set of instruments, creating a field of play for them, and allowing them to perform. He observes that "A beginning not only creates but is its own method because it has intention. In short, beginning is *making or producing difference*" (xiii).

Said (1975) refers to the innovative approach (a meditative one) that he is following in *Beginnings*, clarifying that it aims to subvert previous dogmatic ways of thinking. Vandeviver (2019) notes that Said's meditative approach combines American New Criticism and European Existential Phenomenology with fresh ideas from Erich Auerbach and Michel Foucault, intending to alter the critical awareness in literary studies. Clearly, Said's style has enabled him to assemble various opening excerpts or interpretations of beginnings from literature, literary criticism, philosophy, and other fields of thought, written at various times, locations, and by numerous authors. It has also helped him to analyze the fundamental conceptions of beginnings in Western intellectual tradition and eventually design his own revised model for literary criticism, which is decidedly modern and more political. Such meditation technique seems like a response that has reacted to Said's sociopolitical occurrences for it takes an empowering approach to literary criticism and gives Said greater freedom, creativity, and agency.

⁵ Friederich Nietzsche (1844–1900) was a German philosopher and cultural critic. He is renowned for his persistent critiques of modernist social and political ideologies, as well as of conventional philosophical views and traditional European morality and religion (Magnus, 2022).

⁶ The year marked the start of the terrifying Israeli occupation of all Palestinian land including the invasion of the Sinai Peninsula, Gaza Strip, the West Bank, the Old City of Jerusalem, and the Golan Heights. It is known as the Six-Day War (June 5–10, 1967) or an-Naksah or the Third Arab-Israeli War (the editors of Encyclopaedia Britannica, 2022).

⁷ Said uses the word "worldliness" to suggest a grasp of literature in the sociopolitical contexts of its creation and reception.

III. BLOOM AND “THE ANXIETY OF INFLUENCE” THEORY (1973)

Plato’s *The Republic* introduces the philosopher’s literary concept; mimesis which refers to art as merely an imitation of reality. “Mimesis” has been used to characterize the imitational relationship between art and life, a master and a disciple, a piece of art and its audience, and the physical world and rational order of ideas. Plato contends that since it is an illusion, art must be distinguished from reality as well as from nature. For thousands of years, mimesis has been a persistent, even fanatical, preoccupation for philosophers and artists. Thus, it is not hyperbolic that this concept has been contested, modified, or defended throughout the whole history of literary theory since it first came to be and till modern times.

In the second half of the twentieth century, Bloom established his critical theory “The Anxiety of Influence” which revisited Plato’s *Mimesis* suggesting that nothing is completely innovative. However, Bloom’s theory is concerned only with the imitational process between a master and a disciple. He focuses on the notion that poets must handle the reality of their struggles with the precursors to be able to construct their own imaginative space. The forerunners become a new source of inspiration that would, in one way or another, motivate their followers to have a certain vision or perspective. Thence, these adherents would consciously and/or unconsciously find their ways through their forebearers. Bloom (1997) argues that to gain a great reputation, a “strong” poet must reject the influence of the ancestors rather than merely admit his/her obligation to them. A “strong” poet, in Bloom’s eyes, is the one who embraces the task of sinning against the precursor while a “weak” or minor poet avoids the issue of his literary belatedness by accepting the influence of earlier canonical masters within the sanctioned literary tradition. Nevertheless, many poets make their conscious decision to seek traditional models to shadow rather than choosing the more challenging option of defying “the father” to create their own poetic character.

Bloom (1997) depicts the relationship between the new poet and his progenitors as an Oedipal competition; the new poet seeks to get rid of his forefather in order to exceed him and secure a position for himself in the literary canon. He outlines six “ratios” or “techniques” that every “strong” poet should employ before asserting any sense of originality (consciously and subconsciously). These strategies include “*clinamen*”⁸ or “poetic misprision,” “*tessera*”⁹ or “completion and antithesis,” “*kenosis*”¹⁰ or “repetition and discontinuity,” “*Daemonization*”¹¹ or “the counter-sublime,” “*askesis*”¹² or “purgation and solipsism,” and “*apophrades*”¹³ or “the return of the dead.” For Bloom (1997), “*askesis*,” allows the new poet to successfully identify with his forebearer and then transfer, replace, and displace the influence of the father in a way that unites rather than divides them. It implies that the endeavor of superseding or slaying the father by the son is subdued in front of the supremacy of influence which causes an unescapable unification of the ephebe with his precursor. Otherwise stated, Said’s endless effort to get rid of the “giant” Emerson from the ground of his *Beginnings* is eventually defeated by his admiration of Emerson whom he ends bounding with.

IV. THE ANXIETY OF INFLUENCE EXPOSING EMERSON’S INFLUENCE ON SAID’S BEGINNINGS

Although Said in *Beginnings* tackles a wide selection of authors and schools of thought, he never mentions Emerson’s outstanding belief in individualism and self-reliance which is quite close to his argument in *Beginnings*. Since *The Anxiety of Influence* has a strong bearing on the discussion in this paper, it is necessary to note that this theory is not limited to poetry but can be used to explain influence within various types of literary productions. Bloom (1997) claims that some great authors adopt but are unaffected by the fear of literary influence. Edward Said is no exception. It is quintessential to remind that the tactic Said follows, either consciously or unconsciously, in his work to veil Emerson’s influence on his thinking, is the “*askesis*” ratio. “*Askesis*” proposes a new form of reduction in the poetic self, most frequently articulated as “purgatorial blindness” or at least a veiling, as an effective defense against the fear of influence. Prior to the emergence of a new harshness that might be seen as a certain degree of solipsism due to its rhetorical emphasis, both the realities of other-selves and of everything beyond the self are lessened (Bloom, 1997).

Said (1975) claims that to start is to have a word, to make visible what is typically hidden; to write as construction of knowledge rather than as a respectful submission to accepted truth. The modern critic should look for a starting point for him/herself, detaching themselves from hereditary tradition. This particular logic is suggested in Emerson’s “Self-Reliance”:

When good is near you, when you have life in yourself, it is not by any known or accustomed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name; the way, the thought, the good, shall be wholly strange and new. It shall exclude example and experience. You take the way from man, not to man.... Life only avails, not the having lived. Power ceases in the instant of repose; it

⁸ The term is derived from Lucretius, where it denotes “a ‘swerve’ of the atoms so as to make change possible in the universe” (Bloom, 1997, p. 14).

⁹ Bloom (1997) borrowed this word from the old mystic religious groups, implying “a token of recognition, the fragment says of a small pot which with the other fragments would re-constitute the vessel” (p. 14).

¹⁰ “*Kenosis*” comes from St. Paul and indicates the humiliating or “emptying-out of Jesus” voluntarily, once he admits fall from celestial to human position (Bloom, 1997, p. 14).

¹¹ This concept is adopted from common Neo-Platonic vocabulary, which describes the situation where a transitional creature, neither heavenly nor mortal, inhabits the master to serve him.

¹² “*Askesis*” is a label taken from the shamanic rituals of pre-Socratic shamans like Empedocles (Bloom, 1997).

¹³ Bloom (1997) coined this term from the Athenian gloomy or unfortunate days when the deceased returned to their former homes to repopulate them.

resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim (Atkinson, 1950, p. 158).

It is quite clear that Emerson emphasizes the value of individualism and invites the individual to rely on his/her own thoughts in order to discover the power within themselves once they deviate from old rituals. It is important here to link this with Said's deduction that the change in knowledge, signified by Vico and Rousseau,¹⁴ has been departed from "dynastic continuity"¹⁵ to "radical discontinuity," in order to achieve an approach in which the beginning of intellectual work and writing cannot be divorced either from the intention or the method of beginning (Said, 1975). Said draws the seriousness of this issue to all critics and academics' attention, asserting that the sheer notion of a text and its formation is a way of beginning and existing in the world. According to him, the desire, the will, and the actual freedom to overturn oneself, and so bear the dangers of breakups and discontinuity, is what permits us to identify something as a beginning. It is observed that Said attempts to shed light on Vico and Rousseau's "radical discontinuity" and omits a reference to Emerson's call for breaking with old institutions. Said is performing an "*askesis*" technique. He, initially, makes the reader identify him with Emerson but, then he shifts and replaces the latter with Vico and Rousseau to convince the reader that the idea of discontinuity comes only from Vico and Rousseau. Said is trying to attain a state of solitude from Emerson. According to Bloom (1997), this is a time of "self-purgation" that aims to achieve holy isolation and independence from the preceding. As one can glimpse, Said is only anxious about Emerson (rather than Vico and Rousseau), since he is struggling to carve himself a space for his scholarship within the American literary canon, of which Emerson is one of the icons.

Discussing Said's work, McCarthy (2010) notices his vision of the novel as a literary genre that is created to allow a writer to depict the development of human individuals and societal institutions. As a work of art, the novel satisfies a fundamental human desire; either to contribute to the world or to fill perceived holes in reality by creating believable characters. According to Said (1975), reading novels as a shift between the author's or the main character's ability to create a new universe, make a change, or develop a new plot, is an essential approach to comprehending the novel form. Accordingly, Said uses the words "authority" and "molestation" to characterize this circumstance. Thus, "authority" associates writing with power, with the ability to inspire belief, with the idea of the author as a parent or ancestor, and with the ability to promote output, innovation, ownership, and continuity. To put it another way, for Said, any beginning that entails reversal, a change of course, or the establishment of a long-lasting movement that piques our interest: such a beginning "*authorizes*;"¹⁶ it offers permission for what ensues. In terms of what comes before it, a beginning symbolizes a break.

On the other hand, Said (1975) calls the fears of this form of power "molestation". It is the recognition by an author or hero that no matter how perfect his or her power appears to be, it is never comprehensive or flawless, and it is ultimately a deception. Said concludes that the history of the novel from Cervantes' *Don Quixote* to Balzac's *Illusions Perdues* to Woolf's *To the Lighthouse*, parades itself to be a never-ending reconstruction of its own beginning and progress. For him, writing is authoritative in and of itself and every author must reconcile the rush of his/her own creativity and innovation. This is not to deny the limitations imposed on such action by numerous institutions, the most prominent of which is the novel itself. Said (1975) tries to present a striking issue that sums up the state of literary criticism while also providing a good articulation of the issue that bothers him:

If a field of knowledge comprises a wide-ranging array of 'events' governed by impersonal rules; if this field cannot be rationally understood in terms of the genetic concepts formerly exemplified by heroes, founding fathers, continuous temporal narratives, and divine ordinance ... then what power is left to the individual freely to act, to intervene, to motivate, when he wishes to effect a rational beginning for a course or project in that field? (p. 52)

Said seeks to convey that individual writers and critics are stripped of their intellectual responsibility and the power to start by the evolving structuralist and poststructuralist theories of reading. The idea of "beginning," which reflects a person's ability to commence an intentional act of creating new awareness and a sudden release of his/her artistic energy to establish his/her individuality, is what Said offers as a solution.

Markedly, this belief is another reminder of Emerson's thinking about the authentic deed of a person that distinguishes his/her individuality from the common herd and fosters his uniqueness and greatness over time. Correspondingly, Emerson indicates: "Your genuine action will explain itself and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness appeals to the future" (Atkinson, 1950, p. 153). Determination in living according to one's own intuition will always lead to the proper path of action, and the influence of such deeds is cumulative, so to speak, a reality Emerson feels is plainly proven in the lives of great individuals in the past. Through defeating Emerson, it is quite unblemished that Said is maintaining what Bloom (1997) refers to as "a process of self-purgation or purification" (p. 15). In other words, purifying his approach to beginnings from any allusion to Emerson, Said endeavors to assert creativity and originality in his *Beginnings* to achieve an independently prominent site in the canon of American literature.

¹⁴ Jean-Jacques Rousseau (1712-1778) was a Swiss-born philosopher, writer, and political theorist who valued nature, freedom of expression and emotions. His treatises and novels inspired the leaders of the French Revolution and the Romantic generation (Cranston, 2022).

¹⁵ Traditional learning.

¹⁶ Italicized by Said in his book *Beginnings* (1975).

Likewise, the intellectual's responsibility to refute the dynastic role imposed on him/her by history or tradition is another substantial point that Said (1975) has underscored. Even abstract concepts like "truth" or "knowledge," that literally or symbolically come from above or rise from the origin to the surface, are not subservient in an intellectual's eyes. His/her shift from customary rituals, new start and unique writing are what guarantee their authority and form their greatness. This eventually will destroy the restrictions of both time and space. In like manner, Emerson promotes the notion of self-trust and self-reliance declaring: "Trust thyself: every heart vibrates to that iron string" (Atkinson, 1950, p. 146). Emerson's transcendentalist morality looks to the individual as the source of truth. In accordance with transcendentalist theories, every person is a reflection of the entire cosmos. Emerson's claim in this quotation is obviously an attempt to influence the readers to cherish their own inner life (their hearts) more than anything else.

Straightforwardly, this argument heads to the vision of the creation's divinity of the human spirit. That is to say, it is fastened with the philosophy that human nature is innately divine, and that its divinity is both attainable to and intrinsic within it, as believed by the Transcendentalists. To paraphrase Emerson, humans should never let anything come in the way of their ability to tap into the underlying oneness of existence. As a result, anyone who persists in turning to traditional ways of knowing the divine, "means, temples, scripture, teachers," should be disregarded outright. When it comes to the soul's perception, all of these things from the past are useless. Apparently, this conviction is also tackled by Said (1975) when he links his notion of beginning to Descartes's belief that Said recapitulated as every individual is an incarnation of the "divine," suggesting that what appears to be natural in man is the return of man's first relationship to God. Accordingly, he claims: "To begin is to reverse the course of human progress for the sake of divine fruits" (p. 35). Said refers to Vico's interpretation of the term "divine" as linked to poetization that Said himself agreed upon its resilient connection with new beginnings. Bloom (1997) holds that the "strong" author, in his "purgatorial *askesis*," is only aware of himself and the "Other"¹⁷ whom he must utterly kill. The antecedent, who may now be a blended or fictitious character, is still shaped by the original prior writings that won't let themselves be elapsed. In like manner, Said seeks to slay Emerson by shifting the attention to Vico's understanding of the word "divine." Still, he cannot demolish Emerson's famous essay "Self-Reliance" (1841) that the divine soul is one of its kernels since the work's weight disproves its deacease.

Henceforth, it can be deciphered that when the individual comes across his/her deity, he/she reaches his/her self-sufficiency and makes him/herself his/her own tenet. Actually, one of the chief features of a beginning, as far as Said is concerned, is that when it occurs, the intellect begins to refer to itself and to its outputs as a "formal doctrine," as Said has put it. By the way of illustration, the author expresses that at a critical stage of the author's career, his manuscript turns into a "*discourse*"¹⁸ which produces assertions that "*speak*"¹⁹ directly to the reader rather than delivering mere information (1975). Once again, this proclamation by Said is revisiting Emerson's statement: "...it demands something godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others!" (Atkinson, 1950, p. 161).

Summarizing both Said's and Emerson's rationale, one can affirm that the instant the person takes action, flinging the rules and conventions behind him, the world comes to respect him, and his name becomes precious to all history. This instance is akin to that of the ephebe who has attained the stage of "*askesis*" and is battling a forerunner whom s/he cannot leave permanently like two entities that cannot be split. In "*askesis*," the ephebe fights against a literary forerunner whose death would aid his/her mission to reclaim the Muse that s/he has taken as his/her own. This feeling of restriction encourages the author's pursuit of extreme uniqueness to get back up. Correspondingly, Said is pursuing this technique which Bloom (1997) calls "the contest proper, the match-to-the-death with the dead" (p. 122) as a defense mechanism against fear of influence by Emerson. Nonetheless, displaying a more obvious degree of independence from Emerson and reaching a classification within the "strong" authors' list, his predecessor's influence on him is still felt through the lines of his *Beginnings*, which this article has so far tried to reveal.

V. CONCLUSION

In short, it can be assumed that Said's endeavor in *Beginnings* was a literary response to the inertia and procrastination that the Arab loss in June 1967 and the horrific events that followed the war generated in the minds of Palestinians and Arabs throughout the world. His *Beginnings* aspires to make a tiny contribution to modern critique. Hence, it can be put forward that Said's concealment of Emerson's impact on his thinking is a defense technique to reach the position of a "strong" critic/author and to secure a scholarly place for himself in both Academia and the political world, during the time he was still forming his name and position in literary studies and criticism. Nevertheless, Said's struggle to distance himself from Emerson or an "*askesis*" type of intertextual interaction is still detected. Hence, through Bloom's lens, one can bring it the fore that Said, whether consciously or not, is unescapably influenced by Emerson.

¹⁷ Italicized by Bloom (1997) to refer to the precursor.

¹⁸ Italicized by Said (1975).

¹⁹ Italicized by Said (1975).

As this paper has thus far attempted to demonstrate, Said's struggle to kill his forefather Emerson is resolved by his requisite to establish an exceptionally groundbreaking position that sets him apart from other "strong" authors (the icons), particularly in the American literary realm. Essentially, Said's anxiety of influence towards Emerson is apparent not only in his book *Beginnings* but also in various later books. It was not until celebrating his status as a national icon in American, Arab and Postcolonial literatures that Said unveiled Emerson; the time Said's career had reached its peak, the "apophrades" ratio if it could be articulated.

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Translating Politeness of *Persadaan Tendi* Texts in Karonese Language Into English

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Abstract—This paper aims to explore the politeness of *persadaan tendi* texts in Karonese language and translate them into English. *Persadaan tendi* or *mukul* is the process by which the bride and groom introduce themselves to their new relatives. This study was conducted using descriptive qualitative research and supported by translation and pragmatics analyses. There are three data sources of this study; from two books titled *Adat Karo Si Rulo* written by Ginting (2008) and *Indahnya Perkawinan Adat Karo* by Milala (2007); and from the researchers' observations as participants at *persadaan tendi* ceremonies in Tigabinanga sub-district, Karo Regency and Tuntungan sub-district, Medan, North Sumatra. The results reveal that in *persadaan tendi* texts there are linguistic and cultural forms of politeness which are *kalimbubu*, *kampil*, and *manok sangkep* as cultural politeness. The second singular pronoun *kam* subject and the enclitic pronoun *-ndu* means 'your', and *endi* or 'here' are linguistic politeness. *Rebu* (social avoidance to talk directly) among the *rebu* participants in Karonese society is cultural politeness. These examples of linguistic and cultural politeness in the source language (SL) are not found in the target language (TL). Molina and Albir's (2002) translation technique of description, supported by critical discourse analysis and semantic analysis is workable to overcome untranslatable of the cultural and linguistic politeness in the SL.

Index Terms—translating politeness, translating *persadaan tendi* into English, Karonese language

I. INTRODUCTION

Persadaan tendi, also known as *mukul*, is the process of introducing the bride to the groom's relatives and the groom to the bride's relatives. Linguistic and cultural expressions of politeness in *persadaan tendi* texts in Karonese language, the source language (SL), is explored and translated into English, the target language (TL), but the same types of politeness in the SL are not found in the TL. A translator should be aware of the problems related to politeness that might arise due to cultural differences between the SL and the TL. The best techniques implemented in translating politeness strategies will maintain the impact and fulfill the norms in the TL (Ardi et al., 2018, p. 291). But the norms of politeness in the SL are different from those in the TL. *Kam* and *-ndu* are linguistic politeness in Karonese language, but they are not found in English (Sembiring et al., 2022; Sembiring, 2014). Sembiring (2016) explains that *-ndu* is linguistic politeness in Karonese language, used as a possessive, and has the same meaning as 'yours' in English. However, it does not have the same polite sense in the TL. Sembiring (2016) points out that descriptive equivalents are mainly applied in translating the politeness of Karonese language into English. Woollams (1996) reveals the enclitic pronoun *-ndu* (yours) is the second person possessive. In Karonese language the suffix *-ta* (our) shows joint ownership of a thing or a person, and the pronoun of *kam* (you) is linguistic politeness in the SL. Schlund (2014) recognizes that politeness functions to establish the maintenance and negotiation of social distance relationships. Similarly, Fuertes and Nielsen (2008) discuss politeness as playing a crucial role and being essential in business communication for establishing a successful relationship. The use of politeness is also found in Karonese cultural activities such as the *persadaan tendi* ceremony.

Persadaan Tendi

A *persadaan tendi* in Karonese society is commonly held in the groom's parents' house at night. But nowadays a few families hold *persadaan tendi* at a *jambor* (hall) while having lunch, to use the time efficiently. *Persadaan tendi* literally translates as 'to unite the spirit of the bride and the groom'. But nowadays, due to the development of technology and religious activities, the *persadaan tendi* is not believed to unite the spirits of the bride and groom. Instead, it is the

ceremony to introduce the bride to the groom's relatives and the groom to the bride's relatives. The participants in *persadaan tendi* are the representatives of the bride and groom's *sangkep nggeluh*.

The authors translate *sangkep nggeluh* in Karonese language with 'relatives' in English, using Newmark's (1988) communicative translation method. The meaning of *sangkep nggeluh* in the SL is not transferred completely to the TL, because it does not have an equivalent in the TL. *Sangkep nggeluh* is well-understood in Karonese society as consisting of three categories of relatives, but 'relatives' in English has a broader meaning.

Sembiring and Panggabean (2018) indicate that *sangkep nggeluh* refers culturally to the three categories of relatives in Karonese society, which are *kalimbubu* (wife-givers), *sembuyak* (relatives who have the same clan, they are as the host of a party) and *anak beru* (wife-takers). Each category has its function and responsibilities. The *kalimbubu* relationship occurs through marriage or blood. *Kalimbubu* may remind their *anak beru* if they do not run the wedding ceremonies well. *Anak beru* ask their *kalimbubu* for guidance to conduct the wedding party. They accompany their *kalimbubu* to run the *kalimbubu*'s wedding ceremony. They support and honor their *kalimbubu* in their daily life and cultural activities.

The authors, as the researchers, recently attended a few *persadaan tendi* ceremonies in the Tigabinanga sub-district of Karo Regency and the Tuntungan sub-District, Medan in North Sumatra. During the *persadaan tendi* ceremony, *belo pengkapuri* is prepared and placed in a *kampil* (a small pandan leaf bag, it is used as the place of *belo pengkapuri*). *Belo pengkapuri* is betel leaves mixed with lime, tobacco, and areca nut. The bride hands the *kampil* to the groom's relatives. She is introduced to the groom's relatives and a few of them are identified as the bride's *rebu*.

Rebu is cultural avoidance of talking directly, looking at face-to-face or sitting close to *rebu* participants. The first *rebu* is communication between a mother-in-law and her son-in-law. The second *rebu* refers to the relationship between a father-in-law and his daughter-in-law. The third *rebu* are the groom and his brothers-in-laws' wives. The last *rebu* are the bride and her husband's sisters' husbands.

The bride and groom are introduced to the participants of their *rebu* and it is explained that they cannot speak directly to each other from that time on. It is also considered *rebu* in Karonese society when *mami* (mother-in-law) and *kela* (son-in-law) sit together on a mat. There must be a person sitting between them, the third person acting as a mediator in their communication. The starting of *rebu* is in the process of introducing the bride to the groom's relatives and the groom to the bride's relatives in the *persadaan tendi*. *Rebu* is practised by Karonese society who live in North Sumatra, Indonesia. It is practised by the relatives of both the bride and the groom. Karonese society has five clans, they are *Karo-Karo*, *Ginting*, *Perangin-angin*, *Sembiring*, and *Tarigan*. *Karo-Karo* has 18 sub-clans; *Ginting* has 16 sub-clans; *Perangin-angin* has 18 sub-clans; *Sembiring* has 19 sub-clans; and *Tarigan* has 13 sub-clans.

Marriage is not allowed within the same clans in Karonese society, except for *Sembiring* and *Perangin-angin*. When a woman is married, she transfers into the clan of her husband, and she instantly gains many new relatives. The woman's relatives from her marriage are called *kalimbubu*. After marriage, the relatives of her new husband's sisters are called *anak beru*. The *adat* (traditional customs) describes *kalimbubu* as 'visible gods'. They are believed to influence the new couple's fertility, health, and economic prosperity. The *anak beru* are required to treat the *kalimbubu* in high regard. *Kalimbubu singalo bere bere* are the bride's mother's brothers, who also accept part of the marriage payment, called *perkempun*. The bride's mother's sisters are also given marriage payments as *perbibin*.

In addition, a part of the marriage payment is also given to *kalimbubu singalo ulu emas* and *kalimbubu singalo ciken-ciken*. It is divided by the *kalimbubu singalo ulu emas* and given to the *puang kalimbubu* and their groups. The speeches are regularly given by the *sangkep nggeluh*, who know their own positions at the wedding ceremony, whether they are *kalimbubu*, *sembuyak* or *anak beru*. Each of them has a function. They encircle the couple and take center stage to offer the couple advice on married life. Before the speeches begin, sometimes each category of *sangkep nggeluh* dances and, once the speeches are over, *kalimbubu* give gifts to the couple. The gifts are based on tradition and each has its own symbolic meaning. They can be Karonese cloth, *uis nipes*, which is wrapped around the bride and the groom, and the ends are tied as a symbol of wishing the couple a long and happy bonding.

This article contributes to the translation process to overcome the untranslatable examples of linguistic and cultural politeness between the SL and the TL. The *persadaan tendi* texts in Karonese language, which consist of expressions of politeness, are the focus of analysis in this paper.

II. METHODOLOGY

The *Persadaan Tendi* ceremony in Karonese society is practised by participants who live in villages and cities. In this article, the authors describe and analyze the politeness of *persadaan tendi* texts in Karonese culture. The data of *Persadaan Tendi* have been collected from three different sources. First, one data source of this research is the *Persadaan Tendi* text in a subchapter of the book titled *Adat Karo Si Rulo* written by Ginting (2008). Second, data are also taken from the dialogue of *Mukul* written by Milala (2007), titled *Indahnya Perkawinan Adat Karo*. And third, primary data was found from the researchers' observations as participants at *Persadaan Tendi* ceremonies in the Tigabinanga sub-district in Karo Regency and Tuntungan sub-district in Medan, North Sumatra.

The three kinds of data were classified into each category and organized as the focus of the analysis. The texts were separated into linguistic politeness and cultural politeness. The politeness of the dialogues in the *persadaan tendi* was analyzed, according to whether they were linguistic or cultural politeness. The data collected from the *Persadaan Tendi*

texts and the observations of the researchers are all in the form of words. The data from the *Persadaan Tendi* texts and the field notes were selected, simplified, and reduced to be the focus of analysis and they are as data display. Miles et al. (2014) emphasize three types of analysis, which are data collection, data display, data condensation, and conclusions. Dey (1993, p. 38) argues that the researcher can be a participant observer to obtain the data and make notes as part of the vital analysis.

The authors applied translation analysis and chose the politeness phenomenon in the *persadaan tendi* texts as the focus of the analysis. Translation analysis is supported by semantic analysis and critical discourse analysis in translating the *persadaan tendi* texts. Saldanha et al. (2014) assert that register is the starting point in critical discourse analysis and refer to the context of the situation which covers the field, tenor, and mode.

III. DATA ANALYSIS

Data 1:

SL: *Kalimbubu enggo mereken manuk pukulen, jenari ipesikap anak beru si empo.*

TL: *Kalimbubu* (wife-givers) present *manuk pukulen*, (a hen that has been cooked and arranged well), which is served by the groom's *anak beru* (wife-takers).

Kalimbubu is translated literally with 'wife-givers' in the TL and *manuk pukulen*, translated with 'the hen which has been cooked and arranged to look like a complete hen'. Sample 1 has two polite expressions in the SL; they are *kalimbubu* and *manok pukulen*. *Kalimbubu* in the SL and 'wife-givers' in the TL have are close in meaning, but they have different roles and functions. *Kalimbubu* in the SL has six categories; they are *singalo bere-bere*, *singalo perbibin*, *si ngalo perkempun*, *singalo ciken-ciken*, *kalimbubu sipemeren* and *puang kalimbubu*. These six categories of *kalimbubu* in the SL are untranslatable. They are not found in the TL. In fact, each category of *kalimbubu* relatives has no equivalent in the TL. They are culture-bound terms in Karonese culture. Each should be identified, classified, described, and explained in the TL. To know more about the categories of relatives that are *kalimbubu*, see Sembiring and Panggabean (2018).

The authors use Molina and Albir's (2002) translation technique of description to obtain the closest meaning of the SL in the TL. *Kalimbubu* are honored by their *anak beru*. They are served well because in Karonese culture they are believed to be visible gods. Karonese society believes that if they honor their *kalimbubu*, they will have prosperity and good health.

The translation of the cultural politeness in Sample 1 was done using Molina and Albir's (2002) translation technique of description. It is similar to Newmark's (1988) translation procedure of descriptive equivalent. But it should be supported by a familiar translation procedure to translate the polite expressions of the SL, so they are identified, classified, described, and explained in the TL. This process should be supported by interdisciplinary translation techniques.

Data 2:

SL: *Rakat man, maka sierjabu me lebe isuruh persadaan tendi.*

TL: The bride and groom are pleased to have the *persadaan tendi* and are followed by their relatives to have dinner together.

The authors should be familiar with the term *rakat* in the SL to get its closest meaning in the TL. *Rakat man* in the SL goes with having dinner together in the TL. In the SL, *rakat man* shows polite manners when having dinner, but it does not sound polite in the TL. The politeness function of the verb phrase of *rakat man* suggests togetherness and enjoyment while having dinner.

Sierjabu me lebe isuruh persadaan tendi in the SL is translated literally as, firstly, the bride and groom are pleased to have dinner. Priority is given to the bridegroom to have dinner and they are followed by their relatives. The custom of giving someone priority to have dinner in the SL is considered as a cultural politeness. The priority in serving the bride and groom first shows politeness in Karonese culture.

Data 3:

SL: *Adi nai ibas rumah Adat Karo 'rumah si waluh jabu' si labo lit kamar-kamarna, emaka ibas jabu nge ilaksanaken acara persadaan tendi enda.*

TL: In the old times the *persadaan tendi* was held at an *adat* house, which has eight *jabu* (families) and the rooms are not separated.

A *Karo adat* house is inhabited by eight families, *rakut si telu*, and there are rules for living there. *Rakut si telu*, also referred to as *sangkep nggeluh*, is for the categories of relatives: *kalimbubu*, *sembuyak*, and *anak beru*. The *kalimbubu* dwell in the *bena kayu* and *anak beru* dwell in the *ujung kayu* of the *adat* house. The living arrangements in the *adat* house show the cultural politeness of Karonese society. The families who live in the *adat* house are very friendly. People who enter the *adat* house must should bow their heads to show their respect. In fact, everyone bows their head when entering an *adat* house because the doorway is low.

Data 4:

SL: *Ibas acara persadaan tendi enda lit piga-piga singikutkenca, gelah ola mela, silang langna telu kalak arah diberu eme: bibina, sibiak nandena, sibiak mamina ras arah sidilaki telu kalak ka, eme biak bibi nande.*

TL: In this *persadaan tendi* ceremony, a few relatives accompany the bride and groom. They are three of the bride's female relatives and three of the groom's female relatives to avoid the couple feeling shy. The bride's relatives are her mother's sisters and the groom's mother's sisters.

Having six women accompany the bride and groom is considered a polite number which has a symbolic meaning in the SL. *Enem* in the SL means 'six' in the TL. *Enem* has rhymes with *gelem* which means 'hold' in the TL. *Gelemna ulihna latih* means that they keep their income.

In a Karonese wedding ceremony number six is considered to have linguistic politeness. The marriage payment ends with the number six, for example, IDR 860.000.

Data 5:

SL: *Maka sidiberu saja ikut ibas tak-tak persadaan tendi enda, erkiteken nakan pukulen enda ipepukul seh piherkel dingen ielaken man sinaruh, emaka perbapan labo terpana.*

TL: So the women accompany the bride and groom into their bedroom for the *persadaan tendi*, with the food held firmly in their hands. The food is delivered and the rice is very hard, so only women can enjoy it. The men have other food.

The men are not invited to accompany the bridal couple in the *persadaan tendi*. It is a polite custom that is believed to be women's work. The women in the *persadaan tendi* represent the bride and groom's *sangkep nggeluh*. One of relative categories of *sangkep nggeluh* is *kalimbubu*. The men, as *kalimbubu*, are given priority to have a good dinner. They are served well. Sembiring (2015) affirms that Karonese society has a philosophy of *mehamat man kalimbubu*, which means 'respect the wife-givers'.

The reason for accompanying the couple at the *persadaan tendi* is to avoid their being shy.

Data 6:

SL: *Isuruh man si persadaan tendi enda alu sada sura-sura, emaka si naruh (enem kalak) endai iaturken bibi si empo man nakan, pukulen ndai si enggo niisi alu sitek-sitek bengkau, alu kata endi, dahupken nakan pukulen enda, perjabunna pagi ula nggit sirang.*

TL: The bride and groom are invited by the groom's six aunts to have dinner. They ask the couple to eat the rice which has been held firmly, saying *endi dahupken pukulen enda* in expectation that they will have a good marriage.

This *persadaan tendi* marriage rite is not an oath because *nakan pukulen*, the menu for the couple, is called *manuk sangkepi*, which means that the hen has been prepared and presented in its complete form for the dinner. The hope is that, by having a complete hen for the bride and groom's dinner, there will be no shortages in their life and they will always have enough.

Data 7:

SL: *Manuk isangkepi ipan si erjabu gelah min ia pe lalit kekurangan, sabab manuk siipanna enda ndai pe igeleh ija maka kerina siterpake sada pe labo banci kurangi (kuh).*

TL: *Manuk isangkepi* is translated as the hen, which has been cooked and arranged in its complete form, has been eaten by the new couple and hopefully, they will have sufficient in their life because the hen they have eaten is complete. All parts of a hen is arranged completely for the bridegroom in their dinner.

Manok sangkepi is not only served for the couple at the *persadaan tendi*, but it is also served to celebrate someone's success, for example, on a graduation day. The participants hope the bride and groom will have a healthy and harmonious marriage. Household harmony for the couple is the desire of all *sangkep nggeluh*.

Manuk isangkepi is an expression of politeness in Karonese culture.

Data 8:

SL: *Kenca dung persadaan tendi, bage pe man ras sienterem iban me percakapen.*

TL: *Kenca dung persadaan tendi* means that, after finishing the *persadaan tendi* ceremony and the relatives have had dinner, the speeches begin.

Kenca dung persadaan tendi in the SL is translated as 'after finishing *persadaan tendi* ceremony'. The host of the *persadaan tendi* ceremony gives out cigarettes and *belo*, a betel leaf a polite custom in Karonese society. The talk will start after dinner. It is a sign of respect for *sangkep nggeluh* to have dinner before having the talk, because the participants are tired after attending the wedding ceremony all day.

The bridal couple is provided with a hen and an egg for their dinner, which reveals the cultural politeness of *kalimbubu* for them. It is an *adat* debt for *kalimbubu singalo bere-bere*. *Manok megersing si ibereken orangtua sinereh* (yellow hen which is given by the bride's parents), as *luah kalimbubu singalo bere-bere* in Sample 12 is translated with *kalimbubu singalo bere-bere*'s gift they are *manok megersing* (yellow hen) and *naroh manok raja mulia* 'manok raja mulia egg' for the *persadaan tendi*. The yellow hen symbolizes a woman raising their children well and in *naroh manok raja mulia manok pemukul*, the term *mulia* is an expectation that the bride and groom to have a good future.

Data 9:

SL: *Endi dahupken nakan pukulen enda perjabunna pagi ula nggit sirang.*

TL: Here enjoy this *nakan pukulen* we hope their marriage will keep getting better.

Endi is translated literally with 'here it is', *endi* in the SL being a polite offering, but it does not sound polite in the TL. *Endi* is an offering term when handing something to someone.

Data 10:

SL: “*Kami si arah pudi enggo elah man, kai kin akapndu simancakapenta ?*”

TL: We have finished dinner, what shall we talk about?

Akapndu and *simancakapenta* in the SL have the suffixes *-ndu* and *-ta*, which are linguistic politeness. *Ndu* as the suffix in the SL is translated as ‘your’ and *-ta* is translated as ‘our’.

Data 11:

SL: *Kami pe man cakapenken kel lanaibo iteh kami, saja ma seh nge ndai manuk pukulen sinibereken kalimbubu kami?*”

TL: *Kami pe*, *kami* means ‘we’, *pe* is for emphasis ‘also do not know what should we talk about, but have you got the *manuk sangkep* which has been delivered by our *kalimbubu*?

Ma seh nge ndai manuk pukulen sinibereken kalimbubu kami? in the SL is a polite question to ask whether the *manok pukulen* provided by their *kalimbubu* has been served to everyone. There is no politeness equivalent in the TL.

Data 12:

SL: *Biasana acara arah siempo, kalimbubu singalo ulu emas banci nehken sura-surana, berupa penjayon, entah mereken amak selambar ras sidebanna.*

TL: Usually the groom’s *kalimbubu singalo ulu emas* the ‘*kalimbubu* of *kalimbubu*’ may propose their willingness to give the couple initial financial support, or a mat, etc.

Mereken penjayon, entah mereken amak selambar ras sidebanna in the SL is polite culturally and is translated literally as ‘giving initial financial support, or giving a mat, etc’ in the TL. *Amak selambar* is a *pandan* mat which has a polite meaning. It is usually provided to honor a guest as a place to sit.

Data 13:

SL: *Kenca dung arah si empo, seh me kudas acara si nereh.*

TL: *Kenca dung arah si empo* means after the groom’s relatives have finished their speeches, the speeches of the bride’s relatives will follow.

The groom’s relatives have the first chance to give the speeches because they sometimes come from distant villages to attend the wedding ceremony.

Data 14:

SL: *Tegun ngerana bagi acara suari ndube, janah tep-tep ngerana ibereken penukur sekin ras beras tare pernakan.*

TL: *Tegun ngerana* means the arrangements of giving speeches to the new couple is as applied at noon, and those who give a speech provide money in a small *pandan* bag, as a symbol for the groom to buy a knife.

Ibereken penukur sekin in the SL is translated with giving the groom some money to buy a knife in the TL. *Ibereken penukur sekin* has the symbolic meaning of approving the groom as a member of the *anak beru*.

Data 15:

SL: *Ngobah tutur ibahan ibas kalak Karo erkiteken lit perjabun simbaru.*

TL: *Ngobah tutur* is done in Karonese society because there is a marriage.

Ngobah tutur is untranslatable. It is social culture involving *rebu* behaviour, and they will not talk directly from that time on because of practising *rebu*. This means that the bride should not speak directly to her father-in-law and the groom is not allowed to speak directly to his mother-in-law.

The indirect communication among participants of *rebu* is a form of cultural politeness.

Data 16:

SL: *Belo kinapur ipeseh pengantin sidiberu man kade-kade sidilaki.*

TL: *Belo kinapur* is given by the bride to her husband’s relatives.

Giving *belo kinapur* is a symbol to honor the addressees, according to cultural politeness in Karonese society.

IV. RESULTS AND DISCUSSION

A. Results

Politeness in *persadaan tendi* texts of Karonese society

Social culture and material culture are used in Karonese society to foster social relationships. The cultural terms in Karonese society are not found in other cultures, especially for English-speaking people. All cultural aspects of the *persadaan tendi* texts are categorized into social and material culture. Most of the cultural aspects of Karonese society are found in the words and phrases of the sentences. The authors use specific culture-bound terms in this article because the objects of this study are very specific and unique. Some cultural terms are bound to other cultural terms. There are many culture-bound terms in the *persadaan tendi* texts in Karonese society, but the authors only analyze the terms associated with politeness. They are material culture and social culture in the *persadaan tendi* text.

The specific food known as *manok sangkep* is provided for the bride and the groom. They are accompanied by three women, who are the groom’s aunts, the bride’s mother’s brothers’ wives. In this ceremony, both bride and groom are introduced to their *sangkep nggeluh*, who consist of *kalimbubu*, *sembuyak* and *anak beru*. *Sangkep nggeluh* is also known as *rakut si telu* or *daliken si telu*. Sembiring (2015) in *Translating Daliken si Telu Texts in Karonese Society into English*. *International Journal of Language Studies*, 9(3) explains that politeness is found among participants of *daliken*

sitelu in Karonese society by using a medium, a separation, certain expressions, and a third person as a mediator of a communication. Changes in kinship terms happen in the process of *persadaan tendi*. *Rebu* is practised from that time on among the participants of *rebu*. *Rebu* is social avoidance of talking directly between a daughter-in-law and her father-in-law, father-in-law's brothers, and her husband's sisters' husbands. A son-in-law also avoids talking directly to his mother-in-law, his mother-in-law's sisters, and his wife's brothers' wives. The practice of indirect communication among *rebu* participants is culturally polite.

Persadaan Tendi has symbols for honoring the new couple and for their happiness. A white *pinggan pasu*, a large white ceramic plate, is a symbol of purity, and there is a *belo cawir* (betel leaf) on it as a symbol of praying. *Uis mbiring* is a black cloth used under the *pinggan pasu*. During the *persadaan tendi*, *manok sangkep* is provided by the bride's *kalimbubu* as their token of appreciation for the bridal couple. The bride and groom are accompanied to avoid their being awkward. *Rebu* is practised after getting married. *Persadaan tendi*, *manok sangkep*, *belo kinapur*, *kalimbubu*, *ngobah tutur*, *erbahan penadingen* and *rebu* are cultural politeness in the *persadaan tendi* texts.

B. Discussion

(a). The Relationship Between Findings and Politeness Theory

The analysis of the *persadaan tendi* texts is applied using Brown and Levinson's politeness theory to reveal the politeness strategies of the SL. This theory of politeness correlates with Newmark's cultural theory explored in the *persadaan tendi* texts. Newmark (1988) proposes five cultural categories, which are: “

- (1) Ecology
- (2) Material culture
- (3) Social culture
- (4) Organizations, customs, activities, procedures, concepts
- (5) Gestures and habits” (p. 95).

Of the five cultural categories, the authors used only two, which are material culture and social culture. The reasons for limiting the cultural categories to two are to use the most relevant and to enable deep analysis of them.

Two of Brown and Levinson's (1987) five acts of politeness strategies are relevant in analyzing the *persadaan tendi* texts. They are positive politeness and negative politeness. Similarly, Kitamura (2000) discusses some ‘politeness’ phenomena, not included in Brown and Levinson's list. These phenomena are related to the interactants' manner of speaking and listening, and to the sequence of the exchange in extended interactions.

A politeness strategy is used when a face-threatening act occurs in an interaction. Brown and Levinson (1987) conclude five such acts: they are on the record ‘a direct way of saying things’, positive politeness, negative politeness, off the record means do something indirectly, and silent or do not do face-threatening act (FTA).

(b). Linguistic Politeness

Ndu is used as the enclitic pronoun *-ndu* (Woollams, 1996, p. 24). It is also known as a linguistic politeness and is included as a suffix. On the other hand *-ndu* is translated with ‘your’ as possessive, but ‘your’ is not a suffix in the TL, nor is it a polite linguistic form in the TL. *Endi* is an imperative politeness which is translated with ‘here it is’ in the TL. Linguistics can contribute the concepts of the forms in analyzing the text of *persadaan tendi*. The study of *persadaan tendi* texts in the process of translation has proven the importance of preserving the local language as a national asset. As native speakers of Karonese language, the authors are satisfied with their findings.

(c). Cultural Politeness

Ngobah tutur in the SL is translated literally as ‘to change the kinship terms’ in the TL. It is the ceremony of introducing the relatives and synchronizing Karonese kinship terms because of the marriage. In this ceremony, the bride and groom demonstrate their respect for their new relatives, especially their *rebu*.

Belo pengapuri, translated as a betel leaf with lime, tobacco, and areca nut in the TL is cultural politeness and is handed by the bride to the groom's relatives.

Erbahan penadingen is polite behavior for the bride and groom's representative parents, so they are responsible for the cultural activity. *Erbahan penadingen* is translated as the representatives of the bride and groom's relatives. The purpose of having these representatives is to serve as the bride and groom's parents in the social and cultural activity. This situation is to honor the bridal couple with cultural politeness.

V. CONCLUSIONS

Kam is a linguistic politeness with the same meaning as ‘you’ in the TL. It can be used as the subject of a sentence. *Ndu* is also a linguistic politeness; it is an enclitic pronoun *-ndu*, ‘you’ in the TL.

The bride serving a *kampil* to the relatives, especially the *kalimbubu*, is a cultural politeness in the *persadaan tendi* ceremony. *Kalimbubu* is a polite term, as each is believed to be a visible god, so should be honored in Karonese society.

Manok sangkep that has been served to the bride and groom is translated as ‘the hen has been cooked and reconstructed completely, including its peak and its claws.’ It is to honor the bride and groom culturally, as a symbol of

unity and to predict they will have a good future. When a Karonese gets married, *rebu* is practised. *Rebu* is translated as social avoidance to talk directly to certain relatives in Karonese society, and it is cultural politeness.

Cultural and linguistic politenesses are found in the *persadaan tendi* ceremony, but they are difficult to explain because they are untranslatable. The authors applied Molina and Albir's (2002) translation technique of description. It is recommended that future researchers, as translators of politeness, must be familiar with both the source culture and the target culture, and apply interdisciplinary translation techniques to translate a source language into a target language.

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Transformational Development of Speed-Reading Technology: Tools, Machines and Software Applications

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Abstract—This conceptual paper aims to concentrate on the transformational development of tools, machines, and software applications used to increase the speed of reading. There has been a need for modernization of the old-fashioned machines in the field of speed reading. Several practical steps have already been taken in the last three decades of the twentieth century, and several outdated speed-reading tools and various equipment types have already been replaced by quite a few speed-reading software programs and mobile applications. The earliest speed-reading tools are reading pacing machines, which work on various simple to advanced technological principles. Different types of machines are also used for tracking the movements of eyes in the form of saccades and fixations during reading. Subsequently, several speed-increasing software tools use the powerful text processing technique called the Rapid Serial Visual Presentation (RSVP). Many of these tools have demonstrated significant productivity gains in the reading speed of learners. However, this transformational development has resulted in a multiplicity of speed-increasing function-specific software applications, there remains a need to choose the right combination of them, considering the diversity among learners and their goals. Though the distance covered in this journey of transformational development of tools, machines and software applications is quite encouraging, there is still room for improvements in terms of making the process of speed reading closer to natural reading.

Index Terms—speed reading, software, applications, reading comprehension, reading speed

I. INTRODUCTION

The research in the field of speed reading started as early as the beginning of the 20th century. Stone and Colvin (1920) trained 45 students for 35 hours in study skills, with an increase of 74 per cent in their reading speed. Two years later, Stone (1922) again recorded an average increase of 35 to 108 per cent in his undergraduates' reading speed who received full training of 35 hours, focusing exclusively on their reading speed. Lauer (1936), while making a further breakthrough in the field of speed reading, concluded that his sample of 355 undergraduates could increase their normal reading speed from an average of 248 words per minute to a higher level of 325.5 words per minute. It amounts to a 35 per cent increase, and that too after only 20 speed increasing training sessions. However, all these research studies focus on the speed of reading alone, and the tools used for this increase were not given primary attention.

II. OBJECTIVES OF THE STUDY

The main focus of all speed-reading studies has been on the results, either the increased speed or the enhanced comprehension. The tools and machines used to increase reading speed have never been given primary focus of attention. In order to fill this gap in the speed-reading literature, the present study aims:

- To track the transformational development of the tools and machines used for increasing the speed of reading.

- To track the transformational development of the software programmes and mobile applications used for increasing the speed of reading.

III. METHODOLOGY

This paper utilises library search as the methodology and scrutinises previous literature published on the subject of Speed Reading. The library search involves both offline and online materials in the form of journal articles, books and chapters in the books. References are in accordance with online research databases such as Google Scholar, Web of Science, Science and Direct Scopus. The advanced search is limited to 'tools', 'machines', 'software', and 'mobile applications' within the sphere of speed reading. References are taken from the literature in this domain published during the past five decades.

This article, stemming from the knowledge-based viewpoint, has planned to collect data from the target literature about three evolutionary phases of speed-reading technology: old-fashioned tools, advanced machines and up-to-date software applications.

IV. THE SPEED-READING MECHANISMS

The machines and tools used for the achievement of the general purpose of increasing the speed of reading, in reality, serve various specific functions. Therefore, before moving to the main study, it is necessary to have a bird's eye view of various sub-processes culminating into the core domain of speed reading.

Speed reading courses mainly apply a two-pronged strategy for the realization of their objectives: first, they eliminate different kinds of obstacles that slow down the reading speed; and, secondly, they increase the speed of reading with the help of various valuable mechanisms. A brief overview of the strategies to eliminate obstacles to speed reading and increase the speed of reading is given below:

A. Elimination of Subvocalisation

The first barrier to speed reading is the habit of sub-vocalization. In the initial years at school, when the students first begin learning how to read, they are advised to say the words aloud and let the teacher correct their pronunciation mistakes. However, unfortunately, they continue to say words out loud while reading later in practical life. Over time, though they do not speak the words aloud, they still "read out loud" in their heads, a phenomenon referred to as 'subvocalization' (Cutler, 2002; Beale & Mullan, 2008). Speaking has a physical limit beyond which one cannot talk intelligibly. Sub-vocalisation, a silent form of speaking, keeps the reading rate within the limit of around 150 words per minute.

B. Stopping Regression

The act of reading is primarily based on the input of written text received through the eyes. During reading for an average reader, the eyes typically move forward with the upcoming text. These movements of eyes are always not in the forward direction only, but at times, the eyes move back to re-read the previously read words or sentences, which ultimately slows down the overall act of reading. To stop this wasteful habit of regression, Cutler (2002) suggests using a piece of cardboard to cover the preceding lines instantly. However, it is recommended to use this practice in the early stages of speed reading only and may better be stopped after the skill of smooth forward reading is mastered. The advanced speed-reading level needs to let the eyes visualize the complete page un-obstructively.

C. Pacing [Meta-Guiding]

Similarly, the forward movements of eyes during reading adopt a specific speed that may psychologically be considered 'a fixed habit' as a result of which the speed of reading also gets fixed at a specific limit. In order to increase the speed of reading, it is essential to remove this limitation by using a physical pacer like a finger or a pencil to move across the line at a faster pace and make the eyes follow it meticulously. According to Cutler (2002), the only good direction for the eyes during reading is forward and down the page.

D. Chunking up

'Chunking up' is a speed-increase strategy that, in the words of Smith (2004), is the phenomenon of "storing the largest meaningful unit in short-term memory". It offers a functional solution to the limited capacity of short-term memory. 'Chunking down' suggests coming down to smaller and more specific bits of information, whereas 'chunking up' implies shifting up to the larger, more general chunks of information (O'Connor, 2001). With 'chunking up', the average reader steps up the ladder and reads the same number of words instead of reading certain letters. On the other hand, a fast reader processes an equal number of phrases instantaneously due to chunking up. Kana'an et al. (2014, p. 58) explain that a good reader focuses on chunks of words instead of individual ones. Reading chunk by chunk, according to them, reduces the number of focuses per line as compared to reading word by word and thereby doubles or triples his speed of reading. Chunking up also helps increase comprehension as it organizes the available information into bigger units that are more meaningful.

Moreover, reading in bigger chunks also helps in increasing reading comprehension as the brain, in this case, can more efficiently process the information organized into meaningfully bigger units (Smith, 2004, p. 196). Thus, the level of comprehension of faster readers is higher than that of a slower one.

E. Expansion of Visual Span

Expansion of the visual span is a tool used to increase the speed of reading. The reader is trained to process multiple words in a single eye fixation, resulting in faster reading. A reader with a narrow vision span can read fewer words in one fixation reads slowly. The research on eye movements while reading started at the beginning of the previous century (Secor, 1900; Dearborn, 1906; Huey, 1908). Wood (1966), as a part of her Dynamic Reading programme, trained her readers to expand their span of vision and to read word chunks instead of reading one word at a time and recorded a marked increase in their reading speed. Later, Rayner (1998), as a result of research in eye movements for ten years, observed that the vision span of an average reader might be extended, to the right of the fixation point, by 15 letter spaces and up to 4 to the left (as cited in Smith, 2004).

V. TOOLS AND MACHINES USED FOR INCREASING THE SPEED OF READING

If the literature on speed reading is scanned, it is found that several devices have been used for maximizing the EFL learner's efficiency in reading.

A. Reading Pacing Machines

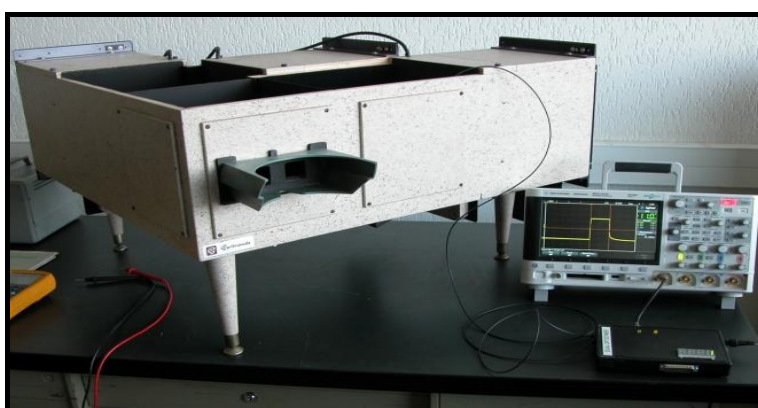
The earliest speed-reading tools are reading pacing machines, which work on various simple to advanced technological principles.

(a). Tachistoscope

A tachistoscope is a specially designed tool used to increase the recognition speed of a picture displayed for a duration of 2 to 0.01 seconds (Goding, 2003, p. 39) in a semi-darkened room. According to him, the word "tachistoscope" is derived from two Greek words: 'tachys' meaning swift, and 'skopion' meaning instrument for viewing or observing. The apparatus is made up of a slide projector and a shutter system of a camera. The commonly used tachistoscope in language laboratories is the TACH-X. It is used to develop the perceptual accuracy of readers in the process of rapid visual presentation. The students are trained for its use in three stages. First, an image is shown for a very short time; secondly, a pause is provided for the learners' response; whereas in the third stage, the same image is exposed for a comparatively long time for the purpose of verification and reinforcement (James, 1970).

Though the tachistoscope is widely used to increase reading speed, it has many conceptual and methodological problems. Ludwig and Polak (1965) have reported several issues related to selecting appropriate stimuli, their construction, and other mechanical difficulties that affect tachistoscopic thresholds.

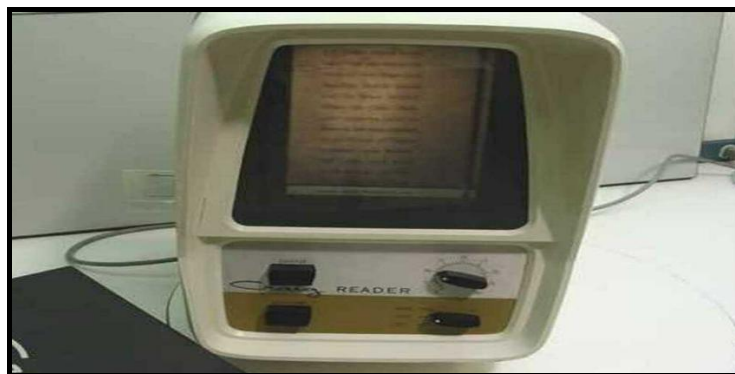
Presently, the basic tachistoscopes are replaced with various computer software programmes that allow exposures as minute as .001 seconds and many other customizations that may be adjusted for expanding the span of vision (Goding, 2003).



Tachistoscope [Photo Source: RETS_Lab - Research Equipment Technical Support Lab]

(b). Craig-Reader

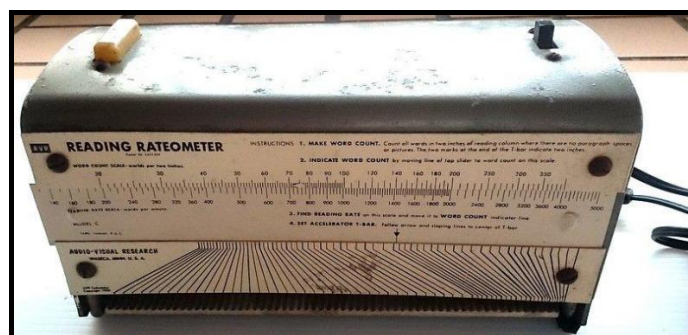
According to James (1970), the Craig reader is a box-shaped device that displays a 35mm film strip on its TV-like screen. It has a greater span capacity than a tachistoscope by showing linguistic phrases in groups of three to seven words. Furthermore, there is no need for the manipulation required by tachistoscopes as the slide succession process operates automatically with speeds ranging from 150 to 1600 words per minute. The machine de-exposes the preceding line immediately in order to stop the practice of regression. It is portable and can easily be fit on a lab desk. As it is comparatively cheaper, each student can have a separate device in the language lab.



Craig Reader [Photo Source: Recycled Goods, Inc.]

(c). *Reading Rateometer*

Reading Rateometer is a portable device developed by Audio-Visual Research Inc. Unlike Tachistoscope and Craig Reader, it is closer to the natural reading process in many respects, as no screens and projectors are involved. The previous two machines were criticized because the transfer of training from the artificial to the natural situation is not possible. As it uses normal-format books and typed text papers, it can be used in the classroom in ordinary daylight. In the Rateometer a T-bar moves across the printed page from top to bottom with adjustable speed, and before the text is concealed by the T-bar, the reader tries to read it (James, 1970).



Reading Rateometer [Photo Source: ruten.com.tw]

(d). *Salzburg Reading Desk (SRD)*

The Salzburg Reading Desk SRD system is a specially designed reading desk used for conducting reading speed and acuity tests on a single device and data gathering tools. It consists of a USB connected DAS (Data Acquisition System) module unit and the main computer. The SRD software, installed on the system, calculates and instantly displays the data about reading acuity, reading distance, reading speed, angle of inclination of the desk, and the illumination of the reading surface. The Reading Charts are mounted on the SRD in the form of a 12-page "textbook". Each chart has 14 sentences (3-14) —the first two pages with larger fonts are omitted, as they are used for testing the reading acuity of low vision patients (Dexl et al., 2010).



The Salzburg Reading Desk SRD system [Photo Source: SLACK Incorporated, PubMed, Dexl et al., 2010]

(e). *Colour-Based Technology*

It is a technology developed by the BeeLine Reader, as referred to by Rayner et al. (2016, p. 28), and relies on the principle of text colour manipulation for making the process of return sweeps (to the beginning of the following line in a text) convenient and faster (Fig. 1). The application uses a pre-set colouring pattern for different segments of a line. Still, it makes sure that the end of one line and the beginning of the following line have similar colours and shades. Thereby, it helps the reader return to the following line in the text accurately.

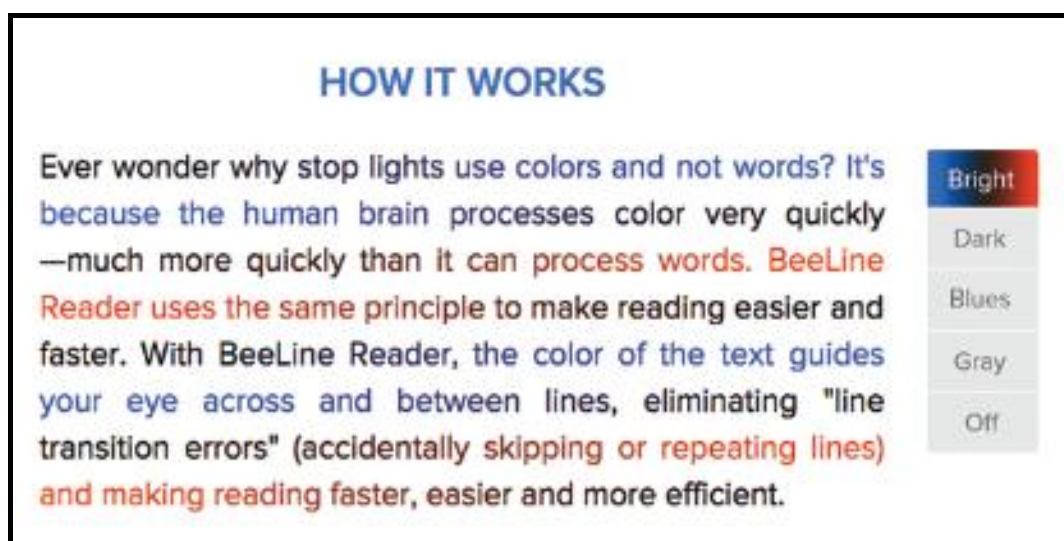


Figure 1. The End of the Last Line and the Beginning of the Next One Have the Same Colour. (BeeLineReader, 2020)

B. *Machines/ Tools for Observing Eye-Movements*

In almost all the speed improvement models, certain techniques are based on specific movements of the eyes. They include eye fixations on specific points of interest, instances of regressions, and saccades which are rapid eye jumps between fixations (Salvucci & Goldberg, 2000, p. 71). Kliegl et al. (2006) further explain that the range of fixations is between 150 and 300 ms, whereas the saccades last up to 30 ms on average. They found that information uptake happens primarily during fixations.

Initially, to study the reading patterns in the form of saccades and fixations, the researchers directly observed eyes in this field. The use of different machines for tracking the movements of eyes started in the early twentieth century. The technology used at that time was quite invasive, as there was direct contact of different mechanical tools with the eyes, which later around the middle of the twentieth century became less invasive (Boccignone et al., 2014).

During the past decade, researchers primarily in Europe have made efforts to make eye tracking accessible to anyone who has a computer and an infrared camera by providing them with free, open-source software. One such example is GazeTracker – the eye-tracking software developed by GazeGroup. It helps the accurate and easy recording of eye movements during the act of reading. Recently, GazeTracker, with the help of another software OGAMA (Open Gaze

And Mouse Analyzer), facilitates data recording, gaze analysis, statistical analysis and attention mapping. This combination is more than enough to determine in a precise way the strategies and patterns that L2 students use when reading English (Raye, 2013).

For measuring these eye movements, the following types of tracking machines are used:

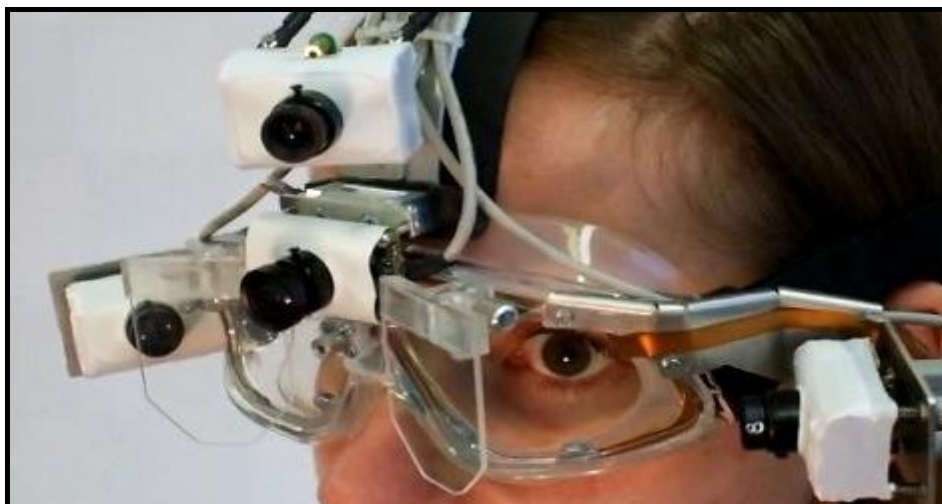
(a). *Eye Movement Photography*

It is a technique in which an individual reads a text suitable for his achievement level. At the time of reading, tiny beads of light reflected from his eyes are photographed and stored on a moving film. When the reader finishes the text, the recorded film is analyzed for eye fixations, saccades, and regressions (Taylor, 1962).

Other than eye movement photography, Rayner et al. (1998) have mentioned some other types of eye-tracking devices:

(b). *Video-Based Tracking Device*

Videoculography (VOG) is a video-based tracking system that comes in the form of remote or head-mounted visible light video cameras. They record the readers' eye movements, and the connected computer saves and analyses the visual data thus obtained. Apart from the camera, which records the eye movements, another one records the scene of the visual text. The mismatch between the frame rate and resolution of both cameras may harm the accuracy of tracking data (Majaranta & Bulling, 2014).



Videoculography (VOG) [Photo Source: teusje.wordpress.com]

(c). *The Video-Based Infrared Pupil-Corneal Reflection (PCR) Device*

The pupil-centred tracking in the VOG (as discussed in the preceding section) may give inaccurate results if there are irregular head movements on the reader's part. To resolve this problem, a reference point, also called 'corneal reflection', needs to be added to the pupil-centred tracking by using an artificial infrared (IR) light source (Barton, 2019). It helps in keeping the eye area illuminated without disturbing the pupil tracking as the IR light is invisible to the human eye (Duchowski, 2017).



The pupil-centred tracking in the VOG [Photo Source: Barton, 2019, slideplayer.com]

(d). *Electrooculography-Based Tracking Device*

In electrooculography, the human eye is modelled as an electric dipole. One electrode is placed around the eye, whereas the second (reference electrode) is placed on the forehead). The electrical flow across this field is known as the electrooculogram (EOG). When the eyes move towards one of these electrodes, there is a change in the electric field, which is measured for tracking eye movements. There are two types of eye movements: horizontal and vertical, measured in the form of the respective EOG signal component. Unlike video-based eye-tracking, in the EOG, there is minimal impact of changing lighting conditions on the EOG signals—a property that facilitates its use in daily life settings. However, there is a drawback in EOG: it necessitates the attachment of electrodes to the skin around the eyeballs (Majaranta & Bulling, 2014).

Boerding (2016; as cited in Bulling & Gellersen, 2010) has mentioned some other EOG devices: one in which contact lenses are used along with coils to measure the resultant magnetic field, and the other with a mirror plate equipped with a reflecting infrared light source.



Electrooculography-Based Tracking Device [Photo Source: Gallersen - Bulling & Gellersen, 2010]

(e). *Oculometer*

Oculometer is an intermediary type of eye-tracking device that works closely similar to the modern computer-based eye-tracking systems. Merchant et al. (1974; as cited in Płużyczka, 2018) state that Oculometer was initially made for the US Air Force in 1960. It works on the concept of computer algorithms, in which the system, as shown on its video screen, first recognizes the iris and then determines its geometrical centre, in addition to displaying information about the direction in which the person being tested is looking (Hah et al., 2018).



Oculometer [Photo Source: John Dirico - Hah et al., 2016]

VI. SOFTWARE PROGRAMMES AND MOBILE APPLICATIONS USED FOR INCREASING THE SPEED OF READING

In thinking about 21st-century language learning proficiencies, the use of state-of-the-art technology is recognized as one of the crucial factors (Knobel & Lankshear, 2007, p. 7). For this purpose, the field of speed reading also demanded the modernization of old-fashioned machines. In this connection, several practical steps have already been taken since the last decades of the twentieth century, and several outdated speed-reading tools and various equipment types have already been replaced by quite a few speed-reading software programs and mobile applications.

The software applications mentioned below, to a greater extent, are, directly or indirectly, based on a reading speed increasing technique – the Rapid Serial Visual Presentation (RSVP). Legge et al. (2007) define RSVP as a speed-reading technique where the target text is sequentially presented words by words on a display screen at a fixed location, where the reader concentrates and waits for the next word to show up. RSVP is essentially used for word recognition in reading, but it also helps increase the speed of reading by tapering the visual field and preventing the eyes from moving across the page (Rayner et al., 2016). RSVP has constantly been developed and updated by changing the accurate display of text in various sizes and different breakdown units (Adefila et al., 2020). Many RSVP commercial applications have been recently developed for both Android and Apple platforms.

A. *The Accelerated Reader (AR)*

It is a speed-increasing software developed by Judi and Terry Paul in 1984 and is distributed by Renaissance Learning, Inc. This program first decides on the learner's current level by giving him a placement test called the Standardized Test for Assessment of Reading (STAR). In the second place, it guides students in selecting texts of a

certain level of difficulty based on their STAR results, and after offering some practice activities for increasing the speed of reading, it finally tests their comprehension level (Li, 2020). However, Johnson and Howard (2003) criticize the software because its evaluation questions test only the literal comprehension of the learners and ignore their inferential reading comprehension check altogether.

B. The Reader's Edge

It is another speed reading and comprehension software developed by the Literacy Company in 2003. Richard Sutz, the founder of the software producing company, has more than 30 years of attachment to the field of speed reading research and has been a personal friend of the speed-reading pioneer, Evelyn Wood (Sutz & Weverka, 2009). The software helps in stopping the habits of slow reading by using computer-generated visual exercises. It develops skilful reading habits through various speed-reading exercises, including mobility training, word group tests, recognition tests, and vertical and horizontal span-expanding exercises (Mark, 2020b).

C. AceReader Pro

AceReader Pro, a speed-increasing computer programme, was developed by StepWare, Inc. This software's model is based mainly on eliminating the speed-reducing practices of subvocalization and backtracking involved in the process of reading (Mark, 2020a). AceReader Pro, unlike The Reader's Edge, has separate versions both for PC and Mac platforms.

D. Speed Your Read

Speed Your Read, a reading-speed-increasing computer program, was developed by Stark Raving Software. The programme consists of various speed-increasing activities, including warm-up exercises, reading drills, speed-increasing tests and timed tests. It creates and keeps the progress reports of multiple users. In the first place, the software detects the current proficiency level of the user and then automatically selects a reading speed suitable for his calibre. However, the field experts criticized the programme for the drawback that it does not offer its user the option to manually adjust the reading speed of his choice.

E. Ultimate Speed Reader

Ultimate Speed Reader, a Knowledge Adventure, Inc. product, is a speed accelerating software (Abdul-Rab, 2022). It contains a collection of about 200 passages and presents six types of speed-increasing exercises. Nevertheless, Ultimate Speed Reader is also not free from structural flaws and is criticized on two bases. First, the collection of built-in reading passages on its platform is not user-friendly, and, secondly, it does not facilitate its users with 'flashing exercises', a necessary practice component offered by other similar software programmes.

F. RocketReader program

RocketReader program, artificial intelligence speed reading software, was developed by Dr Simon Ronald, an Artificial Intelligence researcher, in 1996. This intelligent programme trains the users for reading more rapidly with an improved level of reading comprehension. Rocket Reader teaches self-determination skills to students with disabilities (Rowe et al., 2021).

G. The 7 Speed Reading

The 7 Speed Reading, an eReflect product (eReflect, 2019), is a reading proficiency improvement software that facilitates objective-based training. Its strategies are not the same as the Rapid Serial Visual Presentation (RSVP). It utilizes those techniques which expand the overall region of visual focus. It concentrates on the step-by-step customized guideline suitable for learners of any calibre.

The 7 Speed Reading helps students beat the negative habit of **subvocalization** and make their brains and eyes operate fast and more effectively in the process of speed reading. The second reading impediment that the software removes is the practice of **backtracking** by using some effective techniques explicitly designed to help such readers stop this speed-retarding practice. The software then focuses on increasing the reader's reading pace by helping him read a text in bigger **chunks**, with fewer eye fixations per line, which ultimately increases the speed of reading (Smith, 2004, p. 196). The 7 Speed Reading software, in the next stage, focuses on the '**fixation**', which means the next series of short stopovers of eyes on specific text, images or words for additional focus. In order to increase the speed of reading, the software decreases the number of fixations per line and makes it easy for the reader to read as many words as possible per eye fixation.

The in-built **library** in the 7 Speed Reading programme includes an extensive collection of more than 20,000 free eBooks on a wide variety of topics (Mark, 2021). Therefore, the learners of different disciplines can practice their speed-reading techniques in the spheres of their specialities. Furthermore, there is a provision to utilize self-uploaded texts to the library so that one can choose the text related to his interest or academic necessities.

H. Spritz

Spritz is a speed-reading application, the novelty of which lies in its blending of the RSVP technique with the Optimal Recognition Point (ORP) system called the Optimal Viewing Position (OVP). The OPR highlights the letter of

a word, which helps the brain to process the meaning efficiently. According to Brysbaert and Nazir (2005), the location of the ORP depends mainly on the length of the word. If a word is long, the eyes must move to the left of its centre to locate the ORP. In the application, all the ORPs are highlighted in red which helps the reader focus on the exact location, leaving no scope for saccades. In this application, longer words are displayed for longer durations, and the sentences have paused after them proportional to length (Benedetto et al., 2015).

VII. DISCUSSIONS

The current paper has effectively carried out a theoretical review of the literature on the tools, machines and software applications that is valuable for future research in the area of speed reading. Moreover, the study has provided new insight into the field of speed reading and shifted the focus of research from 'the end result' of speed reading to 'the means' of this acceleration in the form of different speed-increasing technological instruments.

In order to materialise this shift and fill the gap in the speed-reading literature, the present study first tracked the trend of development in the tools and machines used for increasing the speed of reading. Unlike the previous speed-reading studies (Agardy, 1981; Berg, 2011; Berger, 1970; Frank, 1994) which only dealt with one tool for increasing the speed of reading, this study, in the first place, evaluated the efficacy of multiple speed-increasing tools, like tachistoscope (Ludwig & Polak, 1965), Craig-reader, reading rateometer (James, 1970), the Salzburg reading desk (Dexl et al., 2010), and colour-based technology (BeeLineReader, 2020).

This study then moved to the second stage and scrutinized the existing speed reading literature for advanced machines used for observing eye movements, such as eye movement photography (Taylor, 1962), video-based tracking devices (Majaranta & Bulling, 2014), the video-based infrared corneal reflection device (Duchowski, 2017), electrooculography-based tracking device (Majaranta & Bulling, 2014) and oculometer (Hah et al., 2018). In the previous studies, though there was an upward trend of technological development, each study dealt with only one machine and there is no literature available on comparing various similar machines or tracking the line of action these technological advancements have undertaken for obtaining better output.

In the next step, this study, unlike the previous studies which never made a comparative assessment of the machines they used, moved its focus from the hardware to software and tracked the development of various software programmes and mobile applications used for increasing the speed of reading. The Accelerated Reader (AR) was among the initial fully developed speed-increasing software of the 1980s which was followed by a more sophisticated application, the Reader's Edge, in the early twenty-first century. It provided digital training for stopping the habits of slow reading in general. Later on, the focus was further zoomed in and the more specific factors of the slow speed—subvocalization and backtracking (Mark, 2020a)—were dealt with by AceReader Pro software, which was not only operational on PC platforms but also on its Mac counterpart. This innovation opened the way for the flood of hi-tech software programmes like Speed Your Read, Ultimate Speed, and RocketReader program (Rowe et al., 2021). All these programmes were, in one way or the other, based on RSVP technology, which was different, in principle, from the natural process of reading. In order to make good this deficiency, the 7 Speed Reading programme was developed by the eReflect company (eReflect, 2019), and was based on a very similar model of natural reading.

In the last step, there is again a great shift in the speed-reading technology and the computer-based software is gradually replaced by mobile applications, the best example of which is Spritz (Benedetto et al., 2015). Presently there is a mushroom growth of similar apps in both Google Play (Android) and the App Store (iOS) which has brought a complete revolution in the field of educational technology, especially the speed-reading domain.

VIII. CONCLUSION

The findings of this study prove that the domain of speed-reading tools, machines and software programmes is developing rapidly. There has been a tremendous breakthrough in developing sophisticated machines and advanced software applications to accelerate the speed of reading and enhance the level of learners' comprehension.

However, there are inherent irreconcilable differences in the types and usages of these technological devices. Some of these software tools zoom in on either text-accelerating techniques or comprehension-enhancement strategies, while others focus on addressing the factors responsible for slow speed like subvocalization and backtracking. As a result of this multitude in the types and goals of speed-increasing tools, the reading teachers find it challenging to make the proper selection for their courses given the differences among the educational needs of their students.

The understanding of the efficacy of speed-reading tools, machines and software applications may lead to the need for developing the capacity of teachers to get familiarised with this trend of using the latest technology in education. It further necessitates the provision of training facilities to the teaching staff at all levels of education.

IX. RECOMMENDATIONS

In order to streamline the development of speed-reading software tools and their correct utilization, it is recommended:

- to do further research to categorize the educational objectives for the domain of speed reading.

- to establish a one-to-one relationship between different speed increasing objectives, rate-accelerating models, and technological tools and software applications.
- to train the teachers and trainers in this discipline to choose and operate these tools, machines and software.

In the current era of information technology, it is not less than a challenge for an average learner to manage a load of excessive textual information beyond his capacity by using the traditional mode of reading. It is, therefore, necessary to establish the field of hi-tech speed reading into a full-fledged academic discipline and incorporate it into the syllabus for the students of all disciplines.

It is just a conceptual paper and provided only the hypothetical framework which is constructed on the foundation of the previous works of literature. Further studies are encouraged to be conducted in additional subdomains and other affiliated domains and further explore different technological innovations.

X. FUTURE OF SPEED-READING SOFTWARE

Although the progress made since the inception in the development of these tools is quite encouraging, there is still room for further improvements in making the process of speed reading less mechanical and bringing it close to the natural mode of reading.

Furthermore, as more researchers and software developing companies are attracted to this area, it can be expected that the pace of these hi-tech speed-reading innovations will continue to accelerate, and there will be many exciting and valuable new tools available in the near future.

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Analyzing the Component of Literature Incorporated in EFL Textbooks in Primary Public Schools, Jordan

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Abstract—Literature, culture, and language are associated with each other (Kahraman, 2016). The component of literature revealed common properties essential in the community and the way language is used to express cultural values, thoughts, behavior, feelings, opinions, and beliefs. Therefore, it is vitally important to include literature components into classroom teaching since it encourages more thoughtful and authentic language learning. This study aimed at analyzing the quantity of literature components in Action Pack Series (1-10) currently used at public schools in Jordan. To achieve the study objectives, a total of (50) male and female teachers of English answered a questionnaire devised for this purpose in addition to (15) supervisors of English were interviewed. Content analysis and semi-structured interviews were conducted. The data has been carefully analyzed and revealed that a very limited number of literary texts were embedded in the current textbooks, and they were not distributed equally. The inclusion of literature components in APS (1-6) was completely marginalized. The study underlined the importance of including additional literary texts in Action Pack Series for a variety of benefits mentioned in the paper. The researchers recommended presenting a proper perspective by syllabus designers and methodologists to integrate adequate literature components in the prescribed textbooks.

Index Terms—components of literature, content analysis, action pack series, benefits

I. INTRODUCTION

A. A Review of Three Teaching Approaches Adopted by the Ministry of Education, Jordan in Teaching English in the EFL Classes

Methodologists argue that there is not a particular approach appropriate for all contexts and there is no approach that is essentially better than others. Various teaching methods and approaches teaching English do not exist any longer; and each has its important theoretical basis (Griffiths & Parr, 2001) among which was Grammar Translation Method (GTM). It is a method that became increasingly important in the 1950s. It emphasized examining the structural rules of the target language. It continued prevailing foreign language teaching from 1840s to 1950s. It focuses on accuracy of grammar over fluency, developing learners' memory. It also concentrated on increasing learners' ability to study and translate literary texts in the target language. The Ministry of Education adopted Grammar Translation Method in teaching English as a foreign language in Jordan. This method with its trends and texts occupied the stage of teaching foreign languages to foreign learners for a long time. Collie and Slater (1987) stated that the component of literature was primarily the key source of language classes in Grammar Translation Method. From the 18th century till the mid of the 19th century, English language literature was part and parcel of language classes and was fundamentally used in textbooks. It incorporated several literary genres such as stories, poetry, biography, and plays. However, later it declined after adopting structuralism and audio-lingual method. In the late 1960s, the trend was shifted to audio-lingual method as a new method. It was widely used in the 1960s and is an oral method. It highlighted vocabulary acquisition, structures, and patterns in shared daily dialogue. Its drills encouraged students to use grammatical sentence patterns. It also emphasized memorization, mimicry, vocabulary through dialogues, inductive grammar, and repetition drills (Larsen-Freeman, 2000).

The shift took place to focus on habitual processes of learning. They treated learners as machines or parrots to imitate their instructors by repetition. The focus was on two skills, speaking and listening; meanwhile, literature was neglected.

In the late 1980s, the Communicative Language Teaching (CLT)/Communicative Approach appeared to bridge the gap drawn by the previous methods. The focus was on the integration of all four skills and communicative competence over linguistic competence. This communicability asserts the use of authentic language and communication, as much as possible, to help learners taste the flavor of the target language as perceived by its native speakers. Awkwardly, the component of literature in textbooks in public schools of Jordan was overlooked and emphasis was given to conversation and dialogues. Action Pack Series (APS) currently used in Jordan adopts the Communicative Method but does not highlight the importance of integrating literature components in the textbooks. Just only bits and pieces of literary texts are included in the textbooks. In relation to the literature component, CLT emphasized learners' academic needs and considered literature irrelevant and hampers the learnability of English. It focuses on English for academic or specific uses. In contrast, Hall (2005) argued that the inclusion literary component offers learners with reliable, enjoyable, and educational material and urged educational institutions to invest this opportunity by embedding literature in language classes. The components of Literature are considered as a positive medium for language learning around the globe. According to tenets of the Communicative Method, literature provides numerous authentic materials that develop the four basic language skills (Van, 2009). Nonetheless, Action Pack Series, based on CLT, tends to exclude the inclusion of literary texts in language classes.

B. Importance of Including Literary Components in Language Courses

The insertion of literary components in English as a foreign language (EFL) course develops students' critical skills, motivates students' imagination, provides students with authentic material, and develops language competence. Sholichach and Purbani (2018) point out that including several literary textbooks in foreign language classes give real examples and rich resources for language and developing language competence. Obediat (1997) confirms Sholichach and Purbani's (2018) proposition by saying that the integration of literary textbooks in EFL classes helps learners obtain English language skills, convey their thoughts in the target language, learn the modern English features, develop communication skills, help them use speak fluently and accurately in addition to helping them become proficient in English. Moreover, it helps them become good critical, creative, and analytical English language learners. Likewise, Bland and Mourão (2017) added that the incorporation of several types of literary genres in EFL textbooks is viewed as an essential source for language teaching classes. More importantly, the integration of literary elements opens students' horizons of probability and helps them question, connect, explore, and interpret (Custodio & Sutton, 1998). Maley (1989) investigated the reasons lurking behind including literary elements, as effective resources, in EFL classes as follows: 1. Universality 2. Non-triviality 3. Personal Relevance 4. Variety 5. Interest 6. Economy and Suggestive Power 7. Ambiguity.

As mentioned above, the vital role of literature in English as foreign language textbooks is undeniable. From this respect, this paper analyzed the quantity of literature embedded in the Jordanian EFL textbooks currently employed in state schools of Jordan in the fundamental education stage (1-10).

II. REVIEW OF LITERATURE

Many studies were conducted all over the world to study the role of literature when incorporated in EFL/ESL texts. They concluded that if literature is chosen properly, it facilitates the acquisition of English as a foreign language. Below are some of them. Collie and Slater (1987) supported the presence of literary components in the EFL textbooks as it offers useful reliable material, improves special involvement, and encourages learners' educational as well as language enrichment. These benefits can be accomplished when teachers of English make use of appropriate material to learners by way of using activities that stimulate involvement, and incorporation between language and literary texts. It is discernable that schools adopt a standard textbook series. The reasons for this are many, depending on the design and focus of the curriculum, the mandates of the administration, and/or the level of expertise on the part of classroom teachers. Hall (2005) argued that literary texts develop the psycholinguistic facets of learning English since it concentrates skills and enhances vocabulary growth. Van (2009) confirmed that the inclusion of literary components in English classes is useful for the following reasons: "it provides meaningful context; involves a profound range of vocabulary, dialogue, and prose; appeals to the imagination and enhances creativity; encourages critical thinking and is in line with Communicative Language Teaching principles". Nasr (2001) examined the related literature and made several points in support of literary insertion in foreign classes: it has the possibility to enhance the four skills: speaking, writing, listening, and reading. It makes English language learners think out and put into practice unique strategies of reading to cope with the idiosyncratic characteristics of prose and verse. It expands intellectual viewpoints and improves cognitive development. It aids students to create thoughts for the language they are studying. Javier and Zoreda (2008) stated that "literature modules would be a great way to incorporate U.S. and British cultural elements while strengthening English reading abilities". They raise a number of reasons to explain the use of literary components in classes. It helps teachers of English promote their own linguistic, intellectual and informative skills. It helps Learners Bridge over negative viewpoints, maintained Javier and Zoreda (2008). Hadaway et al. (2002) proposed three advantages of employing literary inclusion in classes. The first advantage is language contextualization. Learners distinguish the use of language in different circumstances while reading literature. The second advantage is social factors encapsulated in various literary genres. The third advantage is the meaningful and natural use of language

realized through illustrations and the employment of illustrative language in literary texts. Lazar (1993) asserted that literary texts should be realized as helpful means of encouraging material and as a link to offer access to cultural, social, and literary background. Literary texts foster the acquisition of language, develops learners' language understanding and interpretation capabilities in addition claims related stylistics included in literature, continued Lazar (1993).

To conclude, literature components offer learners of English with an extraordinarily source of true material over a huge amount of registers, especially when learners of English make access to that material through increasing their language competence which can help them successfully employ the language efficiently (Elliot, 1990). Also, incorporating literature in EFL arena provokes students' interest in learning English and increases their awareness of culture in addition to spoken and written competency.

As mentioned above, all studies were concerned with literature components incorporating literature components in classes. Therefore, this paper is concerned with including literature components in the targeted textbooks. This is what makes this paper different if compared to the previous studies. It is an attempt to analyze literature components in Action Pack Series textbooks (1-10) to reveal the extent of literature incorporated into them and to suggest a remedial plan to bridge the gap in the textbooks.

III. AIMS AND METHODOLOGY

This current study adopted an analytical descriptive method and simple statistics (frequencies and percentages) in addition to content analysis, a questionnaire, and semi-structured interviews to find out the extent of inclusion of literature components incorporated in the analyzed APS textbooks. Content analysis is a reliable method with the aims of the present paper as it investigates the components of literature and is described as "a research technique for making replicable and valid inferences from texts to the contexts of their use. Content analysis offers innovative perceptions and thoughtful of specific phenomena" (Krippendorff, 2004, p. 18). Mkuchu (2004) clarified that content analysis includes the analysis of textbooks by finding out and considering the properties and investigating the hidden senses of the essential material. Weber (1990) underlined that the basis of content analysis is categorizing aspects of language. Action Pack Series (APS) was content analyzed to explore its different aspects of language by several researchers among which are: Al-Bzour et al. (2021), Al Bzour and Smadi (2017), Al Ghazo and Smadi (2013), Manasrah et al. (2013), Zawahreh (2012) and Hamdan (2008) practiced this method. This study analyzed the content of the targeted textbooks to reveal the total inclusion of literature components embedded in APS textbooks.

APS (1-10) constitutes the sample of the study. It is the English official syllabus adopted by the Ministry of Education and is taught by public and private schools in Jordan. It consists of Students Books and Activity Books in addition to Teacher's Book and a CD for each textbook. The Students' Book consists of six modules and each module includes two units. Each module rotates around a certain theme demonstrated in various ways. The curriculum focuses on the four skills. The criteria of analysis are the integration of the literature components in the textbooks. Throughout content analysis, all activities, quotations, dialogues, listening, speaking, writing, and reading texts within both Students Books and Activity Books of APS (1-10) were content analyzed. They were analyzed regarding the quantity of literary components included in the textbooks. The inclusion of literature components to be examined is limited according to the following literary genres: extracts from novels/novellas, extracts from short stories (tales, fable, legends, and/or myths), plays, poems, biographies/ autobiographies, quotations, and/or diaries (ship logs) as shown in Table 1 below. Moreover, semi-structured interviews were devised and conducted. Fifteen English language school supervisors were interviewed to gauge their opinions regarding the inclusion of literature components in APS textbooks. A questionnaire was also established on the importance of including literary load in APS textbooks and was distributed to fifty teachers of English to respond to it (See Appendix A and B).

Given the importance of including the components of literature in the targeted textbooks, the present study aimed to content analyzes APS (1-10) to examine the occurrence of literary texts in the textbooks. More specifically, it attempted to address the following research questions:

1. How much space does Action Pack Series allocate to literary components?
2. Are all textbooks different concerning the extent of the inclusion of literary components?
3. What is the type of literary genre commonly prevalent in Action Pack Series?

To achieve the study objectives, the researchers employed a content analysis sheet to investigate the extent of the inclusion of literature components in the APS. To ensure the reliability of the analysis, the researchers utilized the same content analysis sheet for all textbooks. Simple statistical analysis (frequencies and percentages) was used to find out the quantity of literary components included in the textbooks.

IV. FINDINGS AND DISCUSSION

A. Content Analysis

As can be seen in Table 1 below, the elementary stage (1-6) is typically free of literature components. The seventh-grade textbook includes only one extract from a novel out of twenty-eight reading passages in both Students Books and Activity Books. The percentage of including literature aspects in the reading texts was 0.3 % of the reading passages. The extract from a novel is a detective fiction novel entitled "Elementary, my dear Watson! The Man behind Sherlock

Holmes: p. 55". The textbook contains two extracts from folktales themed "The lost Bag: p. 60", and "One Thousand and One-Nights pp. 80-83. The same textbook consists of one example from a diary/ship log by Ibn Battuta's journal in the name of "The Longest Journey: p. 72". The eighth-grade textbook comprises only one extract from a novel among thirty reading passages in addition to several listening, speaking, and writing texts (Students Books and Activity Books), equivalent to 0.3% of the reading passages akin to the seventh-grade percentage. The extract is from a philosophical novel entitled "Hayy Ibn Yaqdhan: pp. 78-80". It only contains one short biography entitled "Rufaida Al Aslamiya: p. 28" and one extract from a folktale named "Mansour and the Candle: pp. 74-76". Concerning the ninth-grade textbook, it consists of one novel among twenty reading passages along with lots of listening, speaking, and writing texts (such as roleplaying, emails, dialogues, punctuation texts advertisements, application forms, brochures, questionnaires, magazine articles, etc.) in both Students Books and Activity Books, corresponding to 0.5% of the reading passages. It also includes one extract from a satirical novel under the name of "Gulliver's Travels: pp. 74-76". This percentage is relatively higher than the seventh and eighth grades by 2 %, though still inadequate. Correspondingly, the ninth-grade textbook comprises only one folktale called "A Miser's Final Wish: p. 50". In terms of biographies, the textbooks incorporate five short biographies termed as follows: "Tutankhamun: p. 8", "Ibn Al Nafis: p. 29", "Al Idrisi: p. 68", AL Zahrawi: p. 78" as well as "Sinan: p. 80". Moreover, it contains two diaries/ship logs labeled as follows: "Scott's Race to the Pole: p. 62" and "The Experience of a Lifetime: p. 66". The tenth-grade textbook comprises an extract from an adventure novel out of thirty-nine reading passages in addition to different listening, speaking, and writing texts in both Students Books and Activity Books. The percentage of integrating literary texts in the reading texts was 0.2 % of the reading passages. It also comprises one extract from an adventure novel known as Treasure Island: pp. 74-76". It should be noted that this percentage is the lowest of all textbooks. Furthermore, it includes seven short biographies entitled as follows: "A young Inventor: Emily Cummins, p. 6", "A Famous Scientist: Ibn Al Haitham, p. 35", "The longest swim: Martin Strel, p. 52", "The Power of Imagination: Leonardo Da Vinci, p. 76.", "Abbas Ibn Firnas: Great Muslim Inventors, p. 89" and "Al Jazari: p. 91". It seems that the ninth grade textbook is rich in biographies ranking first in APS followed by eighth grade textbook. The tenth-grade textbook contains only one diary/ship log entitled "A trip to Antarctica: p. 44". With respect to quotations, the tenth-grade textbook incorporates six quotations. They are extracts from books, plays, poems, articles, etc. written by scholars, philosophers, authors, scientist inventors to explain briefly or support a viewpoint or an argument. Several examples can also be pointed out about quotations in the tenth grade textbook among which are: "I never did anything by accident, nor did any of my inventions come by accident; they came by work- by Thomson. A. Edison: p. 8", "I never see what has been done; I only see what remains to be done- by Marie Cure: p. 29", "We must always remember with gratitude and admiration the first sailors who steered their vessels through storms and mists, and increased our knowledge of the lands of ice- by Roland Amundsen: p. 43", "The journey of a thousand miles begins with a single step- by Laozi: p. 51", "There is nothing as bad weather, only different kinds of good weather- by John Ruskin: p. 61", and "Architecture cannot be understood without some knowledge of the society it serves- by Sir Hugh Maxwell: p. 73" (See Table 1).

TABLE 1
LITERARY REFERENCE OF LITERATURE COMPONENTS IN ACTION PACK SERIES

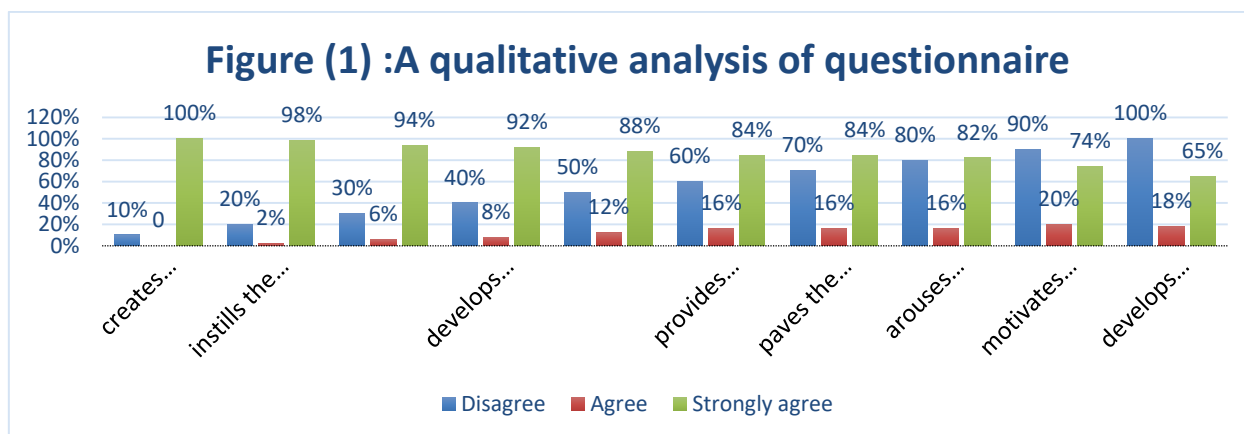
No.	Type of Literary Genre	Grade (1st- 10th)	Page, Student book/ Activity book	Frequency
1	Extract from Novel/novella	Novel/7 th grade - Novel/8 th grade - Novel/9 th grade - Novel/10 th grade	S.B 55, 78-80 74-76 85-87	6
2	Extract from short story (tale, fable, legend, and/or myth)	Folktale/7 th grade Folktale /8 th grade Folktale /9 th grade	60, 80-83 74-76 50	5
3	Play	-		
4	Poem	-		
5	Biography/ Autobiography	8 th grade 9 th grade 9 th grade 9 th grade 9 th grade 9 th grade 10 th grade 10 th grade 10 th grade 10 th grade 10 th grade 10 th grade 10 th grade	28 8 29 68 78 80 6 35 52 76 89 91 60(A.B)	12
6	Quotation	10 th grade	8,29,43,51,61,73,	6
7	Diary/ship log	7 th grade 9 th grade 10 th grade	72 62,66 44	4
	Total references			<u>33</u>

According to the content analysis of Action Pack Series, literature components are scarce in the prescribed textbooks although there are bits and pieces of literary texts in several textbooks. Literary texts with different types of genre (novels/novellas, short stories tales, fables, legends, myths, quotations, and diaries/ship logs) included in APS are not relatively adequate. The analysis of the APS showed that the inclusion of literature components in the elementary stage (1- 6) is completely missing; meanwhile, the occurrence of literary texts in the preparatory stage (7-10) is infrequent and remains peripheral. Jesenko (2014), Gumuşok (2013) and Yildirim (2012) asserted that the literature components in English foreign language textbooks remain peripheral. It is noticeable that APS lacks plays and poems. This agrees with a study conducted by Masuhara et al. (2008) on the inclusion of literary texts in EFL textbooks. The study confirmed that EFL textbooks "lack poems, literature, and stories".

As far as Activity Books are concerned, they were also content analyzed to investigate the presence of literary texts. However, it seems that Activity Books in APS have no instances of any type of literary genre intervention. Activity Books do not utilize any hints of literature load except for only one instance in the tenth-grade page 60(A.B). It is only one example of a short biography. It is evident that the inadequacy of literature load in APS especially Activity Books did not either catch the eyes of the English language authors of APS and/ or the members of Jordanian Evaluation and Adaptation Committee, who are professors of English teaching methods, linguistics, and Literature.

B. A Qualitative Analysis of the Questionnaire

Based on the analysis of the English language teachers' responses to the questionnaire, the results were recorded with respect to the frequencies and percentages of the questionnaire items based on the related presence of literary components. The analysis of the items of the questionnaire yielded the following results reported in descending order from the highest percentage to the least one as follows: creating awareness of vocabulary recorded the highest frequency of occurrence among the respondents and ranked first, comprising 100% of the total number of male and female teachers of English. All the respondents strongly agreed that the integration of literature components in APS helps students to create awareness of vocabulary. Hall (2005) improves vocabulary expansion and reading skills. Instilling the habit of intensive reading (98%) ranked second since all respondents strongly agreed that literary texts instill the habit of intensive reading and only one respondent agreed with the same idea. Lazar (1993), Collie and Slater (1987) corresponded to the viewpoint that literature can be employed to deepen English language learners' basic skills, especially reading and writing. Understanding cultures of other nations (94%) ranked third and all the respondents strongly agreed that the inclusion literature components contribute to transferring cultures of other nations. Valdes (1986) pointed out that literature promotes cultural understanding and is a medium to transfer the culture of other nations and literature is affected by culture and reflects history. Next comes developing cross- cultural awareness (92%) ranking fourth. Peters and Boggs (1986) and McKay (2001) argued that language, literature, and culture are undividable, and employing literature plays a crucial role in raising cross-cultural awareness. Reflecting history (88%) ranked fifth and none of the respondents disagreed or strongly disagreed with the importance of embedding literary texts in reflecting history. Providing authentic materials (84%) and paving the way for promoting the English language four skills (84%) equally came in the sixth rank. This is in line with Elliot's (1990) assumption who asserted that the inclusion of literary texts offers learners of EFL an excellent basis of authentic materials and improves their literary competence at a high level. Literature provides numerous authentic materials that develop the four basic language skills (Van, 2009). Arousing students' interests and enthusiasm by offering authentic texts (82%) came in the seventh rank. The insertion of literature in EFL textbooks can motivate learners' interest and enthusiasm (Block, 1997; Kablan, 2010). Amongst the respondents who took the opportunity to respond to the questionnaire, (20%) and only (6%) of the respondents agreed and disagreed respectively that literary texts motivate imagination; meanwhile, (74%) strongly agreed that literature load motivates imagination. Moreover, as they were asked to respond to the item of developing critical thinking skills, (65%) of the respondents strongly agreed that literature weight develops students' critical thinking skills; however, (18%) and (17%) of the respondents agreed and disagreed respectively. According to Van (2009) integrating literature in the EFL textbooks is indispensable and is beneficial for many reasons such as encouraging critical thinking, appealing to imagination, and developing creativity, developing cross- cultural awareness, and providing learners of English with a wide range of vocabulary (See Figure 1).



C. A Qualitative Analysis of the Interviews

Following an analysis of the semi-structured interviews constituting five questions, fifteen interviews were conducted by the researcher in person. The interviewees were school supervisors of English. An interview schedule form consisting of five questions was established and the respondents' answers were filled in a special interview template containing the variables, questions, responses, frequencies, and percentages. (See appendix F). The questions were as follows:

1. Are you for or against the inclusion of the components of literature in the EFL textbooks?
2. What are the benefits of integrating literature components in EFL textbooks?
3. What types of literary genres should be embedded in EFL textbooks?
4. Which stage would be suitable for including literature components in EFL textbooks?
5. Are there any drawbacks of integrating literature components in EFL textbooks?

The questions of the interviews focused on the inclusion of literature components in APS. The results of the qualitative interviews regarding the first question showed that all the fifteen respondents were in support of the presence of the components of literature in EFL textbooks. Ten out of fifteen confirmed that integrating literature components in EFL textbooks offers learners of English with varied vocabulary, enhances English language skills, and increases cultural awareness. Three out of fifteen stated that it mirrors history. Two out of fifteen mentioned that it motivates students. Regarding the second interview question, all the fifteen respondents pointed out that poems, novels, plays, and short stories should be embedded in the textbooks. Only five out of fifteen highly emphasized the need for including biographies in EFL textbooks and three of them underlined the importance of including diaries. Yet, none of them mentioned the inclusion of quotations. Concerning the fourth interview question, twelve out of them were in support of integrating literature texts in the preparatory stage (7-10). However, the rest of the subjects encouraged the notion of integrating literary load in the basic education stage (1-10). All of the fifteen respondents confirmed that incorporating literature load in EFL textbooks has no drawbacks. This answers the fifth interview question.

V. CONCLUSION

According to the analysis of Action Pack Series (1-10), one conclusion that can be drawn from the study findings is that the inclusion of literature components in textbooks is not frequently used and is comparatively inadequate. This is similar to studies conducted by Gilroy and Parkinson (1996), Yildirim (2012), and Gumuşok (2013) who concluded that the presence of literary texts was very limited in number and authors did not allocate much space for literary components in textbooks. Another conclusion that was reached according to the content analysis is that the integration of the literature components including literary genres was not distributed fairly. Interestingly, the inclusion of literature components in APS (1-6) was completely marginalized. Additionally, looking back at the responses of teachers to the questionnaires, it is discernible that the incorporation of literary texts has many benefits such as creating awareness of vocabulary, developing cross- cultural awareness, promoting basic language skills, and reflecting history. This is in accord with studies by Chen (2014), Wang (2009), Timuçin (2001) and Ross (1991) who stated that embedding literature in EFL textbooks has several advantages. From the corpus through the semi-structured interviews, it is apparent that all school supervisors were in support of including literature load in APS for a variety of advantages as mentioned earlier. The overwhelming majority of them maintained that it should be integrated into the basic education stage (1-10). They also confirmed that the inclusion of literary texts has no shortcomings. They also asserted that different types of genres (such as poems, novels, plays, and short stories) should be included in the textbooks.

VI. RECOMMENDATIONS

Based on the study findings, the researchers recommended the following:

1. Designers and methodologists of Action Pack Series should embed sufficient literature components in the prescribed textbooks.
2. Several literary genres should be included in Action Pack Series, especially poems and plays.
3. Literature components should be equally distributed in the textbook in accordance with students' needs, interests and levels.
4. Literature components should be integrated into Activity Books.
5. Action Pack Series (1-6) should include literary texts.

APPENDIX. A

Part (one)

Dear teacher,

This study attempts to investigate the inclusion of literature components In EFL Textbooks in Primary Stage in Public Schools, Jordan. So, I hope you objectively this questionnaire. The questionnaire consists of ten items. Select the option that best represents what you do according to this scale as follows:

Strongly agree= A

Agree=B

Disagree =C

Strongly disagree =D

Your response will be used for the study and confidentiality will be maintained.

- 1- Academic qualification:

☐

BA in English

☐

MA in English / Methods of teaching English as a foreign language (TEFL)

- 2- Years of teaching experience

☐ 1-5

☐ 6-10

☐ more than 10 years

- 3- Grades that you teach:

☐ 1-5

☐ 6-10

Item No	Items: The inclusion of literature components.....	Strongly agree	Agree	Disagree	Strongly disagree
1.	creates awareness of vocabulary	100%	-	-	-
2.	instills the habit of intensive reading	98%	2%	-	-
3.	transfers cultures of other nations	94%	6%	-	-
4.	develops cross- cultural awareness	92%	8%	-	-
5.	reflects history	88%	12%	-	-
6.	provides authentic materials	84%	16%	-	-
7.	paves the way for promoting the English language four skills	84%	16%	-	-
8.	arouses students interests and enthusiasm by offering authentic texts	82%	16%	-	-
9.	motivates imagination	74%	20%	6%	-
10	develops critical thinking skills	65%	18%	17%	-

APPENDIX. B

Interview Schedule for English language School Supervisors

Dear respondent:

This study attempts to investigate the phenomenon of pupils' graffiti writing in public schools of Jordan from a sociolinguistic, lexical, and phonological perspective. So, I hope you objectively fill in this interview. Please respond to the questions below. Your response will be used for the study and confidentiality will be maintained.

The questionnaire has several sections and some items. For each item, choose the option that best represents what you do according to this scale: Always never or almost often sometimes rarely very rarely hardly always ever A B C D E F Mark one option only (A, B, C, D, E o F) in the corresponding slot in the answer sheet. Example: look at the following answer (E) from someone who does not have the ha

Strongly agree

Agree

Disagree

Strongly disagree

Thanks for your response

The researchers: Dr. Sameer Hamdan & Dr. Omar Abdullah Al-Haj Eid

Date of interview

Years of experience.....

Specialization.....

Occupation.....

Gender.....

Degree.....

1. Are you for or against the inclusion of the components of literature in the EFL textbooks?
2. What are the benefits of integrating literature components in EFL textbooks?
3. What types of literary genre should be embedded in the EFL textbooks?
4. Which stage would be suitable for including the components of literature in the EFL textbooks?
5. Are there any drawbacks of integrating literature components in EFL textbooks?

The End

Qualitative Interview Template

Specialization	Gender	Occupation	Degree	Question & Response	Frequency	Percentage

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Students' Perception of Explicit and Implicit Methods in Learning Tenses in SMP DDI Mangkoso

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Abstract—This study investigated students' perceptions of explicit and implicit methods of learning English tenses. It also sought to identify the learning method that is more effective in improving students' understanding of English tenses. The mixed method approach was applied to students of Junior High School (SMP) DDI Mangkoso in South Sulawesi of Indonesia. The samples comprised 18 students from class VIII/a learning English tenses through the implicit method and eight from VIII/b using the direct method. The results showed that the implicit way significantly increased understanding of English tenses. Students using this method were more actively engaged in the learning process. The observation result and students' responses indicated that implicit and explicit methods are equally enjoyable. However, learning with an explicit method made students unable to understand the materials delivered.

Index Terms—implicit method, explicit method, understanding tenses

I. INTRODUCTION

As tenses become the essential ground of English in the English as a Foreign Language (EFL) context, they should be mastered and fully understood by students. Each language has its rules and systems, which also apply to English tenses (Arafah et al., 2021). The use of language in communication refers to an expression regarding an action used by a speaker to the listener (Arafah & Kaharuddin, 2019). A Language is a communication tool that attributes internal motives, intentions, goals, and life plans (Fadillah et al., 2022). Teaching grammar, especially tenses, is sometimes the most challenging part (Anggrawan et al., 2019). Therefore, teachers develop various communicative approaches to help students achieve learning outcomes (Arafah, 2018). These approaches have contributed to strategies that emphasize factors relevant to attaining communicative competence in teaching English. The approaches and strategies encourage scholars to design methods based on evidential data. A teaching method with a literary base has been recently suggested to correlate positively with English learning success (Sunardi et al., 2018). In line with this, Arafah et al. (2021) stated that literary works provide English grammar knowledge and meaningful messages through social texts. Language is a communication medium that makes literary works more interesting to readers (Afiah et al., 2022). Literary works could be learned in written forms, such as novels, or performed in theatres (Asriyanti et al., 2022). They have many benefits as lessons since they reflect human life (Mutmainnah et al., 2022), but they are difficult for teachers that do not master literature. Therefore, English teachers need help identifying considerably easy methods to apply in class. Teachers must understand the methods designed to underpin their subject and develop an appropriate pedagogy (Sunardi et al., 2018).

Teachers and students require appropriate methods to master and apply the learning material quickly. Education entails acquiring knowledge and abilities and developing character traits (Mokoginta & Arafah, 2022). Therefore, different strategies are required for teaching English based on a needs analysis considered invaluable, though it

increases students' mastery ability (Arafah et al., 2020). The method applied also depends on the teacher and the purpose for which it is used. Most teachers apply explicit and implicit methods considered suitable for teaching English tenses.

An explicit method supports student learning processes to acquire declarative and well-structured procedural knowledge taught in steps (Trianto, 2009). This instruction method could also be interpreted in detail and more focused on understanding the forming process of the language used. In contrast, the implicit method is designed to help achieve the communication goal of understanding the meaning of utterances. Pragmatics also plays a significant part in providing an implicit and explicit context for determining meanings based on the interpreters (Arafah & Hasyim, 2019). According to Arafah and Kaharuddin (2019), learning through communication improves a person's sociocultural ability to use a language in a culturally appropriate manner. Communication has become a human habit that uses language as a sign or symbol of cultural background (Hasyim et al., 2020). It is because each language has a different form and a broader perspective and is built in a distinct cultural environment (Arafah et al., 2020). As a result, every language is meaningful and informative, which helps students improve their communication skills. Freeman (2022) posited that grammar is supposed to be taught to reach the communication role. In conveying meaning, there is a point closely related to the interpreters' responsibility to reveal the truth and their deceit to the audience. The aim is to influence a person's perspective in judging something based on the interpreter's words (Arafah et al., 2021). The language used in social life emphasizes the underlying situation because the speakers have a specific purpose of delivering using their thoughts and feelings (Takwa et al., 2022). Therefore, listeners must pay attention to the context to avoid misinterpreting while interacting.

SMP DDI Mangkoso, located at Barru of South Sulawesi Province of Indonesia, was chosen as the study location because it is an Islamic boarding school that requires students to communicate using Arabic and English in the dormitory. English speaking is the most needed skill for professionals in Indonesia (Arham et al., 2016). It aligns with the institution's vision to become a superior and competitive Islamic school. Additionally, people often prefer using a new language to their native one (Takwa et al., 2022). It shows that the involvement of science and technology development in daily human life has changed, including how society communicates (Siwi et al., 2022; Suhadi et al., 2022). Speakers express their meaning in a style and pattern distinctively different from what they intend to communicate (Yulianti et al., 2022).

Moreover, grammar has been one of the most controversial issues in foreign language teaching. Some language practitioners claim that learning is essential, while others think it is unnecessary (Kaharuddin & Arafah, 2017). Consequently, teachers are encouraged to teach the use of correct tenses using implicit and explicit methods they easily understand.

This study aimed to identify the most effective method for teaching English tenses. Besides, students' perceptions were explored to strengthen the explicit and implicit methods before being applied to teaching tenses in school.

II. LITERATURE REVIEW

A. *Implicit Method*

Teaching grammar implicitly emphasizes diverse grammatical patterns of sentences. Richard and Schmidt (2013) stated that teachers discern grammatical patterns of sentences without explanation. However, it is still necessary to pay attention to language components (Richard & Schmidt, 2013).

The judgments of these experts reveal two types of language learning strategies. The first comprises teaching tactics that improve language learning experiences, exposure, or interactions with various resources. These may include reading newspapers, watching English-language broadcasts on TV, conversing with native speakers, and using the internet and social media (Arafah & Hasyim, 2022). The technique focuses on sentence meaning rather than structure or rhythm. People communicate meanings in various ways (Hasjim et al., 2020). Second, language instruction emphasizes meaning through implicit teaching tactics, including forms. However, when teachers have difficulty producing language, they pay close attention to the grammar employed, such as the sentence structure, listening to and mimicking how fluent people speak.

Schmidt in Cohen and Macaro (2007) stated that learning grammar is implicitly unconscious. Students need to be aware of the need to use particular grammatical techniques when learning languages. Also, they need help determining which learning strategies should be used when dealing with grammatical issues.

B. *Explicit Method*

The explicit method is a teaching strategy that assists students in learning fundamental abilities and acquiring knowledge gradually, also known as the Direct Teaching Model. According to Arends in Trianto (2011), Explicit Instruction Model is designed to support the student in acquiring declarative and well-structured procedural knowledge taught gradually and in steps. Kardi in Uno and Mohamad (2012) stated that explicit instruction might take the form of lectures, demonstrations, training or practice, and group work. The technique is utilized to deliver material to the student after modification by the teacher.

Kardi and Nur in Trianto (2011) stated the stages or syntax of the explicit instruction model according to Bruce and Weil in Subana and Sudrajat (2011) as 1) Orientation, 2) Achievement, 3) Structured Training, 4) Guided training, and

5) Self-Training. Students greatly benefit when the teacher gives a learning framework and orientation to the provided subject before presenting and explaining new material. Orientation could be (1) preliminary exercises to discover the knowledge of what students already know; (2) discussing or informing the lesson's objectives; (3) explaining or guiding the activities to be conducted; (4) providing information about the content to be used and the activities during the learning; and (5) providing information about the lesson's structure. The teacher could provide topic information as concepts and skills throughout this phase. The material could be presented through (1) small steps to be controlled in a short time, (2) giving examples of concepts, (3) demonstration of skills or explanation of work steps on the task, and (4) re-explaining complicated matters.

Cohen and Macaro (2007) stated the two types of explicit learning methods as follows:

1. *L2 Learning (Explicit-Inductive)*

This learning method begins by understanding grammatical rules and analyzing specific sentence examples. The model was referred to as 'rule discovery' by De Keyser.

2. *L2 Learning (Explicit-Deductive)*

Students learn grammatical rules from books or tutors and apply the min sentences using this method, also known as 'rule delivery.'

III. METHODOLOGY

A. Design

This study aimed to examine the students' perception of explicit and implicit methods in learning tenses in SMP DDI Mangkoso using the mixed method approach. According to Purwaningsih et al. (2020), qualitative studies use primary data considered the existing and scientific written text. Combined quantitative and qualitative approaches help understand problems and complex phenomena better than when used independently (Creswell & Clark, 2017).

The study used classroom action research involving procedures in the cycle process. It was performed following the theory expressed by Kemmis and McTaggart (1988) that the process is a spiral-shaped self-reflection cycle. According to the theory, the cycle process aims to improve conditions and find new, better ways to achieve optimal results in classroom action research.

B. Study Subject

The study focused on two classes for taking the data analysis sample. Males and females are placed in separate classes. The male class is VIII/a, with 18 students, and the female class is VIII/b comprising eight students. Implicit and explicit methods were applied to teaching tenses in classes VIII/a and VIII/b, respectively.

C. Study Period and Location

This study was conducted at SMP DDI Mangkoso located in Mangkoso, Ajjakkang village, Soppeng Riaja regency, Barru district, South Sulawesi Province of Indonesia, from October to November 2020.

D. Data Collection Technique

Data were collected in three ways based on implicit and explicit methods. First, a pre-test was given to students in each class. Second, the formula of tenses was explained using a table in explicit and implicit methods. Third, students wrote a sentence using the tenses formula explained. In the implicit method class, the study showed a short audio-visual material about English daily conversation by Boston English Center. They were asked to read a conversation paper using the tenses based on what they saw and understood from the audio-visual material. Fourth, daily practice and post-tests were also given to students. The data obtained were analyzed to determine and present the results.

E. Study Instruments

(a). Pre-Test and Post-Test

The pre-Test was given to the students before implementing tenses materials using the explicit and implicit methods, followed by a post-test. The tests were conducted to compare the student's ability to learn tenses.

(b). Audio-Visual Material

Audio-visual materials were used to support the implicit method of teaching tenses. The video was about English daily conversation by Boston English Centre (2017) taken from YouTube. Boston English Center is a YouTube channel from the USA that helps learn conversational English. This channel joined YouTube on January 17th, 2017. A video source entitled "Everyday English Conversation" from the Boston English Center channel was used as a tool for implicit methods.

(c). Table of Tenses Formula

The Table of Tenses Formula was used to support the explicit method in teaching tenses class. This table was distributed to the students before the classes started.

(d). Speaker and Projector

Speaker and projector were applied to support the implicit method of teaching tenses.

(e). *Questionnaire*

A questionnaire was used to determine the students' satisfaction after learning tenses using explicit and implicit methods in each class.

IV. RESULT AND DISCUSSION

A. *Pre-Test Result*

The pre-test was conducted on October 3rd, 2020, in SMP DDI Mangkoso in classes VIII/a and VIII/b under different schedules. It involved giving students multiple-choice questions about basic sentences. The students were given 25 minutes to fill in the blank spaces by selecting the choice under the sentence. They were not allowed to cheat to ensure that the results showed their ability before giving the material.

Similar ten multiple-choice questions about basic tenses were given to both classes. The students in each class showed a balanced average score, as shown in Table 1:

TABLE 1
STUDENT'S SCORE PRE-TEST

Code Name Class VIII/a (Using Implicit Method)	Pre-Test Score	Code Name Class VIII/b (Using Explicit Method)	Pre-Test Score
Student A	20	Student A	50
Student B	80	Student B	20
Student C	30	Student C	60
Student D	40	Student D	50
Student E	20	Student E	50
Student F	30	Student F	30
Student G	40		
Student H	40		
Student I	50		
Student J	50		
Student K	40		
Student L	50		
Student M	50		
Average Score	50.8		50

The pre-test was only attended by 13 students from class VIII/a and six from class VIII/b, with an almost average equal score. The average score of class VIII/a was 50.8, and the average score of class VIII/b was 50. These data indicate that the understanding of the tenses between classes VIII/a and VIII/b was even. The pre-test scores were the basis for increasing the data on the achievement of students' tenses understanding. These scores were compared with the post-test results to determine the method most effective in improving students' ability to understand tenses.

B. *Learning Tenses Activity Using Implicit Method (Class VIII/a)*

The study conducted teaching tenses using the implicit method to students in class VIII/a. The observations started during the Covid-19 pandemic, which necessitated following health protocols.

The first meeting on teaching tenses using the implicit method was held on October 5th, 2020. Before starting teaching, the study prepared the teaching materials and checked the student attendance. A sheet of paper containing daily conversations was distributed to be heard through audio-visuals. The resources were taken from the Boston English Center about basic daily conversations that are easy for students to understand. Two conversations were given to students at every meeting.

Students were asked to group themselves in pairs to make it easier to have conversations. They were asked to listen to the audio-visual and pay close attention to each spoken passage. The audio-visual playback was repeated five times, and the meaning of each sentence in the conversation was explained. After that, students repeat the conversation with their partners and mention the meaning of each sentence in lessons 1 and 2. The opportunity to ask questions was also given to students when they could not understand a mention or meaning.

The students were very excited listening to learning English using audio-visual for the first time. There were some annoying obstacles, such as students needing to hear the sound from the audio-visual. However, they still listened and carefully matched each sentence from the audio-visual with the conversation sheet. Some students had difficulty understanding the native speaker's pronunciation from the speaker. Therefore, the students requested that the conversation be repeated several times. Some students also actively asked questions about the vocabulary they did not understand, such as the word "American." The meaning of the vocabulary was elaborated on, and elaboration was provided on adding S in the word "Months." Additionally, several forms of tenses in each sentence in conversation were explained.

Some students spoke with the phrasal verb, "Nice to meet you, kak," a sentence from the conversation in lesson 1. It was assumed that the students accidentally started practicing the material learned in teaching tenses using the implicit

method.

The second meeting on teaching tenses using the implicit method was held on October 12th, 2020. Before starting teaching activities, the study checked the students' attendance and prepared equipment for audio-visual listening. Some students were excited when they saw the speaker prepared.

After listening to daily conversations in lessons 3 and 4 through audio-visual speakers five times, students were asked to practice again in groups. Although they stammered when reading the conversation paper, they were still confident and courageous. The study also helped correct the students' pronunciation errors.

Students enjoyed conversing practice until class ended, and some spoke by mixing sentences in English and Indonesian with a Makassar accent, such as "Bisa ma' speak English very well." It was assumed that the students began practicing the tenses taught in their daily conversations.

The third meeting was held on October 19th, 2020, where students were given daily exercises on previously taught material. The daily exercises measured the student's ability to understand tenses using the implicit method. The exercises were intended to help students answer post-test questions and facilitate teaching and research.

Students were asked to fill in the blank space on the question sheets according to the audio-visual conversation being played. They listened carefully to the audio-visual five times while being watched to ensure no cheating. Furthermore, the students were given daily exercises according to what they listened to and understood. After submitting the exercises, the students requested for the questions to be discussed. Practice questions were redistributed among the students randomly to minimize the chances of cheating. Some students were enthusiastic about their correct answers during the discussion, while others were disappointed. The scores achieved by the students at daily practice 1 were better than in the previous pre-test. Table 2 shows the daily exercise scores:

TABLE 2
DAILY EXERCISE 1 IN LEARNING TENSES CLASS (USING IMPLICIT METHOD)

No	Code Name	Score
1	Student A	86
2	Student B	-
3	Student C	-
4	Student D	100
5	Student E	96
6	Student F	-
7	Student G	-
8	Student H	90
9	Student I	-
10	Student J	76
12	Student K	83
13	Student L	96
14	Student M	36
15	Student N	96
16	Student O	96
Average score		85.5

The fourth meeting was held on October 26th, 2020, where students were provided with the following material and daily practice questions. Question sheets for a daily exercise about previous conversations were distributed, followed by daily exercises. The daily exercises aimed to help students deal with similar listening questions on other occasions.

The students listened to the audio-visual conversation while filling in the blank space on the conversation sheets. They were more severe and careful when listening to the audio-visual because there was some new vocabulary. Furthermore, the students with difficulties writing the new words requested the audio-visual conversation to be repeated.

TABLE 3
DAILY EXERCISE 2 IN LEARNING TENSES CLASS (USING IMPLICIT METHOD)

No	Code Name	Score
1	Student A	92
2	Student B	88
3	Student C	-
4	Student D	92
5	Student E	92
6	Student F	-
7	Student G	-
8	Student H	88
9	Student I	88
10	Student J	84
11	Student K	-
12	Student L	-
13	Student M	-
14	Student N	100
15	Student O	-
16	Student P	80
Average score		89.3

The scores achieved by the students increased despite a small quantity of difficulty solving the questions. The students were also delighted with their scores in the daily exercises.

After the daily exercises, conversation sheets containing lessons 5 and 6 were distributed. The students listened to the audio-visuals while adjusting the reading on their respective conversation sheets. Some students were assisted in translating the meanings of complex vocabulary and sentences in the conversation.

C. Learning Tenses Activity Using Explicit Method (Class VIII/b)

Students in class VIII/b were taught tenses using the explicit method. Observations began during the Covid-19 pandemic, following health protocols. The primary material for tenses was provided based on the student's abilities on the previous pre-test questions and the limited time for study and observation. These included Simple Present, Simple Past, Simple Future, and Simple Past Future.

The first meeting on teaching tenses using the explicit method was held on October 10th 2020. The introduction of tenses and the explicit methods used were explained to help understand the material. Some students understood the basic tenses, while others did not because they had yet to be taught before. Therefore, a table sheet containing the tenses formula was distributed to guide the students in making sentences using tenses.

Some students wanted to know whether this tense formula table was needed in making English sentences. Explanations were given regarding easy-to-understand answers by comparing them with sentences in Indonesian. Before making simple present tense sentences, the study explained the placement of To Be, adding s/es to verbs, and adding s/es to plural nouns. The students began to understand after the confusion and difficulty distinguishing the words.

The students were asked to translate the sentence "Saya minum kopi" from Indonesian into English. Since the sentence was familiar, the students translated it quickly. When the sentence's subject was changed to "She," the students translated "She drinks coffee." Explanations were given regarding adding s/es to the verb. Moreover, the students had difficulty placing do in negative simple present sentences, necessitating explanations. As with the negative simple present sentence, students also needed clarification in making interrogative sentences in the simple present form. Therefore, they were appointed to write a simple present sentence to practice making tenses directly. Students made simple present sentences while following the direction from the formula tenses table. They were then directed to make sentences in the simple past form. Previously, several irregular and regular verbs were given, such as: Buy - bought - bought, Drink - drunk - drank, Eat - ate - eaten, Attend - attended - attended, study - studied -studied, Give - gave – given. It aimed to make it easier for students to construct simple past sentences. The students experienced little difficulty making simple past interrogative sentences but asked for assistance. Although they had made mistakes in the placement of will/shall, they had no difficulty making simple future and past, future sentences. Following the tense formula table, the students made simple future, past, and future sentences.

The second meeting was held on October 17th, 2020, where students were given daily exercises to help them answer post-test or other tense questions. The study made it easy for students to work on tenses by viewing the tenses formula table. Furthermore, students were encouraged to ask questions about confusion or unknown patterns and meaning. They experienced a score increase in daily exercises, though the formula tenses table assisted them. The scores are presented in Table 4:

TABLE 4
DAILY EXERCISE IN LEARNING TENSES CLASS (USING EXPLICIT METHOD)

No	Code Name	Score
1	Student A	91
2	Student B	66
3	Student C	75
4	Student D	91
5	Student E	75
6	Student F	100
7	Student G	100
8	Student H	100
Average score		87.5

The third meeting was held on October 31st, 2020, to review the daily exercise questions. Students were trained to make tense sentences without using a tense formula table. They needed help determining the tenses formula pattern, especially in interrogative sentences. Students were allowed to make sentences using the tenses taught by following the formula table and the directions provided.

D. Post-Test Result

The post-test was conducted to determine the student's achievement after being taught tenses using different methods. This test also evaluated the students' scores after teaching tenses using two different methods. The study also aimed to compare the methods effective in teaching tenses.

The Post-Test was conducted on November 2nd and November 7th, 2020, for classes VIII/a and VIII/b using the implicit and explicit methods, respectively. The Post-Test material was different from the Pre-Test material given previously. The questions were given following the material and daily exercises per each method to help students answer and apply all the material taught. For class VIII/a, sheets containing several blank space conversations were distributed to students to fill in the answers they saw through the audio-visual. Class VIII/b students were given sentences to be changed to tense forms without using the formula table. The students were also discouraged from cheating or discussing answers.

The class VIII/a students' scores experienced an average increase compared to the pre-test and daily exercise scores. There were also improvements in spelling, translation, and vocabulary. For class VIII/b, the scores increased in daily exercise than the pre-test scores, though the post-test scores decreased. It was because students answered the post-test questions without using the tense formula table. The students' post-test scores are presented in the following table:

TABLE 5
POST- TEST RESULT

No	Code Name class VIII/a (using the implicit method)	Score	Code name class VIII/b (using the explicit method)	Score
1	Student A	100	Student A	-
2	Student B	-	Student B	66
3	Student C	84	Student C	-
4	Student D	100	Student D	-
5	Student E	92	Student E	91
6	Student F	100	Student F	83
7	Student G	-	Student G	91
8	Student H	68	Student H	83
9	Student I	100		
10	Student J	-		
11	Student K	72		
12	Student L	-		
13	Student M	-		
14	Student N	72		
15	Student O	100		
16	Student P	-		
17	Student Q	96		
Average Score		90		83

E. Questionnaire Results

The study distributed questionnaire sheets, each with five questions, to students based on the methods they used in understanding tenses.

The students stated that learning tenses using the implicit method was fun and not dull. It was their first time learning tenses using audio-visual, and they also enjoyed it because they did not write much. Furthermore, students listened to the conversations easily through audio-visual, although sometimes some words were not heard. They also assumed that learning tenses using implicit methods helps them to babble.

Class VIII/b students initially needed help understanding the tenses using an exact method. After being taught and given several daily exercises, they began understanding the tenses material. It is because the tense table helped them

understand formula tenses. However, the students stated that making sentences without formula tenses takes much practice.

F. Study Limitation

The number of students treated with the implicit method exceeds those treated with the explicit method, meaning the comparison might need to be revised. Teaching a few students is more effective than teaching many students, which contradicts the findings.

V. CONCLUSION

The students at SMP DDI Mangkoso showed an increased understanding of tenses using implicit and explicit methods. The daily and post-test scores indicated that VIII/a and VIII/b students' responses using the implicit and explicit methods effectively understand tenses. However, the students needed help comprehending using explicit methods at the beginning of the teaching. This study could help English teachers use implicit and explicit methods to teach tenses more effectively. Educationists and new academics could use the findings in studying different subjects and obtain broader and more beneficial results as information material. However, teachers should play a role in motivating students to learn. It is in line with Arafah et al. (2020) who stated that students with high motivation realize better learning outcomes.

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Self-Efficacy Beliefs and Self-Regulated Learning Strategies in Learning English as a Second Language

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Abstract—These case studies provide a description of five undergraduates' self-efficacy beliefs and use of self-regulated learning strategies related to learning English as a second language. A qualitative research design with a purposive sampling method was used. Semi-structured interviews were conducted to investigate the context of learning English language and to explore the undergraduates' self-reported self-efficacy beliefs and self-regulated learning (SRL) strategies. Classroom observations and document analysis were also used for data collection. The findings showed a relationship between self-efficacy, self-regulated learning strategies, and participants' English language proficiency. Pedagogical implications for language instructors are highlighted. ESL learning may be enhanced through positive and successful past experiences and constructive feedback and scaffolding by language instructors. Self-regulated learning instruction should be incorporated by ESL instructors in developing self-regulated learners.

Index Terms—self-efficacy beliefs, self-regulated learning strategies, learning English as a second language

I. INTRODUCTION

Musa et al. (2012) stress that English language proficiency among Malaysian university graduates is still not satisfying, and there are mismatches in terms of students' perceptions and employers' expectations (Siti Zaidah et al., 2019). Generally, students in Malaysia learn English language for eleven years. Normally, at the university level, English Language classes are offered to students based on their level of proficiency. However, research findings have shown that the high unemployment rate among graduates is often attributed to their low English proficiency and lack of communication skills (Lim & Bakar, 2004; Siti Zaidah et al., 2019). Zainuddin et al. (2019) further highlight that employers and students come to an agreement that English proficiency is vital for employability. Although both parties agree that good grammar and a wide range of vocabulary are important, the findings show several incongruities in terms of students' perceptions and employers' expectations. An example is employers do not favour the use of colloquial forms of English at the workplace. Although English is the second official language in Malaysia, it has not been widely used in some students' daily lives outside of the classrooms (The Star, January 21, 2017).

Researchers (Dornyei, 2010; Dörnyei & Skehan, 2003; Ehrman et al., 2003; Roberts, 2012) have highlighted individual differences in English Language learning which were influenced by personal and environmental factors. Thus, the purpose of this study is to investigate the participants' self-efficacy and self-regulated learning strategies use and its influence in learning English Language as a second language.

This study was approached from both social cognitive and sociocultural perspectives and qualitative case studies were conducted to provide an in-depth exploration of the ESL participants' self-efficacy and SRL behaviours. Through the five case studies, the researchers provide evidence for the relationship between self-efficacy for learning English as a second language and SRL strategies use.

The purpose of this study is to describe five ESL undergraduates' self-efficacy beliefs and use of SRL strategies. It also aims to investigate the relationship between the participants' self-efficacy beliefs, use of SRL strategies, and success in learning English as a second language.

II. LITERATURE REVIEW

A. Self-Efficacy

Self-efficacy is defined as individuals' judgements of their capabilities to organise and execute courses of actions required to produce given attainments (Bandura, 1997). Research findings have shown that there is a relationship

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between self-efficacy and academic achievement in learners of different levels of education and in different contexts (Goulão, 2014; Köseoğlu, 2015). Research findings have evidenced that learners' self-efficacy is influenced by their academic performance, and their academic achievements are influenced by their self-efficacy beliefs (Hwang et al., 2016; Wang & Pape, 2005). Hwang et al. (2016) stressed that there was a reciprocal relationship between self-efficacy beliefs and academic achievement. In the context of ESL learning, review of the literature revealed that several factors enhance the level of students' self-efficacy, and self-efficacy is a strong predictor of performance in different language skills and tasks (Raooofi et al., 2012). Wong's (2005) findings showed that there was a significant positive relationship between language learning strategies and language self-efficacy where pre-service teachers who had high self-efficacy reported more frequent use of more number of language learning strategies compared to the low self-efficacy pre-service teachers.

B. Self-Regulated Learning

Bandura (1986) indicated that in the social cognitive theory, self-regulation encompasses the interaction of personal, behavioural, and environmental triadic processes. Zimmerman (2000, p. 14) defined self-regulation as "self-generated thoughts, feelings, and actions that are planned and cyclically adapted to the attainment of personal goals". There are 14 categories of self-regulated learning strategies associated with academic achievement: self-evaluation, organising and transforming, goal-setting and planning, seeking information, keeping records and monitoring, environmental structuring, self-consequences, rehearsing and memorising, seeking peer assistance, seeking teacher assistance, seeking adult assistance, reviewing tests, reviewing notes, and reviewing texts (Pape & Wang, 2003).

C. Previous Studies on Self-Efficacy and SRL Strategies in ESL Learning

A recent study finding, Shi (2018) reported that the 198 college-level English Language Learners (ELLs) at a south eastern university in the United States had positive self-efficacy toward their English learning. The most often used language learning strategies were compensation, social, and metacognitive strategies. It is demonstrated in this study which investigated the relationship between self-efficacy and strategy use, that self-efficacy was positively correlated with cognitive, compensation, memory, metacognitive, and social strategy. It was suggested that ELLs' self-efficacy, language proficiency, and learning autonomy be enhanced through strategy instruction on self-regulated learning strategies and focused on ELLs' improvement and mastery of content.

Similarly, Genç et al. (2016) stated that student's beliefs about language learning are affected by their self-efficacy as English Language learners. The researchers recommended that students' self-efficacy be enhanced by teachers and teacher trainers. Students must also have positive beliefs about foreign language learning such as belief in their ability to improve their language proficiency.

Conducted under the theoretical framework of Bandura's (1986) social cognitive theory, Chen's (2007) findings showed that English listening self-efficacy was a stronger predictor of English listening performance compared to English listening anxiety and the perceived value of English Language and culture. Although, English listening anxiety and perceived value of English Language had an effect on the two hundred and seventy-seven Taiwanese college students' English listening performance, the EFL students' levels of English listening self-efficacy had a greater impact on their English listening performance.

In relation to the role played by self-regulated learning strategies in English language learning, Kim et al. (2015) who studied the relationship between English language learners' self-efficacy beliefs and their SRL strategies, found that efficacious students reported more frequent use of SRL strategies. This finding proves the positive relationship between self-efficacy beliefs and English language learners' SRL strategies use.

Findings of Wang's (2004) qualitative case study showed that the participants reported self-efficacy beliefs across a variety of language-learning tasks in all the four English Language skills. The researcher stressed that self-efficacy is a task-specific construct as each participant's self-efficacy varies across specific tasks. Moreover, the participants reported higher self-efficacy for listening and speaking activities compared to reading and writing activities. The participants' self-efficacy beliefs were related to their expertise in the content area, self-perceptions of English proficiency level, task difficulty level, social persuasion, physiological or emotional state, interest, attitude toward English language and the English speaking community, and the social and cultural context. As for self-regulated learning strategies, the participants used more strategies in reading than writing. Moreover, the most SRL strategies used by the participants were seeking social assistance, seeking information, reviewing records, and environmental structuring.

The review of literature shows that self-efficacy and self-regulated learning play a significant role in learners' English language learning and performance. However, there has been little qualitative research on self-efficacy and self-regulation of ESL learners in the multicultural and multilingual English language learning context in Malaysia. Lee (2003, p. 137) stressed that language learning process is a "complex interplay of many variables in which social roles, relationships, power relations, and identities are constantly reconstituted".

This case study intends to investigate the following research questions:

1. How do the learners' self-efficacy beliefs affect their English Language learning?
2. How do the learners use self-regulated learning strategies in their language learning?

III. METHOD

Qualitative case study approach within an interpretivist paradigm was employed for this research. Merriam (2001, p. 19) proposed that case study design allows the researcher to focus on the “process rather than outcomes, in context rather than a specific variable, in discovery rather than confirmation”. Multiple methods of data collection were used to investigate the participants’ self-efficacy and self-regulation and to afford a rich, contextualised description of the findings. Semi-structured interviews, classroom observations, and document analysis provided the data. The documents such as language course proforma and textbooks, writing assignments and drafts of work, notebook, and journal were collected for data analysis.

Semi-structured interviews with the participants and the English language instructors enabled the researcher to explore the participants’ self-efficacy and use of self-regulated learning strategies in dealing with their language learning. The interview questions were developed based on Chuang and Pape’s (2005) ESL Self-Efficacy Questionnaire and also the constructs in Pintrich and De Groot’s (1990) Motivated Strategies for Learning Questionnaire (MSLQ). The constructs consist of motivational (expectancy, value, and affective) and learning strategies (cognitive and metacognitive strategies and resource management strategies) dimensions. Interview questions on participants’ self-efficacy were constructed based on Wang’s (2004) Questionnaire of English Language Self-Efficacy (QESE) scale.

Classroom observations were conducted twice for each participant to triangulate the findings from the interviews and also to enrich each participant’s case. Each observation lasted for two hours. The observations allowed the researcher to gather data on the context such as language learning activities and tasks and teacher teaching techniques that had an effect on the participants’ self-regulation and use of self-regulated learning strategies. The qualitative data gathered data were analyzed using thematic analysis and presented using Atlas. ti version.

The documents such as writing assignments and project drafts provided evidence of self-regulatory strategies, and course proforma, textbook and class exercises, and exam questions provided the contextual information.

A. *Participants*

Five first-year undergraduates who are ESL learners were purposively selected to be involved in the study. There were three male and two female participants. Their age ranged from 19 to 25 years old. The participants were from different backgrounds where two resided in urban areas and four were from rural areas. First-year undergraduates were chosen as it was compulsory for all first-year undergraduates to take English language courses as part of the graduation requirement. Data collection required three months, thus participants were selected based on their willingness to be committed to participating and communicating effectively with the researcher. Suggested students from English Language instructors were approached to be recruited as participants. Dornyei (2007, p. 126) stressed that for qualitative enquiry, the main objective of participant requirement is to have participants who are able to provide “rich and varied insights into the phenomenon under investigation”. The criteria established for the suggestion of participants from instructors were students who were motivated and put effort in language learning.

B. *Procedure*

Each participant was scheduled for interview four times and each interview was conducted between 40 minutes and one hour. The first interview elicited the participants’ background information, past language learning experiences, opinions of language learning experiences at the university, the importance of English Language, strengths and weaknesses in learning and using English, and their views on their responsibilities in learning English. The second interview focused on participants’ self-efficacy and use of self-regulated learning strategies in learning and using English language. Follow-up interviews were conducted to elicit clarification on the participants’ reported self-efficacy and use of self-regulated learning strategies and based on the data from classroom observations and document analysis. Field notes were written during classroom observations.

C. *Data Analysis*

Participants’ self-efficacy and self-regulated learning strategy use were determined from the responses in the interviews, observed behaviours in the classrooms, and also from the participants’ work such as notes in the notebooks. Coding of the self-regulated learning strategy was guided by Pape and Wang’s (2003) 14 categories of self-regulated learning strategies: self-evaluation, organising and transforming, goal-setting and planning, seeking information, keeping records and monitoring, environmental structuring, self-consequences, rehearsing and memorising, seeking peer assistance, seeking teacher assistance, seeking adult assistance, reviewing tests, reviewing notes, and reviewing tests, and Zimmerman and Pon’s (1986) categories of self-regulation strategies. The two categories were added to the learning strategies used by the participants in this study to ensure a more detailed coding of self-regulation learning strategies use by the participants in this study.

Decisions on the participants’ self-efficacy were established from their statements related to their abilities and confidence to perform language learning tasks, and to use English.

IV. FINDINGS

Each of the participants is presented as a case study. Pseudonyms were used to protect the participants' identities. From the five cases, the trends of the relationship between self-efficacy, self-regulated learning strategies use, and performance in language learning were explored.

A. Case One – Afwa

Afwa was a nineteen-year-old first year male student studying at the Faculty of Economics and Management at the time of this study. His language proficiency was at the upper intermediate level despite his rural background where English language is not widely used in communication. This was due to the effort that he put in improving his language skills especially in his spoken ability. Afwa attributed success in his English Language learning to his effort. He persisted to reach his learning goals.

Afwa could be described as the most efficacious among the five cases as he reported being able to listen, read and write well in English language. However, he was concerned about his speaking ability. Afwa's high self-efficacy in learning English language may be linked to his awareness of strategies to improve his language proficiency. The following excerpt from the interview demonstrates Afwa's use of specific language learning strategy to understand the meaning of words:

If I do not know certain words from my reading or during a conversation, I refer to the contextual clues.

Afwa reported goal-setting and planning strategy in improving his English language proficiency. He set specific mastery orientation goals for the increase of his language competence. He was highly motivated as he understood the crucial role of English for his survival during his undergraduate studies as most of the teaching and learning materials were in English. He also recognised the importance of English for his career later. He utilised many self-regulated learning strategies. As he was concerned with his speaking abilities, he formed friendship with other English speakers through social media. He reported that he learnt vocabulary and language styles from the communication. Although there were limited English speakers on campus, he had a circle of close English speaking friends. He sought social assistance such as asking his close friends to correct his pronunciation. He also practised some personal strategies to improve his pronunciation by referring to the lyrics while listening to English songs. Moreover, watching movie and listening attentively to other better speakers of English helped him improve his pronunciation. He reported positive experiences of completing a socially shared group project as his group members cooperated well. He used seeking peer assistance strategy while working collaboratively in completing course assignments. The following excerpt from the interview demonstrates his seeking assistance strategy:

For my accounting course, all the reading materials are in English. When I don't understand certain terms, I discuss with my room mates and friends. I also ask my group mates to explain the requirement of tasks assigned.

During the classroom observation, Afwa was seen utilising seeking information strategy by using the dictionary to look for meaning and usage of words. In completing his assignments, he made use of organising and transforming strategy. For example, he referred to various sources to get information for his project. Then he synthesised the information by using a mind map which was shown in the notes that he prepared for his assignments. Afwa structured his learning environment to ensure conduciveness. If there were disturbances from friends, he did not hesitate to ask them to keep quiet or he moved to a quieter place. Another self-regulated learning strategy that he used was self-evaluation where he reflected on his previous actions and considered the constructive comments from his language instructor and friends to perform better in future tasks. The following excerpt from the interview shows him self-evaluating his progress:

After completing a task such as project presentation, I always ask myself of my performance and progress. If I did not achieve what I had set to gain or the outcome did not meet the expectations, I will reflect on the mistakes that might have been done. I also change the learning strategy.

Afwa also highlighted the classroom influences on his self-regulation where his motivating and approachable previous language teacher managed to make him motivated to be proficient in English. The following notes from classroom observation show his active involvement in class activities:

Afwa willingly volunteer to share his thoughts on the issues discussed in class and contribute actively to the group discussion.

He highlighted that language instructors must be able to make the class interesting and challenging through a variety of class activities and the integration of technology in teaching and learning. Besides the effective teaching and learning strategies, the instructor's friendly personality and concern towards the students' progress also played crucial role in students' achievement. The following excerpt from the interview shows his thoughts about the important role of instructors in making the students interested and motivated in language learning:

Teacher must introduce different activities in order for the students to be attentive. Concerned teachers who guide us and care for our progress will really ensure us being motivated.

In summary, Afwa was an efficacious language learner who was motivated to improve his English Language skills. His self-efficacy influenced his judgement of his ability in performing a particular language learning task. This is in line with Kim and Kim's findings (2020) which showed that self-efficacy plays a mediating role, and that explains the positive relationship between learners' reading strategy use and reading proficiency. Afwa believed that he was able to

achieve his learning goals through the utilisation of a variety of self-regulated learning strategies. His social seeking assistance strategy assisted him in improving his speaking ability and also in the completion of his course assignments. When he did not understand words or terms, he used the dictionary or discuss them with his friends.

B. Case Two – Jijie

Jijie was a twenty-year-old female undergraduate of the Business and Economics Studies faculty. Similar to Afwa, she had a high level of language proficiency, and she attributed her fluency in English language to her early exposure to English. She attended an English-medium school during her pre-school years. Jijie's self-efficacy to learn English language and to achieve better proficiency was high. She had a high belief that she could achieve her learning goals through effort and the usage of effective strategies. Jijie was intrinsically motivated as her motivation extended beyond scoring in the examination because she wanted to master the language. This was because high fluency in English Language would be helpful for her career in the Business field. Similar to Afwa, she utilised a variety of self-regulated learning strategies. She chose to seek information from online language learning websites and other types of reading materials such as newspapers, magazines, and books. She learnt the different styles of writing from those sources. She was aware that to achieve fluency in her spoken English, she needed to improve her pronunciation. Therefore, she used online pronunciation learning materials. This was shown in the field notes of the classroom observation:

Jijie checks the pronunciation for the word 'ambiguous' using her mobile phone and teaches her classmate how to correct his pronunciation

She not only searched for the meaning of words in the dictionary, but she also looked for the correct pronunciation from the pronunciation guide. She found the Howjsay, the free English Pronunciation Dictionary very helpful when she had doubts about word meaning and correct pronunciation. The following excerpt from the interview shows her seeking information strategy:

Besides using the printed dictionary to search for meaning of words and the usage, I found the online pronunciation guide really is helpful as I could listen for the accurate pronunciation.

She practised organising and transforming strategy to record new vocabulary learnt in her vocabulary book. She set a goal of learning twenty new vocabularies every week. She revised the meaning and samples of usage of the vocabulary during her free time and made the effort to use the words in her writing and communication such as in sending messages to her friends. The document analysis of her vocabulary book showed the vast repertoire of her vocabulary. This accords with Choi et al. (2018) who reported that learners' motivation for vocabulary learning positively influenced their vocabulary knowledge through the vocabulary learning strategies used. Jijie shared the challenges she faced in communicating in English at the university as Malay language was the main medium of communication and instruction. Thus, she sought help from her close friends to converse in English. She structured her environment by getting cooperation from her good friends just to communicate in English in their daily communication. She also voluntarily participated in the mentoring programme for international students who studied at the university as she saw that as an opportunity to practise her spoken English. Moreover, to enhance her chances to use English Language, she got acquainted with online friends from English speaking countries. Jijie set goals and planned in order to achieve better mastery of English Language, especially her speaking skills. To keep being motivated, she set distal and short-term goals. Jijie practised seeking information strategy in completing the tasks related to language learning. She referred to various sources to identify topic for her group project and individual presentation. Moreover, she practised information-checking or information-monitoring strategies which include creating the linkage of information and keeping track of information. This accords with the strategies employed by good L2 readers highlighted by Bolanos (2012). She exhibited organising and transforming strategy when she made her notes to synthesise the information from different sources. She also regularly used language learning websites like Live Lingua, LernaLanguage.com, FluentU, Dave's ESL Cafe, BBC languages, English Club.com to get learning materials and practices to maximise her language learning. Jijie practised a self-evaluation strategy for her progress and language proficiency. In the following excerpt, her self-evaluation strategy is shown:

When I face problem when communicating like grappling for words to use, I know that I must have more vocabulary and speak more in English to be more fluent.

Jijie preferred to seek assistance from friends rather than teachers and she voiced her concern that teachers must be more friendly to encourage students to approach them. The field notes of classroom observation show Jijie's penchant for clarification from classmates:

Jijie requests the girl sitting next to her to clarify her doubts of the answers given by her classmate.

However, she attributed the improvement in her writing skills to the constructive and prompt feedback given by the language instructor. She shared that teacher factor influenced her self-regulation, particularly in her effort to improve her spoken ability as her instructor always made sure that the students participated in class activities and there was two-way communication in class.

Overall, Jijie is highly motivated and exhibited effort regulation in learning and improving her language proficiency. She exhibited a variety of self-regulated learning strategies.

C. Case Three – Rose

Rose was a twenty-five-year-old female first year student of the Islamic Studies faculty. She shared that her great interest to learn English was due to the emphasis given to English at her previous college. English Language Support programme was held every semester break at the college. Although she was from a rural area where the environment for English language learning and acquisition was not conducive, her parents encouraged her to be fluent in English. She believed that she could be proficient in English as it may assist her in getting a job after graduation. The following excerpt indicated Rose's self-efficacy:

I am confident that I can have better language skills. I won't give up.

Rose set long and short-term goals in her language learning. For example, her immediate goal was to have a wider range of vocabulary and improve her listening skills. She was aware that for her planned postgraduate studies, she needed good reading skills (long-term goal), thus improving her vocabulary might enhance her reading ability. She was intrinsically motivated as she realised the importance of English for communication. She put effort into improving her language skills especially her spoken skills. She was not worried about making mistakes while communicating in English. Tanveer (2008, p. iii) highlighted that language anxiety may be caused by "language learners' sense of 'self', their self-related cognitions, language learning difficulties, differences in learners' and target language cultures, differences in the social status of the speakers and interlocutors and from the fear of losing self-identity". Being efficacious in her ability to achieve good language proficiency, and open to differences in cultures, Rose was confident in communicating in English. The following interview excerpt illustrates her self-efficacy in conversing in English despite the tendency to make mistakes:

I am still confident to use English with my friends even though I make mistakes. What important is my friends understand me

To improve her spoken ability, she practised seeking information and rehearsing and memorising strategies. She bought books on examples of daily conversations in English, memorised the samples, and used them in her daily communication. She believed that to attain higher English language proficiency, she must always use it in her spoken and written communication. Thus, she created the avenues to use English by initiating conversations with the international students at the university. The following interview excerpt shows her determination of ensuring that she used English by initiating conversation with other English speakers at the campus:

I don't feel shy starting a conversation with international students. English is not widely used at the campus so I myself must create the opportunities to speak in English.

She also tried to maximise her use of English by finding online friends from English speaking countries. The following excerpt from the interview shows the roles played by her online friends:

I told them that I want to improve my language proficiency and I told them to correct my mistakes. From there, I could improve my spelling. My word choice, and writing style have improved.

She practised seeking assistance strategy as she requested feedback from her instructor for the written assignments submitted. This was shown in the classroom observation field notes:

Rose asks the instructor to check her draft of project report

To improve her grammar, she tried the exercises in the course workbook and sought assistance from her language instructor to check the answers. Besides seeking assistance from the language instructor, she sought help from her peers. She requested her friends who have better language proficiency to help her extract the main ideas from reading materials and understand the requirement of course assignments. She practised a self-evaluation strategy by checking her work before submission. She took the initiative to prepare notes on grammatical rules and revised the notes during her free time. She collected information from a variety of materials to prepare for her course project. She synthesised the information before preparing her notes. Similar to Jijie, she organised and recorded newly learnt words with the meanings in a vocabulary book. Those actions signified her organising and transforming strategy. Rose not only used self-regulated learning strategy for the individual language learning, but she also utilised task-structuring strategy for the group project assigned by the instructor. As the group leader, she encouraged social reinforcing strategy in ensuring effective cooperation from all of the members. Rose reported that she appreciated the socially-shared learning experience as all the group members gave their full commitment to the project completion. Successful collaboration does not only involve self-regulation, but it also gives chances for team members to support each other in regulating their learning. This enables the team to collectively regulate learning (Li, Chen, Su, & Yue, 2021). Overall, Rose showed persistence in achieving her learning goals by using a variety of self-regulated learning strategies. She put effort into maximising her language use to achieve oral fluency.

D. Case Four – Islah

Islah was a twenty-year-old male undergraduate of the Economics and Business Studies Faculty. Islah was highly motivated in improving his language proficiency as he realised the importance of being fluent in English in the business world. He reported high self-efficacy of achieving fluency in English language, especially spoken ability and also of scoring well for his language course. He reported both mastery and performance goal orientation as he highlighted that besides aiming for fluency in English, scoring good grade for his English course was also crucial to him. To be proficient in his English, he used English to communicate with his close friends. The positive peer influence supported him in improving his language. This is shown in the following excerpt:

My friends encouraged and challenged each other to improve. We do not mind being corrected by our friends.

Islah's and his good friends' socially shared goal orientation to be proficient in English was crucial in keeping him motivated. Islah stressed that he purposely chose friends who wanted to use English in their daily communication as he realised the lack of English use at the university. That signified his environmental structuring strategy where he created a conducive environment for his language learning and acquisition. The following excerpt showed the positive influence and support that he received from his good friends:

We set a rule that we can only converse in English. We support each other. There were times we were ridiculed by other students. However, we just ignored them.

Islah's peers positively challenged him to be better in his spoken ability. He was not worried of the lack of his grammatical ability as long as the message was conveyed. Islah was self-efficacious and highly confident that he could attain high English proficiency.

He voiced out his disapproval of some of the students' attitudes who did not show interest to improve their English language proficiency. He highlighted although the main medium of instruction at his university is Bahasa Melayu, students can enhance the use of English language by participating in activities organised by the residential colleges and faculties to improve their language proficiency. He further shared that he used a variety of strategies in his language learning such as seeking information:

When watching movies or reading, I use dictionary to check meaning of words that I don't understand. I prefer online dictionary than the printed one.

Besides the mastery goal to be more proficient in his spoken ability, he also set a performance goal which was to score good marks for his language class. As fifty percent of the course marks were from the group project, he put more emphasis on it. The clear explanation of the course requirements from his language instructor at the start of the semester has helped him in planning and allocating work to all group members. Islah also sought assistance from his language instructor. He asked for feedback of his project draft before the final submission. Islah stressed on language instructors' role in delivering the lessons in a stimulating way to ensure students' engagement. He had his affective strategies to overcome the frustrations in completing the language tasks assigned by his language instructor and also the slow process of achieving speaking fluency. He practised positive self-talk to motivate himself and he also employed self-consequence strategy where he rewarded himself for any achievement. The following excerpt showed the managing emotion strategy that he used:

I always repeatedly tell myself that I can be as fluent as my good friends, and I am great. I practice self-reward such as buying things that I have always wanted for any success achieved.

On the whole, Islah's mastery and performance goals kept him persistent in using a variety of SRL strategies in his language learning.

E. Case Five – Izz

Izz was a twenty-year-old male first-year undergraduate majoring in Business Management at the Economics and Business Studies Faculty. He attributed his fluency in English Language to the usage of English language among his family members and also the emphasis on improving English at his former school. He made friends with the international students at the university so that he could practise his English. He stressed on his goal of scoring a high grade for his English Language course and that signified his extrinsic motivation.

Izz practised seeking teacher assistance strategy and he found that his language instructor's constructive feedback for his writing helped him to improve his project draft. He practised self-evaluation to gauge his progress in his language acquisition. The following excerpt showed the evaluation of the progress for his group project:

Half way of completing the group project, I realise that we have not achieved a lot. Then, I requested for more frequent group meeting and as the group leader I constantly monitor my group mates' work progress.

To enhance his learning, he structured his learning environment. This helped him have better concentration and he could focus more. He practised seeking peer assistance strategy by requesting feedback from the readers of his blog. Ganji (2009) proposed that Peer-correction and Self-correction were more helpful to language students compared to Teacher-correction, and Peer-correction was proven to be the best method for feedback in assisting language learner to improve. Besides that, Izz highlighted that creating his webpage and interactions in English via social media helped him a lot to be a competent English user. Through seeking information strategy, he learnt a variety of writing styles and vocabulary from newspaper articles. Watching movies and listening to English songs also helped him to be proficient in English. Realising that his active involvement in other campus activities might interfere with his language learning and studies, Izz used planning strategy for his language learning. He prepared reminder and timetable to monitor his course task completion.

V. DISCUSSION

The findings in this study which show that self-efficacy may affect language learners' effort and performance are in line with Marisa and Zaiyana's (2019) findings that there is a correlation between self-efficacy and the TOEFL performance of the students, and self-efficacy contributed to TOEFL score. The participants who reported high self-efficacy, Afwa, Jijie and Rose believed that they could attain their learning goals through their effort. Compared to other participants, they reported using more language learning strategies. The self-regulated learning strategies reported

by the participants can be categorised into three categories of strategies: Resource management, cognitive and metacognitive, and managing emotions. The resource management strategies used by the participants were seeking assistance and environmental structuring strategy. For the cognitive and metacognitive strategies, the participants reported employing seeking information, goal-setting and planning, self-evaluation, and organising and transforming. Moreover, self-consequence was the managing emotion strategy used by the participants.

According to Newman (2008), learners who believe in effort regulation are more likely to seek assistance as one of their problem solving strategy. Participants in this study sought help from both their teachers and peers. From the motivational perspective, seeking assistance is a social self-regulation strategy normally used by students who aim for mastery and achievement (Karabenick et al., 2011). Interestingly, findings from this study showed that teachers' personality such as friendly, approachable and concerned about students' progress determined students' willingness to seek help from them. The participants in this study reported regulation of their learning environment to achieve a conducive and supportive learning environment. This was to ensure the maximisation of language learning and use for the attainment of their learning goals. The participants highlighted the lack of chances to use English orally on the campus due to the main medium of communication which was in Bahasa Melayu. This has prompted them to create the opportunities to use English such as using English with close friends and communicating in English with online English speakers. These actions are consistent with the strategies employed by good language and successful language learners who took the opportunities or created the avenues to use English in real-life communication (Griffiths, 2015).

The cognitive self-regulation strategy of seeking information was reported by the participants and it is a significant predictor of their success in the completion of language course tasks and also language learning. The participants in this study practised a self-evaluation strategy through reflection on their learning progress and the provision of personal feedback to themselves. This finding is in agreement with Nicol and Macfarlane-Dick's (2006) conceptual model of feedback where students played a central role in all feedback processes. This is shown by the participants in this study who monitored and regulated their learning performance, in relation to their set goals. Organising and transforming strategy was reported by the participants in managing the learning materials to enhance their learning. This corroborates the findings in Nota et al.'s (2004) study which showed that organising and transforming was a significant predictor of their study participants' high school course grades for Italian, mathematics, and technical subjects. Not only that, the strategy also positively contributed to the participants' subsequent university course grades and examinations. Zimmerman (2001) highlighted that self-regulated learners reward themselves for learning goal attained, task completed, and success achieved, and this was shown through self-consequence strategy practised by the participants in this study. This finding supports Nota et al.'s (2004) research findings where motivational self-regulation strategy of self-consequence contributed positively to students' high school diploma grades and their intention to continue studying at the tertiary level.

Self-regulated learning models depict that learners can set goals for their learning, monitor the progress made, and regulate their cognition, motivation, and behaviour to attain the goals (Boekaerts et al., 2000). The participants in this study reported setting both mastery and performance goals. The goals set guide them on the use of the language learnt, emphasis on grammatical accuracy, and determine the effort that they put in achieving language proficiency and fluency. They reported trying to maximise the use of English in attaining their communicative focused goal. This was because they realised the crucial role of oral fluency, especially for future employment. According to social cognitive theory (Schunk & Zimmerman, 2003), goal setting plays a crucial role in the motivational process and it leads to students' effort regulation.

VI. CONCLUSION

The findings of this study show that self-regulation is not an all-or-none phenomenon; it is the degree that students are metacognitively, motivationally, and behaviourally active in their learning. Moreover, the participants self-regulated different dimensions of their English Language learning. They employed a variety of self-regulatory strategies to manage their English language learning process. These self-regulatory behaviours were influenced by a number of motivational and environmental factors. However, in this study, in relation to motivational influences, the focus was only on self-efficacy. Social cognitive theorists suggested that self-efficacy is the fundamental ground to self-regulation and self-regulatory behaviours (Zimmerman, 2001). Bandura's (1997) social cognitive theory shows that an individual's self-efficacy influences his behaviour. Conversely, as highlighted by Pajares et al. (2007, p. 106), "...[students] interpret the results of their effort, use the interpretations to develop beliefs about their capability to engage in subsequent talks, and act in concert with the beliefs created". The findings in this study also show the role of both self and social regulation in collaborative language learning tasks, such as group project. Moreover, the ESL learners' self-regulation can be categorised into two; employing self-regulated learning as an English language learner, and being self-regulated as a language user for social interactions. The findings imply that teacher plays an important role in supporting students' self-regulation through effective and stimulating teaching methodology, and positive and supportive student-teacher interaction. Peers' role in the participants' self-regulation and the value of peer learning tasks were evident in the findings. The pedagogical implication of this finding is language teachers may integrate more pair and group work in their classrooms as language learning may be mediated through social support and social regulation. Socially shared

regulation is the predictor for students' engagement, and co-regulation functions as a predictor for students' learning outcomes (Li et al., 2021).

VII. LIMITATIONS OF THE RESEARCH

The participants for this study were from one public research university, thus the findings cannot be generalised to other undergraduates at Malaysian universities such as the private universities where English Language is widely used. There might be differences in self-regulation in the three major ethnic groups in Malaysia, the Malays, Chinese, and Indians. N ez 's (2017) finding suggests that self-regulation and achievement motivational attitudes vary to important extents according to culture, however this study did not explore the cultural influences on the students' self-efficacy and self-regulation.

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A Study on the Ways to Generate and Facilitate Speaking in EFL Classes

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Abstract—The article has highlighted the important ways to facilitate the speaking of a popular language which is the English language in Jordan. The culture of the country is different from a global culture where it has been reported that children in the classrooms of EFL answer in the Arabic language and on the other hand, the teachers are found to be flexible to accept those answers in the local language within EFL classrooms. English is one of the languages that have been used in every country. The two important theories that have been considered are self-efficacy theory and SCT where a student has to overcome the fear of learning a new language which has been assumed to be a challenge for the student. The two ways in the form of digital storytelling with the use of textual assistance that has been provided with help of technology within the classrooms. The students seem to be interested to learn new words and speak them as well simultaneously through new digital technologies rather than inclining themselves to learn in traditional ways such as from blackboards within EFL classrooms. However, encouraging students to speak English through the assistance of games is important where lessons have been made interesting at every level to instil encouragement within the students to learn more words and speak them as well.

Index Terms—English language, foreign language, EFL classrooms, EFL classes

I. INTRODUCTION

The research prioritizes *English as a Foreign Language (EFL)* where the studying practice emphasizes studying English, which is not even a dominant language of the country. The research is based in Jordan where the country's culture encourages people to speak Arabic rather than English. Therefore, there is a *linguistic difference* that has been found within the culture of this country. Jordan has schools where *EFL pedagogical framework* has been followed. Therefore, the research will prioritize ways through which English speaking can be facilitated and generated within EFL classrooms.

Some issues need to be prioritized to facilitate English speaking within EFL classes. Jordan is an Arab nation where *Arabic is the official language* while *English is mostly used among people from the middle and upper class of the society* therefore, the *language barrier is an issue in such a nation* (Countryreports, 2022). The ethnic groups have been comprised of *98% Arab while around 1% of Circassian and 1% of Armenian people* live in the nation which proves the fact that most of the people speak Arab (Countryreports, 2022). It has been found that Jordanians have been educated mostly abroad where these people have learned about *Spanish, Italian, French*, and others, however, it is easy for these people to speak Arabic and other languages more effectively than speaking in English (Bonet, 2018).

There is an *urban-rural dichotomy* found among the *students of the Universities of Jordan where it has been reported that city residents have more inclination toward speaking English rather than village residents* (Salah, 2021). The enhancement of social along with economic conditions plays a significant aspect in enhancing the education of the people living in the city as well as in the village. Some synonyms have been associated with city residents such as well-educated and bold whereas the terms that have a connection with village residents are old and illiterate in Jordan (Alefesha & Al-Jamal, 2019). There has been a *survey of around 1052 samples* where two genders of the nation have been considered to understand the usage of language in universities. *Al Al-Bayt University*, the *University of Jordan* along with *Yarmouk University* are some specific universities in the nation that have been located in the city therefore, students from these Universities are well-acquainted with English as a language (Salah, 2021).

English	Arabic
Yes	Na'am
No	Laa
Please	Min fadlak (to a man)
	Min fadlik (to a woman)
Thank you	Shukran
You're welcome	Afwan
Hello	Marhaba
Goodbye	Ma'asalameh
What is your name?	Shoo ismak? (to a man)
	Shoo ismek? (to a woman)
Please	Lao samaht
Excuse me	'An iznek
What time is it?	Edesh el sa'aa?

Figure 1. Confusion Between English and Arabic Words
(Source: Times of India, 2022)

Another issue that needs to be pointed out is the *language issue* where in the case of *writing Arabic in Jordan, there is usage of the Latin alphabet and English spelling can also be applied* (Alharbi, 2022). The spelling can be evaluated in different ways that establish a confusing situation and poses difficulties in understanding either English or Arabic languages. Jordan has witnessed a growth in population as it has increased to around **10,820,644** approximately **0.14%** including *some migrants from Syria inside the nation* who prefer speaking in the Arab language (Timesofindia, 2022). The above table shows that 'YES' is an English word that becomes 'Na'am' in Arabic generating confusion among people who have only studied English or Arabic. Therefore, it is a large nation in the Middle East where language issue whether in terms of writing or speaking has always existed.

There is a **1.5 billion population** around the world that has been speaking English over other languages which encourages Jordan to promote English among urban residents in Universities (Statista, 2022). The study aims to evaluate different ways to enhance generations along with facilitation of speaking in English, especially in EFL classes in Jordan. The research objectives have also been emphasised as follows:

- To understand the concept of English as a Foreign Language (EFL)
- To evaluate the difficulties faced by students in Jordan while speaking English
- To analyse digital storytelling as one of the essential ways to facilitate speaking and generating English as a spoken language
- To encourage students to learn about language games to facilitate English speaking within EFL classes.

II. LITERATURE REVIEW

Significance of EFL

There is a huge development in language usage, especially among pedagogic and researchers in various Universities. Gotti (2020) stated that *English in the form of Lingua franca (ELF)* has affected the dissemination of knowledge and English has eventually become the common language for research development on a global level. English has become a *medium of instruction (EMI)* within the higher education system in non-speaking countries. Therefore English has been the most prevalent language used in research developments in the educational sector on the global platform. EFL refers to teaching and learning English in a country where English is not the native language and may emphasise a specific situation where English as a language has been taught to a particular speaker who is well-acquainted with another language. The language may be the native language of the country.

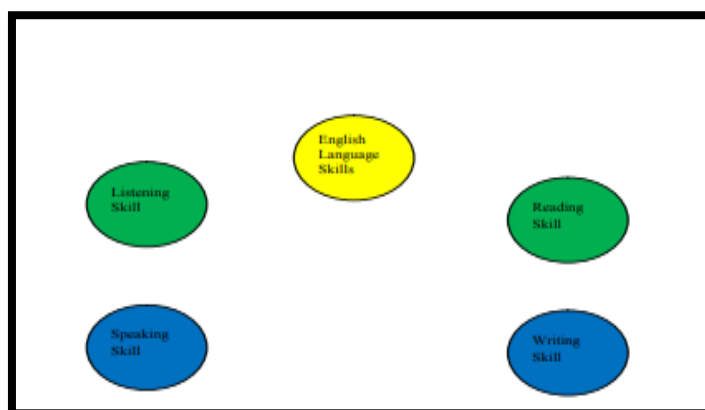


Figure 2. Adoption of Four Essential Skills for Adopting English Language Skills
(Source: Akhter et al., 2020)

Non-native speakers are prioritized to speak English in a native nation such as Jordan where **25,000 are found to be Sunni Muslims and are non-Arabs considered as Circassians** (Countryreports, 2022). Arabic is the native language; therefore, the people are becoming non-native speakers and are encouraged to speak more in a non-native language such as English. Akhter et al. (2020) argued that EFL learners need to be provided with an EFL environment where **English language skills** are required to be developed through **reading, listening, speaking, and writing skills**. However, it is a challenging aspect to possess command over the English language as a native resident of a country.

III. DIFFICULTIES FACED BY JORDANIAN STUDENTS IN ENGLISH SPEAKING

Students face difficulties in speaking English where it has been found that students in Jordanian schools usually avoid speaking English in respect of classroom interaction with teachers. Huwari (2019) opined that **Jordanian students are more inclined towards speaking their mother tongue to answer questions in the classrooms** rather than replying in English. The **teachers within the classrooms are usually compelled to make use of code-switching** as students are reluctant to speak in English. The **teachers are indirectly responsible in Jordan for encouraging students to speak a foreign language** and it is the teachers who look for alternate ways to resolve the issue rather than encouraging and making them understand the significance of English. The methods within language teaching and learning environment are found to be unsuitable for learning a foreign language.

There are **lexical, phonological along with syntactical errors** encountered among Jordanian students where EFL students have been seen to be committing **grave lexical errors during English communication**. Huwari (2019) argued that the learning process, language teaching methods, and teachers' incapacities are the main reasons behind facing difficulties in English speaking among Jordanian students in Jordan schools. The **pronunciation difficulties have been caused due to differences in sounds as well as syllables** within the native language which is between the Arabic language and the target language which is English which is required to be promoted among non-native speakers from the lower class of the society. **Lexical errors refer to vocabulary** while **phonological establish a relationship within the speech sounds** responsible for constituting the fundamental of a specific language. **Syntactical errors refer to the grammatical errors witnessed within the sentence**.

The difficulties of adopting language revolve around the difficulties in understanding **vocabulary, speech sounds, and also grammatical arrangements** by a learner within the schools. Argondizzo et al. (2020) stated that **European University Language Centres (EULCs)** have come up with the initiative to implement research studies on language learning along with teaching development. The English websites within EULCs have successfully promoted the English language; therefore, these websites have been displaying as well as portraying their promotion of the English language in front of an international audience. There is a contrast where Jordan schools have been failing to teach Jordanian learners about the importance of the English language while websites in Europe have been made effective to promote the target language. The effort of the **European Commission** is required to be respected as they value **multilingualism** along with **multiculturalism**.

IV. DIGITAL STORYTELLING IN EFL CLASSES

The development of students' skills and also competencies have been playing an essential role in facilitating communication abilities. Arroba and Acosta (2021) opined that **digital storytelling is about a particular mode within spoken production through the utilization of technology with the help of textual assistance**. The practice of a combination of stories with multimedia in the form of images, texts along with audio can produce a specific short video. It is the most effective form of communication method that can facilitate generating speaking of the English language in EFL classes. A specific topic is made understandable through the blend of computer-based tools to narrate short stories. **Information and Communication Technology (ICT)** has been used to enhance students' abilities and encourage students' willingness to learn a specific language. The language is seen to be practiced in a creative way among the students. Therefore, this is a specific way through which the student willingness and student abilities can be encouraged in EFL classes where students have been able to demonstrate **language knowledge** and also **technical skills**.

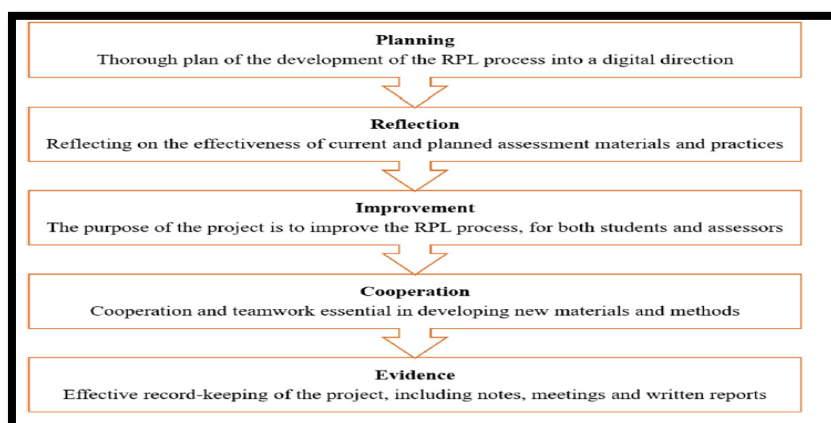


Figure 3. Digital Process for Language Assessment
(Source: Heinonen, & Tuomainen, 2020)

The digitalization project has been seen to be implemented at several language centres of the *University of Eastern Finland* eventually encouraging the usage of digital technology among active users. Heinonen and Tuomainen (2020) argued that *active utilization of digital technology* has always been encouraged within universities across the world. *Recognition of prior learning (RPL)* is assumed to be significant in terms of recognizing along with valuing every learning that has been required by a specific individual. The *RPL participants* and *RPL assessors* have been witnessed to be engaged in some written along with oral tasks that have offered a positive outcome to enhance the student's abilities to learn the language through the help of digital technology. Therefore, learning needs to be valued where learning of the target language that is English for EFL students' needs to be encouraged as well through the assistance of digital technology.

V. LANGUAGE GAMES AND OPEN BADGES IN EFL CLASSROOMS

Games have been considered an important component within ESL classrooms to encourage students to learn a specific language. Gozcu and Caganaga (2016) opined that *games are specific activities that offer fun elements to the students* within the classrooms. It has been further found that foreign language learning games help in language acquisition and improve the speaking skills of the students to learn English through the help of various games in EFL classes. The learners have been provided with the scope to write and learn different words and structures through games. Games make the lesson exciting and students desire to learn the words of English during the ongoing procedure of those exciting games. Therefore, a classroom lesson can never be termed as an ordinary lesson where students' fears and anxieties get reduced during learning the words in the learning environment of playing games. Teachers also become active to teach English words as this learning method demonstrated through games is no more boring for the teachers as well in ESL classrooms.

Many Universities have been more inclined toward adopting open badges. Spencer and Bussi (2020) argued that the *University Language centre* develops into an open *issuer of badges* where it has been seen that open badges are certain online records that demonstrate achievements through specific documents and technical skills. The Universities make use of embedded metadata along with visual images that have been effective in incorporating a learning lesson among the students. It is through open badges, that skills must be required to be gained while the objectives are required to be learned by the student even if it is the English Language in EFL classes. Some employers make a differentiation among students possessing training in the English language, therefore, the suitability of obtaining accreditations of the open badge on a language is important in the industry to get jobs.

VI. THEORETICAL PERSPECTIVES

Bandura's theory of self-efficacy encourages the sufferers to come out of the fear and dreaded experience through the guidance of mastery treatment. Graham (2022) opined that the learner learns to have control over the fearful experience of the past. It is mainly concerned with the development of behaviours among people that eventually allow them to develop persistence toward stressful situations. A specific word such as 'aversive experiences' develops an association between self-efficacy in the form of a belief that can help an individual to overcome a challenging task. The *social cognitive theory (SCT)* of Bandura stresses on personal, environmental, and behavioural determinants.

Personal factors are beliefs while environmental factors include classroom and associated activities however, behavioural factors stress learning and self-regulation. Evans and Fisher (2022) argued that experience within language learning establishes a connection with pupils' perceptions of their lives to encourage them to learn a language to develop self-identity in life. However, it is significant to have control over the fear of learning a foreign language and accept the challenge.

VII. RESEARCH METHODOLOGY

The students of Jordan can be assumed to be second-language users of English in EFL classes. In the overall Arab world, *Standard Arab* has been designated as the official language that has eventually developed as a medium of instruction in educational institutes rather than English (Dromgold-Sermen, 2022). In everyday life, it has been reported that there is a mixture of standard and colloquial varieties in education and also in media. Since the independence of Transjordan in the form of a Kingdom, English as one of the essential languages has been taught in schools and Universities (Salah, 2021). In EFL classes, Jordanian students seem disinterested in answering questions in English; therefore, students play a significant role in learning English in EFL classes. In the classrooms, it has been seen that English is mixed with the official language and has been a significant language in some disciplines.

In Jordan, English is a language that is used for studying Science and technology and among certain people within their capacities (Baker, 2000). In this context, *100 students* have been considered for the survey to conduct primary research. The data collection method that has been assumed has been the *primary quantitative method* and numerical information will be collected from that estimated sample size. *Microsoft Excel* has been utilized to conduct the survey where graphical representations will be effective to understand the preference for the English language in EFL classes among the students. *10 close-ended questions* have been formed and distributed among the sample in this research. *The likert scale* has been utilized to derive short answers from the respondents. It is important to understand whether the students are interested in speaking English in the classrooms or not. *Thematic Analysis* is the data analysis technique that has been used to evaluate quantitative data.

VIII. ANALYSIS AND RESULTS

The dependent and independent variables are important to identify where EFL classes are the dependent variable (y-input range) whereas ways for facilitating English speaking, especially in EFL classes have been the independent variable (x-input range). There is only one dependent variable however, different ways to encourage the students within EFL classes can be considered to be independent variables (Al-Smadi, 2020). The graphical representations will be conducted in this article to evaluate the responses of the respondents. Both male and female students have been assumed to survey whereas the age that has been considered has been between 10 to 12, 13 to 18, and 19 to 23 years. The two variables have been considered based on two survey questions such as "*Do you agree that lessons are taught in the Arabic language in EFL classes in schools and Universities?*" where "EFL classes" have been assumed as the dependent variable. Conversely, the other question "*Do you agree that students can be encouraged to speak English in different ways in EFL classes?*" where "different ways" will be considered as independent variables.

IX. RESULTS

A. Frequency Distribution

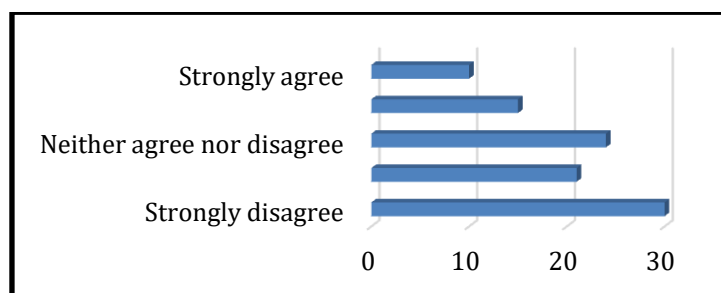


Figure 4. Opinion on Learning Lessons in Arabic
(Source: Excel)

30 respondents strongly disagreed, 21 respondents disagreed, 24 respondents neither agreed nor disagreed while 15 respondents agreed and 10 respondents strongly agreed on the fact that lessons in the classrooms are taught in the Arabic language.

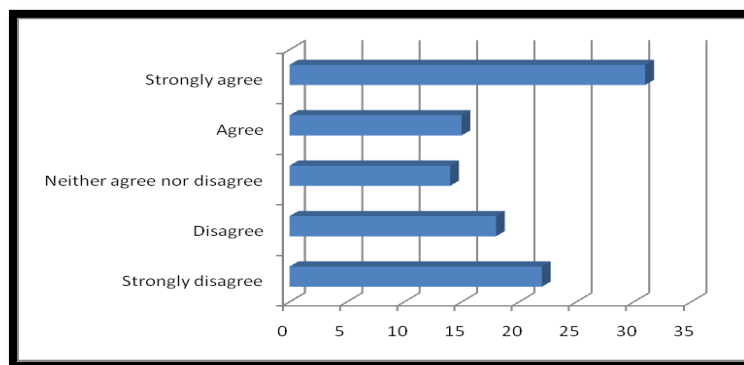


Figure 5. Opinion on Encouraging Students to Speak in English in EFL Classes
(Source: Excel)

31 students strongly agreed while 22 students strongly disagreed with encouraging students to speak English in the classrooms.

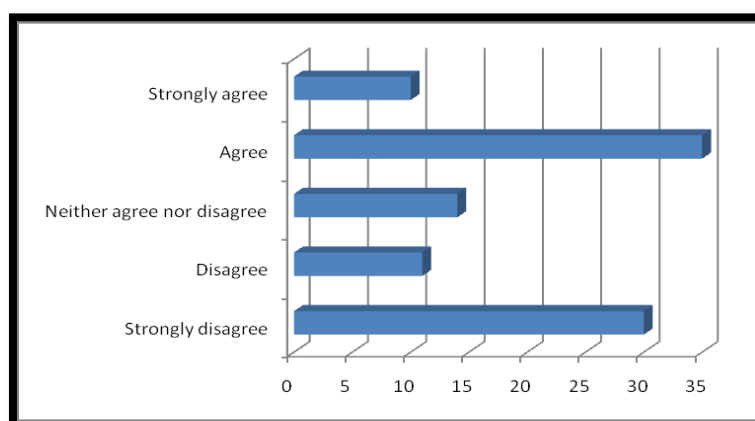


Figure 6. Opinion on Facilitation and Generation of English Speaking Through Digital-story-telling
(Source: Excel)

35 students agreed, 10 strongly agreed, 30 strongly disagree, 11 disagree, and 11 remain neutral to the adoption of digital story-telling in the EFL classrooms.

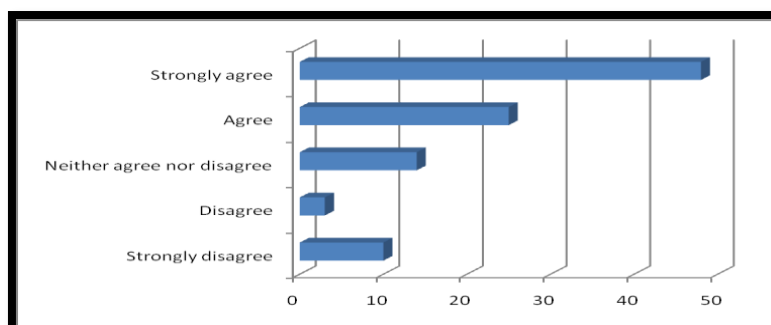


Figure 7. Opinion on Playing Games for Facilitating English Speaking in EFL Classes
(Source: Excel)

48 students strongly agree while 25 students agree, 14 remain neutral, 3 disagree and 10 strongly disagree on playing games to encourage speaking in a foreign language in EFL classes.

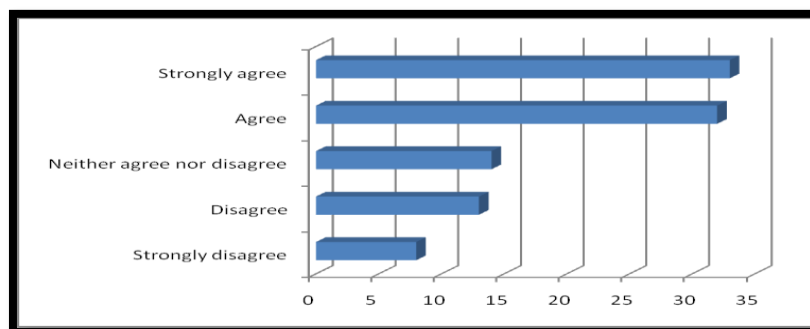


Figure 8. Opinion on Restrictions Caused by Arab Language in Jordan
(Source: Excel)

33 students strongly agree, 32 students agree, 14 remains neutral, 13 disagree and 8 strongly disagree on the question that Arabs as the mother tongue of the nation have been responsible for restricting the adoption of the English language.

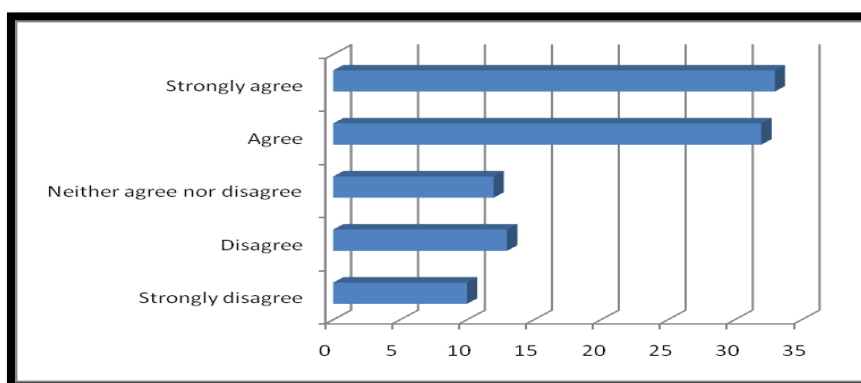


Figure 9. Opinion of Differentiation in Cultures Between Cities and Villages of Jordan
(Source: Excel)

33 strongly agree, 32 agree, 12 remain neutral, 13 disagree and 10 strongly disagree on answering the question of differences between cultures of cities and villages.

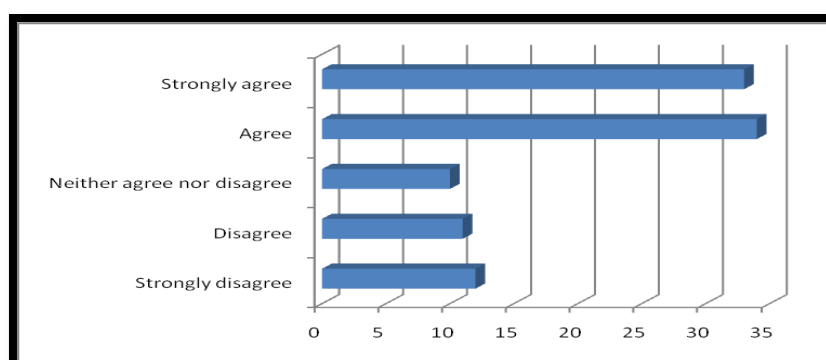


Figure 10. Opinion on Considering Two Techniques as Effective for Facilitating Learning and Speaking of English in EFL Classes
(Source: Excel)

33 students strongly agree, 34 students agree, 10 students remain neutral, 11 disagree and 12 strongly disagree on assuming that both the techniques or ways have helped facilitate learning as well as speak of English within EFL classes.

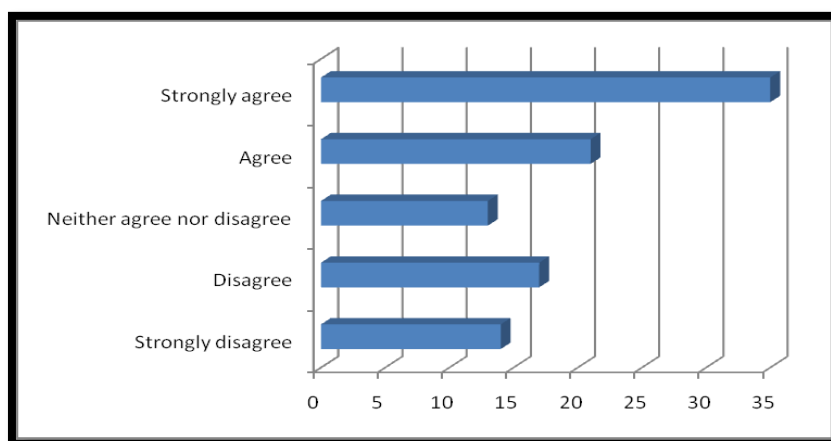


Figure 11. Opinion on Modification of Country Culture of Jordan According to the Adoption of English Within Global Culture
(Source: Excel)

35 strongly agree, 21 agree, 13 remain neutral, 17 disagree and 14 strongly disagree on the particular question that the country culture of Jordan can be modified in comparison with global culture to speak in a particular foreign language.

B. Regression

Regression Statistics	
Multiple R	0.922756275
R Square	0.851479142
Adjusted R Square	0.849963623
Standard Error	0.511906615
Observations	100

Figure 12. Regression Test
(Source: Excel)

The value of multiple R is 0.922756275, R square is 0.851479142, Adjusted R square is 0.849963623, and standard error is 0.511906615 on an observation made on 100 students.

	Coefficients	Standard Error	t Stat	P-value	Lower 95%	Upper 95%	Lower 95.0%	Upper 95.0%
Intercept	-0.14438723	0.087237996	-1.6551	0.101104277	-0.317508189	0.02873373	-0.317508189	0.02873373
X Variable 1	0.778784758	0.03285573	23.70316	2.2749E-42	0.713583633	0.843985883	0.713583633	0.843985883

Figure 13. Determination of p-value
(Source: Excel)

The above table shows that the p-value is 0.10 which is greater than 0.05 therefore, there is significant existence of a null hypothesis between the dependent and independent variables. The value is not statistically significant, and it indicates strong evidence of the existence of a null hypothesis or a negative relationship between the two variables.

C. Anova Two-Factor Without Replication

Source of Variation	SS	df	MS	F	P-value	F crit
Rows	396.88	99	4.008889	21.13312	7.42E-40	1.394061
Columns	19.22	1	19.22	101.3195	7.86E-17	3.937117
Error	18.78	99	0.189697			
Total	434.88	199				

Figure 14. ANOVA Test
(Source: Excel)

The MS value is 4.008889 for rows while for columns, it is 19.22 and error is found to be 0.189697. The df values are 99, 1 and 99 according to the above table.

D. Correlations

	Column 1	Column 2
Column 1	1	
Column 2	0.922756	1

Figure 15. Correlation Between the Variables
(Source: Excel)

The value of correlation for column 1 is 1 while for column 2, it is around 0.922756 as per the above table.

X. THEMATIC ANALYSIS

The themes have been prepared after receiving the responses from the total number of respondents and those responses are converted into appropriate themes as follows:

Assimilation of local and global cultures for the adoption of English

There are around **1.5 billion people** around the globe who have embraced English in a way to speak it every time in comparison with other languages such as Chinese, French, Spanish, Arabic, and others as earlier found in the graph (Statista, 2022). **Jordan is found to be a British colony in earlier times** where English has also been spoken simultaneously with Arabic among people. Therefore, there are chances to encourage the masses to speak and learn English in EFL classes in the country (Rababah & Almwajeh, 2018). The English-speaking students who already have learnt to speak the language in EFL classes have entered into collaboration with non-governmental organisations (NGOs) to offer education to every local child. It has been reported that the **Family and Childhood Protection Society NGO** have paired with **Western students** who have been studying in Qasid to help children within the age group of 6 to 15 years (Werman, 2018).

The program of providing education to children has been successful where it has been found that the rate of learners has increased from **25 kids to 60 kids** (Werman, 2018). An increase in the number of students means that the rate of learners learning a foreign language has increased in EFL classes (Abu-Snoubat & Mukattash, 2021). The initiative to involve students with proficiency in English speaking is one of the effective ways to facilitate English speaking in the classrooms. However, number of students found proficient to teach in EFL classes has been around **25 selected out of 50 students from the institute** (Werman, 2018). These students have learned the language from foreign institutes that can be assumed as global platforms to offer English classes in the local institutes filled with local children.

XI. IMPROVEMENT OF CULTURES OF CITIES AND VILLAGES

The dropout rates in Jordan schools are a major concern according to the secretary general of the **Higher Population Council (HPC)**. Jordan has already laid a strong foundation that claims that there is a requirement for a high-quality system of education by providing compulsory along with inclusive education to every citizen above the age of 16. The rate of enrollment in schools has witnessed an increase to around **98.02%** as per the reports from the council between 2018 and 2019 (Kayed, 2020). The dropout rates have decreased between the range of around **0.25%** and **0.38%** at the primary level which indicates that these people have been living in the city (Kayed, 2020). The urge to send to schools in the city further showcases that city culture has always been improved in comparison with village culture. Some families have encouraged their children to get an education in city schools rather than staying in the village (Al Maharma & Abusa'aleek, 2022). These students studying in the city will be encouraged to speak and learn English within EFL classes as compared with village students.

Conversely, there is an issue that needs to be pointed out where it has been reported that women who have dropped out of their schools have been compelled to get married below **18 years of age** (Kayed, 2020). There is gender discrimination noted in the village where **women have not been encouraged to receive education** while **men who have already dropped out of school have been encouraged to enter into the labour market** in the form of an unqualified workforce. The condition of male and female students in the nation living in villages is harsh where these students have not been provided with the opportunity to primary level education from schools (Baa, 2022). There is a cultural difference noticed within the village and city where families are responsible for imparting education to the students in the nation.

XII. WAYS TO ENCOURAGE STUDENTS TO ADOPT DIFFERENT WAYS

The two essential ways have already been identified such as digital story-telling and also games that may encourage various students to speak in a global language within EFL classes (Huwari, 2019). Before adopting these two ways, it is important to instil motivation among the students to embrace those two ways. **Online learning through online courses** is effective where students can be motivated to adopt digital story-telling and games (Johnson & Jordan, 2019). In case

a learner skips the classes then that learner will encounter a low motivation level and would not be interested in learning English through digital story-telling and games.

Some courses on digital story-telling along with games need to be provided before making them learn the language and encourage them to speak the language within the classes. Therefore, there is a requirement for some grooming before adopting these ways (Esra et al., 2021). However, students of Jordan can always be encouraged to speak English while the country's culture encompassing both city and village poses a question and concretises the negative relationship between the mentioned variables (Rababah, 2019). Most of the responses have been found to be positive however, a threat has been posed from country culture towards teaching English in the classes.

XIII. CONCLUSION AND RECOMMENDATIONS

The article has discussed the problems of the nation where teachers have been seen to be more inclined towards code-switching rather than pressurizing the students to learn and speak the foreign language within the boundary of classrooms. The teachers seem to have become adjustable to the situation where students are encouraged to provide answers in their mother tongue. The nation that has remained a British colony has somehow witnessed a downfall in terms of the adoption of a global language. The students living in the village are still not provided with the opportunity to receive education at the primary level and these children are prohibited from getting primary education therefore, these children are restricted to get secondary education and speak English while living in the nation. The country's culture has been restricting the students to speak the language and assimilate into global culture. Some recommendations can resolve the issue as follows:

Implementation of Governmental Policies

The Government of Jordan needs to take every important initiative in the form of policies to make it compulsory to speak and learn the language to remain in the competition and get jobs in the global market.

Inclusion of Jordanians to Speak the Language

The child marriages of women and the inclusion of men within the labor workforce need to be stopped in the country to motivate people living in the village to get a proper education. It is significant for the country to revive the culture of the British colony and speak the language to a huge extent.

APPENDIX. SURVEY QUESTIONNAIRE

(0 = strongly disagree, 1 = disagree, 2 = neither agree nor disagree, 3 = agree, 4 = strongly agree)

Demographic Block

1. Age

- 10-12 years
- 13-18 years
- 19-23 years

2. Gender

- Male
- Female

3. Do you agree that lessons are taught in the Arabic language in EFL classes in schools and Universities?

- Strongly Agree
- Agree
- Strongly Disagree
- Disagree
- Neither agree nor disagree

4. Do you agree that students can be encouraged to speak English through different ways in EFL classes?

- Strongly Agree
- Agree
- Strongly Disagree
- Disagree
- Neither agree nor disagree

5. Do you agree that digital-story telling through digital technology has the ability to facilitate and generate English speaking in EFL classes?

- Strongly Agree
- Agree
- Strongly Disagree
- Disagree
- Neither agree nor disagree

6. Do you think that games are an effective way to facilitate English speaking in the EFL classrooms?

- Strongly Agree

- Agree
 - Strongly Disagree
 - Disagree
 - Neither agree nor disagree
7. Do you agree that Arab language as mother tongue is restricting use of English language in the EFL classrooms?
- Strongly Agree
 - Agree
 - Strongly Disagree
 - Disagree
 - Neither agree nor disagree
8. Do you think that culture of village and city are different to each other in Jordan?
- Strongly Agree
 - Agree
 - Strongly Disagree
 - Disagree
 - Neither agree nor disagree
9. Do you agree that both digital-story telling and games techniques will facilitate learning and speaking of English in EFL classes?
- Strongly Agree
 - Agree
 - Strongly Disagree
 - Disagree
 - Neither agree nor disagree
10. Do you agree that country culture of Jordan can be modified similar to global culture to speak English?
- Strongly Agree
 - Agree
 - Strongly Disagree
 - Disagree
 - Neither agree nor disagree

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Contextualizing Revitalization of Panai Malay Archaic Vocabularies Through Formal Learning

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Abstract—The study of the disappearance of local languages throughout the world continues to spark the interest of linguists. Even though this fear has been raised in several Indonesian government initiatives, academics have completed a comparatively limited study on local language vocabulary in Indonesia, particularly The Panai Malay Language (PML), which continues to decrease in its usage by its speakers. The objectives of this study are to describe the features of archaic vocabularies of the Panai Malay language and to investigate the pattern of Panai Malay language revitalization. The research was conducted using a qualitative research method with the ethnography research design by using 591 vocabularies as research data sources. The results of this study reveal that PML archaic vocabularies are found in 10 domains, namely the realm of family, agriculture, housing, food-beverage, customs, health, marine, human body, clothing, and human nature. The archaic domains of PML vocabularies are more dominantly found in the domains of human nature, namely 30 vocabularies or 8.15% for teenage respondents, while according to adult respondents 13 vocabulary (9.70%), and older people by 12 words (13.48%). The revitalization of archaic vocabularies of PML should be implemented through formal efforts by integrating the language material in the formal learning process through the Local Content Curriculum as well as by writing the PML Dictionary which should be shared through social media such as *Instagram*, *Facebook*, and *WhatsApp*. Revitalization through non-formal channels should be carried out through communication training, publishing folklore by incorporating PML archaic vocabularies, and reactivating PML cultural activities.

Indexed Terms—revitalization, vocabulary, archaic, Malay, Panai

I. INTRODUCTION

In today's modernization era, the growing number of extinctions of regional languages in the world continues to increase (Sakhiyya & Martin-Anatias, 2020). It is feared that in the next 10 years the regional languages in the world will be extinct forever if these languages are not documented and revitalized (Grenoble & Whaley, 2021). Some studies have revealed this phenomenon in various places in the world (Colomé & Molina, 2021). Therefore, language activists must pay special attention to this condition so that the existence and continuity of the use of the language can be preserved.

Indonesia, which has 718 regional languages, is also experiencing symptoms of this extinction phenomenon (Siregar, 2022). The government of the Republic of Indonesia through some language institutions has made various efforts to maintain and revitalize this regional language (Ariyani et al., 2022; Takwa et al., 2022). The efforts made include language exploration activities, language empowerment, and documenting languages that have not been properly and completely documented. Meanwhile, the institutions directly involved in this effort include local governments, language study institutions, cultural services, and educational institutions, especially those directly related to language study programs.

As one of the regional languages in Indonesia, Panai Malay Language which is further abbreviated as PML and was originally used in the Panai Kingdom also experiences symptoms of extinction (Haidir & Sinar, 2019). In the past, the

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Kingdom of Panai was famous on the coast of East Sumatra and was centralized in Labuhanbilik town. Panai Kingdom area was located on the banks of the Barumun River ranging from East Sumatra and went to the Strait of Malacca. As a once-famous kingdom, its language was widely used until the end of the twentieth century; however, since the collapse of the Panai kingdom and the rapid spread of the Malay language, gradually this language began to be abandoned by its users, even only used by the people of that area, especially the older people.

Based on a preliminary study by several previous researchers on the existence of language archaism (Haidir & Sinar, 2019; Karagulova et al., 2016), the level of archaic vocabularies continues to increase significantly. Several factors were identified as the cause of this increase in the level of vocabulary archaic. First, some words are only used in oral communication; therefore, their vocabularies are not well documented. Secondly, the increase in vocabulary archival is also caused by changes in people's interactions with nature, especially forests, so the level of vocabulary related to nature tends to be high. The words such as *'Batungkat'* or Stillt houses, *"telan"* or shipyard wood used to support a wooden house, *"bondol"*, a kind of wood for making doors, *"jonang"* or a type of wood for nailing the wall have been rarely used. The third factor is the shift in livelihoods. The livelihood of PM people used to be generally *"baladang"* (Rice farming); however, they have changed to be palm oil farmers. As a consequence, some rice farming vocabularies are no longer used in communication such as *"boneh"* (seed), *"paRa-paRa"* (rice seed nursery), *"mangkaRonok"* (breeding), *"ampaR"* (yellowing rice) and others have begun to go unknown. In addition, cultural shifts increase the speed at which the vocabulary of the Malay language becomes archaic. In terms of musical instruments, some archaic vocabularies are *"boRdah"* (tambourine) music. As a consequence of this cultural shift, then several vocabularies such as *"boRdah, sinandong, gracefully, bale, tepak"* become passive use.

Previous research on archaic vocabularies in some ethnic groups in the world has been also conducted by some scholars such as the language of Tamil Jaffna society (Prahaltha, 2015) who examines the archaic vocabulary of Tamil Jaffna society aiming at documenting and perpetuating the oral forms of archaic vocabulary used by the Tamil Jaffna community. Furthermore, Karagulova et al. (2016) identified the ancient word national of Kazakh, which divided archaic vocabularies into two groups, that is, 70% of Kazakh terminology in law and medicine is the term international and only 30% is the native term. A similar study was also conducted by Macaro et al. (2020) who examined the archaic dialect of rural Al-Koura, Jordan. He identified 222 vocabularies that belong to archaic contained in several areas related to food, clothing, glass, shoes, housing, and others. Almost all of the above studies describe the features of archaic vocabulary from several parts of the world. However, further research on the solution to this archaic vocabulary problem has not been studied, especially in the effort to revitalize the endangered vocabulary.

In Indonesia, previous studies on archaic vocabulary have been researched by some scholars such as those conducted by Yulis and Jufrizal (2013), Aziz et al. (2020) and Sinaga et al. (2021). The studies only described the characteristics, processes, and vocabulary categories of ethnic languages in Indonesia which are almost extinct. However, specific research that examines the archaic vocabulary of PML, as well as the effort for language revitalization, has never been conducted previously. In addition, previous studies on ethnic language revitalization were also been conducted by Ahmad (2018) and Haidir and Sinar (2019). The two studies explored the identification of ethnic language extinction with limited vocabulary data in the domain of flora and fauna.

This study aims to describe features of archaic vocabularies in PML, the dominant archaic vocabulary domain, its revitalization efforts and PML users' attitudes in its revitalization efforts. The results of this study are expected to be able to describe the pattern of archaic vocabulary which are almost extinct and maintain the authenticity of the PML so that the younger generation of the Panai ethnic group can continue to use it in their daily lives. The results of this study also serve as material for literature on PML in particular and literature on endangered languages in Indonesia in general.

II. METHOD

The study was conducted using a qualitative research approach with an ethnographic design to address this research issue. The participants of the study were 136 Malay Panai inhabitants who still actively use their local language as a method of communication in everyday life consisting of 132 older people, 132 adults, and 132 teenagers were chosen by applying the inclusion criterion for the selection. The information was made up of outdated PML vocabulary. The value of one vocabulary's knowledge was used to determine if a word was considered ancient; if the understanding is between 1.6 and 3.0, it is, however, if the value is between 0 and 1.5, it is not. The recording device, interview, and confirmatory procedure were the tools employed in this study. Vocabulary comprehension by the three respondent groups—children, adults, and older people—was assessed. Using questionnaires, interviews, and documentary analytic tools, the data for this study were gathered from research participants for 6 months.

The vocabulary corpus compiled from 10 Malay Panai speakers was the source of data in this study. Based on word class theory, the ancient language used in this study was divided into word classes. Throughout globally documented linguistic investigations, word classes have consistently played a prominent role in grammatical theory and grammar literature. The process of data collection includes compiling interview transcripts, observation notes, or wholly distinct non-textual resources that the investigator acquires to deepen comprehension of an event is described as qualitative data analysis. Writing down or classifying the information is a major part of the analysis of qualitative data.

To determine the archaic level of PML vocabularies, several parameters were used in this study. First, if PML speakers still know the meaning of words from lexicons, these vocabularies are categorized as "non-archaic

vocabularies". Second, if PML speakers know the meaning of vocabularies, but they don't use them anymore, the vocabularies are categorized as "semi-archaic". Thirdly, if PML speakers don't know the meaning of the vocabulary and don't even use it anymore, the vocabulary is categorized as "archaic vocabularies". In the context of language domains, this research data is categorized into 10 language domains; family, agriculture, housing, food and beverage, custom and culture, health, marine, sense, clothing and human nature.

III. FINDINGS AND DISCUSSION

A. The Archaic Vocabularies of PML Based on Ages

After the process of collecting and analyzing data on 394 respondents from three age categories, the descriptions of the archaic vocabulary of PML are clearly described. PML vocabularies data obtained from 394 respondents are shown in the following table:

TABLE 1
THE COMPARISON OF ARCHAIC VOCABULARIES IN PML BASED ON AGES

No	Respond	Archaic Vocabulary
1.	Teenagers	368 words (62,27%)
2.	Adult	134 words (22,67%)
3.	Old man	81 words (15,06%)

Table 1 above shows that the majority of PML vocabularies were experienced by respondents in the category of teenagers with 368 words (62.27%), followed by adults with 134 words (22.67%); however, older people only experienced a smaller portion of the archaic vocabulary consisting of 81 words (15.06%).

B. The Features of Archaic Vocabulary Domain in PML

(a). Family Domain

Archaic vocabularies of PML, the following themes related to family vocabularies domains are found, as described by the following table:

TABLE 2
ARCHAIC VOCABULARIES IN THE FAMILY DOMAIN

No	Teenager	Adult	Older People
1	<i>Ulong</i>	<i>Ulong</i>	<i>Ulong</i>
2	<i>Ongah</i>	<i>Ongah</i>	<i>Ongah</i>
3	<i>Alang</i>	<i>Alang</i>	<i>Alang</i>
4	<i>Uteh</i>	<i>Uteh</i>	<i>Uteh</i>
5	<i>Andak</i>	<i>Andak</i>	<i>Andak</i>
6	<i>Uncu</i>	<i>Uncu</i>	<i>Uncu</i>
7	<i>Dambek</i>	-	-
8	<i>Imbayan</i>	-	-
9	<i>Parmaen</i>	-	-
10	<i>Wan/Madam</i>	-	-
11	<i>Subang</i>	-	-

Table 2 describes PML archaic vocabularies in the family domain which have been rarely used in PML community. The archaic vocabularies such as *Ulong* (first child), *Ongah* (2nd child), *Alang* (3rd child), *Uteh* (4th child), *Andak* (5th child), *Uda* (6th child), *Uncu* (7th child) are longer used by its speakers. In addition, the addressing terms such as *Uwak Ulong* (first child), *Pak Uncu* (7th child) *Uncu* means 7th child were also no longer used. Various related vocabularies also become archaic such as *dambek* (wife/husband), *imbayan* (sepengambilan), *parmaen* (son-in-law), *wan / puan* (title of noble descent), *Subang* (call for Malay girls), and others is no longer known to speakers, especially teenage respondents. Based on research data from 3 respondent classes, teenager respondents do not grasp the meaning of 35 PML archaic vocabularies, 11 archaic vocabularies by adult respondents and 6 archaic vocabularies by older people respectively.

(b). Agriculture Domain

The second domain found in PML archaic vocabularies is agriculture. This domain is closely related to the lifestyle of the Malay Panai community as described in table 3.

TABLE 3
ARCHAIC VOCABULARY IN THE REALM OF AGRICULTURE

No	Words	Indonesia	Meaning
1.	<i>alu</i>	alu	logs for pounding rice
2.	<i>boneh</i>	benih	seedlings (still in the form of rice, not yet rejuvenated)
3.	<i>gomal</i>	genggam	one handful of rice stalks
4.	<i>inditan</i>	inditan	Long wood that is stepped on (like a lever) to pound rice.
5.	<i>IRek</i>	injak	separate the rice from the stalk by stepping on it.
6.	<i>kaRono</i>	membibit	laying rice seeds on top of the para-para
7.	<i>saRah</i>	lumbung padi	rice barn

In the domain of agriculture, the results of this study found 103 vocabularies in PML which tend to be archaic. While the categories of respondents who experienced archaic from the vocabulary above are as follows; 27 teenager respondents, 9 adult respondents and 7 older people respondents.

(c). *House Domain*

Archaic vocabularies of the PML on the house domain were also found in the findings of the study which were described in the following table:

TABLE 4
ARCHAIC VOCABULARIES ON HOUSE DOMAIN

No	Words	Indonesia	Meaning
1.	<i>balobas</i>	jendela	window
2.	<i>bomban</i>	bomban	round plants such as billiard sticks, whose skin is used to knit the roof of Nipah
3.	<i>bondol</i>	bondol	wood under the door for a trash barrier or place to install a key under the door
4.	<i>galogaR</i>	galangan lantai	The wood where to nail the floor
5.	<i>jonang</i>	tiang dinding	The wooden pole that nails the wall
6.	<i>telan</i>	galangan tongkat	Wood that connects between houses stick
7.	<i>senta</i>	kayu jendela	Wood above the window

Table 4 above describes archaic vocabularies in PML experienced by 3 groups of respondents. The descriptions of the respondents experienced PML language vocabularies are as the followings; teenager respondents experienced 13 archaic vocabularies, adult respondents 9 vocabularies and elderly respondents experienced 7 vocabularies. The instances of archaic vocabularies in this domain are such as *balobas*, *bomban*, *bondol*, *galogaR*, *jonang*, *telan*, and *senta*.

(d). *Food and Beverage Domain*

Like other domains, PML archaic vocabularies related to food and beverage are also found in the results of this study which can be seen in the following table:

TABLE 5
ARCHAIC PML VOCABULARY IN THE REALM OF EATING-DRINK

No.	Words	Indonesia	Meaning
1.	<i>kabolean</i>	senep	feels sick in his heart because he hasn't eaten
2.	<i>loyak</i>	lembek	Mushy rice
3.	<i>Ratah</i>	ratah	Eating fish without rice
4.	<i>Rimah</i>	rimah	grains of rice left behind after eating
5.	<i>Roncah</i>	perencah	A vegetable mixture or fish curry
6.	<i>tungap</i>	minum	Drink not using glass, directly from the kettle.

Table 5 above describes 6 archaic vocabularies found in Panai Malay Language in the domains of food and beverage. BMP archaic vocabulary in the realm of food/drink according to teenage respondents amounted to 14, according to adult respondents as many as 7 words, while according to the elderly as many as 6 words.

(e). *Customs/Culture Domain*

The PML archaic vocabularies in the domain of customs and culture are described in the following table:

TABLE 6
ARCHAIC VOCABULARY IN THE REALM OF CUSTOMS / CULTURE

WORDS	INDONESIA	MEANING
ANGGUN-ANGGUN	<i>seserahan</i>	bridal bed supplies.
BALE	<i>balai</i>	maket of a custom house where the money of affection,
BOTON	<i>meriam</i>	carb cannon made of iron-bearing railway tracks
CALOK	<i>topi pengantin</i>	Groom's hat/.
COMBOL	<i>combol</i>	place betel nut, gambir, lime mixed eating betel.
SALAYAR	<i>selayar</i>	bride's dress kit
TUNGGOM	<i>perhentian</i>	temporary stop in culture game
UMBAT	<i>start</i>	The start line in the game

Table 6 above describes seven archaic vocabularies in the customs/culture domain. Most of the archaic vocabularies in this domain consist of vocabulary related to traditional clothes and games in the Malay culture of Panai. The descriptions of vocabulary that are not mastered by the users of this language are 15 archaic vocabularies by teenager respondents, 11 vocabularies by adult respondents and 8 vocabularies by elderly people.

(f). *Health Domain*

Archaic vocabularies of the PML on the health domain were also found in the findings of the study which were described in the following table:

TABLE 7
ARCHAIC VOCABULARIES IN THE HEALTH

WORDS	MEANING
BINTAT	small swelling due to insect bites
JARAM	a type of compress from the leaves to lower the heat
JULAGA	Dirt that is attached to the nose due to inhaling the smoke of the wall lamp
KONDAL	Very dirty
RABAK	Scabies on the soles of the feet

Table 7 shows five examples of vocabularies in PML that have a tendency to become archaic vocabularies. From the total archaic vocabulary in this health vocabularies domain, archaic vocabulary was found in 15 teenager respondents, 13 adult respondents and 5 elderly respondents.

(g). *Marine Domain*

Archaic vocabularies in the marine domain are also found in PML because the Malay Panai area is directly adjacent to the sea in the Malacca Strait. The description of archaic vocabularies in this domain is displayed in Table 8.

TABLE 8
ARCHAIC VOCABULARY IN THE MARINE DOMAIN

No	Words.	Indonesia	Meaning
1.	<i>bona</i>	<i>bona</i>	waves that roll in the middle of the sea
2.	<i>koli</i>	<i>lele</i>	catfish
3.	<i>tandek</i>	<i>patil</i>	fish stinger
4.	<i>lukah</i>	<i>bubu</i>	freshwater fish trap tool (Bubu)
5.	<i>sane</i>	<i>sane</i>	Myth, in the past in the middle of the sea if a large tide appeared a kind of animal/fish and emit its rays.

Marine vocabularies include fisheries and terms related to the sea. PML archaic vocabularies related to fisheries can be fishing gear and fish names. A total of 45 potentially archaic marine vocabularies were discovered in this study. After being addressed to the group of teenager respondents, then 11 vocabularies were categorized as archaic such as *ambang* (place to store equipment canoe), *baor* (hook / fishing rod), *boat* (fishing gear), *bona* (rolling waves), *kapar* (garbage/wood in the sea), *koli* (catfish), *lukah* (bubu / fishing gear), *puyu-puyu* (a type of fish sepat), and *sane* (large sea animals), *tandek* (fish stinger), *toll* (wooden paddle canoe). Adult respondents identified 7 vocabularies to be archaic such as the threshold (place of delivery *peratan* in the canoe), *baor*, *bona*, *koli*, *lukah*, *sane*, *tandek*, *toll*, while adult respondents got 5 archaic vocabularies.

(h). *Human Body Domain*

Archaic vocabularies of the PML on the sense domain were also found in the findings of the study which were described in the following table:

TABLE 9
ARCHAIC VOCABULARY IN THE DOMAIN OF THE HUMAN BODY

No	Words	Indonesia	Meaning
1.	betel	model rambut	model of front hair inserts that are slightly stuck on the forehead
2.	cangge	kuku tangan	Long fingernails
3.	mise	kumis	mustache

PML vocabularies that have the potential to be archaic in the realm of the human body consist of 56 vocabularies. A total number of 10 vocabularies were categorized archaic for teenager respondents such as the word *bethel* (hair model somewhat decomposed on the forehead), *budar* (rough eye), *cangge* (long fingernails), *malampas* (walking), *cinggong* (squat), *mise* (mustache), *Rabitah* (polemic), *Rancap* (Onani), *salibon* (eyebrows), *Sullah* (bald). Meanwhile, adult and elderly respondents confirmed 3 archaic vocabularies such as *bethel*, *cangge*, and *mise*.

(i). *Clothing Domain*

TABLE 10
ARCHAIC VOCABULARY IN THE REALM OF CLOTHING

No	Words	Indonesia	Meaning
1.	kasut	slop	slippers (usually the material is a bit hard)
2.	sleep	selop	slippers (usually the material is a bit thin)
3.	singgulu	alas kepala	fabric wrapped over the head for a pedestal flattering the load

In the domain of clothing, there are 33 PML vocabularies that have the potential to be archaic. For instance, teenager respondents confirmed 9 archaic vocabularies, such as *capal*, *shoes*, *buttons*, *saleper*, *samperan*, *salimbut*, *saluar*, *singgulu*, and *knotung*. However, both adult and elderly respondents, confirmed 3 archaic vocabularies, such as *saleper*, and *singgulu*.

(j). *Character Domain*

The PML archaic vocabularies in the domain of sense are described in the following table:

TABEL 11
ARCHAIC VOCABULARY IN CHARACTER DOMAIN

No	Words	Indonesia	Meaning
1.	<i>badokut</i>	pelit	Stingy
2.	<i>basungut</i>	merepet	repeater
3.	<i>gut-gut</i>	cerewet	repeater
4.	<i>jogal</i>	bandel	difficult to set up
5.	<i>leget</i>	lambat	slow
6.	<i>mesek</i>	lasak	wild
7.	<i>mangeRput</i>	tidak tahu malu	no self-awareness
8.	<i>paleleR</i>	pelupa	forgetful
9.	<i>panduRsun</i>	penjorok	grubbiness
10.	<i>pungam</i>	angkuh	arrogant
11.	<i>sompoR</i>	ganas	violent, aggressive
12.	<i>someng</i>	breok	squalid, untidy, beardy

Table 11 shows examples of archaic vocabularies in PML in the character domain. Of the 74 archaic vocabularies in this domain, teenager respondents confirmed 30 vocabularies to be archaic, adult respondents confirmed 13 vocabularies while elderly respondents confirmed 12 vocabularies to be archaic in this domain.

C. *The Most Dominant Archaic BMP Vocabularies*

Paying attention to the results of the discussion above, then the vocabulary of BMP archaic in the realm of language occurs in the realm of nature.

TABLE 12
VOCABULARY COMPARISON PML THE ARCHAIC VOCABULARIES

No.	Domains	RESPONSE		
		Teenager 368 words	Adult 134 words	Older People 81 words
1.	family	11	6	6
2.	agriculture	27	9	7
3.	Housing	13	9	7
4.	food-drink	14	7	6
5.	customs	15	11	8
6.	health	13	5	5
7.	Marine	11	7	5
8.	Human body	10	3	3
9.	clothes	9	3	3
10.	characteristic	30	13	12

The above table shows that PML archaic vocabularies are dominantly found in the domain of nature. In this nature domain, a total number of 30 archaic vocabularies were found on teenagers, 13 archaic vocabularies on adult and 12 archaic vocabularies on older people. Based on the three groups of respondents' views, PML archaic vocabularies in the realm of this trait take the highest percentage of all domains. This finding strengthens the theory which states that the

vocabulary related to nature in various languages of the world tends to experience more rapid extinction (Dou et al., 2018).

The second domain of PML Archaic vocabulary that tend rough/taboo. The high percentage of archaic in this realm of traits indicates a change in language behavior from parents to their children. The language behavior of parents has changed from using the more polite expressions neglecting taboo words. If in the past rough vocabularies were always heard (for example, telling or scolding his child); however, along with the implications of religious teaching and education for children, the archaic vocabularies in this domain are hardly ever heard (Ndhlovu & Botha, 2017).

After the domain of nature, the percentage of archival is in the realm of culture, agriculture, and housing. The high quality of BMP vocabulary in the realm of customs/culture is inseparable from technological advances. Technological advances have shifted the civilization of society, such as wedding procession, welcoming the fasting month, and others. This shift led to a shift in vocabulary usage. The vocabulary commonly used in previous cultures is now no longer used and eventually becomes archaic. Culture on the procession on the wedding night such as "*sinandong, boRdah*" is rarely found. Similarly, at the time of the procession of delivery, the bride and groom are rarely done procession, so vocabulary such as "*graceful, bale, tepak, combol, salayar*" is not known to the general public anymore.

The next most dominant BMP archaic vocabularies are in the domain of agriculture. The high level of BMP in this field was due to the increase numbers of farmers who switched their professions from rice farming to oil palm farming. With the reduction in the number of farmers, farming is no longer as popular among Panai Malay community. In the past, farming was not only a livelihood but a pride. Although someone served as a government officer or a successful trader, he continued to farm his land to show his pride and prestige amid society. The number of rice farmers changed to palm oil because at that time the price of palm oil was quite high. In fact, a lot of farmers have switched the function of their farmland into oil palm land. Thus, the vocabulary associated with the farm such as *boneh, kaRonok, tukal, paRa-paRa, manyome, mangubah, kotam, saRah, coding*, have been extinct and rarely used in communication.

In addition, technological advances also cause a lot of agricultural vocabulary extinction like in various local languages in the world (Amano et al., 2014). This is due to the fact that such activities and objects relating to this domain are rarely found. With the number of modern rice-milling machines, traditional rice mashing tools such as "*inditan, antan, losong, alu, saRah*, and so on are no longer used. As a result, a lot of vocabularies become archaic. The main factor causing respondents' ignorance of vocabulary related to the housing domain is damage to the forestry ecosystem in Panai home land. In the past, Labuhan bilik and its surroundings were very famous for their forest products, especially wood.

D. The Efforts to Revitalize Archaic Vocabularies of PML

The results of this study reveal that there are eight-word classes in PML that are archaic; nouns, verbs, adjectives, adverbs, pronouns, conjunctions, and interjections. This finding strengthens several research results made by Barrett (2016), Saltzman (2017), Bodo et al. (2017) and Rundell (2014) claiming that almost all word classes in ethnic languages in the world are archaic. However, each word class that experiences archaic conditions is different, both in terms of the number of words in each word class (Pelzer et al., 2017; Premssirat, 2014) as well as in terms of the age of ethnic language users. Concerning the revitalization of PML archaic vocabularies, the study revealed and concluded that several activities can be carried out such as increasing literacy reading of PML ethnic documents, including PML into local content material in schools, making PML linguistic publications, making PML Folklore, PML Dictionary Writing. The aforementioned efforts should be implemented to preserve the use of the archaic vocabulary of PML are more diverse than the efforts made by previous researchers regarding the preservation of archaic vocabulary (Barrett, 2016; Sapir, 2017; Bodo et al., 2017).

This effort is very appropriate to be implemented along with the times where most of the younger generation of Panai Malays already have good literacy related to the use of social media. This effort is also in line with those have been done by previous researchers on how to preserve endangered languages by providing literature and utilizing technology adapted to the literacy of the younger generation (Chasaide et al., 2015). The young generation of Malay Panai propose various activities that give them the opportunity to use these archaic vocabularies in the form of competitions, PML regional literature activities and the establishment of regional libraries.

E. Panai Malay Residents' Attitudes Toward Revitalization Efforts

Just as efforts to preserve languages are threatened with extinction in other ethnic languages in various places in the world (Zhang & Ma, 2012; Guerrettaz, 2020), the PML population were very enthusiastic about the efforts being made to revitalize the PML archaic vocabularies which they thought slowly being threatened with extinction. As a form of their support on the revitalization efforts, they were willing to help complete and facilitate the needs of the team voluntarily and happily with the hope that the PML they used to communicate will remain sustainable and they can pass it on to the younger generation of Panai Malays. In addition, the local government of Labuhan Bilik as being the party responsible for the preservation of culture and language also fully supported efforts to preserve this ethnic language. The results of this study are expected to be used as a basis for exploring and documenting the extinct PML archaic vocabularies. This effort can encourage PML revitalization efforts through documentation, socialization and application of PML literature in the language learning process formally in an education setting.

IV. CONCLUSION

This study explores the features of archaic vocabularies of PML and the revitalization efforts through formal learning by the local government. The language revitalization focuses on archaic vocabularies and encompasses the features of vocabularies of the language with few remaining speakers. The research discussions included options for language planning, training activities, and educational program and materials development that would enhance language survival. This study has extensively documented the qualities and dominants of Panai Malay Language (PML) archaic vocabulary; family, agricultural, housing, food-beverage, traditions, health, marine, human body, clothes, and human nature, as well as initiatives to revitalize the Panai Malay language. Nature is the most common vocabulary domain discovered. This is comprehensible given the decline in the number of people who speak languages connected to nature as a result of globalization and urbanization. The most common archaic vocabularies encountered are nouns, verbs, and adjectives, all of which have the same potentials for extinction.

Some efforts are proposed to revitalize the archaic vocabularies of PML. The efforts include inserting learning Panai Malay Language into the Local Content Curriculum and the publication of the online Panai Malay Dictionary, distributed via social media platforms such as Instagram, Facebook, and WhatsApp. Non-formal revitalization methods include activating cultural activities using PML, publishing PML folklores that can be easily accessed by the younger generation of Panai Malay.

The findings of this study are extremely beneficial in explaining the wide range of endangered vocabulary in Panai's Malay language. In addition to serving as a foundation for future research on this language, particularly on endangered vocabulary, the findings of this study also serve as an attempt to reinvigorate one of Indonesia's regional languages, ensuring its survival and use, particularly among the younger generation. To put it another way, the findings of this study can help to fill the void left by the lack of literature in this language in the past. Future research should address the limitations of this study, particularly the data analysis approach, the number of documents available, and the inclusion of a greater number of respondents.

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A Corpus-Based Study of Proverbs in Colloquial Jordanian Arabic: A Socio-Pragmatic Analysis

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Abstract—The current study aims at investigating the colloquial Jordanian proverbs and sayings used among Jordanian people in different contexts. This qualitative study employed two instruments to collect the data, namely, semi-structured interviews and self-report observations. This study, in fact, is based on the corpora of food proverbs, idioms and sayings in Jordanian Arabic. The sources of these proverbs are taken from Jordanian people, books, magazines, articles, internet websites and TV programs. The corpus consisted of 5634 running words that were built from Jordanians' recorded natural conversations. Those conversations were transcribed into textual data and analyzed using the function of Keyword Analysis of Lancsbox Programme (version 6.0). This study specifically analyzed the proverbs from a pragmatic-linguistic perspective and came up with a set of conclusions. Those proverbs are classified into four different categories as follows: Proverbs Including Body Organs Associated with Eating, Proverbs Referring to the Eating Process Itself, Proverbs Including Tools Used in Eating and Proverbs Including Edible Items.

Index Terms—corpus, corpus-based, colloquial, proverb, saying

I. INTRODUCTION

Proverbs are important in our life. They are an integral part in any culture to convey messages. They are used among people for many reasons. For example, people are using them to give a piece of advice, criticize a situation or describe it in brevity utterances. According to Mollanazar (2001, p. 53), the proverb is a “unit of meaning in a specific context through which the speaker and hearer arrive at the same meaning”. In addition to that, Mieder (2004, p. 1) stated that “proverbs fulfill the human need to summarize experiences and observations into nuggets of wisdom that provide ready-made comments on personal relationships and social affairs”. With that in mind, proverbs can be short statements that encode people's beliefs, experiences or feelings. Actually, proverbs are the special language people use to summarize long descriptions in a short statement. They assist people to evaluate actions or behaviors.

In ancient times, people use proverbs as the medium of communication to impart instructions. On the contrary, those proverbs are not used as a means in books to educate people, but they are still frequently used and found in newspapers and people's daily communication. Arabic proverbs are means to reflect people's morals, values, customs, traditions and development from one period to another as stated in Mingazova and Shamsutdinova (2014). To be precise, proverbs are always playing significant roles in the Arab's life.

Jordanian people, like other people in all societies, shed light on proverbs in their interpersonal communication. To illustrate, Jordanians punctuate their interpersonal communications with proverbs to deliver long messages with short and brief utterances. Also, the most interesting thing is that Jordanian people utilize those proverbs as the flavor of recipes. As a result, the current study intends to identify Jordanian proverbs related to food and eating. To conclude, the present study will attempt to identify the colloquial Jordanian proverbs related to food and eating to answer the following questions:

1. What proverbs related to food and eating are used in Jordanian Society?

2. What are the classifications of Food proverbs and sayings in terms of pragmatic-linguistic aspects?

II. STATEMENT OF THE PROBLEM

As aforementioned, Jordanian people punctuate their speeches with proverbs to deliver long messages with short and brief utterances. It is safe to say that proverbs were thoroughly investigated by different scholars. However, the topics of proverbs are varied. There are a variety of methods used to investigate them. Food and eating proverbs in the Jordanian context have not been examined, particularly their categories. As a result, there is a pressing need to identify food and eating proverbs used in Jordanian society since they have not been investigated comprehensively.

III. RELATED STUDIES

Proverbs are statements or fixed statements that have a figurative meaning. Generally, scholars have found that proverbs are an interesting area to be studied. Consequently, there was no consensus about an exact definition of a proverb. For instance, some scholars (see, for example, Meider, 1985; Norrick, 1985; Taylor, 2003) agreed that a proverb is a brief statement of folk that has morals, truth and wisdom. It is a formula that is transferred among generations orally.

Proverbs have been investigated from different linguistic perspectives as they are considered a linguistic phenomenon. For example, Jaradat (2007) conducted a study to investigate the syntactic features of proverbs. On the other hand, other studies (see, for example, Al-Azzam, 2018; Fahmi, 2016) have been conducted to investigate the difficulties that translators face while rendering proverbs. Additionally, some studies (see, for example, Dabaghi et al., 2010) were conducted to analyze the proverbs from a psycholinguistic perspective. Badarneh (2016) conducted a study that investigated the figurative and symbolic forms of proverbs. Based on the aforementioned literature, it is safe to say that proverbs are able to serve multi purposes such as instructions, advice or praise.

A. Importance of Proverbs

Proverbs are to be found all over the world with their different usages in cultures, languages and customs. They, in fact, occupied widespread omnipresent styles of folklore regardless of time, place or development. Mieder (2005) stated that proverbs were a reason for attracting scholars to be searched for many centuries due to their vital role in some traditional societies' aspects. In addition to that, educated people are also in need for the pithy wisdom of proverbs as they might be able to fulfill human needs in order to summarize experiences in many different contexts (Mieder, 2004). The value of proverbs as cultural and rhetorical expressions was argued by Bartlotti (2000). He stated that the literature is still in a need for conducting many studies to gather proverbs, especially in Africa and Asia. In contrast, Samovar et al. (2009) conducted a study, and they claimed that any country can be judged by the quality of proverbs used among its citizens.

Moreover, they revealed that proverbs may offer a significant set of values and beliefs for the members of the culture. Regarding their important role in cultural aspects, Moosavi (2000) conducted a study about proverbs. The researcher revealed that proverbs could be utilized to be a title of a book or a literacy work, to be hot news is circulated through a proverb in the heading or text which reflect new topics or to be used among statesmen and government authorities in different occasions.

B. Topics of Proverbs

Due to the nature of proverbs, they are popular. Moreover, their role in society makes them so popular. Many topics were covered by proverbs. The researchers found that proverbs cover different themes related to human beings and their roles in communities. Precisely, they discussed different issues ranging from insignificant to the most important or complicated ones. In support of this observation, proverbs according to Valiulytė (2010) are classified into different topics. The former is that proverbs reflect human beings' inner world. Such proverbs focus on the importance of the psychological side of personality; hence, emotional aspects and spiritual beliefs are highlighted. The second is that proverbs reveal human beings' outer world; such proverbs center on physical facets of human beings, hence, one's sensible thoughts, suitable actions, and personal troubles are encoded in some proverbs with a relationship to the outer world. The latter is that proverbs deal with human beings' social world; such proverbs concentrate on one's relationships with family members, relatives, friends and strangers.

It seems that proverbs' classifications have been revealed to be associated with a variety of topics that dealt with human life and their components whether they are related to the inner, outer or social world. However, the aim of this section is to shed light on the importance of proverbs in covering different topics of human beings since they can be applied to the food theme.

C. Contrastive Studies

Proverbs are more contrastive in nature in the Arab World. In this section, a number of contrastive studies are presented in order to show the similarities and differences between the use of proverbs in a certain society and another

one. Concerning the Arabic language, some studies (see, for example, Al-Kasu, 1983) tackled proverbs from different dialects. The result was that Arabic proverbs are identical in terms of sharing the same attitudes, views and topics. Migdadi (2015) stated, "Such a situation stems from the fact that all dialects have mutual cultural, social and religious backgrounds". This fact is supported by Nabtti's (1990) study that examined Moroccan and Palestinian proverbs and Al-Kasu's (1983) study "A comparison between Iraqi and Tunisian Proverbs", to mention a few. However, the situation of proverbial mutuality strengthens Bergman's (1996, p. 223) assumption that "a number of works on proverbs are called simply 'Arabic Proverbs' without any indication of date or place of origin or collection, implying that details of chronology, geography and language variety are no more than superficial".

Other studies compared and contrasted Arabic and other languages. Jasim (2006) conducts a contrastive study of Iraqi and Spanish proverbs. In this study, he explains that some proverbs originally came from the Arabic language. The reason for that is Arabs were in Spain for around eight centuries. In other words, it is a cultural influence due to their existence for this long period of time. Therefore, proverbs, whether in Iraqi or Spanish languages, are in common with some features such as semantic or sociocultural similarities. Moving to Georgian and Syrian proverbs, Tumanishvili (2007, para. 5) states that "national (ethnic) specificity is especially evident in the proverbs in which the thematic material derives from the characteristic of the given world". In other words, Syrian and Georgian proverbs are very similar except in some terms related to geographical, cultural and social backgrounds. The similarity between Georgian and Syrian languages is that they can be generalized to other languages; each proverb, according to Tumanishvili (2007, para. 5), has "a similar one in the proverbs of another nation not only on the level of its main meaning, but often the form, i.e. wording is identical or very similar", and that suggests the universality of the proverb phenomenon.

IV. METHODOLOGY

This study adopts a corpus-based approach to collect the data, which has been widely acknowledged that it can provide empirical observations of naturally-occurring language use (McEnery & Hardie, 2012). The researchers follow the steps of building the spoken corpus since the aim is to investigate the usage of Jordanian proverbs and sayings with reference to food and eating in Jordanian informants' natural conversations.

Moreover, the corpus was compiled from naturally recorded speeches produced by 23 Jordanian informants who live in Irbid city and its surrounding villages. The corpus of the current study includes 148 (810 tokens) proverbs and sayings. Whereas, all informants' conversations were transcribed. As a result, the corpus consisted of 5634 running words that were built from Jordanians' recorded natural conversations. Those conversations were transcribed into textual data and analyzed using the function of Keyword Analysis of Lancsbox Programme (version 6.0). Those proverbs and sayings were investigated to exclude all proverbs without reference to food and eating. 28 proverbs and sayings were selected from the corpus. Those proverbs are related to food and eating.

A. Instruments and Data Collection

The current study employs two instruments to gather the data. They are interviews and self-report observations. The purpose of interviewing Jordanian people was to get more information about the cryptic meaning of these proverbs and sayings. The informants' participation, in fact, helped the researchers to go into deeper analysis in the current study. Moreover, those proverbs and sayings were collected from different sources, for example, websites, books, articles, magazines or TV programs. The researchers were part of the conversations as the instrument was a semi-structured interview. The reason for their participation was to collect a sufficient and adequate corpus of data. The informants were requested to provide the latest proverbs or sayings they heard. All proverbs and sayings were transcribed to be analyzed. The table below illustrates the corpus of the current study.

TABLE 1
CORPUS OF COLLOQUIAL JORDANIAN PROVERBS AND SAYINGS

Sources	Number of Proverbs	Number of Tokens
Jordanian informants	79	537
Websites	13	65
Magazines	16	89
TV programs	3	17
Books	21	102
Total	148	810

The table above reveals that our corpus has a small size as it contained only 810 tokens. According to Gut (2012), most of the conversational spoken learner corpora were relatively small.

B. Analytical Procedures

Due to the nature of the study, the analysis was principally guided by classifying all 148 proverbs into different categories. The main categories were those who have a reference to food and eating proverbs and sayings. 28 proverbs and sayings were concerned with food and eating. After that, the researchers transcribed those proverbs in order to analyze them. Finally, those proverbs and sayings were classified into four different categories, they are proverbs

referring to the eating process itself, some are related to those who include edible items, some are those who include tools used in eating, and finally, some are those who include body organs associated with eating.

V. RESULTS

Classifications of Food Proverbs

Proverbs with reference to food and eating are related to different categories. An appropriate categorization should be represented to clarify proverbs related to food and eating in order to explain them according to an appropriate order. As a result, those proverbs have been classified into four categories as follows:

Proverbs Referring to the Eating Process Itself

This category of proverbs comprises those that have some linguistic items associated with the process of drinking and eating. In other terms, those proverbs include nouns associated with meals such as *supper*, *dinner*, *lunch*, *breakfast* ...etc., some verbs such as *swallow*, *eat*, *drink*, *taste* ...etc., specific sensations experienced in the mouth such as *sourness*, *sweetness*, *bitterness*, *stiffness* or *softness*, and finally some needs like *thirst* and *hunger*. The tables below illustrate those proverbs from different perspectives.

TABLE 2
PROVERBS INCLUDING VERBS RELATED TO THE EATING PROCESS

Proverb	Literal Meaning	Figurative meaning
¹ iSbir 9al-Hisrim <u>ibtuklu</u> 9inab	Give time to sour grapes, so you can eat them when fully grown	Desires are nourished by delays
ba9rif min wein <u>to?kal</u> al-katif	I know from where a shoulder is eaten	To know on which side one's bread is buttered
<u>akil</u> w mar9a u qillit san9ah	Eating, grazing and lack of workmanship	the life of Riley [a comfortable and happy life]
laQini wla <u>ittaTmini</u>	Welcome me and do not feed me	warm and friendly reception is better than alimentionation

The preceding table comprises many proverbs and idiomatic expressions with (underlined) verbs related to eating and drinking, compare the following tables:

TABLE 3
PROVERBS INCLUDING EXPRESSIONS RELATED TO MEALS

Proverb	Literal Meaning	Figurative meaning
<u>ityada</u> witmadda <u>wit9aša</u> witmaša	Lunch and stretch, dine and walk	After dinner sit (sleep) a while, after supper walk a mile
<u>ityadda</u> fiih Qabil ma <u>yit9aša</u> fiik	Lunch on him before he dines on you	steal a march on someone (to gain an advantage over someone by doing some earlier action than expected)
ka0rit il-TabbaXiin bitXarrib <u>ittaTbXah</u>	Plenty of cooks destroy the meal	Too many cooks spoil the broth.
Qa9id <u>butBox</u> almauDuu9 9ala naar	I am cooking the issue on soft fire	soft fire makes sweet malt.
haadih		
bisuum wi <u>biftar</u> 9la basalah	Fasting for a long time and breakfasting only on one onion	A clean fast is better than a dirty breakfast

Some proverbs indicate some feelings or needs such as *thirst* or *hunger*, and some indicate specific sensations experienced in the mouth such as *softness*, *stiffness*, *bitterness*, *sourness* or *sweetness*.

TABLE 4
PROVERBS INCLUDING NOUNS RELATED TO FEELINGS

Proverb	Literal Meaning	Figurative meaning
<u>il juu9</u> kaafir	Hunger is an atheist	A hungry belly has no ears.
uQ9ud <u>juu9an</u> wla tmid ?iidak la mannaan	Sit hungry and not stretch your hand to a maleficent giver	to endure hard circumstances is better than losing one's dignity
ma Hada biQuul 9an dibsuh <u>HaamiD</u>	No one calls his treacle sour	don't cry stinking fish.
iflan 9admuh <u>Tari / Qasi</u>	His bones are soft/solid	= he is a na ʔe/ an experienced person
laHmuh <u>mur</u>	His flesh is bitter	he is an unforgiving person
aHla 9ala Qalbi min al-9asal	It's sweeter to my heart than honey	gladly accepted or received

The table above contains a lot of proverbs and sayings with (underlined) nouns related to feelings.

Proverbs Including Edible Items

There are many proverbs associated with food and eating including keywords with reference to edible items, in other words, they contain things fit to be eaten such as *meat*, *fruit* or *vegetable*. According to Migdadi (2015), it is noteworthy to admit that the previous and the following categories may intersect and interweave in many ways, that is to say, proverbs including edible items may also include a reference to the eating process itself or an indication to some tools

¹ See the appendix to find the list of phonetics symbols

or body organs used in the process of eating. Therefore, it is safe to say that the division given here is not clear-cut, but it is only a simple classification with the purpose of clarification and exemplification. However, in what follows is a list of proverbs containing edible items:

TABLE 5
PROVERBS INCLUDING EDIBLE ITEMS

Proverb	Literal Meaning	Figurative meaning
<u>fuulih</u> winQasmat nussein	A bean that is divided into two halves	as like as two peas
la tit9alaQ biliQŠuur wa tinsa <u>libDor</u>	Do not hang on the hulls and forget the seeds	Catch not at the shadow and lose the substance
illi bisriQ <u>beiDah</u> bisriQ <u>jamal</u>	Who steals an egg steals a camel	He that will steal an egg will steal an ox
<u>ilbanduurah</u> ilim9afnih ibtinza9 il-buksih	A rotten tomato damages the whole box	One drop of poison infects the whole ton of wine.

It appears from the previous table that edible items include some vegetables like *ilbanduurah* (tomatoes) and *basalah* (onions); fruits like *9inab* (fresh grapes or dried); seeds like *fuulih* (beans); animals and their products such as *jamal* (camel). The edible items, mentioned above, are the most basic and commonly used foods in Jordanian society.

Proverbs Including Tools Used in Eating

Food and eating proverbs and sayings included within this section contain either kitchen utensils used for cooking and baking or eating tools used to carry food to the mouth. The table below is illustrative:

TABLE 6
PROVERBS INCLUDING TOOLS USED IN THE PROCESS OF EATING

Proverb	Literal Meaning	Figurative meaning
<u>Tonjarah</u> wa laQat <u>yaTaaha</u>	A pan that found its cover	every Jack must have his Jill
laa <u>ityarbil</u> innas binaxluuk	Do not sift people since they will sieve you out (denude you)	cast not the first stone (do not criticize people)
La ituHuT kul beiDak <u>ibsalah</u> waHadeh	Do not put all of your eggs in one basket	don't have too many irons in the fire
Banfux <u>ibQirbih</u> maxzoQah	To blow in a severed water skin	a cold coal to blow at= do useless things
inwalad wibOummuh <u>mi9aQah</u> min Dahab	He was born with a gold spoon in his mouth	he was born rich so he does not need to work hard to get his living

In such proverbs or sayings, it seems that there is a reference to many kitchen and eating tools such as sieves, baskets and spoons, pan covers, water skins and pans.

Proverbs Including Body Organs Associated With Eating.

This section includes food proverbs and sayings with reference to the digestive system or tract, particularly to two basic organs, namely, stomach and mouth, as it appears in the following table:

TABLE 7
PROVERBS INCLUDING BODY ORGANS ASSOCIATED WITH EATING

Proverb	Literal Meaning	Figurative meaning
ilTaariiQ laa Qalb ilzalamih min mi9dituh	The way to a man's heart is through his stomach	The way to a man's heart is through his stomach
Ta9mi iOum ibtistahi al-9ain	Feed the mouth, the eye becomes bashful	get their loyalties by money, meals, gifts ...etc.
illi buukil 9ala Dirsuh binfa9 nafsuh	Who eats on his sprocket benefits himself	The idea is that 'self sufficiency is of most benefit to people' i.e. do not rely on others, they will let you down.
Saar 9ilkih ibOum innas	He became a chewing gum in people's mouth	= he has been disgraced by doing dishonorable deeds, so he became the subject of people's gossip

To sum up, the result section provided a simplified categorization of proverbs and idiomatic expressions with reference to food and eating in order to illustrate the main groups under which these proverbs are listed. It appears from the previous tables that the reference to food and eating includes four major semantic fields as follows: the eating process itself, edible items, tools used in eating and organs associated with eating.

VI. DISCUSSION

Proverbs and sayings related to food and eating in the Jordanian speech community are discussed from a socio-pragmatic perspective. The discussion of food proverbs is divided into different headings in order to facilitate the comprehension of this linguistic phenomenon. Proverbs and sayings are categorized into different classes according to specific groupings. It is noticed that proverbs with reference to food and eating are related to different categories. An appropriate categorization should be presented to clarify food proverbs and explain them according to an appropriate order. As a result, proverbs and sayings have been categorized into four categories; they were illustrated and discussed

in the previous subsections, they are: Proverbs Including Body Organs Associated with Eating, Proverbs Referring to the Eating Process Itself, Proverbs Including Tools Used in Eating and Proverbs Including Edible Items.

VII. CONCLUSION

Proverbs are important, interesting and complicated to be examined. Thus, many different views have evolved to analyze them. This paper offers a primarily corpus-informed overview of colloquial Jordanian proverbs and sayings with reference to food and eating. This analysis has laid the ground for further studies on different topics in the Jordanian context. The researchers hope that even a small corpus combined with knowledge of existing literature has much to help other researchers to design their future studies.

APPENDIX. LIST OF PHONETIC SYMBOLS

1. Consonants:

Symbol	Description	Arabic Consonant
ʔ	Glottal stop	أ
b	Voiced bilabial stop	ب
t	Voiceless dento-alveolar stop	ت
θ	Voiceless interdental fricative	ث
j	Voiced post-alveolar affricate	ج
h	Voiceless pharyngeal fricative	ح
x	Voiceless velar fricative	خ
d	Voiced dento-alveolar stop	د
ð	Voiced interdental fricative	ذ
r	Voiced alveo-palatal trill	ر
z	Voiced alveolar fricative	ز
s	Voiceless alveolar fricative	س
ʃ	Voiceless alveo-palatal fricative	ش
s	Voiceless alveolar emphatic fricative	ص
D	Voiced alveolar emphatic stop	ض
T	Voiceless dento-alveolar emphatic fricative	ط
t̤	Voiced interdental emphatic fricative	ظ
ʕ	Voiced pharyngeal fricative	ع
ɣ	Voiced velar fricative	غ
f	Voiceless labio-dental fricative	ف
k	Voiceless velar stop	ك
l	Voiced alveolar lateral	ل
m	Voiced bilabial nasal	م
n	Voiced alveolar nasal	ن
h	Voiceless glottal fricative	ه
w	Voiced labiovelar glide	و
y	Voiced palatal glide	ي
Q	Voiced velar stop	ق (العامية)

2. Vowels:

Vowel	Description	Symbol
◌َ fatHah	Short low vowel	a
◌ُ Dammah	Short high back vowel	u
◌ِ kasrah	Short high front vowel	i

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Critical Strategies Featured on the “Arab Idol” and “American Idol” Shows

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Abstract—This study assesses the strategies with which judges on the “Arab Idol” and “American Idol” shows offer criticism to contestants with a particular focus on the differences between male and female judges. To ensure a comprehensive behavioral examination, this study looks at 60 comments stemming from the audition phase of each program, resulting in a total of 120 comments. This study employs Nguyen’s (2005) coding scheme of criticism as the foundation of its analysis. The results show that female judges on both the Arab and American shows use more indirect strategies in their criticisms while male judges prefer direct strategies. Additionally, the results indicate that the direct strategies typically entail the ‘negative evaluation and identification of a problem,’ while the indirect strategies often provide ‘advice about change and suggestions for change.’

Index Terms—criticism, criticism strategies, speech acts theory, Arab Idol show, American Idol show

I. INTRODUCTION

Speech act theory plays a crucial role in the field of pragmatics. This paper consists of a sociopragmatic study of the critical speech acts used across Arabic-speaking and English-speaking cultures. According to Yule (1996, p. 3), pragmatics is the study of meaning as communicated by a speaker and interpreted by a listener. The study of speech acts hinges upon an understanding of pragmatics, which studies meaning in use and in context (Thomas, 1995). In a sense, pragmatics is concerned with what a speaker means to imply and what a listener infers based on various factors, such as situational context, the individuals’ mental states, and the preceding dialogue, among others.

Speakers use language to perform various speech acts, ranging from promising and complimenting to threatening and criticizing. Of course, criticizing is one function that judges of all varieties need to make use of, including the judges on the “Arab Idol” and “American Idol”. Nguyen (2013, p. 106) defines criticism as a speech act that entails a negative evaluation of the hearer’s actions or choices, for which they may be held responsible, with the aim of expressing dissatisfaction or influencing the hearer’s future behavior in pursuit of improvement, as perceived by the speaker. Robinson et al. (1987, p. 57) propose that criticism involves “a negative evaluation of a person or an act for which he or she is deemed responsible.” They also suggest that effective criticism includes a positive message and that critics should use positive language.

In summary, speakers use criticism to provide feedback to the hearer with the hope that they will improve in the future. This study explores cultural variations in male and female judges’ approaches to criticism across Arabic-speaking and English-speaking cultures. More specifically, it investigates Arab Idol and American Idol judges’ comments on contestants’ singing performances with a focus on their critical elements.

II. RESEARCH SUMMARY

This study assesses the critical strategies adopted by the judges on the “Arab Idol” and “American Idol” with a particular focus on gender as an influential variable. This research incorporates comparative, quantitative, and qualitative elements. First, it compares and contrasts two different singing programs as well as the approaches taken by male and female judges. Second, it collects data on the frequencies and proportions of various critical strategies, enabling proper quantitative analysis criticism strategies. Third, it qualitatively codes the judges’ comments in line with Nguyen’s (2005) coding scheme of criticism.

To ensure a comprehensive examination of the judges’ critical strategies, this study considers 60 comments from Arab male and female judges and 60 comments from American male and female judges. Of course, to avoid bias, it also ensures an equal number of comments from male and female judges. Each comment consists of one piece of feedback provided by a judge to a contestant about their performance, appearance, or stage presence.

III. THEORETICAL FRAMEWORK

A. Studies on Arab Criticism

Darweesh (2011) investigates the speech acts of criticism in Arabic journal articles, aiming to uncover the linguistic strategies used by Arabs to overcome the impact of criticism. The results of the study suggest that Arabs use indirect

strategies far more often than direct strategies (83% and 17%, respectively). It concludes that “off-record” is the most common indirect criticism strategy employed by Arabs.

Al-Shara (2013) examines the critical strategies used by participants on “The Opposition Direction,” a program on Al-Jazeera Satellite Channel. This study asserts that the program’s political nature influenced participants’ approach to criticism. Brown and Levinson (1987) employ conversational analysis to study the notion of politeness. The findings indicate that there are four types of criticism: first, direct/indirect address to the criticized person. Second, direct/indirect address to the criticized person via a third party. Third, indirect/indirect address to the criticized person, and fourth, indirect/indirect address to the criticized person via a third party. They also suggest that direct criticism is more common than indirect criticism, with “negative evaluation” being particularly prominent.

Moreover, Al Kayed and Al-Ghoweri (2019) investigate the strategies of the speech act of criticism in Jordanian Arabic. Its sample consists of 120 undergraduate Jordanian students living in Jordan sampled randomly regardless of gender, social class, or major using the Discourse Completion Test. The study shows that Jordanian students are more inclined to use indirect critical strategies than direct critical strategies.

Alshkhanbeh and Alghazo (2022) present a pragmatic analysis of the speech act of criticism over Facebook and Twitter against Jordanian government policies. The study examines the effect of gender on choice of critical strategies by analyzing 300 public posts, comments, and tweets using Nguyen’s (2005) framework of critical strategies. The results indicate that Jordanians’ most frequently used strategies are sarcasm, identification of a problem, grievance/complaint to God, and negative evaluation. The results also highlight the fact that men and women use different critical strategies. Men tend to lean on expressions of uncertainty and asking/presupposing, while women tend to use grievance/complaint to Allah and emoji/pictures. The study concludes that language used on social media is a strong indicator of distrust in the government-citizen relationship, especially with regard to expressions of uncertainty and distrust.

B. Studies on English Criticism

Nguyen (2013) explores how a group of English as a foreign language (EFL) students offer criticism in everyday situations in relation to native English speakers. The study collects data from five native English speakers from New Zealand and five intermediate ESL students with various native languages via eight role-playing situations. The findings show that the two groups adopted significantly different approaches to criticism. Unlike the native speakers, who made regular use of all strategies, the learners relied predominantly on direct criticism and requests for change. EFL students were far less likely to vary their critical strategy based on context. The groups also varied in their reasoning behind avoiding criticism in situations where both groups felt it inappropriate to offer criticism.

El-Dakhs et al. (2019) examine the realization of the speech act of criticism among university professors toward their students. The study collects data through role-playing with 60 professors (30 males, 30 females) at a private Saudi university characterized by its multicultural staff and the use of English as its lingua franca. The study analyzes its data using an adapted version of Nguyen’s (2005, 2013) model of critical strategies, ultimately revealing that professors prefer indirect criticism over direct criticism. It also suggests that gender and experience have very little impact on strategy, while the severity of each particular situation constitutes the primary factor behind professors’ critical strategy.

C. Cross-Cultural Studies on Criticism

Nguyen (2005) investigates criticism and responses to criticism among Vietnamese EFL students. The study’s sample consists of 36 Vietnamese EFL students (12 beginners, 12 intermediate, 12 advanced), 12 Vietnamese native speakers of English, and 12 Australian native speakers of English all of whom were provided with a written questionnaire. The results show that the Vietnamese EFL students criticized and responded to criticism in a very different way than the Australian native English speakers. Notably, proficiency had little influence on the use of these two speech acts, and pragmatic transfer affected the learners’ production. The study’s interviews highlight four basic resources with influence on pragmatic decision-making: insufficient L2 pragmatic knowledge, transfer of communication and learning, processing difficulty, and learning experience.

Cao (2005) explores the ways in which Chinese lecturers perform the speech act of criticism and the ways in which students respond to this speech act. The study employs an ethnographic approach to data collection, enabling the researcher to collect spontaneous speech. The study uses Austin (1962) and Searle’s (1969) speech act theory and Brown and Levinson’s (1987) politeness principle as its theoretical framework. Ultimately, it concludes that the choice of critical strategy is mainly influenced by social and cultural factors.

Hoa (2007) investigates the use of the speech act of criticism among Vietnamese and Americans using a questionnaire with a focus on three aspects of criticism: the topics of critics, the factors affecting criticism, and the frequency of criticism. This study offers a solid comparison between the two groups, revealing the varying rankings that Vietnamese and Americans assigned to the factors driving their critical strategies. Distance between interlocutors and the effect of criticism on the relationship were both crucial factors to Americans, while the Vietnamese were mainly influenced by the goal of criticism, the age of the hearer, and the severity of the offense.

Furthermore, Hosseinizadeh and Moqadm (2019) investigate the cross-cultural perceptions of Persian and American speakers and the critical strategies that they employ on Facebook. The study outlines 17 strategies, ten of which are used by both Persians and Americans. Using content analysis, it demonstrates that Persian speakers employ more

indirect strategies, while American speakers prefer direct strategies. Moreover, it investigates underlying sociocultural norms through interviews, revealing that Persians prefer to save the hearer's face and respect their "Shakhsiat" ("character"). Additionally, Persians observe the cultural schema of "adab va ehteram" ("politeness and respect") when criticizing others, while Americans try to politely frame their direct criticisms.

Ali (2020) shows that criticism, as an evaluative criterion, is a significant speech act that EFL students must improve to succeed in their academic life. However, this personal development is realized differently across different cultures. Hence, the study investigates the cross-cultural similarities and differences between Iraqi and Malay university students in the use of critical strategies, using the Discourse Completion Test and focus group interviews to obtain data. Like this study, it employs Nguyen's (2005) coding scheme of criticism. Ultimately, it uncovers that the two groups use similar critical strategies, though Iraqis leaned more toward direct criticism while Malays opted for more indirect strategies.

IV. RESULTS AND DISCUSSION

The data analysis revealed differences in how Arab and American male and female judges approached criticism. Tables 1 and 2 below present the frequencies and percentages of each strategy on Arab Idol and American Idol, respectively.

TABLE 1
FREQUENCIES AND PERCENTAGES OF CRITICAL STRATEGIES USED ON ARAB IDOL

Strategy	Male Freq.	Male %	Female Freq.	Female %
Direct Strategy				
Negative evaluation	6	10%	2	3.3%
Disapproval	3	5%	6	10%
Identification of a problem	19	31.7%	7	11.7%
Consequence	0	0%	0	0%
Expression of disagreement	6	10%	10	16.7%
Statement of difficulty	0	0%	0	0%
Threat	0	0%	0	0%
Severe criticism	0	0%	0	0%
Total	34	56.7%	25	41.7%
Indirect Strategy				
Correction	5	8.3%	3	5%
Preaching	0	0%	0	0%
Indicating standard	0	0%	0	0%
Advice about change	4	6.7%	3	5%
Demand for change	10	16.7%	2	3.3%
Request for change	0	0%	5	8.3%
Suggestion for change	5	8.3%	14	23.4%
Expression of uncertainty	0	0%	0	0%
Asking/presupposing	0	0%	0	0%
Other hints	2	3.3%	8	13.3%
Total	26	43.3%	35	58.2%
Total (direct and indirect)	60	100%	60	100%

Table 1 shows that "identification of a problem," a direct strategy, was the most prominent strategy among male judges on Arab Idol, reaching 19 occurrences and accounting for 31.7% of the total. The next most common strategies among male judges were "negative evaluation" and "expression of disagreement," both direct strategies, at 6 occurrences and 10% each. "Demand for change" was the most prominent indirect strategy among male judges despite it only reaching 10 occurrences and accounting for 16.7% of the total. Among female judges, the most common strategy was "suggestion for change," an indirect strategy, at 14 occurrences and 23.4%, pointing to a clear discrepancy. The most common direct strategy among female judges was "expression of disagreement" at 10 occurrences and 16.7%. The next most common direct strategy was "identification of a problem" with 7 occurrences and 11.7% of the total. Evidently, criticism in Arabic can be realized through various strategies, including both direct criticism (e.g., identification of a problem, negative evaluation, and expression of disagreement) and indirect criticism (e.g., demand for change, suggestion for change).

Table 2 presents the frequencies and percentages of each strategy on American Idol.

TABLE 2
FREQUENCIES AND PERCENTAGES OF CRITICAL STRATEGIES USED ON AMERICAN IDOL

Strategy	Male Freq.	Male %	Female Freq.	Female %
Direct Strategy				
Negative evaluation	25	41.7%	0	0
Disapproval	0	0%	12	20%
Identification of a problem	8	13.3%	0	0%
Consequence	0	0%	0	0%
Expression of disagreement	6	10%	6	10%
Statement of difficulty	0	0%	0	0%
Threat	0	0%	0	0%
Severe Criticism	0	0%	0	0%
Total	39	65%	18	30%
Indirect Strategy				
Correction	0	0%	0	0%
Preaching	0	0%	0	0%
Indicating standard	0	0%	0	0%
Advice about change	2	3.3%	16	26.6%
Demand for change	13	21.7%	2	3.3%
Request for change	0	0%	4	6.7%
Suggestion for change	0	0%	11	18.3%
Expression of uncertainty	0	0%	4	6.7%
Asking/presupposing	0	0%	0	0%
Other hints	6	10%	5	8.3%
Total	21	35%	42	70%
Total (direct and indirect)	60	100%	60	100%

Table 2 shows that “negative evaluation,” a direct strategy, was the most prominent among male judges on American Idol, reaching 25 occurrences and accounting for 41.7% of the total. The next most common direct strategy among male judges was “identification of a problem” at 8 occurrences and 13.3%. The indirect strategy “demand for change” was relatively prominent among male judges, with 13 occurrences accounting for 21.7% of the total. As with Arab Idol, indirect strategies were more prominent among female judges on American Idol, with “advice about change” and “suggestion for change” reaching 16 and 11 occurrences and accounting for 26.6% and 18.3% of the total, respectively. The most common direct strategy among female judges was “disapproval” at 12 occurrences and 20%. The next most common direct strategy “expression of disagreement,” only had 6 occurrences accounting for 10% of the total. Evidently, criticism in English can be realized through various strategies, including both direct criticism (e.g., negative evaluation, expression of disagreement, and demand for change) and indirect criticism (e.g., advice about change, suggestion for change).

The data analysis showed judges’ criticism strategies vary by gender, region, ethnicity and language.. The most striking finding is that female judges prefer using indirect critical strategies. On Arabic Idol, female judges used indirect strategies 35 times (53.2%), while those on American Idol used indirect strategies 42 times (70%). Male judges, in contrast, prefer using direct critical strategies. On Arabic Idol, male judges used direct strategies 34 times (56.7%), while those on American Idol used direct strategies 39 times (65%). This suggests that both Arab and American female judges are aware of the fact that criticism is a face-threatening act. Therefore, they employ more indirect strategies. The following sections individually explore the most prominent strategies.

A. Direct Strategies

According to Nguyen (2005), direct critical strategies are those that are used to explicitly point out problems with the receiver’s choices, actions, or performance. Similarly, Shang-Chao (2008, p. 74) states that criticism can be classified as direct or indirect, with direct criticism being the explicit, unreserved expression of a negative evaluation. The data show that male judges in the “Arab Idol” and “American Idol” Shows use more direct strategies than female judges, with 39 and 34 direct comments, respectively.

(a). Negative Evaluation

Through this strategy, the speaker directly expresses their disapproval of something the hearer says or does using evaluative adjectives with a negative meaning or evaluative adjectives with a positive meaning alongside negation (Nguyen, 2005). The results show that Arab male judges used negative evaluation 6 times, while American male judges used it 25 times. Below are some examples of this strategy from both Arab Idol and American Idol.

(Arab Idol / Season 1)

Example 1: Shafei’s Feedback أنا .. خ اهنوتك مشعاقبيلي

No, the quality of your voice is not good.

Example 2: Ragheb’s Feedback: انت مانجي تنجي ح.. ههشي ال حال.. لا

You didn’t sing well! This is effortless. No.

In example 1, the male judge Shafei criticized the contestant for his bad singing voice. The judge used the positive adjective ‘fajbni’ (“good”) with the negative particle “MI” (“no”) to negatively evaluate the contestant’s voice.

In example 2, the male judge Ragheb used the positive adjective ‘Mni:H’ (“good”) with the negation ‘ma:’ (“not”) to criticize the contestant’s performance.

(American Idol / Season 1)

Example 1: Simon’s Feedback: Steven, Steven, Steven. Stop. Stop. That was terrible. I mean seriously terrible.

Example 2: Randy’s Feedback: I think it is really bad.

Example 3: Simon’s Feedback: Chris, that was absolutely tritful.

Example 4: Randy’s Feedback: I don’t think that your singing is really good.

The American male judges Simon and Randy criticized the contestants for singing poorly using the negative adjectives “terrible,” “bad,” and “tritful” as well as the positive adjective “good” alongside the negation particle “not.”

(b). *Disapproval*

According to Nguyen (2005) this strategy entails the speaker explicitly expressing their negative attitude toward the hearer. The results show that this strategy was used 12 times (20%) among American female judges but only 6 times (10%) among Arab female judges. Below are some examples of this strategy from both Arab Idol and American Idol.

(Arab Idol / Season 1)

Example 1: Ahlam’s Feedback: حتى لو كنت تعبنا من سماعنا طربا. سببت صوتك

Even if you are tired, I did not feel the melody in your voice. I did not like your voice.

In this example, the female judge Ahlam criticized the contestant directly by expressing her disapproval using the phrase ‘ma: SmIṣna tarab’ (“I did not feel the melody in your voice”). Evidently, the judge felt that something about the contestant’s performance was unconvincing.

(American Idol / Season 2)

Example 1: Paula’s Feedback: No, I am sorry I don’t think that you did a great job.

Example 2: Paula’s Feedback: Sorry, you didn’t sing well.

Example 3: Paula’s Feedback: Sorry, you don’t look ready.

In these examples, the female judge Paula explicitly expressed her disapproval to the contestants using the negation particles “don’t” and “didn’t.”

(c). *Identification of Problem*

According to Nguyen (2005), this strategy entails the speaker directly stating the mistakes or problems that they perceived in the hearer’s performance. This strategy was 19 times (31.7%) by the male Arab judges but less than eight times by the male American judges (13.3%). Below are some examples of this strategy from both Arab Idol and American Idol.

(Arab Idol / Seasons 1 & 2)

Example 1: Ragheb’s Feedback: أنا عفينس بيدي أعتر بديك شغل ع نفلاتك وصوتك وعندك خام قاصوت موجودة

On behalf of myself, I do apologize. You need to work on your outros and voice, you have a good voice quality.

Example 2: Ragheb’s Feedback: ابلنعتي دة غيتو ثل اي اص عبة و بع عفاص حثوف يوا من اد غيتو يلبوب صعب. للأسف لا

I think that you chose the hardest songs, and your melody is fluctuating. Look, Manad—you sung in a difficult way. Sorry, no.

In example 1, male judge Ragheb identifies the mistakes he detected in the contestant’s voice by saying ‘BIDAK fUyUL ʔ ʔAFLATAK w SAwTAK’ (“You need to work on your outros and voice”). Similarly, in example 2, Ragheb directly identifies the problem by saying ‘ʔanITI ʔʔi:aʔ SAʔbIh w ʔAm tʔfAʔ SaH fwfi’ (“you chose the hardest songs, and your melody is fluctuating”). However, it is worth noting that Ragheb ended his remarks in example 1 with a positive remark: “even if you do have a good voice quality”.

B. *Indirect Strategies*

According to Nguyen (2005), indirect criticism enables the speaker to merely imply the problems that they detected from the hearer. Shang-Chao (2008, p. 74) describes indirect criticism as the illocutionary force of criticism that utilizes the performance of other speech acts to partially conceal the interlocutor’s true intentions. The results show that Arab and American female judges employed indirect strategies of criticism more often than male judges. Table 1 shows that the most frequent indirect strategy employed by male Arab judges was “demand for change,” while the most common indirect strategies among female Arab judges were “suggestion for change” and “request for change.” Table 2 shows that the most frequent indirect strategy employed by male American judges was “demand for change,” while the most common indirect strategies among female American judges were “advice about change” and “suggestion for change.” These prominent indirect strategies are discussed in the following sections.

(a). *Demand of Change*

To demand something is to ask something of others while framing it as a requirement (Nguyen, 2005). This strategy was frequently employed by the American judges through phrases like “you have to,” “you must,” and “you need to” and by the Arab judges through phrases like ‘لازم’/‘يحب ليكي’ “yadzib ʔali:k” (“you have to”), ‘ضروري’ “Ḍaru:ri:” (“it is necessary”), and ‘تحتاج الى’ “taḥta:dʒ ʔIla” (“you need to”). Tables 1 and 2 show that Arab male judges used this

strategy 10 times (16.7%), while American male judges used it 13 times (21.7%). Below are some examples of this strategy from both Arab Idol and American Idol.

(Arab Idol / Seasons 1 & 2)

Example 1: Ragheb's Feedback: لازم تتون يفتول عيشي ال حال بسعيء ما رحيمش يال حال

You have to practice more and more; this does not work at all.

Example 2: Shafei's Feedback: ان اللاف الشديدي لحيثاق تت مرن عيبر

I am so sorry. For me, no-you need to practice a lot.

Evidently, the Arab male judges used this strategy to demand contestants to practice more and continue to work on their vocal skills. Notably, the judges sought to soften their criticism by making frequent use of the word "sorry."

(American Idol / Seasons 1 & 2)

Example 1: Randy's Feedback: You have to start with some talent. So terrible and awful.

Example 2: Randy's Feedback: You never stayed in a melody. I think you have a pretty voice, but you need a lot of training.

In these examples, the American male judge Randy similarly used this strategy to urge the contestants to either practice more or find another line of work.

(b). Advice About Change

This strategy is used by a speaker to inform the hearer what they should do to overcome a problem (Nguyen, 2005). It is sometimes used alongside performative phrases like "I advise you" or words like "should." The results show that this strategy was used by American female judges more than Arab female judges (16 and 3 occurrences, respectively). Below are some examples of this strategy from both Arab Idol and American Idol.

(American Idol / Seasons 1 & 2)

Example 1: Paula's Feedback: I think you should come back and be yourself. Come back to Hollywood. I think you'll be the next Hollywood idol.

Example 2: Paula's Feedback: You should work on yourself.

In examples 1 and 2, Paula used advice about how contestants could address their vocal problems. Notably, she consistently used the modal verb "should."

(Arab Idol/ Season 2)

Example 1: Shafei's Feedback: عاوغوني حسي غن في فلس واته بيقر بي.. ان احزي نبيلك لأ

If I were you, I would sing with the same tone.. I am sad to say no

Example 2: Shafei's Feedback: ان اعندي حقة وحدها ان اعمل حقة لازم الاساسيتب عطيكون موجود

I have one thing in my mind, if I am to do something I should have its basic and simple rules.

In the examples above, Shafei used advice about change strategy to show contestants how they could overcome their vocal and singing problems. Notably, he consistently used the modal verb "should" and the phrase "If I were you".

Overall, this analysis of the critical strategies of Arab Idol and American Idol judges revealed that both Arab and American judges and both male and female judges make use of direct and indirect strategies to perform the speech act of criticism, though in varying degrees of prominence. The results indicate that male judges—both Arab and American—prefer direct critical strategies (Arab: 56.7%; American: 65%), while both Arab and American female judges prefer indirect critical strategies (Arab: 58.2%; American: 70%). These findings align with those of several other researchers, including Al Kayed and Al-Ghoweri (2019), Alshkhanbeh and Alghazo (2022), and Shang-Chao (2008). However, this study's results do not match those of El-Dakhs et al. (2019), who examined the critical strategies of university professors. They found that professors typically prefer indirect critical strategies regardless of gender. Instead, variation was typically driven by the severity of each particular situation.

V. CONCLUSION

This study investigated the strategies underlying criticism across Arabic-speaking and English-speaking by looking at criticisms levied by judges on Arab Idol and American Idol. It employed Nyguen's (2005) taxonomy for categorizing critical strategies. The results of the study show that the critical strategies of both Arab and American judges vary by gender, with female judges employing less direct strategies and male judges offering more direct criticism. These findings suggest that female judges view criticism as a face-threatening act. This study also found that direct criticism generally entailed the 'negative evaluation and identification of a problem,' while indirect criticisms often consisted of 'advice about change and suggestions for change.'

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Narrative Analysis: An Analysis of Evaluative Devices in Chinese JFL Learners' Oral Narratives

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Abstract—Using the picture book “Frog, where are you?” (Mayer, 1969), this study investigated the frequency and linguistic forms of evaluative devices in narratives elicited from 29 Japanese native speakers and 28 upper-intermediate Chinese learners of Japanese. The findings show that the preferred evaluative devices style differed between Japanese native speakers' and Chinese learners' narratives. On the one hand, although Japanese native speakers provided more evaluative devices than Chinese learners of Japanese, the ratio of evaluative clause and evaluative expression was approximately 2:8 in the narratives of both. On the other hand, Japanese native speakers provided evaluative clauses from the characters' perspectives to create multiple-voiced discourse, and used evaluative expressions such as modality expressions of value judgments to objectify the narration. To the contrary, Chinese learners of Japanese mainly provided information supplements in narrating event clauses, durative-descriptive clauses, and evaluative clauses, adding the expressivity of the language in narratives to ensure that the communication intentions were perceived by the audience.

Index Terms—narrative, evaluative devices, evaluative clause, evaluative expression, linguistic forms

I. INTRODUCTION

It is common to talk about events that have recently happened or are happening in intercultural communication, and the most basic discourse that contains a sequence of events recapitulating past experiences is narrative (Labov & Waletzky, 1967). Narrative consists of Abstract, Orientation, Complicating Action, Resolution, Evaluation and Coda. Among these components, Evaluation, which consists of evaluative devices, plays an important role in narratives by indicating their points, namely, why they were told (Labov, 1972). However, it is difficult for foreign/second language learners to provide evaluative devices that meet cultural expectations in the target language (Kang, 2003). Within linguistics, researchers have explored various questions ranging from the classification of evaluative devices to the context in which evaluative devices are provided. The goal of this study is to examine how evaluative devices in narratives elicited from Chinese learners of Japanese differ from those in Japanese native speakers' narratives in terms of the frequency and linguistic forms. The following summarizes the current focus of the literature concerning the frequency and linguistic forms for examining evaluative devices of narratives.

II. REVIEW OF LITERATURE

Narrative is one method of recapitulating past experience by matching a verbal sequence of clauses to the sequence of events that (it is inferred) actually occurred (Labov, 1972, p. 360). Temporality and spatiality are the most important factors in deciding whether a discourse is narrative. In narratives, evaluative devices are used to express the speaker or writer's attitude or feelings toward the entities or propositions that are talked about, and they create emotional involvement such as fear, surprise, or suspense (Hunston & Thompson, 2000).

According to Peterson and McCabe (1983) and Kang (2003), there are two levels of evaluative devices in narratives: one is the evaluative clause, indicating the mental states or judgments of the characters or narrators in the unit of a clause, such as the mental states of characters, for example: “she was very happy”. The other is the evaluative expression, which expresses the evaluative stance in the unit of expression, such as the intensifiers “very” or modal adverbs “hurriedly”. Polanyi (1985) classified narrative clauses into three basic categories: event clause, durative-descriptive clause, and evaluative clause. Except for the evaluative clause, the event clause constitutes the basic skeleton of the narrative, and the durative-descriptive clause provides the settings or background information for the events. Evaluative expressions may occur in any categories of narrative clauses.

There is a considerable body of knowledge on the frequency of evaluative devices in foreign language learners' narratives. However, the linguistic forms and context of evaluative devices remain less researched. One of the studies of quantitative analysis was conducted by Kang (2003) on fictional narratives from English native speakers and adult Korean learners of English (EFL). Adapting the classification of evaluative devices in Peterson and McCabe (1983), the researcher compared the variety and frequency of evaluative devices in narratives. Kang found that English native speakers provided significantly more character delineations and hedges than Korean EFL learners.

Minami (2004) also studied evaluative devices in narratives elicited with a 24-picture wordless book for English native speakers and adult Japanese EFL learners. Evaluative devices were examined in terms of the classification in Labov (1972). The frequency of reported speech in English native speakers was higher than that in adult Japanese EFL

learners. Moreover, English native speakers provided more orientation and evaluation than adult Japanese EFL learners did.

Several researchers have primarily investigated the linguistic forms of evaluative devices. Wu (2012) examined the linguistic forms of evaluative devices in narratives among Japanese native speakers and adult Chinese JFL learners. The narratives were elicited by 54-picture wordless book. The results showed that adult Chinese JFL learners seldom used the regretful emotion expression “*Te simau*, ‘Regret or Finishment’”, which was typically provided by Japanese native speakers when necessary, and for adult Chinese JFL learners, declarative adverbs, or modality expressions to show authenticity determination were rare compared to native speakers. Analyzing the linguistic forms of evaluative devices in elicited narratives using a 5-picture comic book, Koguchi (2017) also stated that adult Chinese JFL learners showed a preference for modal adverbs, such as “*Totsuzenn*, ‘Suddenly’”, when describing unexpected events.

Using the adaptation of the classification of evaluative devices based on Japanese narratives as the framework, the current study aims to provide a comprehensive picture of the use of evaluative devices in narratives among Japanese native speakers and adult Chinese learners of Japanese, considering the linguistic forms in a systematic way and the context in which evaluative devices were provided. The research objectives are as follows:

1. To examine the difference in the frequency of evaluative devices in Japanese native speakers’ and adult Chinese JFL learners’ narratives.
2. To examine the difference in the linguistic forms of evaluative devices in Japanese native speakers’ and adult Chinese JFL learners’ narratives.

III. METHOD

A. Participants

29 Japanese native speakers (JNS) from universities in Japan and 28 Chinese learners of Japanese (JFL) from universities in China participated in this study. There were 18 females (JNS-F) and 11 males (JNS-M) in the native speakers’ group, who ranged from 19~25 years of age. 20 females (JFL-F) and 8 males (JFL-M) constituted the L2 learners’ group, ranging from 22~28 years of age. Based on the scores of the SPOT90 web test¹ ($M=74.64$, 64~85 points), Chinese Japanese learners’ oral proficiency in Japanese were rated at the Intermediate High level². JFL participants have received 5 years of formal Japanese education on average. Five Chinese learners of Japanese had lived in Japan for 3 months at the longest.

B. Materials

A wordless 24-page picture book “Frog, where are you?” (Mayer, 1969) was used to elicit oral narratives from participants. The contents of this picture book are as follows: a boy and a dog overcome a few obstacles to search for their pet frog and finally find the frog in the pond and take it home. The reasons for choosing this book are as follows. First, this book had been typically used by researchers in first and/or second language acquisition, and the episodic structure of this book had been examined extensively (Bamberg & Damrad-frye, 1991; Chen & Yan, 2011). Second, the same content of the story allows for reliable comparisons of native speakers and L2 learners.

C. Procedures

The participants were given 10~15 minutes to read the picture book to comprehend the content, but they were not allowed to glance over the book while they were narrating the story. In the narrative elicitation procedure, participants and listeners were first instructed to introduce themselves. All the participants performed the task individually in the presence of native speakers from universities in Japan and ranging from 19~24 years of age. All sessions were audio recorded in their entirety.

D. Coding and Analysis

According to the conventions of the Basic Transcription System for Japanese (BTSJ) (Usami, 2011), the audio recorded narratives were transcribed verbatim. To categorize evaluative devices more exactly, each narrative was divided into units, each of which contains a unified predicate and expresses a single situation (Masuoka & Takubo, 1992). Two Japanese native speakers majoring in Japanese education coded 20% of the data to test the reliability of the transcription system. The interrater agreement reached 93.00%, and disagreement was reviewed and discussed jointly until the resolutions were settled. According to Kang (2003) and Peterson and McCabe (1983), there are two levels of evaluative devices in narratives: evaluative clauses and evaluative expressions. Evaluative expressions were used in the event clause, durative-descriptive clause, and evaluative clause (Polanyi, 1985), to show the narrators’ attitudes about the events, background information, or characters’ motives and reactions. Evaluative devices are coded at the level of clauses and expressions. To capture the features of evaluative devices in Japanese narratives, the classification of

¹ SPOT 90 is a test which requires the participants to select the hiragana that goes in the brackets from the four answer options in a limited time, after listening to the natural Japanese sentence (Kobayashi, 2005).

² Based on the interpretation of scores of SPOT 90, Intermediate level is 56~80 points, Advanced level is 81~90 points. (Tsukuba Test-Battery of Japanese, <https://ttbj.cecloc.tsukuba.ac.jp/en/p1.html#SPOT>).

evaluative devices is adapted from Chen (2019), which concerned about Japanese narratives and referred to Labov (1972) and Peterson and McCabe (1983). The classification of evaluative clauses and evaluative expressions is as follows.

Evaluative Clause. The narrators' or the characters' attitudes and reactions to events in the level of clause.

1. Emotions or cognitions. (e.g., *Annmari shinnpai shiteru node*. 'They were worried about the frog.')
2. Judgments. (e.g., *Kikennna kannjino, tabi mitaina*. 'It seems like a dangerous trip.')
3. Intentions or desires. (e.g., *Jaa soto sagashini ikou ttenatte*. 'The boy and the dog decided to look for the frog outside.')
4. Hypotheses or inferences. (e.g., *Sokonn nakani irunn janaika tte omotte*. 'He wondered if the frog was in the hole in the ground.')

Evaluative Expression. The narrators' or the characters' attitudes and reactions to the propositions of clauses in the level of expression.

1. Mental states: Interjections (e.g., *A*, 'Oh'; *Waa*, 'Wow'); Auxiliary verbs to express emotions (e.g., *~te shimaimashita*, 'Unfortunately')
2. Opinion statements: Modality expressions to show value judgments (e.g., *Beki*, 'Should'; *Wakenihaikanai*, 'Impossible to')
3. Utterance attitudes: Declarative adverbs (e.g., *Sekkaku*, 'Might as well'; *Tabunn*, 'Probably'); Hedges (e.g., *Kana*, 'Maybe'; *Kurai*, 'Approximately'); Modality expressions to show authenticity determination (e.g., *Mitaina*, 'Something like that'; *Darou*, 'Seems'); States Expressions (e.g., *Souni*, 'Look like')
4. Information supplements: Intensifiers (e.g., *Sugoi*, 'Extremely'; *Meccha*, 'Very'); Focus particles (e.g., *Dake*, 'Merely'; *Mo*, 'Also'); Onomatopoeia (e.g., *Bisyobisyo*, 'Damply'; *Nyokitto*, 'Suddenly'); Quantifiers (e.g., *Zennbu*, 'All'; *Isshokennmei*, 'Desperately'); Modal adverbs (e.g., *Totsuzenn*, 'Suddenly'; *Isshokennmei*, 'Desperately'); Repetitions (e.g., *Doushita doushita*, 'What happened? What happened?'); Exaggeration & Metaphor (e.g., *Gyakurinn*, 'One's superior's anger')
5. Causal or adversative relationships: Causal relationship (e.g., *Kara*, 'Since'; *Node*, 'Given that'); Adversative relationship (e.g., *Kedo*, 'However'; *Demo*, 'But')

E. Reliability of the Coding

Twelve randomly selected narratives (six from Japanese native speakers and six from Chinese learners of Japanese), which constituted approximately 20% of the data, were coded by two Japanese native speakers whose major is Japanese education (one is undergraduate, and one is postgraduate) to test the reliability of the designed coding system. The concordance rate of clause categorization and evaluative devices reached 93.0% and 90.6%, respectively.

IV. RESULTS

A. Frequency of Evaluative Devices

Table 1 lists the frequency and percentage of evaluative devices in JNS and JFL's narratives. As shown in Table 1, JNS (51.48) included nearly twice the evaluative devices than JFL (25.86). Although JFL provided a lower frequency of evaluative clauses (JNS: 11.31; JFL: 6.96) and evaluative expressions (JNS: 40.17; JFL: 18.89) in narratives than JNS did, the ratio of the two types of evaluative devices in JFL were approximately 2:8, which was similar to JNS.

An analysis of the percentage of evaluative clauses in JNS and JFL's narratives revealed that emotions or cognitions and judgments accounted for more than 80% of evaluative devices, indicating that the states of mind or opinions were more preferred by Japanese native speakers and L2 learners. However, there was a difference in the frequency of these two categories in JNS and JFL's narratives. Judgments were included 5.34 for JNS and 2.71 for JFL, and emotions or cognitions were included 4.00 for JNS and 3.14 for JFL. There was no apparent difference observed in the use of intentions or inferences of characters or narrators between JNS and JFL's narratives.

The frequency of evaluative expressions was also compared between JNS and JFL's narratives; JNS and JFL mainly used information supplements and utterance attitudes to express the evaluative stance in narrative clauses. In addition, JNS included more evaluative expressions in these two categories. Concerning the percentage of information supplements, this category was 40.43% and 57.84% for JNS and JFL, respectively. It was clear that JFL preferred to include information supplements to enrich the communication effect of narrative clauses. JNS also provided mental states at 7.38 and causal or adversative relationships at 4.34, which appeared in JFL's narratives at a frequency of 1.61 and 2.39, respectively. Opinion statements rarely occurred in either JNS's or JFL's narratives.

TABLE 1
FREQUENCY AND PERCENTAGE FOR EVALUATIVE DEVICES IN JNS AND JFL'S NARRATIVES

Evaluative devices	Classification	JNS(N=29)		JFL(N=28)	
Evaluative Clause	Emotions or cognitions of characters or narrators	4.00	(35.37%)	3.14	(45.13%)
	Judgments of characters or narrators	5.34	(47.26%)	2.71	(38.97%)
	Intentions of characters or narrators	1.03	(9.15%)	0.71	(10.26%)
	Inferences of characters or narrators	0.93	(8.23%)	0.39	(5.64%)
	Total (Evaluative Clause)	11.31	(100.00%)	6.96	(100.00%)
Evaluative Expression	Mental states	7.38	(18.37%)	1.61	(8.51%)
	Opinion statements	0.10	(0.26%)	0.04	(0.19%)
	Utterance attitudes	12.10	(30.13%)	3.93	(20.79%)
	Information supplements	16.24	(40.43%)	10.93	(57.84%)
	Causal or adversative relationships	4.34	(10.82%)	2.39	(12.67%)
	Total (Evaluative Expression)	40.17	(100.00%)	18.89	(100.00%)
Total (Evaluative devices)		51.48		25.86	

Note. () = the percentage of evaluative clause and evaluative expression.

B. The Linguistic Forms of Evaluative Devices

(a). Evaluative Clause

Narrators tend to tell a story by switching perspectives between the narrators and the characters. Concerning the perspectives of the narrator and character, the linguistic forms of evaluative clauses were investigated. Table 2 lists the group means and number of narratives for emotions or cognitions in JNS and JFL's Japanese narratives, with a focus on the perspectives. Compared to narrators' perspectives, JNS and JFL produced fewer evaluative clauses from the perspectives of characters. From the characters' perspectives, JNS included each category about once on average, whereas JFL seldom provided any evaluative clauses. JFL provided mental states expressions co-occurring with information supplements at a frequency of 1.32 from the narrators' perspectives, which was included only 0.59 in JNS's narratives.

TABLE 2
FREQUENCY FOR THE LINGUISTIC FORMS OF EMOTIONS OR COGNITIONS IN JNS AND JFL'S NARRATIVES

Evaluative Clause	Perspectives	The linguistic forms	JNS(N=29)		JFL(N=28)	
Emotions or cognitions of characters or narrators	Characters	Exclamation (quoted clauses)	0.62	(8)	0.11	(3)
		Confusion or doubt (quoted clauses)	0.34	(4)	0.07	(2)
	Total (Characters)		0.97		0.18	
	Narrators	Mental states expressions (predicates)	1.93	(21)	1.54	(14)
		Mental states expressions (predicates) co-occurring with Information supplements	0.59	(13)	1.32	(17)
		Mental states expressions (predicates) co-occurring with Utterance attitudes	0.48	(11)	0.11	(3)
		Others	0.03	(1)	0	
	Total (Narrators)		3.03		2.96	

Note. () = the number of narrators who used evaluative clauses.

The linguistic forms of the evaluative clauses in JNS and JFL's narratives also varied. The most frequent evaluative clause of the characters' perspectives in JNS was exclamation, which was typically used to express the surprise or astonishment of the characters. In narrating the awareness of the frog's escape, the protagonists' surprise was stated with "Waa tte bikkuri si te, otokon ko ha. 'The boy said Uh-oh and got worried.' (JNS-F01:29)" or "'Are' to omotte miru to. 'The boy felt confused, wondering what happened.' (JNS-F18:73)". From the narrators' perspectives, JNS and JFL included mental states expressions at 1.93 and 1.54, respectively. Compared to JNS's most common mental states expressions, such as "Odorokimasita, 'Surprised'", JFL tended to use a wider range of expressions to express the characters' emotions, such as "Bikkurimasita, 'Amazed'" or "Dai panikku, 'Astonished'". Moreover, JFL also provided a variety of linguistic forms of mental states expressions co-occurring with information supplements to intensify or enrich the mental states of the characters, such as "Sono inu gatotu, soreni, to, totemo kyoutu ga atte. 'The dog showed great interest in this.' (JFL-F18:17)", and in this evaluative clause, "Totemo, 'great'" was included to intensify the interest of the dog toward the bee's hives.

TABLE 3
FREQUENCY FOR THE LINGUISTIC FORMS OF JUDGMENTS IN JNS AND JFL'S NARRATIVES

Evaluative Clause	Perspectives	The linguistic forms	JNS(N=29)	JFL(N=28)
Judgments of characters or narrators	Characters	Judgments (quoted clauses)	0.34 (7)	0.04 (1)
		Assertions (quoted clauses)	0.76 (14)	0.11 (3)
		Total (Characters)	1.10	0.14
	Narrators	Judgments (predicates)	2.24 (27)	1.79 (22)
		Judgments (predicates) co-occurring with Information supplements	1.07 (14)	0.54 (9)
		Judgments (predicates) co-occurring with Utterance attitudes	0.93 (17)	0.25 (4)
		Total (Narrators)	4.24	2.57

Note. () = the number of narrators who used evaluative clauses.

As shown in Table 3, JNS provided more judgments than JFL from the perspectives of characters, which was at frequencies of 1.10 and 0.14, respectively. Based on an analysis of the linguistic forms from the narrators' perspectives, there was an apparent difference in the frequency between JNS and JFL, which were 4.24 and 2.57 (Table 3), respectively. In the characters' perspectives, assertions expressed by quoted clauses in JNS's narratives showed a frequency of 0.76, which was 0.11 in JFL's narratives. In JNS's narratives, the assertions primarily involved the clues that may be useful to the searching of the frog or the statements of the consequence of the search, such as “*Nanka ga kikoeru zo' mitai na kan zi ni natte*. ‘They seemed to hear something.’ (JNS-F04:80)”, or “*De, ‘a, mitsuketa’ tte tabun natte*. ‘Then, maybe they found the frog there.’ (JNS-M03:39)”. In the narrators' perspectives, JNS included judgments co-occurring with information supplements at 1.07, which was 2 times more than that in JFL's narratives. Information supplements were used here to adjust the mitigation or intensification of the judgments, with “*Nanka, e, kekkou zankoku na e to omotten kedo*. ‘Somehow, uh, I think it's a pretty unmerciful picture book.’ (JNS-F05:33)” or “*Nanka, bimiyoni saizukan chigau ken*. ‘Well, the size is slightly different.’ (JNS-F04:93)”. The same tendency was also observed in the utterances of judgments co-occurring with utterance attitudes. Utterance attitudes in JNS's narratives was mainly used to express the noncommitment or hesitation toward the judgments made by the narrators, and also added the effect of objectifying the evaluative comments (Maynard, 2005), such as “*Kiken na kanji no, tabi mitaina*. ‘It is like a dangerous trip.’ (JNS-F13:19)” or “*Wan chan ha betsuni sagasu ki nakutte*. ‘The dog didn't really want to search for the frog.’ (JNS-M10:34)”.

(b). Evaluative Expression

As shown in Table 1, information supplements and utterance attitudes were used frequently in JNS and JFL's narratives, and linguistic forms of the two categories of evaluative expression will be analyzed in this section. Table 4 indicates the difference in frequency for the linguistic forms of information supplements in JNS and JFL's narratives. JNS and JFL showed a similar variety of linguistic forms, and modal adverbs, focus particles and intensifiers appeared frequently in the narratives of both the native speakers and L2 learners. Moreover, onomatopoeia was used at a frequency of 2.38 in JNS, whereas it only showed a frequency of 0.07 in JFL.

TABLE 4
FREQUENCY FOR THE LINGUISTIC FORMS OF INFORMATION SUPPLEMENTS IN JNS AND JFL'S NARRATIVES

Evaluative Expression	The linguistic forms	JNS(N=29)	JFL(N=28)
Information supplements	Intensifiers	3.48 (25)	2.25 (21)
	Modal adverbs	4.41 (26)	3.43 (25)
	Onomatopoeia	2.38 (19)	0.07 (2)
	Exaggeration or metaphor	0.21 (5)	0.11 (2)
	Focus particles	4.17 (29)	3.68 (23)
	Repetitions	0.17 (3)	0.21 (3)
	Quantifiers	1.41 (22)	1.18 (19)
	Total	16.24	10.93

Note. () = the number of narrators who used evaluative expressions.

Modal adverbs were included in JNS's narratives to enrich the details of the picture books with “*Sizukani*, ‘Quietly’” in “*Sono otokonoko to inu ha sizuka ni chikayotte iku koto ni simasita*. ‘The boy and the dog decided to get closer quietly.’ (JNS-F16:41)” or “*Kossori*, ‘Secretly’” in “*De, syounen ha kossori, ano ki no miki wo, no uragawa, toboku no usirogawa wo nozoku to*. ‘So, the boy secretly peeked at the trunk of that tree, behind, behind the fallen tree.’ (JNS-F08:38)”. JFL used modal adverbs to express the protagonists' anxiety and desire to find the frog, such as “*Hisshini*, ‘Desperately’” in “*A-, sore, sono toki, i, natume chan to inu to, to issyoni e-, hissini mae ni h si, hasiri, hasiri hajime masita*. ‘Ah, at that time, Natsume-chan and the dog, ah, desperately rushed forward and started running.’ (JNS-F19:42)”. Focus particles were typically provided in JNS and JFL's narratives to highlight the disappointment of the protagonists in the face of the failure of the search with “*Nimo*, ‘either’” in “*Kekkyoku, doko nimo miatarazu*. ‘Finally, they couldn't find the frog anywhere, either.’ (JNS-F16:41)”. In addition, JNS mentioned the actions of the dog at the

same time, such as “*Mo, ‘Also’*” in “*Maa inu mo issyoni ochiru kanji, o, ochimasita*. ‘The dog also fell into the river.’ (JNS-F13:19)”, whereas JFL expressed the efforts that were made by the protagonists with “*Sae mo, ‘Even’*” in “*Eto-, tarou san ha maa, ku, kutsu no naka, sae mo sagasimasita*. ‘Well, Mr. Taro even searched inside his shoes.’ (JNS-M06:16)”. Compared to only two examples of use in JFL’s narratives, JNS provided onomatopoeia at the frequency of 2.38 to depict the actions or states of the characters, such as “*Bisyobisyo, ‘Soppy’*” in “*Inu to, inu to, sono otokonoko ga issyoni nanka bisyobisyo mitaina*. ‘The dog, the dog, and the boy were seemed to be soppy.’ (JNS-F09:46)” or “*Ba-n tte, ‘BAM’*” in “*Bin ga ba-n tte ware tari toka*. ‘The bottle was broken with the sound of BAM.’ (JNS-F05:47)”.

TABLE 5
FREQUENCY FOR THE LINGUISTIC FORMS OF UTTERANCE ATTITUDES IN JNS AND JFL’S NARRATIVES

Evaluative Expression	The linguistic forms	JNS(N=29)	JFL(N=28)
Utterance attitudes	Declarative adverbs	3.52 (23)	1.79 (15)
	Manner adverbs	2.21 (24)	0.86 (14)
	Hedges	3.41 (26)	1.00 (11)
	Modality expressions of value judgments	2.97 (21)	0.29 (5)
	Total	12.10	3.93

Note. () = the number of narrators who used evaluative expressions.

As shown in Table 5, all of the linguistic forms of utterance attitudes appeared more than two times in JNS’s narratives, whereas JFL only used declarative adverbs and hedges more than once in their narratives. In JNS’s narratives, the linguistic forms appeared in descending order of declarative adverbs (3.52), hedges (3.41), modality expressions of value judgments (2.97), and manner adverbs (2.21).

In JNS’s narratives, declarative adverbs were used to account for the flow of the narrative, especially contexts that may be confusing for the audience to grasp, such as “*Betsuni, ‘In particular’*” in “*Nanka, kenka, watasi no kenka tositeha betsu ni ijimeteru wake janaisi*. ‘Somehow, in my, in my opinion it’s not a bullying in particular.’ (JNS-F05:37)” or “*Sekkaku, ‘With efforts’*” in “*Maa, sekkaku sotoni, sonoato sotoni deta node*. ‘Well, they were outside of the home with efforts, after that, so they went to the forest.’ (JNS-F03:26)”. On the other hand, JFL used declarative adverbs when showing the severity of the situations or the inevitability of the consequences, with “*Doshitemo, ‘not at all’*” in “*Demo atama ga dousitemo ugokenaku natta*. ‘Well, the head just couldn’t move at all.’ (JFL-F10:15)” or “*Mochiron, ‘of course’*” in “*A-, motiron kono inu mo, a-, ochita*. ‘Ah, ah, of course this dog also ah, fell down.’ (JFL-F16:54)”.

Modality expressions of value judgments and manner adverbs showed typical usage in JNS’s narratives, expressing the nonjudgmental characteristic of native speakers, especially youth. By using “*Mitaina, ‘appear to’*” in “*Tyotto otoko no ko ha tyotto oko ‘okoru’ mitaina*. ‘The boy appeared to be angry.’ (JNS-F11:40)”, JNS stated the emotions of the boy more objectively and avoided making any assertive statements. In contrast, JFL tended to make total commitments to the statements provided, no matter the feelings of the characters or any background information, except for the description of the scene in which the branch that the boy grabbed were actually deer’s antlers. JFL provided “*Youna mono, ‘be like’*” in “*Demo, te ha, nan, nanka, e, ki no eda no youna mono wo nigitte*, ‘But the boy’s hands, um, uh, hold something like the branch of a tree.’ (JFL-F10:42)”, using modality expressions of value judgments only when the information was not verified in the picture book.

V. DISCUSSION

This study examined the difference between JNS and JFL in terms of the frequency and linguistic forms of the evaluative devices used in their narratives, which were elicited from a picture book. The results show that JFL did not use evaluative devices as much as JNS. This finding, along with that of Kang (2003), indicates that providing evaluative devices in the target language was clearly not common for foreign language learners, in comparison to native speakers. Within the five categories of evaluative expressions, JFL showed a preference for information supplements. Including intensifiers and modal verbs, this category was used to enrich the description of the scene or the characters’ actions, and it could be inferred that JFL intended to add to the abundance and interestingness of the narratives.

Evaluative clauses uttered from the characters’ perspectives were used an average of once in JNS’s narratives and were seldom used by JFL. Uttering from the characters’ perspectives, direct and indirect reported speech could add relevant information by inserting the preceding conversations into the current discourse and express mental states or attitudes at the same time. Those who provided direct and indirect reported speech manipulated two voices in a discourse and created a sense of immediacy, which could also add to the richness of the language (Katou, 2005; Maynard, 2005). The limited use of reported speech in JFL was similar to the findings of Minami (2004), providing evidence that creating multiple-voiced discourse with evaluative function was difficult for L2 learners.

In the narrators’ perspectives, although similar in frequency to JNS in terms of mental states expressions, JFL provided a variety of linguistic forms and added information supplements to intensify the evaluative force of mental states expressions. These features may be used to add the expressivity of the language in JFL’s narratives to ensure that the communication intentions were perceived by the audience, which seemed to be unnecessary strategies in JNS’s view.

According to Wu (2012), the redundant evaluative devices provided by L2 learners were probably to make up for the lack of confidence in the target language narrative production. In JNS's narratives, the co-occurrences of judgments and information supplements/utterance attitudes were common, and this kind of noncommitment or objectification of the evaluative comments gives more space for the audience to understand the content by themselves and could also avoid assertions from the narrators.

Within evaluative expressions, information supplements and utterance attitudes showed varied patterns of linguistic forms in both JNS and JFL's narratives. Within information supplements, JNS provided modal verbs and onomatopoeia to enrich the details of the narration and depict the actions of the characters more vividly, whereas modal verbs were used in JFL's narratives to remind the audience of the protagonists' efforts in searching for the frog. One may infer the difficulty of the search and the challenges for the protagonists from the narration details, such as "De, syounen ha kossori, ano ki no miki wo, no uragawa, toboku no usirogawa wo nozoku to. 'So, the boy secretly peeked at the trunk of that tree, behind, behind the fallen tree.' (JNS-F08:38)". For JFL, the aim of the use of evaluative devices was clear. It was suggested that there was a tendency to seek empathy from the audience by highlighting the efforts and challenges.

In expressing utterance attitudes, JNS used modality expressions of value judgments and manner adverbs two or three times, implying the distancing characteristic of the narration. However, these nonjudgmental evaluative expressions appeared rarely in JFL. Considering the background of culture and language, the audience, who were native Japanese speakers, may have been unaccustomed to the assertive statements in JFL's narratives, and the preference for linguistic forms of utterance attitudes may be a challenge for L2 learners in narrating.

VI. CONCLUSION & PEDAGOGICAL IMPLICATIONS

This study aimed to investigate the use of evaluative devices in JNS and JFL's narratives in terms of frequency and linguistic forms. Evaluative devices were coded at two different levels, which are evaluative clause and evaluative expression, adapting from Labov (1972), Peterson and McCabe (1983) and Chen (2019). In this study, the characteristic features of evaluative devices in narratives of JNS and JFL were also compared and contrasted. The results revealed that JNS provided more evaluative devices than JFL, although the ratio of evaluative clause and evaluative expression was approximately 2:8 in the narratives of both. That is, the frequency of two different levels may show a consistency in narratives whether they were from native speakers or not.

The frequency and linguistic forms of evaluative clauses were analyzed in terms of emotions or cognitions and judgments. This study found that JFL seldom provided any evaluative clauses from the characters' perspectives and tended to use mental state expressions co-occurring with information supplements to intensify the evaluative stance. This finding may be explained in terms of JFL's lack of confidence in completing a narrative elicited task in the target language. On the other hand, JNS provided judgments co-occurring with utterance attitudes at a high frequency, aiming to state the judgments more objectively. This indicates the intrinsic characteristic of Japanese narratives.

Evaluative expression was analyzed by focusing on information supplements and utterance attitudes, and the variety of linguistic forms was found to be similar in both JNS and JFL's narratives. JNS provided information supplements, such as modal verbs and onomatopoeia, to add information that could intensify the expressive elaboration, whereas JFL aimed to show the efforts of the characters and the difficulty they met using information supplements, such as modal verbs and focus particles. For audiences, expressive elaboration was an expected technique in narration. However, it is not easy for JFL to use, compared to highlighting the theme of narratives.

The findings of this study are also related to pedagogical implications. Consisting of direct and indirect reported speech, evaluative clauses spoken from the characters' perspectives have proven especially important in creating dramatization and involvement for the audience. An approach focusing on the reported speech in fictional or oral narratives might help JFL progress more rapidly to manifest evaluative strategy skills, such as evaluative clauses from the characters' perspectives. Another approach would be to have JFL analyze the communication effect of utterance attitudes included in JNS's narratives and compare this effect to that of their own narratives. An overfocus on specific linguistic forms such as modality expressions of value judgments and manner adverbs leads to meta-awareness about the nonjudgmental characteristics of the target language and can be used in the teaching of Japanese in writing/speaking classes.

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Female Coming of Age: A Content Analysis Approach of Digital Humanities in Joyce Carol Oates's *Mudwoman* (2012)

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Abstract—This study explores the theoretical basis and ways to realize the integration of contemporary digital technology and literary research, and looks forward to the analysis of the application of digital literary research by using Joyce Carol Oates's novel *Mudwoman* (2012). The novel expresses great concern for the social crisis and the spiritual dilemma of human beings in contemporary America through the observation of the daily life of individuals in America. The previous research results of *Mudwoman* tend to make subjective judgments by traditional literary research methods, lacking relevant data support and innovative research perspectives and methods. In this study, we analyze the text of *Mudwoman* with a combination of content analysis based on digital humanities perspective. The results of this study reveal that M.R.'s coming of age is a path of identity search. In general, M.R. experiences childhood abandonment and kinship alienation, and the construction of her self-identity is fractured. It leads to the distress of interpersonal interactions in adulthood, aggravating her identity crisis. But with the help of kinship, she faces her past and predicament, returns to her spiritual home, reconciles with her past, and thus achieves the reconstruction of her identity.

Index Terms—content analysis, female coming of age, digital humanities, *Mudwoman*, identity crisis

I. INTRODUCTION

Digital Humanities, usually defined as Humanities Computing or Computing in the Humanities, is a new multidisciplinary research subject that extensively integrates contemporary computer and network technology into established humanities research and education, and its emergence and development are due to the advancement of digital technology and its popular application in the field of science (Wang et al., 2020). Digital humanity is a typical interdisciplinary discipline in the construction of the new liberal arts in the digital era, which began with the creation of Index Thomisticus in collaboration with IBM (Passarotti, 2019). Digital humanities, as the name suggests, is the application of computer technology in humanities research (Caldeira, 2020). Digital literary studies, on the other hand, is a subfield of digital humanities research, also known as Digital Humanities for Literary Studies (DHLS). The adoption of computational methods for literary studies is not a new topic. However, given the quick advancement of modern information technology, the scope and ways of integrating digital technology and literary studies are undergoing great changes, highlighted by the fact that literary studies are constantly developing new ideas and tools with contemporary information technology represented by big data and artificial intelligence (O'Sullivan, 2021). Despite this, many theoretical and methodological problems in digital literary research still need to be solved.

Content analysis generalized after World War II, the systematization of the method is marked by Klaus's use of content analysis to study the trends and dynamics of social change in the United States, written as a household name in the book *Trend* (Krippendorff, 2018, pp. 17-18). Initially, the content analysis method was applied to journalism, where some people calculated the number of newspaper stories of a particular type to examine the focus of coverage and the state of social opinion. As the method became more mature, it was widely used in digital humanities research as a quantitative analysis method based on qualitative research. The content analysis method converts verbal rather than quantitative texts into quantitative information and then describes the results of the analysis in statistical terms. Since this method can analyze the "quantity" of the content and derive features

that reflect the essence of the text to a certain extent and are easy to count, it can overcome some defects of purely qualitative research, namely subjectivity and inaccuracy, to achieve a more precise and profound understanding of the “quality” of the text. The textual content of a text can be understood in a more precise and profound way (Krippendorff, 2018, p. 181).

Mudwoman is a novel written by Joyce Carol Oates. It is permeated with the strong female coming of age. In this novel, Oates draws on the third-person narrative perspective to show the dilemma of knowing and reinventing oneself that M.R., a mud girl, faces in her growing-up process, with the help of the third-person narrative perspective and the memory of her childhood, which also suggests the main problems faced by the elite group of American women in their coming-of-age process. Many scholarly articles are studying Oates' novel, mainly from the perspectives of gender, identity construction, and narrative. Using a digital humanities approach, this study explores the coming-of-age process of women in Oates' novel, starting with the characters highlighted in the novel. Before analyzing the novel, the author adopted a digital humanities approach to research, building a corpus of the original mud woman based on the actual corpus of Oates' novel.

II. RESEARCH METHODOLOGY

Many software programs support content analysis of large amounts of text (Silver & Lewins, 2014). In this study, based on a digital humanities perspective, content analysis is used in conjunction with KH Coder analysis software (Higuchi, 2016a), KH Coder has become increasingly popular among researchers in recent years. As of November 2016, more than 1,000 academic documents have been published using this software for research (Higuchi, 2016b), but mainly Japanese language documents are predominant. However, due to the convenience of this research tool, which is friendly to humanities and social science researchers who do not know how to program, the number of academic papers in English using it as a research tool has increased in recent years (Aihara et al., 2022; Aoki et al., 2020; Baha & Shishido, 2022; Baltranaite & Povilanskas, 2019; Blasco Gil et al., 2020; Ekaterina, 2018; Nattuthurai & Aryal, 2018; Yingming & Katsunori, 2019). However, there are still only a few studies in the analysis of literary works (Pinich, 2018; Sera, 2020, 2022). In this study, KH Coder was chosen for data mining and statistical analysis of the text of *Mudwoman*.

By converting the novel text of *Mudwoman* into plain text (txt.) format and importing it into KH Coder, high-frequency words and hierarchical clustering were derived. At the same time, the whole text document was tagged for data mining, and the text coding function was used to grasp the development trend of the main line of the text in the form of a network common line graph, and the relevant data in the graph was combined with the corresponding text content to make an objective and detailed empirical analysis of the female coming of age of *Mudwoman*, and the text content of *Mudwoman* was reinterpreted in the form of a data graph to grasp the main line of text development. We also reinterpret the text content of *Mudwoman* in the form of data diagrams to grasp the main lines of text development. Combined with the established word frequency table, bubble chart and network co-occurrence analysis chart, we integrated relevant data to further analyze the text content and high-frequency vocabulary of *Mudwoman*, and provided data support for the text content analysis, to enrich and develop the empirical research results of the previous study.

III. RESULTS AND DISCUSSION

A. Text Word Frequency Statistics

The most popular and fundamental method for determining text subjects is word frequency statistics. It is predicated on the idea that constantly occurring words provide more important clues to reveal textual themes than infrequently occurring words (Ryan & Bernard, 2003). By calculating the probability of two or more words occurring together, co-occurrence network research focuses on the semantic networks of high-frequency terms, and thus co-occurrence networks reveal information that is not evident through word frequency analysis alone (Doerfel & Barnett, 1999; Sauntson & Morrish, 2010). A co-occurrence network identifies a subgroup of related words of the same nature that express a concept, or a cluster. This is an exploratory approach to data analysis, where the process of organizing the data is completely unaware of which clusters will emerge without any preconceptions (Anzai & Matsuzawa, 2013).

First of all, under the condition of detailed differentiation of vocabulary categories for the text content of the classification of high-frequency vocabulary screening statistics, automatically exported text high-frequency vocabulary Excel table, select the top 15 ranking of the five categories of lexical nature for statistics.

TABLE 1

PRP	Freq	Noun	Freq2	ProperNoun	Freq3	Adj	Freq4	Verb	Freq5
she	5556	child	339	UNIVERSITY	330	little	194	know	501
he	2397	woman	323	NEUKIRCHEN	292	more	122	see	390
you	1336	man	314	KONRAD	277	good	119	think	354
I	1132	face	228	AGATHA	193	young	115	say	340
they	849	eye	220	Stirk	183	many	108	come	275
we	326	life	204	Andre	164	old	105	make	243
herself	157	girl	170	CARTHAGE	144	small	100	seem	241
my	146	house	170	Suttis	144	several	92	speak	241
himself	70	president	166	Mrs	134	few	81	take	184
itself	23	something	146	Mr	126	first	81	feel	177
themselves	14	voice	138	Jewell	124	own	78	want	173
yourself	14	hand	134	Schneider	113	new	70	go	164
myself	9	sort	124	Skedd	102	high	69	leave	157
ourselves	6	name	123	God	92	long	65	call	146
theirs	2	word	122	Mudgirl	86	most	58	tell	141

As the results in Table 1 show, the highest frequency of PRP is “she”, which is far ahead of the second-ranked word, indicating the importance of female characters in the story. The noun has the highest frequency of “child”, and “woman”, and the Proper Noun is “university”, indicating that the novel is a third-person narrative about women coming of age on campus. The most frequent words in Verb are “know” and “think”. These words show the mental state of mud women, which will be explored in detail in the KWIC feature analysis later.

According to the hierarchical clustering of selected high-frequency words in nouns, pronouns and tags, taking ward’s method applying cosine distance and a select number of clusters 5, the result (Figure 1) can be seen that the coming-of-age process of mud woman can be divided into five types of zones.

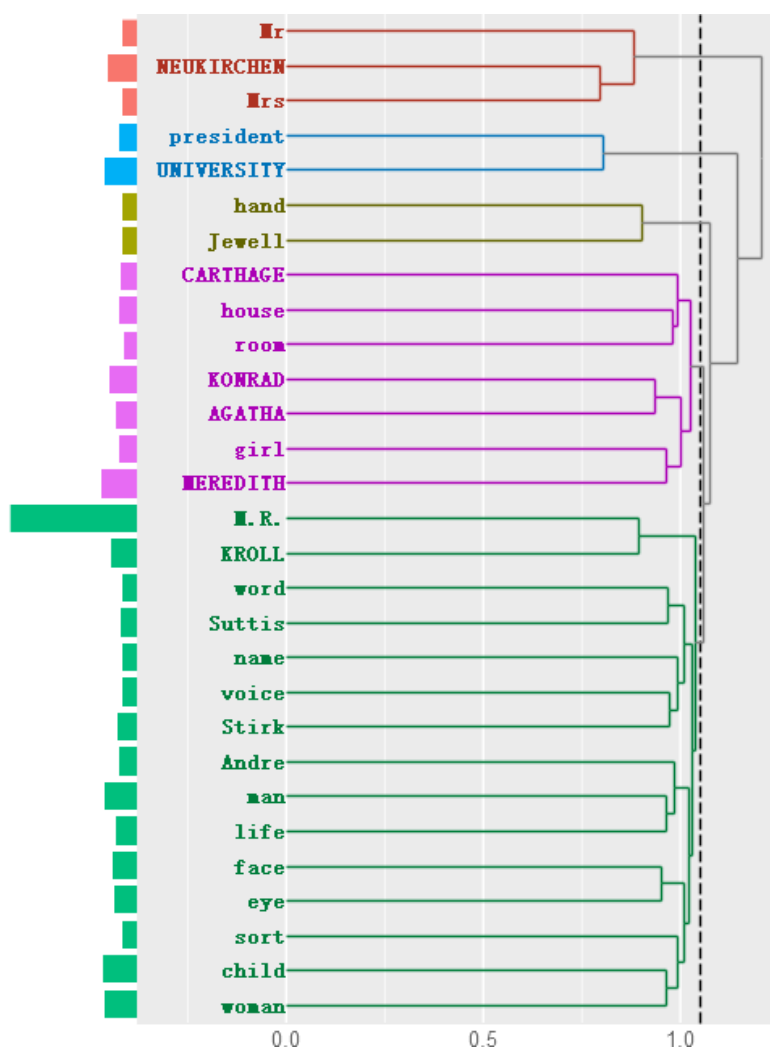


Figure 1

In the first category, “Mr and Mrs Neukirchen” are a couple who adopted a mud woman. They have lost their infant daughter and therefore care for her. But the love and favor that the mud woman receives belong to another girl - the dead infant daughter. In fact, in this family, she loses her true identity and becomes a substitute for the other girl.

The second category, “president” and “university”, shows that Oates places the protagonist in a high-level academic circle, and M.R., after graduating with a PhD with an outstanding professional thesis, successfully joined the faculty of a well-known Ivy League university and became the first female president.

In the third category, “Jewell” and “Hand” embody the experience of the mud woman who was abandoned by her biological mother after birth and by her first adoptive family. At this time the mud girl Jewell’s biological mother, due to mental abnormalities, sacrificed her daughter as a sacrifice in a mud puddle by the river in upstate New York and her life was in danger. After being rescued by scavengers, Jewell lived in the first temporary foster home for a while. Although his life was safe, he was often bullied by the children in the neighborhood.

The fourth category of “Carthage, house, room, Konrad, Agatha, girl, Meredith” can be seen, the mud woman was adopted by the second couple Konrad and Agatha changed her name to Meredith and has since lived in these spaces in Carthage, house, room and gradually achieved success.

In the fifth category, the words “M.R., Kroll, word, Suttis, name, voice, stirk, Andre, man, life, face, eye, sort, child, woman” embody the state of life of the mud woman in the workplace with her colleague Kroll and her lover Andre. It emphasizes the image of M.R. as a strong woman who is stumbling, muddy and mentally exhausted in her career and love.

Plot analysis is the basis of an in-depth understanding of the novel, with the help of the theme word map plot to observe the sequence and distribution density of the theme words in the whole text, you can visually and specifically analyze the thematic development of the text or the relationship between the plot advancement and the words, to recognize and grasp the development of the plot of the novel in an all-round way.

TABLE 2

DocID	Names	Freq	Norm Freq	Dispersion	Plot
1	Skedd	117	764.986	0.316	
2	Agatha	193	1261.9	0.635	
3	Konrad	277	1811.12	0.579	
4	Marit	30	196.15	0.521	
5	Schneider	102	666.911	0.322	
6	Andre	164	1072.288	0.632	

It can also be seen from Table 2 that the different designations of heroine M.R. at different stages of her life are distributed in different people, to further clarify the word frequency in the plot distribution of the whole novel, we should notice the five appellations: “M.R., Meredith, Mudwoman, Mudgirl, Jewell”. The statistics of the plot development of different epithets during the coming of age of *Mudwoman* are shown in Table 3

TABLE 3

DocID	Names	Freq	Norm Freq	Dispersion	Plot
1	M.R.	293	1915.734	0.914	
2	Meredith	355	2321.111	0.594	
3	Mudwoman	48	313.84	0.663	
4	Mudgirl	88	575.374	0.626	
5	Jewell	124	810.754	0.422	

It can be seen from Table 2, the abbreviated name “M.R.” is found throughout almost the entire work and is distributed in the widest density. Oates deliberately uses abbreviations to refer to herself; on the one hand, she uses them to avoid discrimination due to her feminine name. On the other hand, she intends to emphasize her self-identity, hoping to distinguish herself from another person with the same name. The most frequent use of “Meredith” is concentrated in the middle and later parts of the novel and is the name given by her second adoptive

parents. This name was once the name of their deceased daughter. “Mudgirl” and “Mudwoman” are also distributed throughout the novel, but are used less frequently. “Mudgirl” focuses on her early childhood traumatic memories and adolescent experiences. “Jewell” is mainly used in the middle part of the text, and is the name she is called in her first temporary foster home after being rescued by her mother after being thrown into a mud puddle. The metaphorical function of mud woman with different naming further reinforces her sense of loss of self-identity. The constant change of the heroine’s name shows that she grows up with a constantly shifting identity, which brings her a heavy identity crisis.

B. Analysis of Textual Content Coding

To further explore the data related to the main line of the text, we coded the text content again. To combine with the data mining of the corresponding text content, we set the relevant content of the coding document in advance. The five characters that appear frequently in the main line of text as representative factors were coded in advance in their form, and saved in a separate txt format. Then we imported the coding document and created bubble diagrams and heat maps of the corresponding factors (see Figure 3).

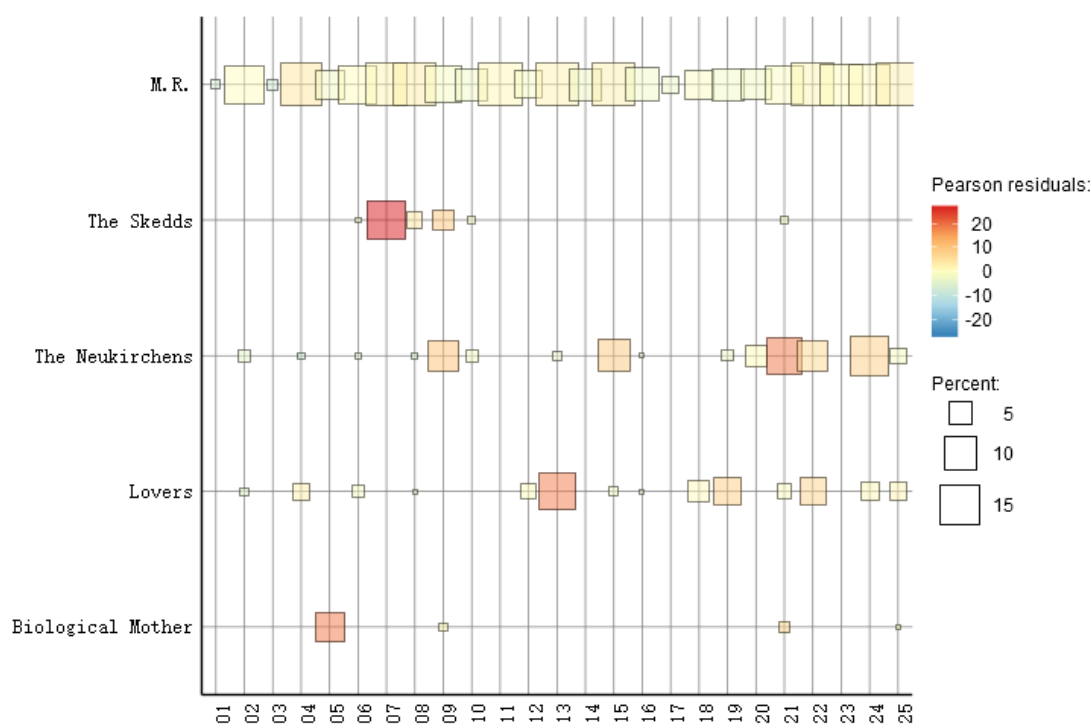


Figure 2

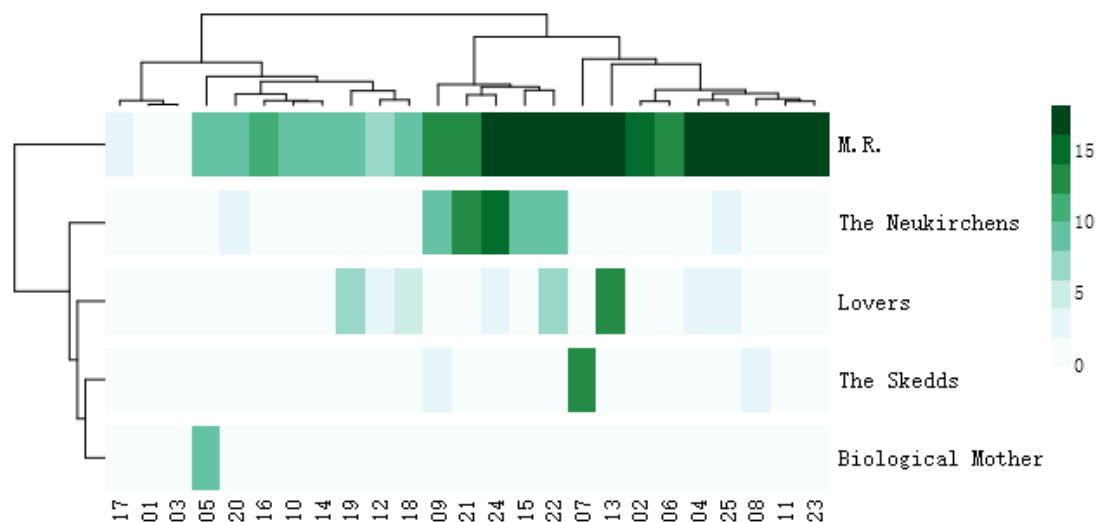


Figure 3

As can be seen in Figure 2-3, there is little description of M.R.’s biological mother, which appears primarily in Chapter 5. In the context of the religious backlash of the 1960s, her biological mother treats her daughter as the

Moriah sacrificed to God by Isaac in Genesis and prepares to drown her as a sacrifice in the mud flats along the Black Snake River in upstate New York. The crowing of the King of Crows scared off Marit. After scavenger fished M. R. out of the mud flats, she was adopted by the Skedds family. The figure shows that the mud girl lives in the Skedds family for a short time, appearing mainly in chapters 7 and 9. Later Agatha and Konrad Neukirchen adopted her, and they transferred their love for their daughter, who died young, to her, caring for her and educating her. M.R. was hard-working, outstanding in her studies, and loved sports. She yearns for the full love of her adoptive parents, and seeing them secretly grieving for Molly, she cannot help but feel jealous and “lost, isolated, and alone” (Oates, 2012, p. 299). At the age of eighteen, she did not listen to her adoptive mother and insisted on moving away from home, enrolling and eventually studying at Cornell University, where M.R. became the first female president of New Jersey’s prestigious Ivy League university and a Harvard PhD, by far the most professionally accomplished woman Oates has ever portrayed. This experience is depicted more frequently and intensively. She left the sphere of influence of her lover, the astronomer André Litovik, after her PhD, and, with her outstanding writings, made her way to this university, where she worked her way from assistant professor to department chair and president in just eight years. Oates does not describe much about M.R.’s love affairs. It is clear that Andre, fifteen years older than M.R., had more influence on her than on guiding and encouraging her intellectual pursuits. This includes the moral support he provides her from the perspective of an older intellectual. However, the affair illustrates M.R.’s lack of awareness of herself, leading to emotional deviation and affecting her relationship with her colleague Oliver Crowell.

With the lover by her side, she gradually became emotionally stable and was discharged home to spend three months with her adoptive father, Konrad. With Konrad’s help and understanding, she faced her past openly, visited her biological mother in a mental hospital, and visited her adoptive family’s home and the Black Snake River mud flats. She feels the happiness of being loved, gradually calms down, reorganizes her life, and cares about school affairs. M.R. regained her confidence. Her new life will be very different from the one she had before. Because now she is stronger than before. Now she is ready.

C. Contextual Analysis of the Characters

In traditional novels, characters are the core of the imaging system of the work. The KWIC (keywords in context) function in the corpus search software helps us analyze the characters in the work. The main characters in the text usually appear at the top of the keywords list. If you enter a relevant high-frequency word and use the search software to retrieve the full text, the words and their co-occurring contexts are listed in alphabetical order. The related words and phrases searched constitute a micro-context, or co-text, of the search term. This micro-context can provide a reliable basis for collocation analysis of search terms and thematic analysis of the text. We can list the contexts in which the high-frequency words of verbs appear as if we were producing a picture of the activities of the relevant characters. By summarizing and analyzing the collected verbs and phrases, we can describe the appearance, activity, character, and mental activity of the characters. Using this method, we can collect all the descriptions of the analyzed characters, which is important for studying the character traits and the artistic techniques used by the writers to shape the characters’ personalities.

According to the high-frequency words in Table 1, we selected the first two nouns child and university, and the first two verbs “know” and “think”, to conduct contextual analysis. Taking these four words as the center, we selected three-to-four-word nests on the left and came up with Table 4.

TABLE 4

Left Context	Hit	Right Context
It was a good thing, to grow. Perceiving, even	as a child,	that you must grow, or you will
M.R. imagined him as a young adolescent, or	as a child	intimidated by bigger boys, made to feel
take a child—Suttis is simple and honest	as a child	himself and would never do harm, not
girl speculating about time travel—as if,	as a child,	she could have known what time travel
was a sound of sobbing, choking. Helpless	as a child	she hid her face. “Oh hey, ma’
and Agatha’s tangled garden. Her father rapt	as a child	riskily peering up into the night sky
It was a good thing, to grow. Perceiving, even	as a child,	that you must grow, or you will

Left Context	Hit	Right Context
time while M.R. was president of the	University	and Andre Litovik was—still—married. Look,
needed to be alone. As president of the	University	M. R. Neukirchen was scheduled for luncheons,
in her place. When the president of the	University	was absent, other administrative officers would
upon, spoken of, that the president of the	University	had hurried to the ER before dawn
first year. The first president of the	University	who is a woman? How grateful she
of feeling, this new president of the	University	was known to clasp hands in hers,
Alexander Stirk, yet the president of the	University	had prevailed. More or less. The University
Left Context	Hit	Right Context
had anything to do with . . . I don't know	know	what Alexander told you or hinted at
sorry. I've behaved unconscionably. I don't know	know	why—I think—I think that—this
he was very upset. Now, I don't know	know	what to think. Or rather, I know
of uneasily. And I was—I don't know	know	why—so embarrassed.” Konrad laughed.
My mother is—alive?” “Well, I don't know	know	that. I can't say if she'
been, once. To be frank I don't know	know	too much about her history. There's
Left Context	Hit	Right Context
Your face.” M.R. laughed, annoyed. “I don't think	think	so. No.” Now came the sly fox-smile. “You'
“Kraeck. That your name?” “ ‘Kraeck.’ I don't think	think	so.” “You look like her.” M.R. didn't
R. knew to smile. Reasonably she said: “I don't think	think	so, really. I live hundreds of miles away.”
he had said, that might be irrevocable. “I don't think	think	so, Oliver. After—this—I'm not hungry. I
it from the first, Meredith.” “I—I don't think	think	so, Mr. Schneider. . . .” “Yes. Of course—you
named ‘Kraeck.’ “ ‘ ‘Krae-chek’? I don't think	think	I know anyone named ‘Krae-chek.’ “ ‘ ‘Maybe
car? Maybe can I ride with you?” “I don't think	think	so. . . .” “Where you headed so anxious-like,

The two most frequent verbs show that they are prefixed with many negative forms: cluster size 3 on the left of “child” is “as a child” and cluster size 4 on the left of “university” is “president of the university”. The two most frequent phrases represent the difficult coming-of-age process of the heroine, who is an abandoned child in a mud puddle and grows up to be the president of the university. The cluster size 3 on the left of know and think are “I don't know” and “I don't think” respectively. These two phrases are directly quoted, and a lot of dialogue in the first person is used, reflecting the uncertainty, entanglement and ambivalence of the heroine in the novel.

Oates deepens the anxiety of women's coming of age in the plot design. Through the noun prefix and the verb negative prefix, she shows that M.R.'s early childhood encounters and teenage experiences influence the focus of her adult intellectual pursuits, her emotional life, and her choice of life path. This situation had a significant impact on M.R.'s mental health to a large extent. The absence and incompleteness of intimacy caused lasting trauma to M.R.'s mental distress led to the “mud girl” being subjected to the experience of being a foster child, bullied, and uncared for at a young age. Her emotional deficit was compensated for by the loving care of her foster parents. Since she left home at the age of 18, she has been pursuing knowledge as her goal. But in terms of personal spirituality, her estrangement from her adoptive parents cut off the possibility of continued affection, and an unhealthy extramarital affair did not guarantee her a positive sense of spiritual satisfaction. However, as a result of her emotionally frustrating experience, she did not understand her adoptive parents' grief over the death of their daughter and was unable to appreciate her own emotional needs. As a result, she ignores and hurts the feelings of her loving adoptive parents and her math teacher. The suppressed childhood and adolescent experiences, combined with the pressures and conflicts of reality, lead to M.R.'s psychological imbalance. The absence and incompleteness contrasted with M.R.'s gains in professional achievement and social status. With Konrad's help and enlightenment, she confronts her past openly, visiting her biological mother in a mental institution, her adoptive family's home and the Black Snake River mud flats. She feels the happiness of being loved, and gradually calms down and regains her confidence: “Tomorrow her new life would begin. Her new life will be very different from the life she had before. Because now she is stronger than before. Now she's ready and willing” (Oates, 2012, p. 412).

IV. CONCLUSION

Based on the digital humanities perspective, this study used content analysis to conduct textual data mining and visual analysis of female coming of age and related character content in Joyce Carol Oates's literary work

Mudwoman text. The feasibility and necessity of the research topic were determined through the textual digital frequency statistics of the top 15 high-frequency words of each lexical category. After coding the text with the KH Coder cross-analysis function, the whole document was cross-analyzed concerning the five main characters in the development of the textual theme line. In the form of bubble diagrams and heat intensity, the text content and related details were comprehensively controlled from a macro perspective. Using the KWIC function, the nouns and verbs with high ranking were selected and analyzed in conjunction with the specific text content of each section.

We can also present it more visually using the network co-occurrence chart. According to the five categories of word frequency in Table 1, the top 200 high-frequency words were selected, and the minimum spanning tree only was calculated by using cosine distance to generate the following Figure 4. The keyword is more significant the larger the circle. Clusters of the same circle color are created by connecting the circles representing the keywords with lines. The quantity of circles within a cluster denotes the significance of the information it contains, the more circles there are, the more important the information or concept expressed by these connected keywords (Anzai & Matsuzawa, 2013).

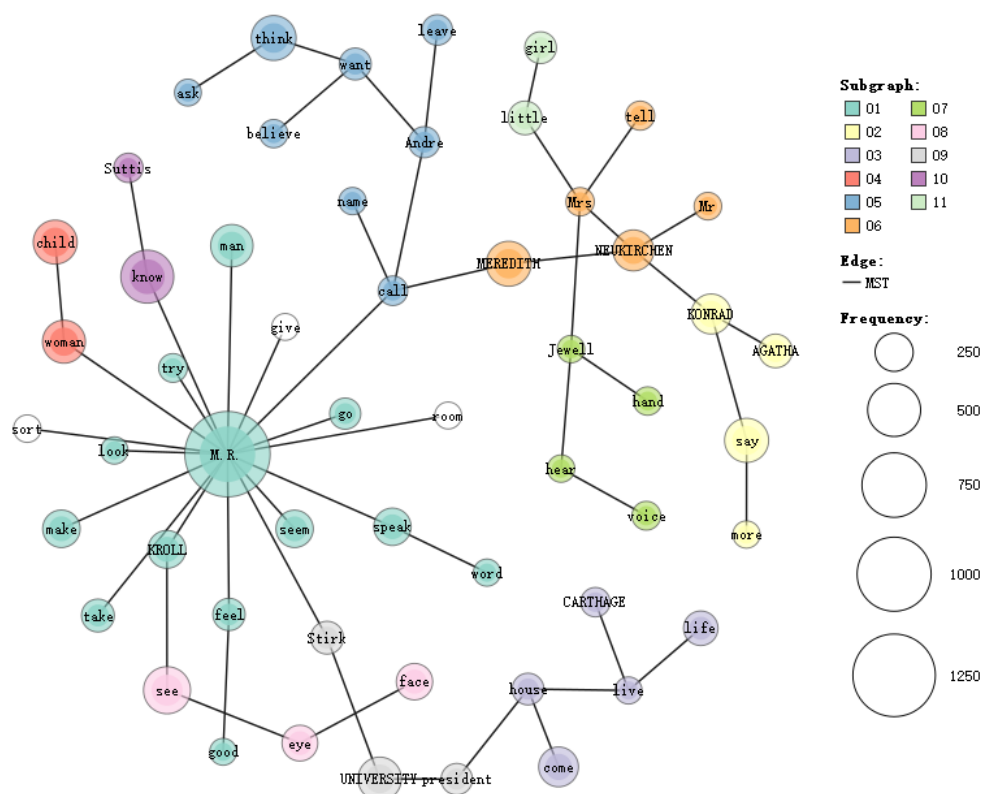


Figure 4

Through the above network co-occurrence diagram, we can find that Oates explores the elements necessary for a woman's coming-of-age process. Co-occurrence relationships such as affection, love, friendship, intellectual pursuit, professional recognition and social status. This highlights the different stages of a woman's needs and desires. It explores the intertwined relationships between personal destiny and human nature, social environment and interpersonal relationships. It highlights the theme of the novel, that is, personal struggle, achievement and happiness are closely related to personal experience and self-perception under the influence of many external factors.

Combined with the detailed textual content, it can be seen that the shift in space from the dirty black mud pond to the bright university office represents not only a leap in the social hierarchy but also an opportunity to explore identity from desolation to vibrancy. The protagonist experiences childhood abandonment and kinship alienation, and the construction of self-identity is fractured, leading to the distress of interpersonal interaction in adulthood, thus aggravating the identity crisis. In the end, with the help of his family, the heroine confronts her past and difficulties, returns to her spiritual home, and reconciles with her past, thus realizing the reconstruction of her identity. Like many of Oates' psychological realist works, in *Mudwoman*, Oates expresses his great concern for the crisis of contemporary American society and the plight of the human spirit through his observation of the daily lives of individuals in America. The observation of human nature and the heart is a constant entry point for the writer. Oates shows readers the difficult path of self-identity search and the possibility of spiritual restoration as

individuals cope with the crisis. It could be concluded that the heroine M.R.'s rough experience of coming of age as a woman is the road of identity search. According to the reference data provided by the graph, it can be seen that the five different names of mud woman are closely arranged in the core area, and the central media value is extremely high.

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Escaping Absurdity: The Incarnation of Magical Realism in Rawi Hage's *Carnival* (2012)

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Abstract—This paper examines the various representations of magical realism in Rawi Hage's *Carnival* (2012). It investigates the portrayal of the fictionalized imaginative situations in the novel. Further, it discusses Fly as an exilic individual who attempts to escape his chaotic and disordered society. Through his flying carpet, Fly overcomes his hardship and produces a new space for his own in order to realize what he desires. Besides, among the serious problems that face the exilic individual is the absurdist existential life in exile. Thereby, this research article explores how Fly uses a magical realist element to escape the absurdity of his existence in the diaspora. Hence, Albert Camus' writings on absurdism and the absurdity of human existence are paramount in analyzing this character.

Index Terms—magical realism, exile, absurdity of human existence, Fly, Albert Camus

I. INTRODUCTION

Contemporary Arab writers in diaspora have explored serious issues related to the decay circumstances and postcolonialism effects under the name of Arab diasporic literature. The latter is considered a late tendency of writing that unequivocally emerged after the events of 9-11. This literature mainly questions nationalism and identity crisis. Consequently, Arab diasporic authors celebrate themes of identity formation, hybridity, immigration, exile, trauma, aging, and representation. Their ultimate task is to write back, deconstruct, and dismantle the Western hegemonic discourse. Yet, having stated that the Anglo-Arab and American-Arab novelists aim to unravel the mystified portrayal of Arabs, it is significant to highlight the use of magical realism in the sense of introducing several issues related to Arabs in general and Arabs in exile in particular mainly the formation of their identity and the question of their existence.

Magical realism as a new tendency of writing is considered a rebellious activity that spread in the 1920s in Latin America to become a fashioned writing style years after its emergence. It is embraced by several contemporary writers all over the world to express their opinions freely under the umbrella of defamiliarization, bizarre, and magic as well as to write back, criticize, rebel, and resist indirectly. Therefore, Arab writers in the diaspora embraced this tendency to investigate their ideas freely because magical realism allows postcolonial writers to articulate new possibilities of criticism that go beyond traditional boundaries. Through the use of uncanny, these writers proclaim what they cannot express over realism such as the criticism of western political and governmental regimes, the hardship of social circumstances, and more importantly the individual's personal crisis of identity, belonging, and existence.

The concept of absurd concerns itself first and foremost as meaningless, unworthy, and senselessness. By the same token, Arab writers in the diaspora try to appropriate such concepts in their compositions in the sense to reflect and bring to the surface the major crisis that faces Arabs in the postcolonial period either in exile or in their homeland. Among the major problems, one may cite is the absurdism of human existence in such societies and the major causes that led to this debatable issue about Arab absurdist existentialism. Therefore, this research is conducted to investigate the theme of magical realism as a reflection of the absurdity of human existence in Rawi Hage's *Carnival* (2012). Yet, this paper implements that the use of magical realism in this text is highly recommended to highlight the absurdity of human existence within an environment characterized by chaos and tyranny. Through magical realism, the character under investigation escapes the realm he considers oppressive and unsettled by seeking other survival spaces, mainly the imaginative.

In light of what has been mentioned, the engaging composition significantly contains both the highlighted fictionality of magical realism and the reference of absurdism to actuality. Thus, this study is the application of the imaginative mode to describe the identifiable historical, political, and social events that create a sense of absurdity.

II. THEORETICAL FRAMEWORK

To define the term 'magical realism, it is worth stating that it is a hybrid term derived from the mixture of magic and reality. It is a naturalization of the unnatural. Differently, it is considered a coherent and equivalent composition in which fantasy and reality are combined. It is also defined as a mode suited to explore and transgress political, geographical, and psychological boundaries. It is significant to refer to what Zamora and Faris (1995) contended in their *Magical Realism Theory, history, and community* that magical realism appears through intertwining two worlds to have

a third hybrid one. For them, the link between the two spaces powerfully enhances the prosperity of another space where everything is available including the convergence of cultures and ideologies (p. 6). In the views of other critics like Perez and Chevalier (2020), magical realism is used as a means to transport and transgress the voiceless, marginalized, and decentered people into the center in an uncanny and bizarre image structured by defamiliarization. Significantly, they argue that “magical realism, we contend, is oriented toward future {...}, magic aims to reformulate reality and widen cultural parameters of the social world” (p. 27). That is to say, magical realism’s associated uncanny events in the context of reality are used to transgress messages throughout a reintroduction of reality from the lens of ordinary and illogical incidents.

To borrow the words of Perez and Chevalier magic in the twenty-first century has developed and spread into globalization, in which the oppressed, the dispossessed, and the captivated individuals may break down the regimes and arrangements of the colonial association (p. 3). To state it simply, twenty-first-century magical realism is a weapon in the hand of these writers to transcend the powerful hegemonic narrative of oppression and hierarchy. Thereby, the relationship between magical realism and other theories related to the contemporary period such as postmodernism and postcolonialism is consolidated. As it comes in Homi Bhabha’s *Nation and Narration* (1990), magical realism after its European emergence became a trendy language of the post-colonial world (p. 19). Additionally, Bowers (2004) in her introduction of *Magic (al) Realism* states that magical realism became a fashioned tendency adopted by postcolonial writers because of its qualification and strength in writing back the totalitarian systems through its attack and disturbance to the colonial organization and systems (p. 4).

Therefore, according to the writers, critics, and theorists of the postcolonial era, magical realism is considered as a counter technique against despotism and the colonizer’s tyranny. In light of what has been mentioned, it is worth stating the relevant and interdisciplinary relationship between magical realism and absurdism in the postcolonial and postmodern contexts. In the sense of criticizing and writing back the hegemonic discourse of colonialism, irony, the crisis of self and otherness, and binary oppositions of the east and the west in exile are brought to the surface. Magical realism as a narrative technique used by postcolonial novelists is highly appreciated to reformulate and recreate reality using bizarre, carnivalesque, and uncanny images and to help the scrutinized characters in their compositions to recover themselves. For example, Al hawamdeh (2014), analyzing Shakespeare’s *The Tempest* and Franz Kafka’s *The Metamorphosis* from a postcolonial magic realism’s vantage, argues that the Shakespearean delineation of the magic realist hero Caliban “shows more powerful deconstructing efforts to dismantle, decolonize and challenge the reality of the colonial master than the twentieth-century magic realist hero, as represented by Gregor in Kafka’s *The Metamorphosis*” (p. 1).

The absurdity of human existence in the nominated novel to be discussed in this study is explored from the angle of magical realism to describe the meaninglessness and worthlessness of human existence and life in exile. Therefore, the writings of French philosopher Albert Camus are predominant in analyzing the mentioned idea. In his theorization of the Absurd, Camus (1991) asserts the senseless and meaninglessness of human being life. However, in this study, the concept of the Absurd will be adopted and appropriated in a diasporic context. Before proceeding with the discussion, the definition of the word absurd is required. According to Baldick (2004), ‘absurd’ is a “term derived from the Existentialism of Albert Camus, and often applied to the modern sense of human purposelessness in a universe without meaning or value” (p. 1). Further, the term ‘absurd’ and its synonyms such as purposelessness, meaningless, and worthlessness refer to the individual’s status in front of the circumstances during their lifetime which makes them feel pointless, and their value in life is invalid which derives him to the feeling of the low self-esteem. Consequently, the individual in such cases faces several crises such as identical, psychological, etc. Thence, exile, being out of place, and instability of socio-political, and cultural situations are among the elements that have a direct effect on the existence of the individual and the construction of one’s identity, especially in the post-war era.

Camus argues that the absurd world creates its strength, advancement, and nobility from the “abject birth” in which senselessness, meaninglessness, and worthiness have a space. By absurdity, Camus refers to the world and the absurd to be the world that consolidates itself and gains its strength from the world of irrationality and senselessness (p. 19). Therefore, one may say that the term absurdity is related to the negative positions that can be experienced in daily life and the real world and is used to comment on unaccepted and unreasonable circumstances. Respectively, Camus asserts that the absurd reflects nothingness and it “symbolizes the odd state of soul in which the void becomes eloquent” (p. 19). In other words, the concept of absurdity reduces the unworthiness of existing and the senseless of the human soul in which the individual’s spirit becomes at the bottom and foolishness becomes acceptable.

Camus’s philosophy reflects the extent to which absurdism and irrationality consume the existence of human beings, where the individual’s qualification as a reasonable human being becomes highly associated with the mad world of irrationality. In other words, for Camus, feelings, and experiences of absurdism consume the human being’s prudence, lastly, he will accept the irrationality and foolishness of absurdity within his real and daily life. Hence, the world of the absurd is the refuge of those who experience the abjection and worthlessness of life and the real world. In his study, brings to the surface the causes that make human life absurd as well as he describes the absurd man as the person who recognizes the reality of nothingness and accepts it as an ordinary event in which he performs in contradiction to his reason, mind, and logic. Concurrently, this person recognizes the necessity to rebel and revolt against it. Thus, this study reveals that, contrary to what may be expected, there is no binary opposition between fictive magical realism and

absurdism, but that magical realism emanates from actual historical, social, and cultural settings and absurdism is the consequence of this highly fictionalized version of specific conditions.

III. RAWI HAGE'S FICTION

Rawi Hage is a Lebanese Canadian writer whose novels are translated into numerous languages. Among his works, *De Niro's Game* (2006), *Cockroach* (2008), *Carnival* (2012), *Beirut Hellfire Society* (2018), and lately a collection of short stories under the title of *Stray Dogs* (2022). Hage's texts often investigate the hard circumstances of Arabs either in their homeland or in the diaspora. Hage as an Arab writer, one of the major writers in diasporic literature, and a person who is an outsider as well, worked on transmitting the difficulties that may face immigrants throughout the exploration of magical realism in his compositions which refer variously to many expressive situations. Rawi Hage is the first Arab Writer in the diaspora who uses magical realism firstly in his *Cockroach* and later on in other novels. Yet, the focus of this research is to analyze the scrutinized novels from the angle of magical realism and how unreal events cooperate in disclosing reality. However, he manifests different positions such as being an Arab immigrant in a Western country as in *Cockroach* and *Carnival* as well as being an Arab residing in an Arab country but in unstable conditions as in *Beirut Hellfire Society*.

IV. DISCUSSION

Carnival is a novel written in 2012. Its story is set somewhere in North America it revolves around the protagonist Fly who is a taxi driver, he was born in a circus and grew up there. Throughout the storyline, Fly narrates his experiences with the different clients whom he met in his taxi, his neighbors, as well as, his colleagues in the taxi station. The novel attracts the attention of numerous researchers by investigating different aspects, in "To Roam a Borderless World: The Poetics of Movement and Marginality in *Carnival*" Dahab (2017) explores the novel through Edward Said's binary opposition of superiority where she focuses on the necessity of the creation of one's world without borders to deconstruct the boundaries of the binary opposition. Also, Sakr (2017) explores the idea of human rights in literature in her article "Expanding the Space of Human Rights in Literature, Reclaiming Literature as a human right: *Cockroach* and *Carnival*". In this article, she highlights the impression of "the violation of human rights in both war-torn third world countries and in the peaceful first world nations" (p. 96) with a focus on the humiliation, oppression, and mistreatment of the novel's characters. Accordingly, Awajan (2021) in her study "A new Stage for Hage's Protagonist in *Carnival* (2012)" seeks to unveil the relationship between the trilogy of Hage about the Lebanese immigrants from Rome to Montreal and finally somewhere in America. She argues that the protagonists desire to establish a new identity in a new world even though they are hugely different in terms of their behaviors to achieve their dreams. She investigates the similarities between Hage's protagonists in seeking freedom; Fly's story as a taxi driver and an owner of a flying carpet allows him to realize his freedom (2021, pp. 198-200). Yet, in this article *Carnival* will be discussed according to its magical realist elements to unveil the absurdity of Arab existence in exile and its causes.

In the view of George (2020), "magical realism draws from the modern literary fairy tales and the postmodern fairy tale of oral tradition. It is a postmodern variety of the fairy tale" (p. 611). To clarify, magical realism and fairy tales are two concepts that sound familiar and similar to each other because both of them rely on extraordinary and supernatural elements to introduce the aimed idea. As well as, the technique of defamiliarization is often centered in the eastern world and literature; it appears for example in Arabic Folklore and Arabian Nights in the sense of including magic between their lines and using common elements that are common Western ideology about the East concerning magic, sorcery, turbans, robes, desert, and Camels. Thus, Hage's *carnival* includes all the mentioned elements especially the theme of magic as an element of representation of the Arabic world and identity throughout using the flying carpet as used in the famous Arabian Folktales *Thousand and one night* and other stories. In Hage's novel, the magical element is mentioned in the very first pages when the bearded lady said to Fly "Your father's carpets were always floating above the ground he never laid his head on the floor" (Hage, p. 27); the adoption of the magical element of flying carpet is very symbolic in this text either on the person or on the collective standards. It mirrors the presence of Arabic existence in hostile countries and its continuous inheritance into the late young generations as a means to rebel against the hegemonic power.

Fly's use of the magical carpet reflects a lot of perspectives. It is a means to escape his reality towards the imaginative places he constructed to achieve what he could not do in reality. Also, it is considered his shelter from the chaotic, materialistic, and hypocritical society. Through this carpet, Fly accomplishes the pleasure of having time to improve himself and his sexual desire (masturbating). Eventually, Fly's carpet transforms into a real means of transportation to leave the community seeking new land and forming a new identity. Additionally, the environmental conditions Fly has grown up within reverses a very implicative idea that announces a couple of interesting points concerning Fly's absurdist existence in the actual society. In his discussion, Fly mentioned that he has grown up in a circus and he has crossed many lands which summarizes the instability and the chaotic surroundings he grew up within. He became influenced by that at a late stage of his life. Often in the narrative, Fly appears wandering to never set in a single place. When he is asked about his origin, he usually replies "I'm from everywhere" (p. 161). That is to say, he

grew up rootless and lived in a sense of nonbelonging and a continuous search for contentment which he realizes in his imaginative world using his father's fighting carpet.

Hage's *Carnival* delves into the core of western society's chaos and disorganization to disclose the status of ordinary people who belongs to the middle class and immigrants, and to bring up the absurdity of being a member in such an environment as well. Fly declares at the beginning of the story "the man like my father, came from the east" (p. 27). That means, the main character; the narrator of the story is an easterner (an Arab) which facilitates the mission of Hage to explore deeply the idea of the self and the other in western ideology. The opening scenes of the novel trace the lines of Edward Said's theory of Orientalism between east and west. In his theorization of the eastern western relationship, Said (1978) problematizes the identity crisis that may face Arab immigrants in exile and Arab inhabitants in western societies. Yet, Said intentionally used the terms east and west to clarify and summarize the boundaries created between Europeans and Arabs as a reference to the dissimilarities between them. Thus, Hage's expression of the East is relevant in the sense of distinguishing between natives and non-natives and clarifying the image of his idea from the beginning of the story. The author dealt with the narrative of an Arab in a western society and from different social, political, and cultural circumstances.

Indeed, magical realist novels can be read as political, social, and cultural criticism. These novels are powerful for the exaggerated use of fantastical and imaginative elements. Therefore, this study explores how such exaggerative fiction persuades the reader to pay attention to the serious political, social, and cultural realities, and how these imaginary elements produce a shelter for the protagonist who recognizes the absurdity of his existence in such chaotic realities. Thus, in his *Carnival*, Hage investigates historical, political, social, and cultural issues. However, he unveils the hidden realities in the chaotic, dictatorial, and hierarchal society. First, it is mentioned in the opening that Fly was born to an Arab father who owned a camel and grew up in a circus, inherited a flying carpet from him, and a clown prophesied for him (Fly) an unstable life of wandering among spiders and beasts. These incidents and environment are themselves a reflection of what is going to be presented in the novel. They reflect the unstable and chaotic environment that the protagonist goes through and was influenced by.

Absurdity, as it is defined in dictionaries, is meaningless and senseless. It is a disputed concept in the text of Hage because of the different positions it appears in. Yet, Camus' absurdity and meaninglessness of the individual's existence are personified in this novel in different images. Fly's mother is presented by the narrator to be a person who swung herself from the ropes. After her husband's departure, Fly's mother could not resist any longer; therefore, she decided to put an end to her life. Fly declares, "when my mother woke up, that day my father left, and didn't see the camel and its saddle, she fell to the floor and pulled her hair and screamed" (p. 153). Passages later, Fly asserts his mother's death and the way she ended her life by using the ropes and being hanged (p. 155). These scenes are a personification of Camus' absurdism when the individual realizes the meaningless of his life in the world and that world deals inversely with that individual's device. Thus, the latter accepts the indifference of his existence, life or death, and lastly commits suicide as a means to express himself. Therefore, Fly's mother recognized the absurdity of her existence without her husband and there is nothing left for her to exist and live more. That is to say, the first appearance of absurdism is reduced in the mother figure and her weakness.

Many critics and theorists such as Faris, Slemon, and other significant magical realism figures agree that magical realism's thematic core is centered on representation. Yet, it is the suited mode of expression. Thereby, the use of supernatural elements in *Carnival* is quite interesting and symbolic. Norridge Zoe in his *Magical Realist Novels and "The politics of Possible"* argues that magical realism offers a particularly fertile aesthetic approach to postcolonial material" (2016, p. 73). Fly's utilization of his father's carpet is quite symbolic in this text, often he uses his carpet to escape his real environment. Following his day's chronology, he regularly drives his taxi to different stations and meets a lot of clients. Fly's admiration of his job is one of the major characteristics listed by Camus to distinguish the absurd man. The latter is classified as the workman who works every day at the same appointment and his fate is no less absurd. Fly declares that he is always seeking freedom and happiness through his extraordinary ability he states "leave my car and fly, dance, live, and escape for a short while" (p. 23). Therefore, he is aware of his absurdist situation and he is searching for alternatives. Hage explores illusion and magic as a means of survival in western society as an Arab inhabitant who cannot recognize the freedom and happiness he searches for. Fly declares "Because I am fortunate in the tool of my escapes. I could, at any minute, dock my car under a bridge and, like a comic book hero, have my freedom fighter suit slapped on me in no time, fly above the ruins of men, and let my happiness come right into my hand" (p. 23).

V. FLY, THE FLYING FLANEUR

Lefebvre (1974) argues that society impacts the individual's identity through daily and environmental interactions. Additionally, Ashcroft (2013) investigated Lefebvre's idea in his theory of habitation by exploring what is meant by the term habitation and to what extent this concept effectively impacts the construction of one's identity since the "practice of habitation is more than occupying of a location of a location, it is itself a way of being within which, through which, place comes to be" (p. 159). Habitation is not conquered geographically as a place only, but it is the way of being in that place from habits and activities one may practice in a special area. Therefore, in Hage's *Carnival*, habitation is consolidated with the magic world produced by the protagonist Fly and his fighting carpet. It is clear through the storyline that the only person who uses the carpet is Fly after his father. In another quotation, Fly's speech reflects

Ashcroft's ideology regarding the influential role of society in shaping the individual's being, identity, and activities; he states "we are all the products and victims of our own upbringing until we reflect, refuse, and rebel" (p. 68). Therefore, the flying habit adopted by Fly is a counter activity caused by his environment and sociopolitical conditions.

Following the view of Perez and Chevalier, it is "the gift of magical realism to extend temporally and spatially into decolonial realms and convert liminal Beings into productive vitalities" (p. 22). 21st-century magical realism associates itself with decolonization and helps in the transformation of passive beings into active, rebellious, and reflective beings. In Hage's *Carnival*, magical realism concerns itself with expressionism and reflection of the protagonist's identity. Throughout the advancement of the story's incidents, it is mentioned that Fly uses his Flying carpet countless times differently and visits several ancient civilizations. Before proceeding in listing the imaginative places and magical realist events of Fly, it is important to implement that there are a lot of sociopolitical occurrences that affected the protagonist's preference. This was for the exaggerative imaginary space to prove himself and realize his desires such as getting married in his imagination, having a good soldier's position in imaginary wars, and as the bearded lady said to him "the world has gone mad and our way of life was bound to change" (p. 156). Therefore, Fly preferred his imagination and exaggerated habitation as a means to associate and consolidate himself in the world.

According to many critics and influential contributors in the field magical realism offers writers the opportunity to express what is hard for them to deliberate in a direct way or realism. In *Carnival*, there are several images including exaggerated imagery to propose an absurdist reality that is related to the context of being in exile, for instance: "Une Société de chiens ici. Comme des chiens" (p. 71). During his work time, Fly met a British man with whom he visited a community of hierarchy where the human being is definitely absurd. In the words of Fly, once he enters the wooden castle, he witnessed animalistic and horrible scenes he declares:

It was dark inside but at the entrance, there was a large cage with a few men, half-naked with collars around their necks. They were all behaving like dogs. One of them was on his knees, sniffing the others and whimpering, one was in the corner howling, another barking and showing his teeth (p. 69).

This quotation represents the abject world announced by Camus in which the elements of irrationality appear. It echoes the animalistic realm with which non-westerners, immigrants, and enslaved people are associated. In other words, this passage summarizes the chaotic and hierarchal environment inside a society that seems to be regular, legal, and democratic. For more illustration, Hage introduces these people as slaves who are submissive, voiceless, and manipulated members of this society. The British man asserts that they are here to adhere to their masters and to be exchanged and swapped (p. 69).

Fly at this moment recognizes the catastrophic situation and the hard circumstances hidden inside society, he wrote about the scenes he witnessed:

I thanked the establishment for the moving experience, for the opportunity to witness it through this communal tunnel of the senses, and I mentioned the necessity of the symbolic and, if one so chooses, the experiential as well as the enactment of this lesser existence, the degradation of all that tangible, howl of dogs, the chains of entrapment, the need to personify the fate of man in this inferior world (p. 72).

In the view of Albert Camus, the absurd man is the one who accepts the irrationality and inferiority of the world and deals with it. In the above quotation, Fly personifies Camus's theory of absurdity and the worthlessness of human beings' existence in such a world and announces his fretfulness about the current situation he calls to rebel against this regime as well. He also highlights the necessity to epitomize a solution to this absurd position of human beings in such an alien and chaotic society as a means of rebellion. Thereby, Fly is a witness of the chaotic and disordered environment who misses the feeling of belonging to a particular band. He needs to get shelter in his extraordinary world which he reaches through his inherited flying carpet. After his work time off, Fly goes back to his home to lie on his carpet and imagine himself as a leader of a huge number of soldiers who are proud of him shouting his name after his successful military campaign in Rome. In Rome, Fly introduces himself to be a brave soldier, a conqueror, and a person of important status in that society.

Hage's protagonist is the example of the absurd man announced by Albert Camus in his theory which he defines as the man who "recognizes the struggle, does not absolutely scorn reason and admits irrational" (p. 39). Yet, after his exaggerated imagined heroic achievement against the Barbaric armies, he met the daughter of the King of the Visigoths. He realizes her beauty and dignity he said "how many Germanic tribes had I slaughtered, how many had I enslaved, yet I had never seen such beauty" (p. 74). To simplify, in his real life, Fly had nothing to do with such ancient civilizations for he knew them only throughout his historical books. He never met or had a sexual relationship with a woman. Thus, one may say that Fly's use of his carpet aims to accomplish his desire to express his ability to be a brave soldier, wealthy leader, or lover, as he said: "after all these campaigns, triumphs, and riches, beauty and violence were the only things that could give me a sense of existence" (p. 74).

In the same vein of the aim to improve himself and trying to give his existence a sense of worthiness, Fly always associates himself with ancient civilizations he never assisted and times he never lived in through the use of his magical flying carpet which gives him the opportunity of participating in important wars and battles. During all these battles he imagined himself as a brave soldier, in another imaginative situation in which he uses magic as a tool to transcend boundaries. As it comes in the words of Zamora and Faris (1995), magical realism actually appears through intertwining two worlds to have a third hybrid one. For them, the link between the two spaces powerfully enhances the prosperity of

another space where everything is available including the convergence of cultures and ideologies (p. 6). In other words, the world produced by Fly's imagination is considered the third hybrid world in which the element blended and gives a sense of consolidated ideology and culture in which he appears as a member.

Fly asserts "I couldn't sleep and I was horny as a Turk. So, I stretched out my father's carpet and fancied myself a Turkish soldier in the last days before the battle of Gallipoli" (p. 81). In such a scene, Fly visited Turkey as an important person, he visited a lot of places he was taught by his mother earlier, and he realizes his desire to meet Australians whom he wished to see in the battle of defending his grandfather's land. These events are not real but they are the production of Fly's imaginative space to flee the unworthy reality and society. Throughout his exaggerated use of fantasy, he constructs his private space in by performing what cannot be done in his real world. His imaginative ability helps his wishes and inner emotions to find a space to be realized even though it is temporary. It is mentioned in the novel that Fly lives alone in his apartment with no wife and no children; therefore, in his imaginative journey to Turkey he said, "I regretted that I had not married" and he added, "So I, the Turkish soldier, walked to the blue mosque to see the sheikh and ask his advice on the matter..." (p. 82). Because of his meaningless life, in reality, Fly often appears searching for a woman with whom he can realize a complete sexual relationship. This point reflects that he is unwelcome in his society even though he is independent yet he did not gain the love of either Zaynab -his beloved- nor other women outside for being a poor Arab in western society, and an ordinary man who is working in a taxi.

Fly always seizes the opportunity in his magical world to realize what he believes he can be or do. Thus, on the word of Fly, he gets married to a widow, and finally, he felt what he was always missing, then, he returns to the battle where he appears as a warrior like his grandfather and massacres the Australians considering himself as one of triumph when shouting 'long live Ataturk' as a mighty land savor. Fly ended up this journey by stating:

As my father's carpet reached the ceiling, I looked at the shores and I ejaculated in between the two colliding histories and felt fortunate to be alive, lucky to have water and to be able to clean myself after these horrific battles that leave smeared with mud, blood, wire, and bruises (p. 83).

Regularly, Fly's imagination ends up with a personal sexual affair (masturbation) which may reflect his oppression that is among the consequences of his daily and real life, as the Freudian theory argues that the human being's daydreaming is a couple of oppressed feelings appear as an expression of the individual's inner existence and psyche. Yet, Fly himself is considered the daydreamer coined by the psychiatrist and psychoanalyst Sigmund Freud. The latter argues that the actions of a human being are a result of his life and this person tries to create a personal space where he can express and improve himself freely and gain as much as possible what he can pleasure in his imaginary space. (Lodge, 1972, pp. 36, 42)

Always referring to the concept of the absurd and its characterization as it comes in Camus' theory, there are more scenes that reflect Fly's absurdist real life and the way he flees from it into his imaginative powerful world. They reflect a total acceptance of the irrationality and banality of the created world of fantasy. Although Fly is a kind of intellectual who is aware of the ancient civilizations and histories throughout his large library and history books which help him to explore his acquired knowledge differently, he often imagines himself as a visitor, a warrior, and a good soldier in different battles in the countries, continent, and cities he visits which reflects the idea of Camus in his *Myth of Sisyphus*, he insists that "At this point of his effort man stands face to face with the irrational. (p. 43) hence, in this novel, Fly frequently consolidates himself with the irrationality of magical elements to realize his happiness and at the same time rectifies and revises certain issues which reflect the absurdist life he has.

Following the words of Perez and Chevalier (2020), "this confluence of bodies and cultures, now part of a variety of social contexts, makes the fantastic claims that the "magical" is woven into the everyday lives of characters"(p. 2), it is important to assert that magical events become a part of Fly's daily life as these scholars argue; it develops into a personal habit he practices every time he entered his home even though it turns out to be a part of his real life as he narrates an incident where reality and imaginary mixed, he states:

I went straight and lay on the carpet. The Telephone rang. Yes, I said bitterly the interruption of my brewing fantasy. I was about to join the Red bridge in Italy. The Italian minister was in the back of the Van, all tired up and about to die. The woman beside me, driving, had pulled over and handed me a number. I stepped out of the van into the phone booth and, just as I imagined the police sirens were coming towards me, I realized that the phone in my house was ringing (p. 171).

Hence, Fly's fantasy habit becomes among his daily and continuous activities. He becomes to mix up reality and imagination and accepts its irrationality to guarantee the realization of his desires and happiness. It is common in the excerpts mentioned above that Fly appears always to voice and give himself a superior social position to prove himself and feels the necessity of his existence in the world because he is an Arab in western society.

VI. TRANSCEND, REVOLT, AND ESCAPE REALITY

In his book, *The Rebel*, Camus (1992) questioned the concept of the absurd and what it means. He argued that the absurd as it may be a starting point to depart toward new beginnings, is also an evaluation and life's criticism (p. 18). The use of absurdism includes direct criticism and dissatisfaction with life and its situations, at the same time it includes the hope that absurd is not the final stage and loss but it may be a starting point of a new beginning. As it comes in Hage's novel, the absurdist world and life that Fly faced ended up with his departure to a new place where he may find

what he missed using his extraordinary ability to fly. He declared “I believe that I’m here now, and one day I’ll leave just like the butterfly leaves” (p. 175). He is wandering to live freely and peacefully somewhere just like this insect used to embrace the air with her wings by fighting far away on his inherited carpet. By the end of the novel, Fly gives up and decides to leave the chaotic society he lived in especially after the loss of his friend Otto who committed suicide.

Fly, by the end of the story, recognizes the absurdity of his existence in such a chaotic society and the worthiness of his sooner leaving, he affirms that it is time to leave the carnival city for its disorder and disorganization. Throughout his flight with his car above the carnival, Fly describes the different images he saw and may reflect a social criticism and the criticism of life itself such as men in women’s dresses, capes impersonating magicians and flying heroes, and Homo-sapiens with animal heads walked the alleyways with a beer in their hands (p. 288). Yet, the bizarre ability of Fly to see the city from above enables him to be an eyewitness which justifies his decision of leaving. As Camus asserts in his theory that the sense of absurdity is born when the man stands face to face with the world’s disappointment, Fly declares that “I drove and everything around me spoke of disappearance and decay” (p. 287). That is to say, Fly is fully aware of the absurdity he is facing thereby his leaving and withdrawal is required.

Bowers (2020) asserts that “magical realism is often employed by writers where the horror of actual events has exceeded what is considered ordinary experience” (p. 580). In other words, the use of exaggerated imaginary unreal events in literature often reflects the exaggeration of instability and disorder of ordinary situations and traces an indirect criticism as it is the case of the carnival city captured by Hage’s text. Fly ends up the story by stating “I unrolled my carpet and I flew above the city. I veered into a side street, went through an alley, and finally escaped the crowd” (p. 289). His habitation of flying helped him before realizing his desire and led him by the end to escape the chaotic society showing the senselessness of being a member in such space. Thus, Hage’s use of magical realist elements in this text is used to comment on the horrific events and the inadequate situations that may face Arab exilic individuals in western societies. Meanwhile, it creates a fictionalized space as a sanctuary for the oppressive Fly where he expresses and improves himself and rectifies the absurdity of his existence towards the hope of a new beginning.

VII. CONCLUSION

Using a magical realist element to reflect the absurdity of Arab existence is identified as highly important. It has proved itself as an influential means to escape the chaotic absurd reality of the diaspora. It is an effective technique used by Hage to display the dominant matters that they may face Arabs in their exile. Thereby, the flying carpet is the elected magical element used by Hage in his *Carnival* to produce a powerful engagement with a global readership and invite the reader to evolve a convenient imaginative relationship with the presented world in which a variety of interpretations are appreciated. Thereby, it is significant to terminate the debate by stating that Fly’s adoption of the magical capability he has is the only approach he uses to flee the worthiness and senseless existence he has in reality.

Through the flying carpet, Fly accomplishes his sexual desires and improves himself as well in the sense of being a forceful figure in society. In many images, Fly is considering himself the hero of the story he narrates; but once referring to his real life, one may recognize why he is creating this exaggerated imaginary narration. As an ordinary Arab taxi driver, Fly lives alone without any relevant existence, rootless and influenced person by his past life and the environment he lived in. The character is deeply affected by the hard surrounding circumstances which cause him the fleeing of his actual society. It is already mentioned that magical realism is a kind of resistance and a mode of self-expression of the dispossessed and oppressed people. Accordingly, in Hage’s composition, magical realism is used as an aid to escape a serious problem that the protagonist faces. Thus, his absurdist existence in western society is represented by the effect of severe, hypocritical, and hegemonic regimes.

Hage’s experience in exile allows him to be very tentative and aware of the major problems that face the exilic individual in his out-of-place, his use of defamiliarization includes powerful messages and unveils serious problems that are neglected in late times. The absurdity of human existence is personified in the meaningless and continuous wandering of Fly in such a crowded and misplaced society, he attains the irrationality of his exaggerated and bizarre habit rather than associating himself with a purposeless reality. Thus, Hage’s protagonist is the absurd man coined by Albert Camus, he recognizes irrationality, accepts it, and uses it as a means to rebel and crop a new hybrid space full of hope in which everything appears possible to be realized, and finally, he uses his imaginative world and extraordinary capability as a point of departure toward a new beginning.

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Literary Teaching Based on Information and Communication Technology (ICT): An Inquiry Approach

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Abstract—This research aims to describe the management of ICT-based literary teaching with an inquiry approach at the Indonesian Language and Literature Education (PBSI) Study Programs at Universitas Islam Negeri Syarif Hidayatullah and Muhammadiyah University, both in Jakarta, Indonesia. This research used qualitative methods to study the problems, including interviews and direct observation techniques with visual documentation. The data were analyzed using qualitative interactive model techniques. The results reveal that in lesson planning the use of ICT and the inquiry approach is not discussed in detail even though their use is expected. In organizing learning, the categories of lecture content follow the RPS content, there is a grouping of students for discussion on a theme which is then presented. In the implementation, ICT-based learning is conducted with zoom meetings and assisted by WhatsApp group media. The application of the inquiry approach is conducted by group discussion on a theme which is then discussed. Lecturers play a role in guiding and directing students in conducting the steps of the inquiry approach. In the assessment stage, it is conducted with an authentic assessment-based assessment, performance assessment and written assessment.

Index Terms—literature, learning, ICT, inquiry approach

I. INTRODUCTION

The study of literary teaching should lead to a perspective on the nature of literary learning as a process of planting literary experiences, in both reading and writing. The ultimate goal of the process is of course closely related to the human experience in literature. Literary experience is a process involving human awareness, action, understanding, appreciation, understanding, and assessment of the nature of the literary works that are read or written. This understanding leads to two components in a basic concept of literary learning, namely: (a) literary learning emphasizes the process of experience and (b) literary learning focuses on the nature of literary works (Suhariyadi, 2016).

In the paradigm described above, literary learning emphasizes the process. This basic concept leads to a constructivism perspective or paradigm. Baharudin and Wahyuni (2008) explain that constructivism views the nature of learning as a human activity to build or create knowledge by trying to give meaning to knowledge according to experience. One application of the constructivism paradigm in learning is the inquiry approach.

Inquiry is a process conducted by humans to seek or understand information. It follows that an inquiry strategy is a series of learning activities that maximizes the involvement of students, using and stretching all their abilities to search and investigate systematically, critically, logically, and analytically, so that they can formulate their own findings with confidence. The main targets of inquiry learning activities are: (1) maximum student involvement in the learning process; (2) logical and systematic direction of activities on learning objectives; and (3) developing students' self-confidence with respect to what they found in the inquiry process (Muhammad & Nurdyansyah, 2015).

Meanwhile, 21st century learning is a learning paradigm that aims to prepare the 21st century generations to face the swiftly evolving global demands and challenges. In this century, advances in technology and information are happening very rapidly and increasingly affecting all areas of human life, including the field of education. Education in the 21st century is undergoing changes marked by new literacy developments such as digital literacy, information literacy, and media literacy. Learning in the 21st century is oriented towards activities to train students' skills by leading them to and directing them through the learning process. Learning can be understood as a teacher's effort to provide stimulus,

guidance, direction, and encouragement to students so that the learning process occurs effectively. Learning in this paradigm is not a knowledge accumulation process, but a knowledge formation process undertaken by students and facilitated through enhancing their cognitive performance (Wijaya et al., 2016).

Integrating ICT in classroom activities can transform teaching and learning. The implementation of ICT in education has an impact on both present and future generations of learners, as students become citizens of the knowledge society and lifelong learners. Educators are the heart of the learning process. For this reason, educators must be able to provide ICT-based learning services effectively (Miftah, 2022).

In the implementation of literature learning in universities, the process skills approach can be integrated and developed with Information and Communication Technology (ICT). In the current era of information and communications technology (ICT), involvement with ICT has become a necessity for universities to provide comprehensive and appropriate knowledge, data, and skills to students. It is also vital to prepare students to face the 21st century, the industrial revolution 4.0 environment, and to take part in the fast-developing industrial revolution 5.0.

One problem that needs to be addressed is the way in which educators prepare, develop, and implement ICT-based literary learning strategies that are in line with the inquiry approach. Learning management in Sagala's view (2009) is a process of managing activities related to the student learning process by involving various factors in order to achieve the learning goals. The purpose of the study presented in this article is to describe the management of ICT-based literary learning with an inquiry approach in the Indonesian Language and Literature Education (PBSI) Study Program in two Indonesian universities. Through this short article, it is hoped that educators benefit from gaining a better understanding of ideal ICT-based literary learning management with an inquiry approach and implementation in the classroom through the evaluation of these case studies.

II. LITERARY REVIEW

A. Previous Studies

Kurniawan et al. (2021) conducted research entitled *Manajemen Pembelajaran Berbasis Teknologi Informasi dan Komunikasi di Sekolah Menengah Pertama Negeri 3 Sungai Lilin* (Information and Communication Technology-Based Learning Management at Sungai Lilin State Junior High School 3). This research analyzed and described the learning management based on information and communication technology in an Indonesian junior high school, SMPN 3 Sungai Lilin. The research used descriptive qualitative methods. The authors conclude that the principal is responsible for and plays an important role in the management of information and communication technology-based learning through short- and long-term program planning. This included organizing and coordinating educators, teaching staff and students to be able to take advantage of ICT-based learning, and conducting an evaluation of the benefits and constraints of using information and communication technology-based learning at the school. The evaluation results show the perceived benefits of utilizing information and communication technology-based learning. Various existing ICT products provided convenience and facilitated innovation in school activities, especially in activities related to the learning process. For example, certain products facilitated educators/teachers in classroom management, such as producing learning tools, syllabi, lesson plans and managing student scores. Furthermore, they found that ICT products can be used as an innovative learning resource for both educators and students. Perceived constraints regarding the use of ICT-based learning included the high cost of ICT infrastructure, the need for long-term program planning to complete learning goals according to ICT-based school standards, and the uneven quality of and access to the internet network.

Zulkhairi (2012) also wrote a paper on Technology-Based Learning Management entitled *Manajemen Pembelajaran Bahasa Arab Berbasis Teknologi Informasi (T.I) Pada Jurusan Bahasa Arab Fakultas Tarbiyah IAIN Ar-Raniry Banda Aceh* (Information technology (IT) Based Management of Arabic Learning in the Arabic Language Department, Faculty of Tarbiyah IAIN Ar-Raniry Banda Aceh). In the era of globalization and the development of Information and Communication Technology (ICT), all educational institutions and systems need to adapt their vision, mission, goals and strategies in order to achieve relevant and high-quality education. The implementation of Information Technology-based Arabic learning management in the Arabic Language Department at this university is one example of this type of adaptation. In this study, the data collection techniques used were interviews using questionnaires and direct observation, including making visual records.

The results of the research by Zulkhairi (2012) reveal that some of the lecturers teaching classes in Arabic language at the Arabic Language Department of the Tarbiyah Faculty of IAIN Ar-Raniry Banda Aceh had not been able to make learning plans in the form of Lecture Program Units (SAP) in Microsoft Word using the Arabic type-face in a proper and correct manner. In the implementation of learning, most Arabic language lecturers were capable and proficient in opening lessons, explaining lecture material, and could conduct the lessons well, especially with respect to preparing learning support tools such as laptops, flash drives, projectors, and online internet Wi-Fi services. However, the observation-based results revealed generally poor performance with respect to the assessment of student lectures in the Arabic Language Department at this university.

A third example comes from Gafur and Switri (2020) who also conducted research on learning management described in an article entitled *Implementasi Manajemen Pembelajaran Bahasa Arab di Jurusan Hubungan Internasional Universitas Sriwijaya Indralaya* (Implementation of Arabic Learning Management in the Department of International Relations, Sriwijaya University, Indralaya). This paper purpose of this study was to find out how Arabic

language learning management is implemented in the Department of International Relations at Sriwijaya University in Java, Indonesia using qualitative methods. The study described the processes including Planning, Organizing, Actuating and Controlling/Evaluating Arabic language learning activities in the Department of International Relations, and sought to identify the obstacles to optimal implementation. The results showed that, although the way in which activities were implemented could be seen as sufficient in terms of applying the principles of Arabic learning management, there were still shortcomings which needed to be addressed.

B. Management

According to Terry and Franklin (1987, p. 5) in his book entitled "Principles of Management", Management is a distinct process consisting of planning, organizing, mobilizing, implementing and supervising, utilizing both science and art in order to complete specific goals or objectives. Management is also a process involving individuals and groups working together and utilizing various resources in order to achieve organizational goals and carry out management activities (Hersey, 2003; Rahman et al., 2019).

Thus, management is a process of regulating and utilizing the resources of an organization through the cooperation of members to achieve specific goals effectively and efficiently (Blanchard, 1988, p. 4). Management is implemented with the aim of achieving effective and efficient results with regards to planning, organizing, actuating and controlling. However, to achieve the stated goal(s) the processes and their implementation must be based on sound management principles (Syafaruddin, 2005, p. 39).

C. Learning Media

Learning media are media used as tools and materials during learning activities (Daryanto, 2010, p. 5). According to Sanaky (2013, p. 4) learning media are tools, methods and techniques used in order to make communication and interaction between teachers and learning more effective in the classroom learning process. According to Indriana (2011, p. 15), learning media collectively comprise one of the communication tools used in the learning process. This is because there is a process of delivering messages from educators to students when the media are employed in teaching. Therefore, a wide range of media that carry messages or information that have instructional or teaching purposes can be considered as learning media. Learning media includes tools that are physically used to convey the contents of learning materials, such as books, tape recorders, cassettes, video cameras, video recorders, slide and overhead projectors, photographs, pictures, graphics, television and computers (Rahman, 2019).

D. Literature

Literature is comprised of works of art that can express the human condition with all its variations and twists imaginatively and creatively, using aesthetic language as the medium (Al-Obaydi et al., 2022). Whatever the genre, whether it be poetry, fiction, or drama, literary works are the result of the writer's reflection on their social environment which is then expressed through beautiful or impactful language using creative and imaginative power. With all their creativity, taste, and intentions, writers express ideas about the nature of life that can be felt, lived, experienced, and thought about through their literary works which function as a medium of imaginative expression.

Al-Ma'ruf and Nugrahani (2007, p. 32) state that the function of literature is didactic heresy which is entertaining as well as teaching the reader something. In addition to giving the reader pleasure, they consider that literature is also useful for or beneficial to the inner life of the reader. In short, literature is useful for providing entertainment as well as for spiritual enrichment or enriching the inner life of a reader. It is therefore understandable that literature is considered a tool for providing personal responses to issues encountered in life (Aminuddin, 2000, p. 50).

E. Literary Teaching

Literary teaching aims to improve students' ability to enjoy, appreciate, and understand literary works as well as take lessons from the noble or positive values hidden in them (Rahman, 2017). Literary knowledge is only a useful support in appreciating literary works. If literary learning is conducted in accordance with the guidelines in the curriculum, it can be expected that complaints about the lack of success with respect to learning literature in schools can be substantially reduced (Weda et al., 2022; Rahman, 2019).

Literary teaching that is conducted in schools nowadays is mostly limited to the development of knowledge about literature, it has generally not yet reached the level of deep understanding or transfer of values present in literary works (Madinabonu & Nasiba, 2020). Literary works are rarely read and discussed thoroughly, and as this aspect has generally not become a topic of discussion by students and teachers, there has rarely been a transfer of values present in the literary work (Weda et al., 2021). Therefore, it is necessary to find ways to overcome these limitations and actualize literary learning in schools in order to achieve the desired goals, through a more balanced and holistic positioning of literary learning (Muthmainnah et al., 2020).

III. RESEARCH OBJECTIVE

The objective of this review is 1) to elucidate the management of ICT-based literary teaching with an inquiry approach at the Indonesian Language and Literature Education (PBSI) Study Program) of Universitas Islam Negeri (UIN) Syarif Hidayatullah, 2) to describe the management of ICT-based literary teaching with an inquiry approach at

the Indonesian Language and Literature Education (PBSI) Study Program at both UIN Syarif Hidayatullah and Muhammadiyah University Jakarta.

IV. METHOD

This research applied qualitative methods. Answers to the research questions were sought through interviews, direct observation, and visual documentation techniques. The study sites were the Indonesian Language and Literature Education (PBSI) Study Programs at two universities in Jakarta, Indonesia: Universitas Islam Negeri (UIN) Syarif Hidayatullah and Universitas Muhammadiyah Jakarta. Research informants comprised 7 lecturers: 5 lecturers from the UIN Syarif Hidayatullah PBSI Study Program and 2 lecturers from the Universitas Muhammadiyah Jakarta PBSI Study Program.

The focus of learning in the PBSI Study Program at UIN Syarif Hidayatullah comprises five subjects: Prose Studies, Literary Theory, Poetry Studies, Drama Studies, and Literary History. In the PBSI Study Program at the University of Muhammadiyah Jakarta, the focus is on learning two subjects: Drama Studies and Poetry Studies.

The research data were analyzed using an interactive model qualitative data analysis technique, which includes data reduction, data display, and drawing conclusions (Miles & Huberman, 1984). In order to maintain the accuracy of the data, the validity (trustworthiness) of the data was checked through investigator triangulation.

V. DISCUSSION

The concept of management in the classroom can be interpreted as the efforts and actions of educators as learning leaders which are conducted in such a way as to obtain results in order to achieve learning objectives (Sagala, 2009). According to Terry (2009) there are five combinations of the fundamental functions of management that can be applied in order to achieve goals. Combination A, acronym POAC, consists of planning, organizing, actuating, and controlling. Combination B, acronym POMC, consists of planning, organizing, motivating, and supervising. Combination C, acronym POSDC, consists of planning, organizing, staffing, directing, and supervising. Combination D with the acronym POSDCIR consists of planning, organizing, staffing, directing, supervising, innovating, and giving roles. Combination E with the acronym POMCC consists of planning, organizing, motivating, supervising, and coordinating.

Of these five combinations described by George R. Terry, the management function set in Combination A (POAC) is arguably the most widely known. Therefore, the management of literary learning in this paper uses an adaptation of the Combination A (POAC) management functions: planning, organizing, implementing (representing the actuating component), and evaluating (representing the controlling component).

A. *Planning*

Planning is a systematic process for making decisions about actions to be taken in the future. It is called systematic because planning is conducted using certain principles. These principles include decision-making processes, scientific use of knowledge and techniques, and organized actions or activities (Dolong, 2016).

In the context of teaching, planning can be defined as the process of preparing subject matter, the use of teaching media, and the use of teaching approaches or methods, as well as an allocation of time to the activities that will be conducted during the next semester, in order to achieve the specified goals. Teaching planning is a learning scenario that provides educators with a reference and pattern for implementing teaching programs, and provides students with a systematic and effective learning experience (Dolong, 2016).

In the university, every lecturer is required to make a Semester Teaching Plan (RPS) as a form of learning planning. The legal basis for the preparation of the Semester Teaching Plan is the Regulation of the Minister of Research, Technology and Higher Education Number 44 of 2015, in particular Article 12. The RPS must also refer to the approved higher education curriculum document for the study program concerned. Each RPS is a learning planning document compiled as a guide for conducting lecture activities during one semester to achieve predetermined student learning outcomes.

Lecturers selected as research informants from the PBSI Study Program of the two universities had all prepared RPS documents as mandated by the relevant Ministerial Decree of the Indonesian Ministry of Research, Technology and Higher Education (Permen Ristekdikti, No. 44 of 2015) and had these documents prior to the implementation of learning/lectures. The learning process plan is prepared for each course and presented as lesson plans. The learning plan for each semester is determined and developed by the lecturers independently or together in groups with expertise in the field(s) of literature relevant to each course (subject) within the study program.

According to the lecturers functioning as research informants in this study, the RPS contains: (1) the name of the study program, the name and code of the course, the semester, the number of credits, and the name of the lecturer; (2) the expected learning outcomes of students who complete the course; (3) the planned competencies/skills to be achieved at the end of each learning stage in order to meet the student learning outcomes; (4) study materials related to the competencies/skills to be achieved; (5) teaching/learning methods; (6) the time to be provided to achieve the target competencies/skills at each stage of learning; (7) student learning experiences which are included in the description of tasks that must be completed by students during the semester; (8) assessment criteria, indicators, and assessment score

weighting values; and (9) a list of references used. An RPS containing all these components complies with the minimum requirements set out in the Ministerial Decree (Permen Ristekdikti, No. 44 of 2015).

Each RPS made by the respondents outlines the projects and activities that will be conducted by lecturers with students during the learning process/lectures in class. The RPS is an integral part of the learning process that cannot be separated from the implementation of teaching/lectures. This means that every lecturer who will conduct teaching/lectures must first make an RPS. However, none of the research informants from the two universities could show the more detailed SAP (teaching event or lecture unit) which should be prepared for each learning component or event (e.g., an individual lecture) during the semester as an extension of the RPS. Therefore, the lecturers were only guided by the RPS.

The use of ICT in teaching could be seen from the teaching scenarios designed and set out in the RPS, namely the use of hybrid scenarios (online and offline), in both the UIN Syarif Hidayatullah and the Muhammadiyah University, Jakarta Indonesian Language and Literature Education (PBSI) Study Programs. These online teaching scenarios present in the RPS mentioned ICT-based media but did not explicitly state what the use of ICT-based media means or what media are/could be included; for example, the media used could be Zoom, Google Meet, or something else. Of course, this ambiguity has an impact on the quality of teaching planning because the use of ICT-based teaching media must ensure the smooth running of the application that will be used and of course also ensure the strength of the internet network.

Conducting online lectures must of course be preceded by careful preparation, because this involves not only the teaching materials but also the technology and systems needed as well as adequate internet access. The preparations include, firstly, the necessary facilities and infrastructure such as the platforms and tools that will be used to conduct online lectures. Secondly, the preparation needs to ensure adequate qualified human resources, i.e., people who have a good understanding of and how to operate the system(s) to be used. A third vital component is to prepare the application(s) that will be used.

The approach to be applied in teaching was not clearly or explicitly stated in any of the respective RPS documents from the two universities. However, from an examination of the core teaching activities, it appears that the steps to be used in teaching do contain an inquiry approach. The inquiry approach consists of six steps: stimulation, problem statements, data collection, data processing, verification, and generalization. These six steps can be found in the RPS made by lecturers at the PBSI Study Program at UIN Syarif Hidayatullah and at Universitas Muhammadiyah Jakarta, in particular through the application of a combination of group discussion methods, question-answer sessions, and group presentations.

From the description above, it can be understood that the lecturers of the Indonesian Language and Literature Education (PBSI) Study Programs at both UIN Syarif Hidayatullah and Universitas Muhammadiyah Jakarta have planned ICT-based literary teaching with an inquiry approach.

B. Organizing

Organizing teaching is a very important phase in the design of teaching activities. The curation of lecture content cannot be separated from the structural characteristics of the course content. This is because the content of each lecture has very important implications for the sequence and synthesis of the content of a course, including the learning structure or learning hierarchy, procedural structure, conceptual structure and theoretical structure. The RPS produced by lecturers from the PBSI Study Programs at the two universities provides clear organizational structure with regards to the content of the lectures.

It has been stated that current teaching cannot be separated from ICT. Online teaching is an integral part of the implementation of distance education, specifically combining technology that connects to internet networks and other electronic technology (Rahman & Weda, 2018). The Zoom application and related services are often used in teaching, including in particular by the PBSI Study Programs at both UIN Syarif Hidayatullah and Muhammadiyah University Jakarta.

In addition to using the zoom application, the WhatsApp social media application is frequently used as an additional media (communications) option during online lectures at the UIN Syarif Hidayatullah and Universitas Muhammadiyah Jakarta Indonesian Language and Literature Education (PBSI) Study Programs. WhatsApp groups can become a virtual classroom where each group member can communicate and interact with fellow members. The use of WhatsApp group during lectures can help students to follow and understand lecture material as well as in carrying out assignments. According to Susilawati et al. (2020, p. 7), the use of WhatsApp group social media is considered quite effective in spreading instant messages that are supported through the features available in this application. The WhatsApp application is integrated with the public and institutional ICT systems so that it does not require login or restrict access, saves bandwidth use and can make virtual data transactions even more efficient than most other options available.

The use of WhatsApp in teaching can help students to have discussions with each other and with their lecturers. Learning opportunities and access to teaching materials can be run more effectively and can be accessed anytime and anywhere. WhatsApp can also be used to conduct peer assessments. Students can make direct assessments and can see input instantly without having to wait a long time. WhatsApp is not only used in online lectures, but also in offline or face-to-face lectures. In particular, this facility is used to quickly distribute teaching materials to students.

Khusaini et al. (2017, p. 2) stated that the use of WhatsApp in lectures can facilitate the communication process.

Students are not limited to learning in class and only at a certain time. Students can communicate more easily with lecturers to ask questions and hold discussions both in general class groups and with lecturers on a personal basis. Discussions between students can take place in an effective manner because students can freely ask questions to lecturers and students in the groups.

In accordance with the teaching methods listed in the RPS, namely discussions, questions and answer sessions, and presentations, the students are divided into groups before the lectures are held. This is the case for the Indonesian Language and Literature Education (PBSI) Study Program lectures at both UIN Syarif Hidayatullah and Universitas Muhammadiyah Jakarta.

The students are grouped by taking into account their different academic abilities in order to improve the quality of the teaching and learning process. The grouping of students is based on the results of an assessment component of the prerequisite courses or previous courses. Studying with peers is a great way to share knowledge with each other. Placing students in appropriate groups within the class means that they will be better able to help each other during the learning process.

When teaching with an inquiry approach it is necessary to divide the students into relatively small groups. Inquiry teaching emphasizes the process of seeking and finding. Materials are not given directly. The role of students in lectures is to seek and find subject matter themselves, while lecturers act as facilitators and mentors, helping the students to learn. Inquiry teaching comprises a series of teaching activities that emphasize critical and analytical thinking processes to seek and find answers to a problem in question. The thought process is usually developed through questions and answers between lecturers and students or between students and students. This means that the application of the inquiry teaching approach makes it particularly appropriate to use the discussion method.

C. Implementation

Preliminary activities in learning are often referred to as pre-instructional. The main function of these activities is to create an effective start that allows students to readily follow the rest of learning process.

In general, the preliminary activities at the PBSI Study Programs of UIN Syarif Hidayatullah and Universitas Muhammadiyah Jakarta can be considered as good. The preliminary activities are conducted by the lecturer and typically start with greetings and praying together; they may also include asking for news; checking student attendance; submitting lecture contracts, both online and offline; explaining lecture scenarios such as the form of lectures, assignments, and assessments; explaining the RPS; and providing an introduction to the content of the lecture that is about to be held at that time. During this introduction, the students are divided into groups and given the discussion themes that will be addressed by the students in each group.

During the core activities of the lecture, in general the learning steps are: (1) discussion session 1; the lecturer provides reinforcement of/feedback on answers from the group, (2) discussion session 2; the lecturer develops/expands the group's answers; (3) the group provides an opportunity for the audience to provide input and rebuttal; (4) the final discussion session; (5) reinforcement/input from the lecturer and closing with reflections and assignments for the following week. This structure shows that guided inquiry learning is being implemented.

In addition to direct discussions through zoom meetings, students sometimes also conduct group discussions using WhatsApp (WA) group media. Lecturers can monitor student collaboration or discussions as well as providing motivation through class WA groups. The lecturers said that the results of the group discussions should be presented using Microsoft PowerPoint presentations.

Common difficulties and obstacles faced by students that can also be experienced by lecturers when giving lectures include: (1) technical difficulties including limited devices, internet quota and difficulties related to internet signal access/quality; (2) student adaptation difficulties, including not being accustomed to online lectures, home conditions which are not always conducive, students' assignments while online exceeding the material provided, explanations can be poorly understood by students, and the limitations of the applications used by lecturers in online teaching.

D. Evaluation

Authentic assessments than can be conducted include performance assessments and written assessments. Performance appraisal is generally based on participation in discussions and making presentations. Written assessment is conducted through publishing written works. The evaluation process in the Indonesian Language and Literature Education (PBSI) Study Programs at both UIN Syarif Hidayatullah and Muhammadiyah University Jakarta includes both performance and written assessments. The performance evaluation is carried out throughout the lecture meetings, assessing participation in discussions as well as the making and presenting of presentations.

In general, as a final learning task, the students in the Indonesian Language and Literature Education (PBSI) Study Programs at both UIN Syarif Hidayatullah and Muhammadiyah University Jakarta must produce individual assignments in the form of an academic journal article. They will be given grades once an article containing their work has been accepted by or published in a reputable journal; in the former case, accepted means they have received a letter of acceptance (LOA) from the journal. In both cases, the evaluation activity is based on authentic assessment.

VI. CONCLUSION

This study made observations, conducted interviews, and obtained documents on teaching and learning activities at the Indonesian Language and Literature Education (PBSI) Study Program of UIN Syarif Hidayatullah and Muhammadiyah University Jakarta using Terry's management function Combination A (POAC), namely planning, organizing, implementing, and evaluating. The results show that management of learning based on Information and Communication Technology (ICT) in both study programs used an inquiry approach.

The use of ICT and the inquiry approach were not explicitly discussed or detailed in the teaching plan even though the plan evidenced the use of ICT and the inquiry approach. With respect to the stage of organizing learning, the lecture content follows the content of the Semester Learning Plan (RPS), with students grouped for discussion on a theme followed by presentations. In practice, ICT-based teaching is being conducted through zoom meetings and supported by the creative use of WhatsApp group media. The inquiry approach is implemented through searching for data, conducting studies, holding discussions and drawing conclusions. The students then write up their ideas in the form of articles or papers. These papers are presented with group discussions to get feedback and input from other groups or individuals. In implementing the steps of the inquiry approach, the lecturer acts as a guide and directs students during the teaching and learning process. The evaluation is conducted by assessing the process and results. Process evaluation is carried out during the teaching and learning activities. The final assessment stage, at the end of the lectures, students must each produce an individual written assignment or articles. They will receive a grade when their article has been accepted by (as evidenced by an LOA) or published in a journal.

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Using Telecollaboration to Develop English Learners' Intercultural Competence in the Chinese Context

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Abstract—One of the most recent concerns of foreign language education is intercultural competence, which has been recognized as one of its major objectives due to the increasingly globalized context. Intercultural competence was even incorporated in the National Standards of Teaching Quality for Undergraduate English Majors issued by the Ministry of Education of China in 2015. Telecollaboration is argued to be an effective tool to develop students' intercultural competence, especially in the post-epidemic era, in which face-to-face intercultural communication seems increasingly difficult to realize. Based on Chinese scholars' assessment framework, the research aims to explore effective ways to improve English learners' intercultural competence by carrying out an empirical study of intercultural engagement among 30 junior English major students at Hebei Finance University in China. They were paired up with 27 students who majored in graphic design at Ibrahim Sultan Polytechnic in Malaysia and communicated through WeChat on given culture topics for six weeks. Quantitative data was collected through pre- and post-project self-evaluative questionnaires, and analyzed by SPSS paired samples T-test analysis. Qualitative data was collected through reflective journals and post-project interviews and analyzed by content analysis. The results show the telecollaboration project between Chinese and Malaysian students benefited the development of Chinese English majors' intercultural competence.

Index Terms—intercultural competence, telecollaboration, English major, Chinese context, AIC-CCS

I. INTRODUCTION

Along with the fast development of globalization and economic integration, the modern era has featured an increase in intercultural communication (Alsahil, 2016). It has become unprecedentedly significant for language learners to become intercultural speakers (Byram, 1997) and be equipped with intercultural competence. In recent years, the development of intercultural competence has been the main concern of EFL education (Lee, 2011). It has also been highly advocated in the English language teaching field in China (Deardorff & Kulich, 2017; Gu, 2016; Kulich, 2015; Lei, 2021; Wu et al., 2013).

It is common sense that intercultural interaction would be the best way to improve the cultural experience and improve intercultural competence. Going abroad used to be the only way to realize it (Stickler, 2011). However, in the current post-epidemic era, going abroad seems increasingly unrealistic. Thanks to Internet technology advances, especially the emergence of Web 2.0 tools and the popular use of social media, online intercultural exchange or telecollaboration enables learners to be engaged in more rich, open, spontaneous interactions than ever before (Elorza, 2008). And there is a huge increase in the study of the role of telecollaboration on intercultural competence development (Belz, 2007; Godwin-Jones, 2019; Hsu, 2019; O'Dowd & Dooley, 2020).

With the aim of exploring the effects of telecollaboration on the development of Chinese English major students' intercultural competence, this study designs a telecollaboration project to engage 30 Chinese students at Hebei Finance University and 27 Malaysian students in Ibrahim Sultan Polytechnic. Specifically, the research aims to answer the following two questions:

1. What are Chinese participants' perceptions toward the project?
2. How does the Chinese-Malaysian telecollaboration project contribute to the development of Chinese participants' intercultural competence?

II. LITERATURE REVIEW

This part focused on the two constructs of the study: intercultural competence and telecollaboration. Specifically, concepts and assessments of intercultural competence, definition, and tools of telecollaboration are reviewed.

A. *Studies on Intercultural Competence*

The concept of intercultural competence first appeared in the 1970s when Hymes (1972) first defined it as the ability to use grammatical competence in a communicative situation, leading scholars to pay attention to communication studies in language learning. Over the past several decades, various terms, definitions, and models have been proposed from different aspects. Intercultural sensitivity (Bennett, 1993), intercultural communicative competence (Byram, 1997), intercultural mindfulness (Chamberlin-Quinlisk, 2005), intercultural competence (Fantini, 2006), cross-cultural mindfulness (Knutson, 2006), etc. have been successively proposed. The present study adopted intercultural competence due to its popularity in research in the field (Deardorff & Jones, 2009; Khasanova, 2020; Luo & Chan, 2022; Zhang & Zhou, 2019).

At present, there is still no commonly agreed comprehensive definition for intercultural competence since the abstract and complex nature of its two constructs: culture and competence (Schulz, 2007). Byram (1997) defined intercultural competence as the ability to understand the relationship of different cultures and interpret among different cultures. Deardorff (2008) suggested a notion of intercultural competence after comparing and analyzing a collection of views, which has become a highly agreed one: “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (p. 33). Although a universal agreement hasn’t been reached, it is commonly acknowledged that one’s own culture is also included in intercultural competence in addition to understanding the other’s culture (Izmaylova, 2017).

In addition, some scholars have also proposed models of the composition of intercultural competence from different perspectives, among which Byram’s (1997) model is commonly regarded as the most influential one (Deardorff, 2006; Wu et al., 2013). According to Byram (1997), intercultural competence mainly encompasses five components: attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. For each of the five components, Byram (1997) clarified its objectives, making his model widely used and referred to as a guideline to study and assess intercultural competence (Hoff, 2020; O’Dowd, 2007; Wu et al., 2013; Yang, 2014).

Complexity and controversy also exist when it comes to the assessment of intercultural competence. Some scholars attribute it to the lack of a unified definition and model (Matsuo, 2012). Others blame the insufficiency of sophisticated statistical analysis methods and samples (Van de Vijver & Leung, 2009). Despite argumentative ideas, both quantitative and qualitative tools have been proposed. Self-assessment tools such as The Intercultural Development Inventory (IDI) (Hammer & Bennett, 2009), and Intercultural Sensitivity Scale (Chen, 2000) were reported to be used for quantitative analysis of the development of intercultural competence (Dong et al., 2008; Jankowski, 2019; Paige et al., 2003). Qualitative tools such as portfolios, ethnography, interviews and observation were also popularly adopted in the intercultural competence assessment (Fornara, 2018; Jin, 2013; Lee, 2009). An increasing number of researchers (Deardorff, 2006; Fantini, 2009) have advocated using both methods to make complement to each other.

In China, studies on intercultural competence have seen a significant increase in the past twenty years. Some scholars (Wu et al., 2013; Yang & Zhuang, 2007) have been striving to enrich intercultural competence composition and dimensions. In Yang and Zhuang’s (2007) study, knowledge competence, practical communication competence, acculturation competence and global consciousness competence were incorporated into the framework of intercultural competence. Wu et al. (2013) expanded Byram’s (1997) framework to six factors: knowledge of self, knowledge of others, attitude, intercultural communicative skills, intercultural cognitive skills and awareness. Regarding the assessment method of intercultural competence, few studies have been found in the Chinese context. The most worth noting is the scale proposed by Wu Weiping and her colleagues. Short for AIC-CCS, the Assessment of Intercultural Competence for Chinese College Students was specially designed for college students in the Chinese context based on a large-scale empirical study. 28 items belonging to six factors were included in the scale (Wu et al., 2013).

B. *Studies on Telecollaboration*

Telecollaboration was first put forward by Warschauer (1996) and it has been increasingly popular in research along with the development of Internet technologies (O’Dowd, 2012). Other terms have also been widely used such as online intercultural exchanges (O’Dowd, 2007; Thorn, 2010), and computer-mediated communication. Definitions have been proposed with various focuses. However, subjects and media are necessary elements. Guth and Helm (2010) defined it as an exchange process among people of different cultural backgrounds based on the Internet. In the view of O’Dowd (2012), telecollaboration can develop language learners’ language skills and intercultural competence by bringing them together with the help of online communication tools. In terms of tools used in telecollaboration, both asynchronous communication tools (Chase, 2007; Chun, 2011; O’Dowd, 2003) and synchronous communication tools have been popularly practiced worldwide.

With regard to models of telecollaboration, two models are mostly practiced, i.e. the e-tandem model and the intercultural model (O’Dowd, 2016). The e-tandem model has been widely implemented since the beginning of the online intercultural exchange. It’s a bilingual exchange in which two native speakers of different languages communicate with the aim to learn each other’s language. Therefore, the language used is half-half and it’s featured by learners’ autonomy (Helm, 2015). In recent years, due to theoretical and practical needs, it has been increasingly advocated to extend telecollaboration to three or more languages with cultural learning as the focus. Intercultural competence has attracted more attention in the studies of telecollaboration (O’Dowd, 2016). A large number of

empirical studies were done in which telecollaboration was implemented to improve language learners' intercultural competence (Godwin-Jones, 2019; Schenker, 2012; Üzümlü et al., 2020). However, the majority of telecollaboration projects had been designed in western classrooms in Northern America and Europe, with a “disappointingly small” (O'Dowd, 2016, p. 25) number involving Asian contexts.

In sum, few studies have been done regarding telecollaboration to develop language learners' intercultural competence in the Chinese context. There is an urgent need to enrich studies in this field.

III. METHODOLOGY

The current research aims to investigate the perceptions of Chinese participants and how the Chinese-Malaysian WeChat telecollaboration project exerts influence on the development of Chinese English major students' intercultural competence by engaging 30 Chinese English major students and 27 Malaysian students. In order to realize the aim, a convergent mixed research method (Creswell, 2018) was adopted.

A. Research Procedure

The research was carried out in the course *Intercultural Communication* for junior English major students at Hebei Finance University. Thirty students (26 girls and four boys) were paired up with twenty-seven (13 girls and 14 boys) students from Ibrahim Sultan Polytechnic who majored in Graphic Design one-on-one with three groups two-on-one. They communicated in English with each other for six weeks with every week a given cultural topic at ten p.m. Saturday through WeChat. They also had the freedom to reschedule occasionally or communicate other topics after they finished the given topics. The research selected the topics, taking into account participants' interests from a questionnaire. Finally, the weekly topics were ice-breaking, college life, typical food, festivals, family relations, and religion.

B. Research Instruments

To answer the research questions, the present research made use of questionnaires, reflective journals and interviews as primary research instruments. The questionnaire adopted is named Assessment of Intercultural Competence of Chinese College Students, short for AIC-CCS (Wu et al., 2013), and it was designed specially to evaluate the intercultural competence of Chinese college students. Mainly influenced by Byram's (1997) multi-dimensional model of intercultural competence, AIC-CCS is a self-assessment scale composed of 28 items into six main factors: knowledge of self, knowledge of others, attitudes, intercultural communicative skills, intercultural cognitive skills, and awareness. All 30 Chinese participants were asked to select from “very low” to “very high”, representing 1 to 5 scores respectively. The questionnaire was sent both before and after the experiment to see the changes in students' intercultural competence.

Reflective journals were required of Chinese participants to be handed in every week. The researcher gave guidelines to specify the requirements of writing, which are mainly designed to collect Chinese participants' perceptions toward the project as well as gains and obstacles in the communication process.

Post-project interviews were implemented with all of 30 Chinese participants. Questions were asked centering on the six factors in the questionnaire, their attitudes and obstacles in the project.

C. Data Collection and Analysis

Details for data collection and analysis to answer the two research questions are presented in Table 1.

TABLE 1
DATA COLLECTION AND ANALYSIS

Research Question	Data Collection	Data Analysis
1. What are Chinese participants' perceptions toward the project?	Reflective journals, interview	Content analysis
2. How does the Chinese-Malaysian telecollaboration project contribute to the development of Chinese students' intercultural competence?	Questionnaires, journals, interview	Paired samples T-test Content analysis

For quantitative data in the research, data was mainly collected through pre- and post-project questionnaires. The questionnaires were sent to the 30 Chinese participants and then received through the class WeChat group. The collected data was then imported into SPSS 22.0 software to run a mean-variance analysis, the results of which show each participant's intercultural competence score. Then paired samples T-test was operated to explore the development of Chinese participants' overall intercultural competence and the six variables in AIC-CCS after the telecollaboration intervention.

For qualitative data, a semi-structured interview was carried out to triangulate the results from questionnaires. First, all 30 Chinese participants were interviewed about the six factors of intercultural competence in the questionnaire and participants' change of attitudes and difficulties in the process. In addition, the Chinese participants were required to

hand in a 600-word reflective journal every week to summarize their communication process and describe their feelings about the project. Qualitative data then were collected through content analysis.

IV. FINDINGS

A. *Chinese Participants' Perceptions Toward the Project*

When asked about the overall impression and gain on the project, all the Chinese participants responded with positive comments as they thought it was helpful to “learn Malaysian culture”, “know more of Chinese culture”, “enhance intercultural competence”, “learn to respect”, “make friends”, “improve English skills”. As Deng said in the interview that “I think it is pretty good on the whole. I would like to communicate with my partner when I’m in pressure to make myself relieved.” Liu mentioned “I feel good to make a friend through the project. Besides I have learned some cultural knowledge of Malaysia. I knew nothing about Malaysia before.” Wang said that this had been her first time to communicate one-on-one with a foreigner, so that she was fond of the feeling of freshness and excitement brought by the project. It is also surprisingly found that many participants mentioned language improvement despite the fact that English acted only as a lingua franca and language learning was not within the research objectives. Especially they deeply experienced the differences between standard English learned in class and oral English frequently used in oral conversations in reality. The results from interviews are triangulated by that from Chinese participants’ reflective journals. Zhang wrote in her first journal “My partner Luva said that rather than recite English words, they make conversations in English in daily life, and gradually they see improvement in English”. She discussed methods to learn English with her partner. Wang mentioned in her second journal that she knew some new words from her partner and she believed the project could enlarge her vocabulary and give her a chance to experience Malaysian English accent. She also summarized her first communication process as “joyful and successful” and in her view, “this is not only an opportunity for self-improvement, but also a process of promoting cultural exchanges”.

Concerning prospects of continuous communication, in the interview, all Chinese participants expressed optimistic prospects on the relationship with their partners. They all hoped that the intercultural communication could last on the condition that their partners were willing to continue to communicate. However, some participants also put forward their concerns for future communication since some lost touch with their partners as soon as the project ended. The reasons mainly lay in “personality disharmony”, “infrequent use of WeChat”, “heavy schedule of both sides”, “decreased interest and attention”. Song mentioned in the interview that “My partner is a boy and maybe he’s uneasy to talk to a girl”. The same problem existed in Chen and his partner. Nevertheless, Liu and her male partner seemed to have greatly enjoyed their communication since they made full use of the functions of WeChat to video call, voice call, send videos, messages, emojis, sending comments and likes in each other’s moments. Around three quarters of Chinese participants complained about the inconvenience of the use of WeChat for their Malaysian partners. Even though they downloaded WeChat, many Malaysian participants use it only at project-specified time every week. Therefore, Chinese participants were upset about the continuous use of their partners without requirements and instructions of their lecturer. Another obstacle met in the process was time arrangements. The last four weeks coincided with final exam preparation for Chinese participants, and some Chinese participants also complained about the infrequent interaction of their Malaysian partners because of heavy workload in the study. Deng talked about this in the interview that “My partner and I interacted a lot during the first two weeks. From the third week on, he responded me with fewer words since he said he was to take exams”. This problem was spontaneously mentioned in both interviews and the last four weeks’ journals that “The feeling of freshness and exactment seemed to have weakened week by week”.

In summary, Chinese participants hold positive and optimistic perceptions on the project and acknowledged the project had brought them numerous benefits. However, there were still some problems and obstacles in implementing the project.

B. *Development of Chinese Students' Intercultural Competence*

(a). *Quantitative Data Analysis*

Pre-project and post-project questionnaires were sent to and received from all the 30 Chinese participants. It was hypothesized that students’ self-assessed intercultural competence level would be higher as a result of their intercultural interactions in the telecollaboration process. Among the six variables in AIC-CCS, data for overall intercultural competence, knowledge of others, intercultural communicative skills and awareness were normally distributed, thus suitable for paired samples T-test (See Table 2). Whereas, data for knowledge of self, attitude, intercultural cognitive skills didn’t conform to normal distribution, thus allowing for nonparametric Wilcoxon signed rank test (See Table 3).

TABLE 2
RESULTS OF PAIRED SAMPLES T TEST

Variable		Paired Samples T Test				
		<i>M</i>	<i>Std.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2-tailed)</i>
Overall intercultural competence	pre-	3.13	0.380	-4.901	29	.000
	post-	3.57	0.485			
Knowledge of others	pre-	2.41	0.539	-7.317	29	.000
	post-	3.33	0.619			
Intercultural communicative skills	pre-	3.22	0.544	-3.546	29	.001
	post-	3.60	0.530			
Awareness	pre-	3.37	0.765	-1.552	29	.131
	post-	3.62	0.605			

As seen from Table 2, regarding Chinese participants' overall intercultural competence, the post-project intercultural competence mean score was higher ($M=3.57$, $SD=0.485$) than pre-project intercultural competence mean score ($M=3.13$, $SD=0.380$). A significant difference after the implementation of the project was observed ($P<0.05$). Considering $t(29)=-4.901$, we have enough evidence to suggest that the project contributed to the increase of Chinese students' overall intercultural competence. About knowledge of others, the post-project mean score was higher ($M=3.33$, $SD=0.619$) than pre-project score ($M=2.41$, $SD=0.539$). The value for paired samples t test was at $p<0.05$, indicating a significant change after the implementation of the project for knowledge of other. With $t(29)=-7.317$, it was suggested that the project contributed to the increase of Chinese participants' knowledge of others. For intercultural communicative skills, Chinese participants' post-project score was higher ($M=3.60$, $SD=0.530$) than pre-project score ($M=3.22$, $SD=0.544$). The project elicited a significant difference for Chinese students' intercultural communicative skills ($p<0.05$). With $t(29)=-3.546$, it can be concluded that the project contributed to the increase of Chinese participants' intercultural communicative skills. However, about the variable awareness, despite the fact that the post-project score was higher ($M=3.63$, $SD=0.605$) than pre-project score ($M=3.37$, $SD=0.765$), the result of a paired samples t test was $p>0.05$, signifying no significant difference after the implementation of the project for awareness. Therefore, it is concluded that the project hasn't contributed to the increase of Chinese participants' awareness.

TABLE 3
RESULTS OF WILCOXON SIGNED RANK TEST

Variable		Wilcoxon Signed Rank Test				
		<i>M</i>	<i>Std.</i>	<i>Mdn</i>	<i>Z</i>	<i>Sig. (2-tailed)</i>
Knowledge of self	pre-	3.12	0.476	3.00	-2.097	0.036
	post-	3.46	0.634	3.50		
attitude	pre-	4.39	0.662	4.67	-1.451	0.147
	post-	4.13	0.720	4.00		
Intercultural cognitive skills	pre-	3.02	0.531	3.00	-2.835	0.005
	post-	3.52	0.648	3.50		

We can see in Table 3 that in terms of the variable knowledge of self, the result for a Wilcoxon Signed Rank Test showed the six-week Chinese-Malaysian telecollaboration project elicited a statistically significant change among Chinese students ($Z=-2.097$, $p<0.05$). With a higher post-project median score ($Mdn=3.46$) than that of pre-project ($Mdn=3.12$), it can be suggested that the telecollaboration intervention has led to an increase of Chinese participants' knowledge of self. For the variable attitude, the statistics presented in Table 3 showed there was no significant difference after the implementation of the telecollaboration project ($Z=-1.451$, $p>0.05$). Both the pre-project mean score for attitude ($M=4.39$, $SD=0.662$) and post-project mean score for attitude ($M=4.13$, $SD=0.720$) are very high, indicating high levels of Chinese participants' attitude toward intercultural communication both before and after the telecollaboration intervention. Regarding the variable intercultural cognitive skills, the Wilcoxon Signed Rank Test revealed a significant change among Chinese participants after the telecollaboration intervention ($Z=-2.835$, $p<0.05$). Considering that the post-project median score ($Mdn=3.52$) was higher than the pre-project median score ($Mdn=3.02$), an increase was suggested for intercultural cognitive skills among Chinese participants after the implementation of the telecollaboration project.

In summary, the analysis for the quantitative data from the pre-project and post-project self-evaluated questionnaires indicated that the six-week Chinese-Malaysian telecollaboration project contributed to the increase of Chinese students' intercultural competence as a whole. Specifically, four variables within the scope of intercultural competence were observed a significant increase after the intervention of the telecollaboration project, which were knowledge of self, knowledge of others, intercultural communicative skills and intercultural cognitive skills. Nevertheless, two variables attitude and awareness showed no significant change.

(b). Qualitative Data Analysis

Data from post-project interviews and journals also adds confidence to the quantitative data analysis results. Chinese participants have given positive responses on their development of knowledge of self, knowledge of others, intercultural communicative skills and intercultural cognitive skills.

1. Knowledge of Self

All Chinese subjects answered yes when asked whether the project had been helpful to learn more about Chinese culture. Since only after you have a comprehensive knowledge of your own culture, can you proceed smoothly in intercultural exchange. As is mentioned by Song in the interview that:

Yes, I have known more about Chinese culture. Because when I introduce my own culture to foreigners, I have to make it right. So I always search online before we start a given topic. For example, when we are to communicate about marriage, I searched a lot of information online about legal age, dowry, wedding rituals etc. because I'd never paid attention to that.

It clearly shows that the telecollaboration project has motivated Chinese participants to search for information on their own Chinese culture.

2. Knowledge of Others

All Chinese participants admitted an increase of knowledge of Malaysian culture through weekly communication with their Malaysian partners. Most Chinese participants knew little of Malaysian culture before the project. As in Xu's case, she couldn't distinguish Malaysia from the Maldives before the project. Liu mistakenly thought English was the mother tongue of Malaysia previously and Wang had no knowledge of religions popular in Malaysia. However, they all gained much more knowledge of Malaysian culture, especially related to the given topics. As Wei wrote in her fifth journal that "I can always absorb some new cultural knowledge of her country every week". Meanwhile, they were also proud of spreading Chinese culture to their Malaysian partners. For instance, Wang wrote the following example in her second journal:

My biggest feeling this week is that we can learn from each other's culture and increase our knowledge. When we communicate, we may not know much about some phenomena in the other's country. We can learn from each other to expand our knowledge. For example, when my partner doesn't understand the concept of the nuclear family, I can explain it to him so that he can also learn new knowledge. At the same time, this process is also a process of spreading different cultures. When I explain to him, I feel a little nervous but proud in my heart.

Through communication, Chinese participants have expanded their understanding of Malaysian culture, including some cultural knowledge that had never been heard of before the project for them. Wang wrote in her journal about Malaysian weddings as follows:

The wedding date is usually on Friday because Friday is a day of rest for Muslims and the wedding is presided over by the patriarch. Sunday is the official wedding day, and guests will be hosted on that day. This is the knowledge that I have never understood before. For the first time, I realized that the date of a wedding is also influenced by religion.

3. Intercultural Communicative Skills

In the communication process, Chinese participants spared no effort to show respect and politeness to their Malaysian participants as instructed by the researcher before the project started. As Song illustrated "I have learned to communicate with a foreigner with politeness and try not to offend them, especially their privacy". It was also mentioned by Wang in the interview to take language appropriateness into consideration. Li also talked about paying attention to cultural taboos in intercultural communication. The improvement of intercultural communicative skills is explicitly indicated in Liu's response as follows:

In the beginning, I didn't dare to ask questions because I was afraid of offending him. However, once I found he actually didn't mind at all, I began to interact more. I think foreigners may be also afraid of offending us. So, I believe I will be more open and braver in my future intercultural communication practice.

Some participants also summarized some techniques in intercultural communication. As Chen wrote in his second journal that:

In the process of communication, politeness is one of the most important [things]. Don't just ask someone something off the cuff. Be prepared and it will make them respect you more with fewer barriers in the communication process.

Chinese participants tried different ways to understand their partners' words to make the communication smoothly proceed. For example, the following statement shows how Zhang strived to communicate by searching and sending pictures:

When we talked about breakfast, I found it hard for me to translate Chinese food into English. So, I used some pictures searched online. And I sent a picture of porridge. The name of it in Malaysia is different from ours. They call it kuih pau.

4. Intercultural Cognitive Skills

In the interview, when Chinese participants were asked about how they dealt with cultural shock and conflicts in the communication process, they tended to have tried to reduce conflicts by asking and explaining. At the same time, they took advantage of various functions on WeChat such as videos, translation, sending pictures, links and emojis. For

example, Song and the other seven Chinese students thought highly of using the translation button on WeChat. Whenever there were new words, they would turn to the button to translate from English to Chinese to help them understand better. Song illustrated further as follows:

My partner told me he had six siblings in his family, which made me shocked. In China, it's quite rare to have so many children in a family. Then I told him that in China, a couple is only allowed to have two kids at most. He felt surprised, too. We then further communicated about the population, child policy, and cost of raising children. At last, both of us gain more understanding of it.

In this case, both Chinese and Malaysian partners turned culture shock into cultural understanding by explaining and interpreting. It shows that Chinese participants held positive attitudes in the face of cultural conflicts and strived to come up with active measures to reduce them.

V. CONCLUSION

The study aims to explore Chinese participants' perceptions of the Chinese-Malaysian WeChat telecollaboration and investigate how the project influences their intercultural competence. The findings indicate that Chinese participants give positive comments to the project on the whole mainly because the project helps to "learn Malaysian culture", "know more about Chinese culture", "enhance intercultural competence", "learn to respect", "make friends", "reduce pressure". They also hold optimistic prospects of continuous communication with their partners. Both quantitative and qualitative data show the telecollaboration project has led to the improvement of Chinese participants' overall intercultural competence as well as four variables knowledge of self, knowledge of others, intercultural communicative skills and intercultural cognitive skills.

Meanwhile, Chinese participants also have met problems in terms of "personality disharmony", "infrequent use of WeChat", "heavy schedule of both sides", and "decreased interest and attention". These problems show part of the limitations of the study.

This study has several limitations. First, to some extent, Malaysian participants' relatively infrequent use of WeChat posed difficulties in further communication between both parties. WeChat is a daily used software for Chinese participants, but for most Malaysian participants, their Chinese partners may be one of the few contact friends on WeChat. It led to a delayed reply. Second, this study only focused on the reflection and feelings of Chinese participants. However, Malaysian participants' perceptions also deserve attention. Responses from both sides can further add to the reliability of research results. Third, the telecollaboration project lasts only for six weeks, which is not long enough for further communication and analysis. Fourth, this study only takes the form of one-on-one cultural communication, varied forms such as group discussion, news releases and comments should also be taken into account.

Despite limitations, this research has provided some contributions to the study of telecollaboration to enhance intercultural competence. Specifically, it has enriched the empirical studies in the Chinese context. It has also extended the communication tool to WeChat and context to three languages with English as a lingua franca.

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Perceptions of Vowels and Consonants in Arabic and English: Implications for Translators and Dictionary Users

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Abstract—This paper investigates Arabic terms used as equivalents for English consonants and vowels. The Arabic terms, namely *harf sakin* (consonants) and *harakat* (vowels), are specifically tailored for the study of Arabic linguistic items. In bilingual dictionaries, Arabic terms do not truly reflect the linguistic realities represented by English vowels and consonants. The aim of the study is therefore to identify the linguistic realities that the Arabic terms represent within the Arabic linguistic environment. A sketch of contrastive analysis of vowels and consonants in English and Arabic helps in clarifying the linguistic meanings, which are absent from bilingual dictionaries. The findings of the study show that Arabic lexical equivalents are simply sense- indicators and thus not sufficient, as the totality of the conceptual meaning of the item is not provided in bilingual dictionaries. The study concludes by briefly discussing some of the study's implications for translators and other dictionary users.

Index Terms—consonant clusters, syllable, nunation, prolongation, doubling sounds

I. INTRODUCTION

A close look at Arabic and English linguistic systems shows that there is no exact match between all English letters and their Arabic counterparts. Awde and Samano (2002, p. 18) state that “Arabic has some twenty-nine letters of which twenty- six are consonants, and two of the other three sometimes stand for consonants as well”. English, by contrast, has up to 28 consonants and five or six vowels if only vowel letters are considered. Ladefoged (2005) mentions that- in addition to A E I O U, English has sometimes Y as a vowel as far as letters are concerned. As far as sounds are concerned, Ladefoged (2005, p. 26) holds that “English has many more vowels because each vowel letter represents two sounds, one when it is by itself, and another when it is used in combination with the silent E”. Although English has ten different vowels illustrated in cut cute, mat mate, cod code, pet pete, kit kate, mat mate, the number of vowels English has is largely determined by dialects. Ladefoged maintains that “ in Canada and the U.S. there are fifteen vowel sounds, indicating that this number does not include the various possible ways vowels can be spelled in written English” (p. 28).

Unlike English, Arabic has two semi-vowels and six vowels (three long vowels with phonetic representations u: aa i: and three short ones u a i. Awde and Samano (2002, p. 18) hold that “short forms are not usually represented in written Arabic, although they may be indicated with diacritics” As for consonants, most Arabic consonants have equivalents in English. However, some English consonants do not exist in Arabic such as v- and p for which Arabic speakers use f and b, respectively because they are hard to produce due to the fact that they have different places of articulation. Arabic is particularly rich in uvular and pharyngealized emphatic sounds such as qaf -voiceless uvular plosive; saad-voiceless velarized alveolar fricative, which is the emphatic form of the letter s; kha- voiced uvular fricative; ghein-voiced uvular fricative; and ha voiceless pharyngeal fricative, to mention a few of them. In addition to that, Arabic has three distinct sounds that do not exist in English: ein-a nasal alveolar sound; dhaad-voiced alveolar velarized fricative, which is the emphatic form of the letter daal (d); and Taa-, the emphatic form of taa (t).

The fact that both languages have sounds that they do not share indicates that the linguistic system is not the same. Consonants and vowels in both languages have different characteristics and stand for different linguistic facts, simply because Arabic and English belong to two different language families. Each language, therefore, uses specific terms to represent its specific linguistic facts, and thus a term expressing a particular linguistic phenomenon in English may not conceptually match the content it represents in Arabic. Ermers (1990, p. 6) notes that “Arab linguists have established their linguistic theory based on characteristics of Arabic itself and that the Arabic model is indigenous.” The Arabic linguistic terminology, he notes, developed within a conceptual framework, which reflects Arabic linguistic characteristics that are independent of the English linguistic framework. The aim of this paper is therefore to show that the Arabic concepts *harf sakin* (still letter) and *harakat* (short and long vowels) do not match the linguistic meanings that English vowels and consonants represent in the English linguistic framework. The paper will also discuss the implications that such linguistic shortcuts/labels have for translators and other dictionary users who may be unaware of the linguistic representations of such terms in their native linguistic environment.

II. STATEMENT OF THE PROBLEM

Well-known bilingual dictionaries like al-Mawrid, Atlas, al-Manar, and A Dictionary of Linguistics and Computation use terms such as *haraka* (movement) and *harf sakin* (a quiescent, still letter) as equivalents for English vowels and consonants. These terms are used as lexical equivalents and their content remains unexplained since bilingual dictionaries provide equivalents that serve as shortcuts and do not provide explanations or clarifications on the background of the term in its direct linguistic environment. A dictionary user, therefore, may assume that the English terms and their Arabic presumed equivalents represent common linguistic phenomena identical in both languages.

The shortcoming in bilingual dictionaries lies in the fact that they provide equivalents at the word level, which are not translations at all. For this reason, Neubert (1992, p. 6) does not consider “equivalents as translations, but points to the translations”. The use of lexical equivalents has been a long yet unhelpful practice in bilingual dictionaries, as they give the impression that these equivalents are true translations of their English counterparts when they actually represent different conception areas in the two unrelated languages. Larson (1998, p. 169) notes that “any language spoken by people of a culture which is very different from the culture of those who speak the source language will make it difficult to find lexical equivalents”. The reason, according to Larson, relates either to the fact that “the concepts that occur in the source language are unknown or the way in which the concepts are expressed in the two languages is very different” (p. 169). Evidence of both, as we will see in the analysis and discussion section, is available. Likewise, Versteegh (1977, p. 34) contends that “Arabs have invented their own version of the linguistic terms to represent Arabic linguistic phenomena”. Consequently, the concepts used by lexicographers to represent Arabic linguistic phenomena do not capture the image of their English counterparts or convey the meanings and uses of a certain linguistic term according to modern linguistic theories. One reason for that is the fact that “languages group semantic components together in greatly different ways”, and their ways of naming and organizing reality must be unique (p. 35).

III. METHODOLOGY

This study is based on “contrastive analysis”, which involves an investigation of some distinct elements in a pair of related or non-related languages, consonants, and vowels in our case. Given the fact that the applied view of analysis concerns itself with comparing certain linguistic elements of the target culture against those of the source culture to predict areas of difficulty in learning a foreign language, one may argue that the applied view of analysis helps verify existing theoretical principles and highlight the norms that shape and define relevant concepts.

Hawkins (1986) argues that contrastive analysis is “a limiting case of typological comparison which seeks correlations of properties of some specific elements or subsystems or categories at the structural, phonological, grammatical and syntactic levels. On the other hand, Wardhaugh (1970) believes that there is no adequate procedure for comparing or contrasting various elements since linguists have no comprehensive system at their disposal that can relate the two languages on a grade scale of difficulty. He believes that they have no specific set of linguistic universals within a comprehensive linguistic theory that deals adequately with syntax and semantics, to say the least. This approach is contrary to the theoretical linguistics that inquires into the nature of languages with no regard for practical application.

With this in mind, the purpose of this article is not to study the entire subsystem or category, but to emphasize that lexical equivalents have linguistic meanings unfolded at the dictionary level. The comparative analysis provides an explanation of the problems encountered in translating consonants and vowels and makes possible a preposition of strategies for translators to make up for non-equivalence, which is one of the most vexing issues in comparative analysis. Such analysis can have implications for dictionary users and dictionary compilations. Matamala (2009), For example, recommends explanatory equivalents and meaning components to be used side by side with the lexical equivalents in bilingual dictionaries, so various senses in their respective linguistic contexts can be made available for users. This status is necessary for a more effective transfer of linguistic knowledge from and into Arabic.

IV. ANALYSIS AND DISCUSSION

A close examination of vowels and consonants and their Arabic equivalents in bilingual dictionaries indicate that the dictionaries referred to earlier provide less information, fewer examples, with little or no contextual information. They just provide lexical labels in their general sense such as *harf sakin* (a still letter) and *harakat* (movements) as equivalents for English consonants and vowels with no further information on the background of the terms or the conception areas they represent in their direct linguistic environment. As such, lexical linguistic transfer in this case will be of no use for dictionary users who opt for more semantic and pragmatic knowledge to transfer linguistic knowledge successfully. The discussion below is an attempt to unfold the linguistic phenomena that those lexical equivalents represent which do not capture the image of English vowels and consonants. Differences between English terms and their Arabic counterparts are basically shown in the linguistic facts that *harakat* and vowels represent in their native linguistic environment.

A. *Harakat and Vowels*

Bilingual dictionaries as diverse as *al-mawrid*, *Atlas*, *al-Manar* and A Dictionary of linguistics and computation use the Arabic term *harakat*, literally movements, as equivalent to English vowels. Basically, some of the linguistic facts

that the term *haraka* represents in the Arabic linguistic tradition can best be illustrated in terms of syllable structure, declension, and vowel length.

B. Syllable Structure

From a phonological point of view, the singular term *haraka* refers to both long and short vowels. The Arabic short vowels are diacritics that appear above or below consonants to fulfill certain grammatical functions and help in pronouncing the words correctly. These vowels are *fatha* (a), as in *bet*, *dumma* (u) as in 'put', and *kasra* (i) as in 'sin'. They look like hooks and dashes above and below the letters. These short vowels are not represented in written Arabic because they are not letters of the alphabet. In articulation, each vowel 'haraka' needs a supporting consonant to be realized. According to Versteegh (1977, p. 23), "the original meaning of vowel 'haraka' is syllable where a syllable is interpreted as consonant + vowel". The primary role of a vowel is thus to move the articulation from one consonant to another in a single syllable. He calls the consonant that is in motion *mutaharrick* (mobile) because it is united with a vowel that sets it in motion, which is a necessary condition for the realization of the consonant.

As for English, it is not a condition for the realization of the consonant to have a vowel associated with it, owing to the English notion of consonant clusters. Roach (2002, p. 71) notes that "English consonant clusters can go up to three consonants in a row in the onset position (e.g., *stroll*, *street*) and four consonants in the coda position (e.g., *prompts*, *texts*), pointing out that English also has intra-syllabic consonants in words such as *discrimination* and *description*". Unlike English, Arabic has no complex consonant structures and can tolerate a simple bi-consonantal structure in the coda position only during phonetic stops in a speech in words such as *harb* (war) and *darb* (striking). English is different as consonant clusters appear as starting and ending sounds in the syllable structure.

In light of Versteegh's explanation, the Arabic phoneme operates as a combination of a *harf* (letter) and a *haraka* (short vowel) where the vowel is necessary for the consonant to be realized. Therefore, the basis for the distinction between a consonant and a vowel 'haraka' is whether or not it can stand in its own right and be realized. From this perspective, a short *haraka* is not a letter, as it needs a supportive consonant to be realized.

When the consonant is prolonged in articulation, it requires no diacritics/short vowels to be associated with it for its realization. In this case, both the consonant and the vowel become fully realized in articulation and in written Arabic. The Arabic three long vowels, *waw*, *yaa*, and *i:* are actually short forms being prolonged in articulation. Only when vowels are prolonged in articulation that they become part of the alphabet i.e., letters represented in the Arabic writing system.

The major difference between Arabic *harakat* and English vowels relates to the fact that Arabic short forms (diacritics) are pronounced along with consonants. They set consonants in motion. Although English vowels function more like diacritic letters in words like *bit-bite*, *rid-ride*, it is not necessary that the diacritic letter be pronounced in conjunction with the consonant, although such a diacritic letter changes the pronunciation of the syllable and the meaning of the word by prolonging the vowel. Unfortunately, there seems to be no logical explanation for why vowels are silent in certain contexts and produced in others. This may all be due to the randomness and unpredictability of English spelling. Spencer (1996, p. 1184), contends that English has a bizarre spelling convention.

Arabic vowels, by contrast, are produced because they are essential for the realization of consonants and can totally change the meaning of a word and create new words. Without a short vowel 'haraka', it is impossible to tell, for example, whether the combination *h b b* is formed to mean seeds '*habb*' or love '*hubb*'. That is, the two little makings *a* and *u*, which are necessary for the realization of the consonant in articulation in these words, are crucial to the meaning of these two words, though not really considered letters of alphabets. Arabic vowels, as Versteegh (1977) indicates, are an aiding tool for the realization of consonants. That is, every syllable must have a vowel associated with it in articulation.

Not only are Arabic vowels or diacritics (short vowels) pronounceable, but also cause the following consonant to be absorbed into another consonant, creating thereby a doubling sound of the solar letter. The solar letters always lead to the dropping of the L letter from the definite article '*al*' in articulation and cause the doubling of the following solar letter. Ryding (2005, p. 25) explains "that in words beginning with the definite article '*al*' as in *al-dars* (the lesson), the L letter is assimilated to the following solar consonant in articulation, '*addars*'. The effect of such assimilation, according to her, causes the doubling of the consonant with a doubling sign called *shadda* (w) which appears above the sun letter. It also causes the letter L to disappear but has no effect on the meaning of the word. i.e., both *al-dars* and *addars* have the same meaning. Ryding contends that this rule of pronunciation applies to all solar consonants but does not change the meaning of the intended words.

C. Declension

From a grammatical perspective, however, Arabic short vowels serve as case indicators of words. For example, the final letter of a word may be articulated with *u* or *i* to mark the nominative, accusative, and dative cases, respectively. These parsing signs are a natural part of Arabic that make Arabic word order more flexible than that of English. English word order is relatively fixed (SVO) due to the fact that the verb occupies the central position in the sentence and the object follows the verb. This is not the case in Arabic which has more flexible word order structures that deviate from the typical order VSO (e.g., OVS, OSV, SOV, SVO, VOS). Due to the inflectional nature of Arabic, Arabic diacritic markings (short vowels) are functioning in the sense that they tell who did what to whom, regardless of the position of

words. The flexible word order is made possible because the short vowels are grammatical case markers in Arabic. They show whether a word is in the nominative, accusative, or dative position, to say the least. The absence of case markers in the script is confusing to those who do not have adequate knowledge of them. Ryding (2005, p. 25) holds “that only those with a solid grammatical background of the case ending system in Arabic are aware of the functions of the case markers”.

At another level, the Arabic vowels *harakāt* can differentiate active from passive forms. Arabic has a consonantal root system which usually consists of three consonants. For example, the sequence k t b, to write, cannot be produced without vowels. If we mark the three consonants with the short vowel *fatha* a, we get an active verb *kataba* which means to write. If the vowels inserted between the consonants of the root are changed, we get new words and new meanings. However, if we lengthen the first vowel, change the second vowel to i, and remove the final vowel, we get an active participle *katib* (writer), a person who does the thing that the root means. In a similar vein, if we mark the first consonant with a short u, the second with short i, we get a passive verb *kutiba*, meaning ‘was written’. Without these little markings, it is hard to produce that combination because consonant clusters are not typical of Arabic in the onset position of the syllable structure. Practically, these small markings or short *harakāt* appear also above and below the consonants to ensure the correct pronunciation of a word and improve comprehension of the Arabic script. In case these diacritics are not provided in the script, native speakers generally depend on their linguistic intuition when they read. One may note here that, for foreigners learning Arabic, it will be even much harder to read and comprehend the script without these diacritics being presented. Awde and Samano (2002, p. 18) point out that “the key to comprehending the rules of proper reading lies in studying the underlying structure of three-consonant roots which are ultimately based on patterns, and each pattern has a variety of possible connotations”.

Unlike Arabic, English generally does not apply diacritics to foreign words that still use the Latin alphabet (i.e., dots and signs above letters), simply because these diacritics are an unnatural part of the English language. However, lexicographers apply diacritics to help with English pronunciation, and probably to indicate their etymologies. At any rate, unlike in Arabic, diacritics are an unessential feature of the English language.

Depending on its role in the sentence, the ending of a word in Arabic would change to signal nominative, accusative, or genitive cases. Modified versions of the short vowels are added to the end of the words to mark these cases. Awde and Samano (2002) mention that “for each case, there are two sets of endings, one used for defined words (like ‘the book’) and another for undefined (like ‘book’ or ‘a book’) with a total of six possible endings, two each, defined and undefined, for nominative, accusative, and genitive” (p. 31). Therefore, with definite nominative, accusative, and genitive cases, the sounds u a i apply as case markers. As for indefinite nominative, accusative, and genitive cases, these sounds are modified into un an in, respectively. While English has a syntactic indefinite article (a), Arabic tends to add short vowels to a final (n) sound to signal a lack of syntactic indefiniteness. The nominative, accusative, and genitive cases of ‘a book’, for example, are rendered into ‘*kitabun*’ *kitabān*, *kitabīn* versus definite cases of ‘the book’ (*al kitabu*, *al kitaba*, *al kitabī*). The indefinite endings can be interpreted as a doubling up of the short vowels associated with the ending to indicate that the vowel is followed by (n). This linguistic fact is called *nunation* or *tanween*, a combination of a short vowel plus n. This phenomenon does not exist in English because English can express indefiniteness syntactically while Arabic applies *nunation* to compensate for the lack of syntactic indefiniteness.

It is no wonder therefore that the word for vowel ‘*haraka*’ meaning movement indicates the case endings in Arabic. Versteegh (1977) goes even further by claiming that *harakat* should be derived from the theory of declension. He points out that “the primary motive of the Arabic grammarians was to preserve the Quran from corruption which was mostly the result of the wrong use of the case endings” (p. 24). Grammar, he maintains, was once defined as the knowledge of the movements of nouns, verbs, and particles. This shows that grammar was defined in terms of movements which came to be used as a general term for vowels.

D. Vowel Length

While the distinction in Arabic between a long *haraka* and a short *haraka* is interpreted in terms of length, it is not always the case in English. In many cases, the distinction between short and long vowels matches the name of the letter. For example, the “a” in “made” is a long A, because its pronunciation matches the name of the letter A. The “o” in drone is also a long o matching the name of the letter. Short vowels, however, have unpredictable pronunciation. For example, the “a” in sad and the “o” in done do not correspond to the names of the letters, and, accordingly should be considered short vowels. The fundamental problem is with the vowel classification system which is based on the letters of the alphabet. These vowels seem to be completely different vowels because their pronunciation does not match the names of the corresponding letters. They are not versions of their long vowels.

Unlike English, Arabic has long *harakāt* which are the long versions of their short forms (a u i). They are prolonged and held for a much longer duration. Ryding (2005, p. 26) holds that “the difference between a long and a short vowel is not a difference in vowel quality but in the length of time that the vowel is held, indicating that the long vowels are held approximately double the length of time of the short ones”.

English, by comparison, does not rely on length to distinguish short vowels from long ones. Spencer (1996, p. 67) notes that “no vowel sound is fixed and that the distinction between short and long vowels is more than mere length, indicating that a vowel is slightly longer before a voiced obstruent”. He considers ‘bead’ longer in pronunciation than ‘beat’ because the unvoiced consonant at the end of ‘beat’ makes the duration of the vowel sound slightly shorter than

in bead. In other words, the vowel length is affected by consonants following it while the duration of a vowel sound in Arabic is not.

One basic characteristic of English vowels is that they are sonorant audible. This quality seems to be well connected to the concept of 'vowel'. In contrast, Arabic *harakât* refers to the movement of the speech organs, not necessarily to the output of the motion. Haywood (1965, p. 35) calls Arabic long *harakât- alif, yaa, and waw (huruf sâkinah)* (letters that cannot be prolonged in articulation any further) because "they issue from the abdomen and have no point of articulation other than that." Because these vowels are held in articulation as far as the breath allows without gliding up or down to new positions, they are called *huruf sâkinah* (still letters). The duration of a vowel sound is not affected by whether the consonant following it is voiced or voiceless as is the case in English. As the long *harakat* (vowels) are produced and have no point of articulation, they are considered voiced sounds. The distinction between voiced and voiceless sounds is based on the point and manner of articulation. Haywood (1965) states "any sound whose articulation involves the speech organs, namely the throat, tongue, or uvula is considered "voiceless" *sâmit*, whereas in case these speech organs are not involved, the sounds produced are called "voiced" (p. 34).

In their general sense, *huruf sâkinah* and " *sâmitah* denote anything that is silent or quiet. In their linguistic discourse, the two refer to specific linguistic facts unaccounted for by lingual dictionaries, as explained above. The absence of such facts may be confusing to dictionary users lacking adequate linguistic knowledge. A dictionary user, for example, may assume that *harf samit* (voiceless) is equivalent to the English 'silent letter', simply because *samit*, in its general sense, refers to quietness and stillness. Linguistically, a 'silent letter' denotes any letter that is unpronounced in English while *harf samit* refers to a voiceless sound whose production involves some speech organs. While the point and manner of the articulation determine whether the sound is voiced or voiceless, the Arabic long vowels are voiced and have no point of articulation other than the abdomen as noted by Haywood. This explains that long vowels '*harakat*' are perceived in terms of the movement of the speech organs, not in terms of voice as indicated in English. Therefore, what is referred to as a vowel in English is called *haraka* (motion) in Arabic, which is clearly linked to the movement of the speech organs, not necessarily to the outcome of the movement of the articulators.

V. HARF SÂKIN AND CONSONANT

According to Versteegh (1977), Arabic linguists perceived the sounds of Arabic as *huruf* (letters). These *huruf* become consonants when they are set in motion by a *haraka* (motion). However, the Arab linguists call consonants set in motion with long *harakat* (long vowels) '*huruf mamdudah or sakina*' (prolonged letters or still letters), because they are held for a much longer duration in articulation without any shift to new positions. Thus, a *haraka* (vowel) could be a small diacritic that enables a consonant to move to another letter in articulation or a long vowel that allows the letter to be held as long as the tongue sustains its position in the production of that vowel in a syllable, as in rude. Since a long vowel is held for a much longer duration for as long as the breath allows, it is perceived by Arab linguists as a still sound that cannot be stretched any further. The use of a 'still letter' actually refers to consonants connected to long vowels, not short ones.

Lack of motion (stillness), however, is not only expressed in terms of long *harakat*. Awde and Samano (2002, p. 66) call "a letter that has no vowel a 'still letter' because it is the vowel that sets it in motion". When no vowel follows a consonant, "a sign called *sukun* looks like a small circle written above that consonant indicating the absence of vowels" (p. 28). For example, with definite nouns where the definite article '*al*' is attached to a noun, the small circle of *sukun* appears on the L when followed by a lunar letter as in *al Qamar* (the moon) where q is a moon letter that keeps the letter L in articulation. The letter L nevertheless disappears altogether in articulation along with the small sign of *sukun* if the following letter is a sun letter such as 'd' in '*addar*' (the house) where the d letter is doubled because the L letter is assimilated into it in articulation. Under no circumstances, however, can the definite article '*al*' be dispensed with in Written Arabic '*al-dar*'.

One may conclude that any consonant that is not associated with a vowel in articulation is marked with a *sukun*. This phenomenon is similar to the phonetic pause in English, during which the sound channel is blocked so that all airflow ceases to pass. Apparently, a *sukun* (pause) is the opposite of *haraka* (motion) and is an indication that it is preceded by a *haraka*, simply because two identical single consonants are not allowed to occur in a row in Arabic with no intervening vowels. To facilitate the pronunciation of identical adjacent letters, Ryding (2005, p. 21) indicates that "Arabic uses the *shadda*, a diacritical symbol written like 'w' above the doubled consonant and is written twice the emphasis". In the gemination process, Ryding explains that the first consonant is marked with a *sukun*, but the second one is followed by a vowel to facilitate articulation. To clarify, the verb '*kassara*', meaning to shatter into pieces, is written with one 's' and a *shadda* 'w' above the letter to move the voice from one consonant to another in a single syllable. This is not the case in English, for example, the consonant letter in dinner versus diner is doubled to modify the preceding short vowel sound whereas the long vowel in diner causes no doubling. Put differently, long vowels tend not to double the following consonant whereas short single consonants do.

While doubling consonants in English requires no intervening vowels in single syllables for their realization, Arabic requires the consonant in the second position to be followed by a *haraka* (vowel) to help move the voice from one consonant to another in a single syllable. Otherwise, it is impossible to double two consecutive monosyllabics in Arabic. On the other hand, English does not require the second consonant to be followed by a vowel for doubling to occur as

English allows consonant clusters with no intervening vowels in single syllables. In a nutshell, it is the shadda that allows doubling to occur in articulation in Arabic whereas English does not require the sound to be doubled for doubled identical letters. One can easily recall, for instance, that the word happy makes a /p/ sound, and sounds the same as hapy.

As far as syllabic structures are concerned, “Arabic does not allow consonant clusters in the onset position as every sound needs a haraka to move the articulation to the next sound in a word” (Ryding, 2005, p. 26). A syllable therefore always needs an onset (a consonant followed by a vowel) to ease pronunciation. “If the consonant on the onset position is not followed by a vowel as in the case of the loanword *stabraq* (brocade), Arabic requires an epenthetic glottal stop to be inserted to ease the pronunciation of the consonant cluster” Gadoua (2000, p. 60). The Arabic glottal stop, he maintains, is produced at the glottis and is used to compensate for the absence of the short haraka. As such, that foreign word is produced with a *sukun* on top of the letter /s/, and the preceding consonant is given *kasara* /i/ to produce *istabraq* with a *sukun* on the letter /s/ as an indication that the consonant to which it is attached is not followed by a vowel. The glottal stop is common in loanwords and is used to ameliorate the difficulty of pronunciation.

It should be noted here that the glottis in Arabic is a separate consonant sound that English speakers may find difficult to hear because it is not a phoneme in English. Although it is a consonant, it can very rarely stand on its own. Awde and Samano (2002, p. 29) explain that “it is often written riding on another letter. The letter can be alif (ا, *waaw* (و (or *yaa*’)) (ي. The rules that determine which letter the glottis, *hamza* (ء) must ride on are very complicated, in fact, that most Arabs never learned them all”.

It is clear so far that *harf sakin* represents several linguistic realities in the Arabic way of thinking that bilingual dictionaries failed to address. At one level, *harf sakin* denotes consonants that are in motion, namely those associated with long vowels; or those marked with a *sukun*. In the latter case, the lack of motion stands for the absence of a vowel (phonetic pause) where a *sukun* appears above the consonant as an indication that the consonant is not followed by a vowel. If the consonant with a *sukun* is followed by a vowel, it must be doubled with a *shadda* (ّ) written above that letter.

The very use of *harf sakin* as equivalent for the English consonant does not illustrate the linguistic meanings that the Arabs had in mind. What is required of these dictionaries is presenting linguistic contextualized uses of that term to highlight what it stands for in Arabic linguistic thinking. Contextualization also helps in distinguishing between *harf sakin* and *harf samit*. Reflecting on this, Haywood (1965, p. 51) mentions that “*harf samit* is not a silent letter, but denotes a voiceless sound where voiceless does not mean that there is utter silence or quietness.” He holds that *samit* (voiceless, whispered) does not mean that the sound is not loud enough or somehow suppressed.

There is no escape from admitting that the meaning of English consonants and vowels is obvious not because they are well defined, but of what they refer to. English consonants and vowels are used only in their linguistic discourse. Arabic sounds by contrast refer to *huruf* (letters). The reference to the letter is just one of its meanings and not the most fundamental. According to Lane (1863, p. 549), “*harf*” refers to deviation, hardship, fine edge, nib, and the extensions that come with these. Hirfa, for example, would be simply one’s profession”. One can derive so many words from the basic trilateral root *h r f* to refer to various things, not necessarily related to linguistics. According to Versteegh (1977, p. 47), “Sibawayh, a great Arabic grammarian, uses *harf* to mean a word, phrase, a combination of words”. On the other hand, *harf* seemingly denotes things that are *harf*-like. Al-Masri (2003) mentions that a lean, graceful camel is likened to the Arabic *harf*, namely *harf alif* (ا) to suggest strength and vitality. He also indicates that the Arabs were accustomed to likening the sword blade or point of the sword to *harf alif* to suggest sharpness.

VI. CONCLUDING REMARKS

The foregoing discussion shows that English vowels and consonants do not capture the image of *haraka* and *harf sakin* in Arabic linguistic thinking. *Haraka* is basically an aiding tool for the realization of consonants, whereas a vowel is not a necessary tool for the realization of consonants in English. So, what is referred to as a vowel in English is referred to by the Arab linguists as *haraka*. Basically, *haraka* represents short and long vowels where the distinction between the two has to do with length. As for English, the distinction between long and short vowels does not always match the name of the corresponding letter, simply because long and short vowels have unpredictable pronunciations.

While vowels and consonants are letters of the alphabet in English, short *harakat* or diacritics are not letters of the alphabet in Arabic because they cannot stand on their own without having a consonant associated with them. This is due to the fact that consonant clusters cannot begin words in Arabic, whereas English allows consonant clusters to begin and end words.

Another point to highlight is the fact that vowels have to do with the voice in English whereas the notion of *harakat* in Arabic is expressed in terms of the movement of speech organs. That is, when the short vowels are prolonged in articulation, no speech organ is involved in their production since they issue from the abdomen which is the only point of their articulation as Haywood explained earlier.

The conception of vowels and consonants, therefore, is not the same in both languages. In Arabic, they express linguistic phenomena such as the linguistic notion of *sukun* (stillness), *tashdid* (doubling sounds), and nunation (adding a vowel to a final (n) sound). Although the first two phenomena have somehow similar functions in English, they do not express the same linguistic realities. The latter (nunation) does not exist in English at all. Reflecting on this, Versteegh (1977, p. 34) contends that “Arabs have invented their own version of the linguistic terms to represent Arabic linguistic

phenomena". Given the cultural and linguistic remoteness of Arabic, it was plausible to demonstrate that Arabic linguistic phenomena do not capture the conceptual meanings of their English counterparts or convey the meanings or uses of a certain linguistic term according to modern linguistic theories.

Finally, consonants and vowels are only used in their linguistic discourse whereas Arabic terms have linguistic and non-linguistic references. The linguistic context is just one reference and not the most fundamental. Since Arabic and English are two unrelated languages, they are likely to label and organize the linguistic realities in completely different ways.

VII. IMPLICATIONS FOR TRANSLATORS AND DICTIONARY USERS

It is quite obvious that the Arabic lexical items used as equivalents in the above-mentioned dictionaries are by no means exact correspondences to their English counterparts. They are only sense indicators as the totality of the conceptual meaning of the item is not provided in the dictionaries. Although the dictionaries referred to earlier are indispensable tools for students, researchers, and translators, they do not adequately satisfy the needs of each group of users. Generally, they are considered handy dictionaries available in the market which can only reinforce unfortunate translations of concepts like, in our case, consonants and vowels. Therefore, users of such bilingual dictionaries should not be complacently content with the Arabic shortcuts as equivalents for their English counterparts. These equivalents are just shortcuts in bilingual dictionaries and conceal the conceptual linguistic facts they represent in the Arabic linguistic tradition.

What is required of dictionary makers is much more than compiling lexical equivalents, which are by no means true translations. Nelson (1978, p. 213) urges lexicographers "to think contextually, rather than one-to-one translations because such equivalents can be of limited use" Therefore, an extensive range of information accompanied by examples of the essential features of these concepts and their applications in various contexts is needed. These examples may mirror a great deal of linguistic and grammatical behavior that translators and scholars can find helpful in transferring linguistic knowledge as well as linguistic terms adequately. Given the cultural remoteness of Arabic, it would be necessary, not only to come up with a lexical equivalent at the word level for designating an English term but also a way to further identify the specific linguistic properties of the Arabic terms as opposed to their English counterparts. This explanation will provide an opportunity for the translator to make a modification of some kind to the term chosen to approximate the meaning of the source text term, or even combine terms in certain ways to communicate the meaning. After all, the ability to understand, connect, and combine seemingly unrelated concepts is a manifestation of translational activity.

Bilingual lexicographers therefore must be experts with extensive knowledge in the field to be able to capture the various meaning components that are not obvious to dictionary users so that a full range of meaning is provided for them. However, given that compilation for each group of users is almost impossible to the large investment of human and economic resources, it would be tempting for dictionary users to consult specialized monolingual dictionaries which can help translators in obviating equivalent terms and applying instead descriptive paraphrases, illustrative examples, and adequate explanation for better communicative meanings. After all, the translator's communicative competence is indispensable because such bilingual dictionaries do not contain sufficient information for users.

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Transitivity and Modality Analysis of Tedros Adhanom Ghebreyesus's Speeches on Handling COVID-19

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Abstract—Speech is one of the communication media that can be used to convey certain ideas and intentions of the speaker. The current study aims to analyze the use of transitivity and modality in Tedros Adhanom Ghebreyesus's speeches on handling COVID-19 and interpret their meanings. Data comprises the transcripts of two speeches delivered at the media briefing on COVID-19 on 11 March 2020 and 1 April 2021 available on the World Health Organization website (www.who.int). The transcripts were then examined and evaluated using Halliday's (1994) transitivity theory and Halliday's (1994) and Lock's (1996) modality theories. The results reveal that the speeches made use of material, relational, mental, behavioral, verbal, and existential processes of transitivity, as well as potentiality/ability, obligation, usuality, inclination, and probability of modality. Depending on the contexts of speech, the use of transitivity and modality indicates certain interpretations of meaning. Moreover, this study contributes best practices to health socialization during the pandemic and gives a great impact on the public's better understanding of how to properly handle COVID-19.

Index Terms—transitivity, modality, speeches, COVID-19

I. INTRODUCTION

A. Background of Study

Text cannot be separated from language because it owns a semantic system that depends on the context, viewpoint, and ideology behind its creation (Sinar, 2012; Gusthini et al., 2018; Qian & Pan, 2019). According to the theory of Systemic Functional Linguistics henceforth (SFL), there are three parts to language meaning: ideational, interpersonal, and textual (Halliday, 1994; Thompson, 2014). A person's experience is described by ideational meaning. The interactional relationship between speech participants is highlighted by interpersonal meaning. Textual meaning, on the other hand, brings language experience together into a coherent whole.

Speech is one of the texts that have significance. The speaker uses a potent type of language in a speech to make their intentions and ideas known to the listeners (Hidayat et al., 2019). With an emphasis on oral language skills and the use of various persuasion techniques, speech is a type of communication that is efficiently and effectively conveyed (Sutrisno & Wiendijarti, 2015; AbuAlhuda & Alshboul, 2022). Therefore, it is very important to comprehend that a speech made by an expert in their field may undoubtedly be a reference in solving problems because it is strong and convincing (Rahayu et al., 2018; Jannatussolihah & Triyono, 2020).

The current study analyzes the texts that come from the speeches on handling COVID-19 delivered by Tedros Adhanom Ghebreyesus henceforth (Dr Tedros), the World Health Organization's Director-General by employing the SFL framework. The significance of this study is closely related to the need for credible information about the outbreak of COVID-19 cases and its handling process since nowadays many hoaxes and misinformation appeared along with the increasingly massive news on COVID-19 in the mass media. A study has released the discovery of 1,600 hoax news and misinformation about the virus from January 2020 to June 2021 (unicef.org, 2021). Both influence people's reluctance to follow health protocols, get treatment at health facilities or participate in vaccinations. Some people, for example, refuse to be vaccinated because being told that the COVID-19 vaccine causes the recipient to die within three years of the vaccine being administered.

Given the current state of crisis, the news that should be circulating is credible regarding the effective measures to deal with COVID-19 so that the outbreak of this dangerous virus can be ended immediately. Therefore, it is necessary to provide information through credible media that can be used as a reference for handling the virus. The information is included in Dr Tedros's speeches represented by the use of transitivity and modality which describe the speaker's ideas, experiences, and attitudes in efforts to handle the virus.

B. Objectives and Research Questions

Referring to the background, the current study can significantly advance the handling of COVID-19 that is bundled in the structure and meaning of Dr Tedros's speeches. Given the pandemic condition, it is expected that the study

findings are deserving of public disclosure. Therefore, this study is intended to explore the types of transitivity and modality in Dr Tedros's speeches and interpret their meanings by considering the following research questions:

1. What are the types of transitivity that Dr Tedros use in his speeches on handling COVID-19?
2. What are the types of modality that Dr Tedros use in his speeches on handling COVID-19?
3. How are the meanings of transitivity and modality in Dr Tedros's speeches on handling COVID-19 interpreted?

II. THEORETICAL BASIS

To benefit from the text study, the SFL theory is applied as an analytical framework with a focus on two language metafunctions, ideational and interpersonal. In the ideational metafunction, Dr Tedros's ideas and experiences in handling COVID-19 are realized by transitivity processes. Meanwhile, in the interpersonal metafunction, the communication between Dr Tedros and the audience of his speeches was represented by modality. So the information contained in Dr Tedros's speeches is realized by the choice of verbs that represents the transitivity process and modal verbs that express the speaker's attitude in the interactional relationship between the speaker and the audience.

A. Transitivity

Transitivity is a component of the ideational metafunction and focuses on the sentence level, where the clause is seen as an interpretation of how human experience is represented in reality by various processes (Wang, 2010). The process can depict what is doing, happening, experiencing, or being in actuality (Eggins, 2004). Halliday (1994) classified the process into six types: material, mental, verbal, behavioral, relational, and existential. Furthermore, Wang (2010) made an overview of process types adopted in this study as the analytical framework of transitivity processes used in Dr Tedros's speeches. The overview can be seen in Table 1.

TABLE 1
OVERVIEW OF PROCESS TYPES

No	Type of Process	Core Meaning	Participant
1	Material	Doing (Transitive) Happening (intransitive) Passive Dispositive recipient Dispositive clients With range	Actor, process, goal Actor, process Goal, process, actor Actor, process, recipient, goal Actor, process, client, goal Actor, process, range
2	Mental	Sensing	Senser, process, phenomenon
3	Verbal	Saying	Sayer, verbiage, receiver
4	Behavioral	Behaving-verbal Behaving-mental	Behaver, receiver, verbiage Behaver, phenomenon
5	Relational	Being Process	Carrier, attribute Token, process, value
6	Existential	Existing	Process, existent, circumstance

B. Modality

The theory of modality types has been postulated by several linguists. Modality is a technique for revealing the speaker's attitudes and judgment (Toolan, 1998) by using modal verbs (Wang, 2010). Similarly, Downing (2015) argues that a statement with no modal is more straightforward in terms of meaning. In reality, people frequently speak even when they are unsure of whether they are making a favorable or negative judgment. People judge certainty, commitment, frequency, and other concepts differently. They require a modal representation to be understood. Briefly, the modal verb is genuinely able to display the range of judgmental intensity that extends beyond "yes" and "no".

In addition, Halliday (1994) maintains that modality is a measure that illustrates the importance of the "yes" or "no" decision. The sentence's modalities, for example, inclination, usuality, obligation, and probability, are utilized to express several parameters. Lock (1996) adds a new criterion called potentiality/ability. Inclination conveys the speaker's desire to act or a commitment to the future. Meanwhile, usuality is the evaluation of a person's frequency of performance of an action. The types of modality inherited from Halliday's (1994) and Lock's (1996) theories will serve as an analytical framework for discussing the modality used in Dr Tedros's speeches, as shown in Table 2 below.

TABLE 2
TYPES OF MODALITY

No	Modality	Level	Example
1	Inclination	High	I <i>will</i> go and you can't stop me.
		Mid	Now, I <i>will</i> tell you right now what my activity is.
		Low	I <i>'ll</i> take some of the scripts so long as you're not expecting anything in before next week.
2	Potentiality/Ability	-	I am someone who can make friends easily.
		-	...this situation can and will be changed.
3	Usuality	High	He <i>must</i> be there at 7 a.m
		Mid	He <i>'ll</i> walk past you without even saying goodbye
		Low	...but long journey like that <i>can</i> be very uncomfortable.
4	Obligation	High	You <i>must</i> do that.
		Mid	You <i>should</i> do that.
		Low	You <i>can</i> do that.
5	Probability	High	That <i>must</i> be John
		Mid	That <i>will</i> be John.
		Low	That <i>may</i> be John.

III. REVIEW OF RELATED LITERATURE

Concerning the focus of the study, numerous experts have concentrated their research on transitivity in various contexts, for instance in books (Anggun, 2016; Oriza, 2017; Riztya, 2019), politics (Fauzan, 2015; Ong 'onda, 2016), speeches (Hemas & Ariyanti, 2016; Kusumawardani & Laksana, 2020; Helena et al., 2021; Liani et al., 2021), debate (Zhang, 2017), text genres including advertisement (Claria, 2018, 2021), humor (Yuwana, 2019; Yuwana et al., 2019), legal draft (Fitri et al., 2021), religious scripts (Hakim, 2016; Haeri, 2021), and literature including short story (Nurrahmah et al., 2020), novels (Suryatini, 2014; Pratiwi, 2016), and movies (Sihura, 2019; Hajar, 2021).

The current study has summarized all the characteristics of the transitivity system of the various texts examined. Even from the analysis of speech texts that is similar to the topic of this research, it has been shown the use of verbs that represent the process of political activities or events that imply a certain political ideology. Thus, from the results of the previous relevant studies, there is something different that the current study would like to show. By taking a similar research focus, this study aims to explore further information about the use of verbs that states the transitivity processes and the meanings expressed by the use of the processes.

In other instances, the analysis of modality as presented by Chalimah and Sumarlam (2017) has been incorporated into the study of transitivity in speech texts. They examined the transitivity and modality of President Joko Widodo's address. Specifically, they employed Wang's (2010) modality theory with the emphasis on the politeness at low, median, and high levels. Similar to this, Liani et al. (2021) discussed how Kamala Harris used the transitivity system to represent her political ideology regarding how COVID-19 should be handled in the United States.

Briefly, the use of the modality system as a reflection of the speaker's attitude and judgment based on Halliday's (1994) and Lock's (1996) theories, which is juxtaposed with the analysis of the transitivity system, has not been investigated in the study of speech texts, in contrast to the preceding two findings. As a result, the current study makes an effort to contribute a novelty to the study of transitivity by talking about interpersonal metafunction in Dr Tedros's speeches represented by the use of modality.

The researcher uses the combination of modality theory from Halliday and Lock because it provides an up-to-date modality theory and presents quite deep and diverse examples. This study also aims to interpret the meaning of each transitivity and modality expression used in Dr Tedros's speeches. This study provides a theoretical contribution regarding the use of the modality theory of Halliday (1994) and Lock (1996). In Lock's theory, there is one additional type of modality which adds up to five types of modalities that have not been analyzed by other researchers. Thus, this study provides more comprehensive results regarding the development of modality studies. Based on the argument, it is very important to investigate the modality aspect further to get more empirical evidence related to the use of different theories.

IV. METHOD

This is a type of qualitative research in which data is presented in the form of sentences and analyzed descriptively based on the research objectives (Ary et al., 2010). The study sample comprises two speeches delivered by Dr Tedros at the media briefing on COVID-19 which can be downloaded from the WHO official website (www.who.int). The first speech was delivered on 11 March 2020 available at <https://www.who.int/news-room/speeches/item/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020> and the second was delivered on 1 April 2021 at <https://www.who.int/news-room/speeches/item/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19-1-april-2021>.

The selection of the two speeches was based on the consideration that both speeches focused on the topic of COVID-19 and its handling process at the beginning of the outbreak and the end of the pandemic. In addition, many examples of linguistic expressions were also found in the data which could meet the criteria for research purposes. The linguistic expressions that included the transitivity and modality needed to be more deeply explored as the representation of Dr Tedros's ideas, experiences, and attitudes on best practices of handling COVID-19 so that the audience and the general public can follow the practices to combat the virus.

From the transcript, the researcher continued the data analysis with a focus on sentences containing transitivity and modality expressions. After obtaining 99 sentences as transitivity data and 26 sentences as modality data, the next step was classifying data into the types of transitivity process based on Halliday's (1994) theory and the types of modality concerning Halliday's (1994) and Lock's (1996) theories. Finally, all transitivity and modality expressions were interpreted based on the framework of SFL included in the research findings.

V. FINDINGS AND DISCUSSION

This study seeks to explore research findings concerning the use of transitivity and modality that represents ideas, experiences, and attitudes of the speaker on handling COVID-19. Specifically, this section attempts to answer research questions which are divided into three points, namely analyzing a) the types of transitivity used in Dr Tedros's speeches, b) the types of modality used in Dr Tedros's speeches, and c) the meanings interpreted from the use of transitivity and modality.

A. Types of Transitivity Used by Dr Tedros in His Speeches on Handling COVID-19

The findings revealed that there were 99 clauses containing the transitivity process in the two speeches. Speech 1 contained 54 clauses, and Speech 2 contained 45 clauses. The details can be seen in Table 3 below.

TABLE 3
DISTRIBUTION OF TRANSITIVITY PROCESS

Process	Speech 1	Speech 2	Frequency	Percentage
Material	25	15	40	40.4 %
Relational	10	17	27	27.27 %
Mental	7	8	15	15.15 %
Behavioral	6	2	8	8.08 %
Verbal	4	1	5	5.05 %
Existential	2	2	4	4.04 %
Total	54	45	99	100 %

Table 3 presents six types of transitivity processes used by the speaker. According to the frequency of occurrence, the material process occupies the top spot in the transitivity hierarchy with a rank of 40.4%, followed by the relational process with a rank of 27.27%, the mental process with a rank of 15.15%, the behavioral process with a rank of 8.08%, the verbal process with a rank of 5.05%, and the existential process with a rank of 4.04%.

From these findings, it can be said that all transitivity processes have been used by Dr Tedros in his speeches on handling COVID-19. This is in line with the function of the transitivity process as an experiential meaning, which is about how a person sees the world, experiences the world, and perceives the world (Halliday & Matthiessen, 2014). In this context, the findings have proven how Dr Tedros's ideas, experiences, and perceptions on efforts to deal with COVID-19 from the beginning to the end of the pandemic have been manifested through various types of transitivity processes. By involving the entire transitivity processes in the narration of the speech, it is hoped that the messages of the speech can be well understood by listeners and obeyed in the context of handling this pandemic virus.

The findings also exposed that the type of process most frequently used by Dr Tedros was the material process. The same case was also seen in the findings of Wang (2010) and Chalimah and Sumarlam (2017). What was highlighted was the similarity in the meaning of the messages conveyed in the speeches of the two leaders, namely Barack Obama from the United States (Wang, 2010) and Joko Widodo from Indonesia (Chalimah & Sumarlam, 2017). The dominant use of the material process is the right choice for the speakers to explain what has been done and achieved, what is being done, and what will be done in their capacity as state leaders. Thus, from the explanation, the public can understand the progress of the government's achievements and can benefit from the government's work.

The following is an example of data containing the expression of the material process used by Dr Tedros in his speeches on handling COVID-19.

(1) *We (actor) have made (material process) the assessment (goal) that COVID-19 can be characterized as pandemic.*

From the above example, it can be known that the material process is realized by the transitive verb *made*. The verb *made* is a type of verb that states an action with two participants, namely the actor *We* and the goal *of the assessment*. Thus, the use of the verb *made* reflects a process of doing as a characteristic of the material process (Halliday, 1994; Eggins, 2004). In the findings of the current study, the dominance of material process suggests that Dr Tedros as WHO leader explained the efforts to overcome COVID-19 and the achievements of handling the virus from the beginning to

the end of the pandemic, as well as the steps to anticipate in the future if the similar virus outbreaks again.

B. Types of Modality Used by Dr Tedros in His Speeches on Handling COVID-19

The investigation of the modality system found 26 clauses containing modal verbs. 14 modals were in speech 1, and 12 modals were in speech 2, as shown in Table 4.

TABLE 4
DISTRIBUTION OF MODALITY

Modality	Speech 1	Speech 2	Frequency	Percentage
Potentiality/Ability	6	3	9	34.6 %
Obligation	4	4	8	30.7 %
Usuality	2	2	4	15.3 %
Inclination	1	2	3	11.5 %
Probability	1	1	2	7.6 %
Total	14	12	26	100 %

Table 4 exposes the findings related to the distribution of modality used by Dr Tedros in his speeches on handling COVID-19. Table 4 shows that the most dominant use of modality occurs in two types, namely potentiality/ability at 34.6% and obligation at 30.7%. Then the order of frequency of modality is occupied by usuality of 15.3%, inclination of 11.5%, and probability of 7.6%.

From these findings, it can be understood that all modality types have been used by the speaker. This emphasizes the function of the modality as an interpersonal meaning, which is about how a speaker extends their attitude towards the situation or event illustrated by a sentence (Lock, 1996; Wang, 2010). In this context, the findings have proven how Dr Tedros's judgment and attitude towards the efforts to deal with COVID-19 from the beginning to the end of the pandemic have been realized through all types of modality. By involving the entire modality types, it is expected that the interactional relationship between the speaker and listeners can be well established so that Dr Tedros's messages on handling COVID-19 can be well received by listeners.

The findings also confirm that the most dominant type of modality found is potentiality/ability. This is in line with the findings of Pionery and Isti'anah (2017) which state that the potentiality/ability modality is directed by the speaker at conditioning human ability to deal with unfavorable conditions and situations. In the context of this study, the use of the potentiality/ability modality was intended by Dr Tedros to encourage audiences to be able to use their potential in dealing with pandemic outbreaks by complying with health protocols, starting with oneself and then developing in society.

The following is an example of data containing a potentiality/ability expression used by Dr Tedros in his speeches on handling COVID-19.

- (2) *Communicate with your people about the risks and how they can protect themselves.*

From example (2), it can be understood that the modality is identified by the transitive verb *protect* that comes after the modal *can*. *Can* is used to describe a person's capacity for action (Wang, 2010). The subject *they* refers back to *your people*. This statement implies that the community has the potential to prevent early exposure to the virus by informing them of the risks and hazards of COVID-19.

C. Meanings Interpreted From the Use of Transitivity

(a). Material Process

Physical and tangible activities carried out by verbs that indicate events or actions are what defines the material process (Eggins, 2004). Two participants are involved: the actor and the goal. Meanwhile, there are actor players in the intransitive kind, there are no goals present. Below are a few illustrations of the material process.

- (3) *All countries (actor) can still change (material process) the course of the pandemic (goal).*
 (4) *COVAX (actor) has already delivered (material process) 35 million doses (goal) to more than 78 countries.*
 (5) *More than 25 leaders from G20, G7 and from every region (actor) united (proses material) behind the idea of pandemic treaty (circumstance).*
 (6) *Health and care workers (actor) must come (material process) first (circumstance).*

Transitive verbs *change* (3) and *delivered* (4), which describe action activities with two participants—an actor and a goal—realize the material process. Additionally, there are intransitive verbs like *united* (5) and *come* (6) that describe occurrences involving actors and circumstances. The domination of this material process as one of the transitivity types used in the speeches suggests that Dr Tedros, in his capacity as Director-General of WHO, is taking greater initiatives to meet the goal of handling COVID-19 internationally. The use of verbs describing actions is intended to persuade the international community to join efforts to combat COVID-19 (Luo, 2020).

(b). Relational Process

Relational process displays the connections between various entities. According to Eggins (2004), the relational process might either be an identifying process or an attributive process. Check out the examples below.

- (7) *We (carrier) have (relational process-possessive) nine days (attribute) left until we reach the hundredth day of*

the year.

(8) *We (carrier) are (relational process-attributive) grateful (attribute) for measures being taken in Iran, Italy, and the Republic of Korea.*

(9) *WHO's mandate (token) is (relational process-identifying) public health (value).*

The relationship, known as the ownership relationship, can exist between the owner and the property as in (7). The type may also take the shape of an identification relationship, which is a link between two entities (8), or it may take the form of an attributive relationship, which is a connection between two entities (9). The purpose of this relational process is to communicate the depth and caliber of the speaker's relationships with his various business partners to invite them to collaborate on efforts to combat the pandemic (Hemas & Ariyanti, 2016).

(c). Mental Process

One way to demonstrate the mental process is to ask, "What do you think of x?". The process is divided into three categories by Halliday (1994), namely cognition, affection, and perception. The number of participants is another factor that separates the mental process from the material process. There should be two parties in the mental process. Both participants must be human, with one being referred to as *senser* and the other as *phenomenon*. The mental processes listed below are a few examples.

(10) *We (senser) have never before seen (mental process) a pandemic (phenomenon) sparked by a coronavirus.*

(11) *We (senser) know (mental process) that even before the pandemic (phenomenon), there was a shortfall of at least 18 million health workers.*

(12) *I (senser) thank (mental process) you (phenomenon) for those inspiring words, Carl!*

The mental process is demonstrated in data (10-12) by cognitive actions *see*, *know*, and *thank* by pronouns *We* and *I* that identify *Dr Tedros* as *senser*, with cognitive objects labeled as *pandemic* and *you* as *phenomenon* (Wang, 2010). The speaker's perception, cognition, and affection for the COVID-19 pandemic and his hopes for reversing its harmful effects are evident in a number of mental processes.

(d). Behavioral Process

A mix of physical and mental processes is referred to as behavioral process (Eggins, 2004). As a result, the meaning derived also combines the two. The behavior, who makes up the majority of this process, is the lone participant. The examples of behavioral process are as follows.

(13) *Thousands more (behavior) are fighting (behavioral process) for their lives (circumstance) in hospitals.*

(14) *We (behavior) are working (behavioral process) with many partners (circumstance) across all sectors to mitigate the social and economic consequences of this pandemic.*

(15) *The clock (behavior) is still tickling (behavioral process) on vaccine equity (circumstance).*

The sentences in examples (13–15) cannot be projected into other constructions. This is a trait of the behavioral process. The presence of one participant who engages in intense activity using *-ing* forms and is equipped with circumstances that point to a cause or method is another factor that supports the usage of behavioral process (Chalimah & Sumarlam, 2017). Here by employing a behavioral process, Dr Tedros aims to emphasize the value of teamwork to stop the spread of COVID-19 and reverse its consequences, which have caused several victims.

(e). Verbal Process

Proclaiming a thing or an occurrence verbally is the aim of verbal process (Eggins, 2004). *Sayer*, *receiver*, and *verbiage* are the normal participants in this interaction. Sayer is an active participant who uses verbiage that is addressed to the receiver in a verbal process. Examples of verbal process are shown below.

(16) *81 countries (sayer) have not reported (verbal process) any cases (verbiage).*

(17) *We (sayer) cannot say (verbal process) this (verbiage) loudly enough, or clearly enough, or often enough.*

(18) *I (sayer) have said (verbal process) from the beginning that countries must take a whole-of-government, whole-of-society approach, built around a comprehensive strategy to prevent infections, save lives and minimize impact (verbiage).*

According to the aforementioned examples, the verb *reported* in (16) denotes a verbal process with *81 nations* serving as a non-persona sayer and *any cases* serving as verbiage. The verbs *say* (17) and *said* (18) denote the verbal exchange of information regarding the treatment of COVID-19 between the sayer, Dr Tedros, and the audience as the receiver.

(f). Existential Process

By the appearance of words of existence, this process proves that a thing or entity is real or existing (Eggins, 2004). Consider the instances below.

(19) *There are (existential process) now more than 118.000 cases (existent) in 114 countries (circumstance).*

(20) *There will always be (existential process) new pathogens (existent) with pandemic potential (circumstance).*

In the examples above, the copula verb *are* (19), *be* (20), and *there* are arranged before the participants, *existent*, who complete the existential process with the situation of location or way. In this context, by employing the existential process the speaker intends to demonstrate the presence of the rising number of cases in many nations and the new

infections brought about by the virus dissemination (Liani et al., 2021). In light of this information, it is hoped that the general public would become more aware of emerging virus variations and vigilant about avoiding exposure to them.

Referring to the findings, the study suggests that the transitivity used in Dr Tedros's speeches on handling COVID-19 includes material, relational, mental, verbal, and existential processes. All of these processes were used by Dr Tedros in his two speeches. This indicates that the process of handling COVID-19 is the main focus of Dr Tedros in his authority as the WHO Director-General where his ideas and experiences in handling COVID-19 as experiential meaning are realized in all types of transitivity processes. This is consistent with Chalimah and Sumarlam (2017) and Helena et al. (2021), who argue that the process serves to represent a person's experiences and ideas when observing events or acts in the outside world.

As for the transitivity, Dr Tedros's objective to take genuine activities with all facets of society to combat COVID-19 is reflected in the predominance of material process with action verbs. This conclusion supports Hajar's (2021) assertion that real physical acts and depictions of actual events are stressed in the usage of material process. In addition, by assuming that material processes are employed to understand human experience in actions or events that occur in life, Hemas and Ariyanti (2016), Yuliana et al. (2018), and Kusumawardani and Laksana (2020) reaffirm the present study findings. The relational process, meantime, expresses Dr. Tedros's viewpoint on the COVID-19 pandemic's current state and represents his strong notion and desire to keep positive relationships with business partners for coordinated efforts to deal with the COVID-19 calamity. The relational process essentially highlights how the speaker connects his experience to other things. As a result, it can be claimed that this relational process illustrates the speaker's sentiment regarding a real-life incident (Nurrahmah et al., 2020; Sugianto, 2020).

D. Meanings Interpreted From the Use of Modality

(a). Potentiality/Ability

The findings exposed that Dr. Tedros's speeches frequently used the modality of potentiality/ability. This style of modality denotes having the skills or knowledge to do something (Darong, 2021). For example,

(21) *We have therefore made the assessment that COVID-19 can be characterized as a pandemic.*

From example (21), it is clear that human capacity and other factors unrelated to humans are the two factors that explain potentiality (Pionery & Isti'annah, 2017). The passive verb *be characterized* in front of the modal *can* (20) denotes the potentiality of COVID-19 to cause a pandemic or a worldwide disease outbreak.

(b). Obligation

Obligation was ranked as the second most common modality found. It takes place when a speaker demands something from the listener and offers suggestions and recommendations (Eggins, 2004). The followings are some examples of sentences that contain obligation.

(22) *One key aspect that should be enshrined in the treaty, is to a stronger health workforce, which is the very essence of health systems resilience.*

(23) *We must collectively do better in future outbreaks.*

The obligation, which indicates a duty to do, is shown by the modal *should* in (22) followed by the passive verb *be enshrined*. The sentence means that health professionals, who form the backbone of the health system's resilience against COVID-19, must be taken into account as one of the most important factors in this situation. In (23), the modal *must* as the high level of obligation indicates a non-negotiable item. The verb *do* and the comparative *better* are placed after the modal. Here it means that we must be able to stop the spread of COVID-19 more effectively in the future. Due to the pressing need to prepare for circumstances like this in the future, this is something that cannot be negotiated. The usage of this modality is meant to demonstrate a leader's strong invitation to the world's community by working together to overcome the difficulties being faced (Pionery & Isti'annah, 2017; Darong, 2021).

(c). Usuality

The modal verbs *can*, *will*, and *would* were found in both speeches, representing usuality. According to Lock (1996), the modality of usuality is the property or state of being typical. The data listed below shows the examples.

(24) *Even those countries with community transmission or large clusters can turn the tide on this virus.*

(25) *There will always be new pathogens with pandemic potential.*

The modal *can* followed by the verb *turn* in sentence (24), is a kind of usuality which denotes rarity. The subject *Even those countries* refers to 4 nations with significant COVID-19 cases. The sentence implies that even nations with significant COVID-19 cases still have difficulty controlling the virus's rapid spread. Sentence (25) provides a distinct justification from (24). According to Pionery and Isti'annah (2017), the modal *will* indicates usually meaning at a mid-level of usuality.

(d). Inclination

A desire to accomplish something is referred to as an inclination (Eggins, 2004). Each utterance contains about the same number of inclinations. Based on the findings, the levels utilized in both utterances are high 'determination', mid 'intention', and low 'willingness', realized by the modal verbs *will* and *would*. The followings list some clauses containing inclination meaning.

(26) *The challenge for many countries who are now dealing with large clusters or community transmission is not whether they can do the same – it's whether they will.*

(27) *Carl will help the collective advocacy for the ACT-Accelerator.*

(28) *I would like to turn to Health Minister of Turkey, Dr Fahrettin Koca.*

Since it shows the strong preparedness of many countries to cope with COVID-19, the modal *will* in (26) is thought to have a high level of inclination. Dr Tedros insists on a shared commitment from all nations to stop the spread of the COVID-19 catastrophe. As it implies intention, the modal *will* in (27) is classed as having a mid-level inclination. In this context, Dr Tedros states that Carl will lead the group's lobbying for the ACT accelerator to combat COVID-19. Furthermore, the modal *would* employed in (28) displays a low level of inclination because it expresses Dr Tedros's readiness to provide Dr Fahrettin Koca, Turkey's health minister, the chance to make his statement.

(e). Probability

The results show that there are only two sentences of probability in the speeches. Probability, according to Halliday (1994), refers to a circumstance or condition where something may potentially take place. The following are some examples of sentences.

(29) *This is not just a public health crisis, it is a crisis that will touch every sector – so every sector and every individual must be involved in the fight.*

(30) *The extra 10 million doses would be an urgent stop-gap measure so that 20 countries could begin before the hundredth day – 10 April.*

The modal *will* in (29) is represented by mid-level probability, indicating most likely something occurs. Dr Tedros states that this catastrophe will affect all facets of existence. He may not only be uncertain about human health but also about every other aspect of human life in the future. He nonetheless continues to believe that everyone must work together to resolve the situation.

Additionally, the mid-level of probability also includes the modal *would* in (30). Using this mode, Dr Tedros predicts the future and emphasizes the need for an additional 10 million doses to stop the COVID-19 spread. Since Dr Tedros is still unsure of what might happen on April 10, 2021, it is still acceptable to call the statement a forecast. This conclusion suggests that there is a probability case—an indication of future predictions and promises—in the language of a leader's speech (Chalimah & Sumarlam, 2017).

As for the modality, the predominance of potentiality/ability and obligation means that COVID-19 may become a pandemic and Dr Tedros gives support and warnings to the public about the threat and risk of the pandemic. People should therefore be able to defend themselves from the virus attack. This result is consistent with Pionery and Isti'annah's (2017) assertion that, in the situation of potentiality/ability, the emphasis on the meaning of the clause favors human ability or capacity to accomplish something better. Additionally, Dr. Tedros's viewpoint was seen to support the necessary efforts in the fight against COVID-19 spread. The speaker emphasizes the importance of performing an action in this circumstance, which is crucial because there is no other option (Darong, 2021).

VI. CONCLUSION

The present study investigates the types of transitivity and modality used in Dr Tedros's speeches on handling COVID-19 as well as interprets their meanings using the SFL approach. The ideational and interpersonal metafunctions are covered, focusing on the transitivity process and modality. The study concluded that Dr Tedros used all sorts of transitivity in his speeches, including existential, relational, mental, behavioral, and material transitivity. Additionally, all types of modality—potentiality/ability, obligation, usuality, inclination, and probability—were employed. The meanings of findings primarily highlight the importance of quick action and collaborative relationships in the fight against COVID-19, the hope and capacity for self-defense against the COVID-19 attack, and the need for collective action to lessen the pandemic's negative effects in the future.

This study adds to the richness of linguistic research on COVID-19 issues and aids in the dissemination of the best healthcare practices during a pandemic. The study's sample size limitations prevent generalizing the findings about the organization and content of all of Dr. Tedros's speeches on handling COVID-19. So that a thorough result may be obtained, other researchers are expected to use this study as a reference for ones that are comparable but use a larger data corpus. To make the study more comprehensive, it is advised that textual meaning be taken into account throughout the SFL analysis. The study's findings have significant implications for raising public awareness of the threat posed by COVID-19 so that people can take precautions to avoid getting the fatal virus.

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How do Arab Writers Interact With Their Readers? An Analysis of the Use of Metadiscourse Markers

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Abstract—A considerable body of research has investigated the use of metadiscourse in academic writing in different languages, and it is assumed in the literature that the use of metadiscourse is language- and culture-specific. However, little research has investigated how Arab writers interact with their readers in Arabic research articles (RAs). Thus, following Hyland's (2005) models, this study explores the use of the interactional metadiscourse in the introductions of 94 Arabic RAs totalling 88,350 words published between 2013-2022. Findings showed that Arab writers tend to establish a relationship with readers and involve them as discourse participants through the use of the inclusive pronoun *nahnu* نحن 'we' and the rhetorical forms. Arab writers used both grammatical and lexical items to express their views with confidence with a high degree of commitment. They were found to use reader-accuracy markers to mitigate their arguments. They, however, appeared not to evaluate what is presented through their personal feelings, and this might be due to sociocultural reasons, which requires further investigation.

Index Terms—Arabic writers, interactional metadiscourse, academic writing, writer-reader interaction

I. INTRODUCTION

As a way of communicating ideas and knowledge, academic writing should also carry the authors' stance and feelings towards the given information. In other words, writers should have the ability to establish a kind of interaction with both the content and its readers. This writing skill, writer-reader interaction, is considered one of the key indicators of successful academic writers. Establishing this kind of interaction in written communication can be achieved through the use of metadiscourse markers. This 'interactional aspect of texts' (Hyland, 2005) refers to the interaction between the writer and the reader, which can be governed by the form and structure of the text as well as the way the writers communicate their ideas and express their opinions (Herriman, 2014). Thus, metadiscourse "carries an important social meaning by revealing the author's personality and identity and by indicating how he expects his readers to respond to his propositions" (Toumi, 2009, p. 64).

Interactional metadiscourse, accordingly, plays a significant role in determining the interaction between the writer and the reader, and this is dependent on the writers' understanding of how to express claims and views as well as their ability to anticipate the readers' needs and reactions to those views (Hyland & Jiang, 2019). As a result, a considerable body of literature has been produced to investigate the employment of metadiscourse in academic writing. According to Hyland et al. (2022), over 600 articles have been published in Scopus, and a search in Google Scholar results in over 25000 papers on the topic. Metadiscourse, therefore, has been predominantly one of the means of evaluating and analysing written discourse since the 1980s (Hyland et al., 2022).

Like English and other languages, Arabic possesses metadiscourse features that can be used to govern the writer-reader relationship. However, Arabic has distinctive lexical means that can be used to establish the writer-reader relationship in academic discourse. Further, the complexity of the Arabic metadiscourse devices might be challenging for text writers and readers. For instance, the particle *qad* قد can be used as a booster (to mark certainty) and as a hedge marker (to mitigate the writer's commitment to a proposition). Another form of Arabic rhetorical complexity stems from its culture as the use of metadiscourse is language- and culture-oriented (Kim & Lim, 2013); communicating ideas with readers in written discourse thus varies from one culture to another. Few studies have been conducted to examine the employment of interactional metadiscourse in Arabic RAs.

Hyland's (2017) bibliometric data, for example, showed that metadiscourse has been most frequently studied in languages like Chinese, Persian and Spanish. Specifically, enormous studies have been conducted to examine metadiscourse in different languages by different writers (Al-Mudhaffari et al., 2020; Binmahboob, 2022; Hu & Cao, 2011; Hinkel, 2005, 2009; Hyland, 1998, 2017; Zaki, 2022; Park & Lee, 2022, among many others). However, studying metadiscourse in Arabic discourse has received little attention, particularly articles published in Arabic-medium venues. Here this research addresses this gap to offer what I hope a research-informed description of the use of the interactional metadiscourse devices in L1 Arabic academic writing for both native and non-native writers of Arabic. Using a corpus of leading Arabic-medium journals in the disciplines of linguistics and applied linguistics, this study attempts to explore

how L1 Arabic writers employ interactional metadiscourse in their academic discourse. I will show how Arab writers orient and guide their readers and present their views.

The focus of this research is on the introduction sections of the Arabic RAs. Thus, it provides a systematic analysis of some sociocultural aspects that may affect the usage of the metadiscourse system by native Arabic writers. Specifically, it explores the writer-oriented (i.e., hedges, boosters, attitude markers and self-mentions) and writer-reader (engagement markers) markers used in Arabic RAs. Two research questions guided the investigation of the use of interactional metadiscourse in Arabic RA introductions:

1. What are the most frequent interactional metadiscourse markers employed by Arabic writers in the introductions of RAs?
2. What are the most frequent sub-categories of interactional metadiscourse used by Arabic writers to interact with their readers?

II. LITERATURE REVIEW

A. The Concept of Metadiscourse

It was Harris who first coined the term metadiscourse in the 1950s (Hyland, 2014). Three decades later, attention was paid to this pragmatic feature by some researchers (e.g., Williams, 1981; Kopple, 1985; Crismore, 1989). It has been defined in different ways. For example, metadiscourse markers can refer to “the ways in which the writers and speakers interact through their use of language with readers and listeners” (Hyland, 2017, p. 16). Metadiscourse features are, according to Kopple (2012), “elements of texts that convey meanings other than those that are primarily referential” (p. 37). A more comprehensive definition was given by Hyland (2005, p. 37) in which “metadiscourse is the cover term for the self-reflective expressions used to negotiate interactional meanings in a text, assisting the writer (or speaker) to express a viewpoint and engage with readers as members of a particular community”.

B. Taxonomy of Interactional Metadiscourse and Their Sub-Categories in Arabic

Metadiscourse has been classified in different ways by different scholars (e.g., Crismore et al. 1993; Dafouz, 2003; Hyland, 1998, 2005; Mauranen, 1993; Kopple, 1985). However, Hyland's (2005) classification, which is adopted in this study, appears to be the most inclusive scheme for the study of metadiscourse. Hyland classified metadiscourse into two major categories, interactive and interactional metadiscourse. These two dimensions are subdivided into different sub-categories. The interactional metadiscourse and its sub-categories are the focus of this study and are discussed below.

Interactional metadiscourse “concerns the ways writers conduct interaction by intruding and commenting on their message” (Hyland, 2005, p. 49). Accordingly, the purpose of the writer is to explicitly present his/her perspectives and to get the readers involved by allowing them to interact with the text. This type of interaction can be established through “the writer's expression of a textual ‘voice’, or community-recognized personality, and includes the ways he or she conveys judgments and overtly aligns him- or herself with readers” (Hyland, 2005, p. 49). This metadiscourse dimension, as shown in Table 1 below, can be realized by some linguistic devices, namely hedges, boosters, attitude markers, self-mentions and engagement markers. Like English, Arabic possesses a number of linguistic means that can be used to mark interactional metadiscourse. The interactional markers in Table 1 are thus applicable to Arabic discourse.

TABLE 1
THE INTERACTIONAL MODEL OF METADISCOURSE (BASED ON HYLAND, 2005, P. 49)

Category	Function	Arabic Examples
Hedges	withhold commitment and open dialogue	maybe (ربما، لعل، يمكّن) seem (قد + يقدّر) + present simple (قد يشكّل عام) in general
Boosters	emphasize certainty or close dialogue	obviously (من المعلوم، known) , certainly (قد لا شكّ) + past simple (قد جاء)
Attitude markers	express the writer's attitude to a proposition	Unsurprisingly (غريبة)، uncommon (من غير المألوف)، unfortunately (ليس من الحظ)
Self-mentions	explicit reference to author(s)	We (نحن، us (نا)، the researcher(s) (الباحثون)
Engagement markers	explicitly build relationship with reader	Inclusive pronoun we (نحن، ought to (لابد)، must (يجب على عيني)

The classification of the Interactional sub-categories is, however, slightly different from their English encounters. Table 2 presents these markers, which are the focus of the current analysis.

TABLE 2
INTERACTIONAL SUB-CATEGORIES IN ARABIC (FATHI, 2019; HYLAND, 2005)

Hedges	Boosters	Attitude markers	Self-mentions	Engagement markers
Accuracy-oriented	Grammatical items	Prepositional phrases	First-person singular	Reader pronouns
Writer-oriented	Lexical items	Attitude verbs	first person plural	Questions
Reader-oriented		Attitude Adjectives	The researcher(s)	Directives imperatives

C. *Interactional Metadiscourse in Arabic RAs and L2 Academic Writing*

Although research on metadiscourse has centered on academic writing, especially RAs and abstracts, this line of research has different formats: cross-linguistic studies, undergraduate essays, cross-disciplinary studies, bibliometric studies, and non-academic registers (i.e., business, media, newspaper, etc) (Hyland, 2000, 2017). Research on Arabic metadiscourse in general and interactional metadiscourse in particular, however, is scarce.

Few studies have examined the use of metadiscourse in Arabic academic writing (e.g., Alharbi & Swales, 2011; Alotaibi & Arabi, 2020; Alotaibi, 2015; Zaki, 2022). Using Martin and White's (2005) model, Alotaibi and Arabi (2020) investigated the authorial stance in 20 research articles in the field of education, which is a different genre with a few articles. Findings revealed that Arabic writers preferred to use boosters to present their views regarding previous studies. Similarly, Zaki's (2022) comparative analysis, which focused on the use of interactive and interactional means in Arabic RA abstracts in the field of Humanities and Social Sciences, revealed that Arabic writers used assertive and self-mention markers more frequently than the other categories. Alotaibi (2015) also comparatively examined the use of interactive and interpersonal markers in 44 abstracts (English and Arabic) written by Arab authors. The findings revealed that Arabic abstracts highly included transition markers whereas the English ones included a higher number of frame markers and code-glosses. Likewise, interactive metadiscourse, namely move structure, pronoun use, and promotional features were studied by Alharbi and Swales (2011) in abstracts (Arabic and English) written by Arabic-speaking writers. The results showed that Arab authors slightly preferred using self-mentions.

The use of interactional metadiscourse by Arabic-speaking L2 writers of English was also studied by different authors. Al-Mudhaffari et al. (2020), for example, found that boosters were predominantly used by Yemeni L2 writers. More specifically, Yemeni L2 authors preferred to show a high degree of commitment when they highlight the research gaps and when they discuss their findings, which might be attributed to the influence of their primary language (Arabic). Binmahboob's (2022) study also comparatively investigated the use of both interactive and interactional metadiscourse markers used by British and Arabic -speaking (Saudi) L2 writers of English in applied linguistics articles. It was found that interactive metadiscourse devices were used more predominantly than interactional ones. Further, metadiscourse markers were more common in Articles written by Saudi writers. Unlike engagement markers, transitions were the most common markers in both non-native and native articles.

Another growing literature on metadiscourse research is bibliometric analysis (e.g., Hyland, 2017; Hyland & Jiang, 2018; Park & Lee, 2022). Park and Lee (2022), for example, traced changes in the use of interactional metadiscourse markers over the past 40 years in a corpus of 931 English research articles written by Korean L2 scholars. It was found that there was a universal decline in the use of interactional metadiscourse over the past four decades. Despite this decrease, the use of interactional categories (i.e., hedges, boosters, and attitude markers) by Korean L2 writers remained stable over this period. The findings also suggested that Korean L2 writers' preferences for using hedge devices were more than boosters or attitude markers compared to the employment of these linguistic categories by other worldwide writers.

Comparative studies on metadiscourse have also examined the use of particular metadiscourse markers, e.g., hedges, by native and non-native writers of English (e.g., Abdollahzadeh, 2019; Almakrob, 2020; Al-Mudhaffari et al., 2020; Akbas & Hardman, 2018; Bonyadi et al., 2012; Gomaa, 2019; Hu & Cao, 2011; ElMalik & Nesi, 2008; Kafe, 2017). Most of these studies revealed that native English authors used hedging strategies more frequently in their writing than non-native writers of English. Some studies (e.g., Akbas & Hardman, 2018; Bonyadi et al., 2012; Kafe, 2017), however, found that hedging devices were used similarly by L2 writers and English L1 writers.

Some metadiscourse research has focused on undergraduate and high school students' essays (Lee & Deakin, 2016; Chung et al., 2023; Hinkel, 2005; Ho & Li, 2018). For example, Lee and Deakin (2016) comparatively studied the use of interactional metadiscourse in three corpora of 75 argumentative essays (25 successful ESL essays, 25 less-successful ESL essays, and 25 successful L1 English papers) written by Chinese-speaking L2 learners of English and L1 English writers. Findings showed that the hedges in both L1 and L2 advanced essays were far higher than in less-successful papers. However, there was no difference in the use of boosters and attitude markers in the three corpora. It was also found that L2 essays contained fewer instances of self-mention markers compared to L2 essays.

To sum up, based on the studies reviewed above, there is a need to examine the use of metadiscourse in the introductions of Arabic RAs. It is hoped that this work would be a research starting point for native and non-native writers of Arabic to investigate this pragmatic issue. Previous studies (e.g., Alotaibi & Arabi, 2020; Alotaibi, 2015) are not sufficient for an in-depth analysis because the translated versions of those abstracts may not convey the exact meaning. Further, these studies included small corpora of abstracts, and this is another motive to conduct an independent study of the use of metadiscourse by Arabic writers. Furthermore, the studies that addressed this topic employed only quantitative analysis, focusing on the frequencies and spread of the general categories of metadiscourse markers. This study, as indicated later, employed both quantitative and qualitative analyses to provide an in-depth description of how Arabic authors interact with their readers, exploring the use of the sub-categories of interactional resources, and this in turn, provides a clearer picture of the employment of metadiscourse markers in the introductions of the Arabic RAs in the fields of linguistics and applied linguistics.

III. METHODOLOGY

A. Research Design

This study employed both quantitative and qualitative approaches. The quantitative analysis was used because the analysis of the different interactional metadiscourse forms, hedges, boosters, attitude markers, self-mentions and engagement markers, is dependent on the frequency of occurrences of these markers in the corpus. The qualitative was also used because investigating the use of metadiscourse markers is qualitative in nature (Hyland, 2005). Having both quantitative and qualitative analyses yield a clearer picture of how Arabic writers interact with the reader in their academic writing.

B. Corpus

The current study consisted of 94 RA introductions (total number of words in the corpus = 88,350) written by Arabic-speaking writers in the fields of linguistics and applied linguistics. These RAs were drawn from three leading Arabic journals, *Language Planning and Policy* (n=30), *Allisaniyat Al-Arabiah* (Arabic Linguistics) (n=31) and *Taaleem Al-Arabiah Lughatan Thaniyah* (*Teaching Arabic as a Second Language*) (n = 33), and they were published between 2013-2022. All the authors of these articles were native speakers of Arabic to ensure that they are pragmatically competent. The RAs were randomly selected by taking the third article from each issue. The reason for choosing these three journals is their high reputation as venues for publishing linguistics and applied linguistics research articles that are written by a variety of Arabic-speaking authors from different Arab regions. Second, perhaps the most important, these journals are the only journals that are specialized for publishing Arabic L1 (applied) linguistics articles.

Linguistics and applied linguistics articles were collected to be investigated because the writers of these disciplines are language experts, and thus pragmatically more competent than the other disciplines' writers. Therefore, this analysis provides a more accurate description of the use of the interactional metadiscourse features in Arabic RAs.

The RA introductions were analysed because writers in these sections vary in the way they use self-mention markers and reader-mention markers (Hyland, 2004). The length of articles was taken into consideration because it affects the findings. The length of the introductions ranges between 850 -1000 words, so short introductions were excluded. Books and dissertations reviews were excluded because the way they are introduced is completely different from RAs.

Hylands' (2005) model (see Table 1 in section 2.2) of interactional metadiscourse was adopted for the analysis of the use of Arabic interactional metadiscourse as it was on based a large-scale genre corpus, and many researchers (e.g., Ho & Li, 2018; Lee & Deakin, 2016) found it reliable (Mu et al., 2015). In addition, the sub-categories of the interactional metadiscourse (see Table 2) were also adopted. This analysis provides a deeper understanding of how Arabic writers interact with readers when they introduce their RAs.

C. Data Coding and Analysis

The corpora collection took place in three stages. First, Microsoft Word was used to track the number of words in each Article's introduction section. Second, only interactional metadiscourse (hedges, boosters, attitudes, self-mentions and engagement markers) were manually extracted. This traditional extraction was used for two reasons. First, I could not find software that extracts Arabic lexical markers. Second, perhaps the most important, in Arabic, some linguistic means have multiple meanings. For instance, the particle *qad* (قد) can be used as a booster marker or as a hedging marker. There are a lot of interactional markers that have more than one function, so due to this meaning complexity, using an electronic (if available) would be meaningless.

Third, all the extracted markers were then entered into an Excel sheet under their appropriate category. Descriptive statistics were run to calculate the occurrence frequencies of each metadiscourse marker. Qualitative analysis was employed to identify the functions of these linguistic forms in the RA introductions.

The reliability of the analysis was measured in two phases. First, all extracted means were validated by two experts in Arabic discourse analysis to measure the accurate function of each marker. After that, another rater (an expert in Arabic discourse analysis) was recruited to code the instances of interactive markers in the corpora in order to establish reliability. The instances that were disputable were excluded.

IV. RESULTS AND DISCUSSION

A. The Overall Use of Interactional Metadiscourse

Table 3 presents the overall use of interactional metadiscourse categories (hedges, boosters, self-mentions, attitude markers and engagement markers) in Arabic RA introductions. Dissimilar to previous research on Arabic academic writing (e.g., Alotaibi & Arabi, 2020; Zaki, 2022), engagement markers, which constituted 3.23 per 1000 words, were the most frequently employed items by writers. This demonstrates that Arabic-speaking writers prefer to overtly engage readers and address them in their communication. These linguistic devices, according to Hyland (2005), are crucial features for sharing thoughts and ideas with readers, addressing them as discourse participants. Interestingly, a closer look at the writers' regional backgrounds reveals that some of them come from Arab regions like Algeria, Morocco and Tunisia, which belong to Maghrib, the region of North Africa. It was observed that those authors' use of engagement

items was far greater than other authors who come from other regions like Saudi Arabia or Yemen. This regional variation in the use of these elements requires a further investigation, however.

Congruent with Alotaibi and Arabi (2020) and Zaki (2022), boosters were found to be the second most frequent interactional category, with 3.07 per 1000 words, indicating that Arabic writers expressed their views and arguments assertively and certainly. Having this confidence in the truth of the proposition could be a cultural preference (Scollon & Scollon, 1995) of the writers because Arabs tend to be direct when expressing their opinions. The high frequency of boosters in the corpus, compared to hedges (2.30 per 1000 words), explains that Arabic writers more likely tend to present their information as facts not as opinions. This also shows that Arabic writers prefer to be committed to the content proposition, marking solidarity with their readers. These findings are not congruent with previous studies of different languages (e.g., Hyland, 2005) and genres (e.g., Shen & Tao, 2021).

Self-mentions constituted 2.83 per thousand words, and this is another indicator that native Arabic writers have the tendency to present their identities in their academic discourse. The employment of self-mention features can also consolidate the shared interests of the writer and the reader (Hyland, 2005). This finding supports previous studies (e.g., Alharbi & Swales, 2011; Alotaibi, 2015) that examined the use of interactional items in RA written by Arabic writers, but in a different register, i.e., RA abstracts.

Finally, unlike Zaki (2022), Arabic writers appeared not to evaluate what is presented through their personal feelings as they rarely used the attitude markers (only 0.26 per thousand words) in their academic writing. However, this finding is similar to findings of previous studies of different languages and genres (e.g., Gillaerts & Velde, 2010; Kawase, 2015; Kim & Lim, 2013; Shen & Tao, 2021). The scarcity of attitude makers in the Arabic RA introductions might be due to two reasons. First, because the use of metadiscourse is language- and culture-oriented (Crismore et al., 1993; Kim & Lim, 2013), so Arabic-speaking writers prefer to give the reader the opportunity to analyse the parts of the texts. Second, the focus of the current analysis was on the introduction sections, which does not require the writers to offer their assessment and evaluation of the information they convey; instead, in academic writing, authors strive to ascertain and rationalize their arguments (this also explains why boosters were used more frequently in this corpus) and the originality of their research (Mu et al., 2015). Comparing this finding to other studies that focused on other genres like technical writing (e.g., Herriman, 2022), it was found to be inconsistent whereby attitude markers occurred predominantly in the instruction manuals.

TABLE 3
INTERACTIONAL METADISOURSE IN ARABIC RESEARCH ARTICLES

Category	Token	Per 1000 words
Hedges	203	2.30
Boosters	271	3.07
Self-mentions	250	2.83
Engagement	294	3.23
Attitude markers	23	0.26
Total	1,041	11.78

The predominance of the engagement markers and boosters in the Arabic-speaking writers' corpus indicates that Arabic native writers address the reader as a discourse participant and demonstrate commitment to the statements they present. These writer-oriented, i.e., the boosters, and the reader-oriented marker, the engagement markers, reflect the pragmatic competence of the Arabic native writers.

B. The Writers' Use of Metadiscourse Sub-Categories

(a). Engagement Markers

Table 4 shows, dissimilar to Alotaibi (2015), the use of the engagement markers in the Arabic RA introductions, which were the most frequent items among the five categories. Similar to other studies of different languages and strands (e.g., Hyland & Jiang, 2022a; Hyland, 2005), Arabic writers predominately used reader pronouns, with 1.89 per thousand words, to involve the reader in their writing. Questions were also frequently used, followed by directives (0.79 and 0.60 per thousand words, respectively). Imperatives were the least frequent engagement markers.

TABLE 4
ENGAGEMENT MARKERS SUB-CATEGORIES IN ARABIC RAS

Engagement Markers	Freq.	Per 1000 words
Reader pronouns	167	1.89
Questions	70	0.79
Directives	53	0.60
imperatives	4	0.05
Total	294	3.23

Similar to Jian and Hyland (2022b), of all the engagement markers, it was found that the Arabic inclusive first-person plural pronoun *nahnu* نحن 'we' was the most common reader-mention item in the corpus, indicating that Arabic-speaking writers tend to explicitly refer to their readers as active text participants through the employment of this

TABLE 7
SELF-MENTIONS SUB-CATEGORIES IN ARABIC RAS

Self-mentions	Freq.	Per 1000 words
First-person singular	27	0.31
First-person plural	203	2.30
The researcher(s)	20	0.23
Total	250	2.83

For example, in (18), the author used the first-person plural pronoun *we* to represent her/his role in the study. In (19), the author used the first-person plural pronoun *we* and the possessive adjective *our* to establish her authorial presence and voice.

(18) ليتحقق ذلك نقسم بحثنا إلى قسمين رئيسيين

To this end, *we* divide the research into two major parts...

(19) ونعتمد في تحليلنا على أن نموذج موديل عمل

We depend in our analysis on the verb model...

Arabic writers appeared not to rely on the self-mention markers, i.e., first-person singular pronoun and the researcher(s), to project themselves in the text as these devices occurred far less frequently in the corpus. Arabic researchers appear to have a misunderstanding of using the first-person singular pronoun to indicate their presence in the text, which is a common misconception in Arabic research in that the pronouns *I* and *we* should be avoided when writing RAs.

(e). Attitudes

As indicated earlier, Arab writers did not express attitude markers very frequently (0.26 per 1000 words), indicating that they tend not to consider their stance in their writing. These markers were underused because the introduction features do not require writers to evaluate the knowledge conveyed. The register might determine the type of interaction sources writers use with their writers (Hyland, 2005). Further, the Arabic rhetoric might have influenced the appearances of these items; Arabic-speaking writers are inclined towards certainty and amplifications (Hinkel, 2005). Table 8 shows that the writers used prepositional phrases far more frequently than attitude verbs (only 6 instances) and adjectives (3 instances only) to express their stance in the Arabic RA introductions.

TABLE 8
ATTITUDES SUB-CATEGORIES IN ARABIC RAS

Attitudes	Freq.	Per 1000 words
Prepositional phrases	14	0.16
Attitude verbs	6	0.07
Attitude Adjectives	3	0.03
Total	23	0.26

In (02), the authors used the adverb (مهم 'important') to persuade the reader to accept their argument. However, in (02), the authors used the attitude marker, *which is uncommon*, to assess the truth value of the proposition. It is noticeable that the authors collocated these expressions, i.e., the attitude markers, with the inclusive pronoun *we* to involve the reader in their evaluation of the proposition, and this establishes the reliability of their arguments (Hyland, 2005).

(20) ولعل من المهم الإشارة إلى أن الطريقة التي نستخدمها في تعليم اللغة العربية، والتي تركز على تدريب الطلاب على التحكم في الشكل اللغوي أكثر من المحتوى، هي غير شائعة.

Perhaps, *it is important* to point out here that the audiolingual method, which focuses on training students to control the linguistic form more than the content, was intended to...

(21) لكننا نلاحظ أيضاً، نجد من غير المؤلفات أن توجه هذا البحث هو وضع أسس تعليمية لطلاب اللغة العربية، وليس تعليم اللغة العربية بحد ذاتها.

On the other hand, *we find* that it is *uncommon* for this study to go towards providing explanations for some of the accompanying phenomena that come to the linguistic space in terms of its structure and use.

V. CONCLUSION

The current study has sought to provide a comprehensive description of how Arab writers interact with their readers when they introduce their RAs in the disciplines of linguistics and applied linguistics. Findings revealed that Arabic writers tend to explicitly involve readers in their communication as discourse participants through the use of the inclusive pronoun *we* (نحن) and the rhetorical questions. Arabic writers were found to express their views and arguments with confidence, which could be a cultural preference. That is, it was found that boosters were used more frequently than hedges, and this shows that Arabic writers more likely tend to present their information as facts not as opinions. This also shows that Arabic writers prefer to be committed to the content proposition, marking solidarity with their readers. More specifically, when mitigating the degree of their claims, Arabic writers appeared to be inclined towards the use of accuracy-oriented hedges. Arabic authors explicitly refer to themselves to present their authorial identity and discursal selves through the employment of the exclusive first-person plural pronoun *we*. Finally, Arabic writers

appeared not to evaluate what is presented through their personal feelings as they rarely used attitude markers in their academic writing.

Despite the fact that this study would be a starting point for future research in Arabic metadiscourse, some limitations should be addressed. First, gender difference should have been examined because gender has an impact on the writer-reader interaction in writing (Tardy, 2006). Second, interactive markers were not included in the current analysis to explore how Arabic writers employ structure moves in their academic writing. Further analysis thus should examine the employment of these resources in Arabic RAs to have a complete picture of the use of metadiscourse in Arabic academic writing. Third, it was observed that the writers' regional background might have an influence on the use of the interpersonal items, so this regional variety requires further investigation, too.

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