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# The Use of Drama in Developing the Skill of Speaking in Standard Arabic Among Third Grade Arabic Speaking Students

Dina Antar

Department of Humanities and Social Sciences, School of Arts & Sciences, American University of Ras Al Khaimah, Ras Al Khaimah, United Arab Emirates

**Abstract**—This research aims to develop the skill of speaking Standard Arabic among third-grade Arabic-speaking students through using drama. The research sample consisted of 60 third-grade Arabic native students. Their ages ranged between 8-9 years, with a mean of 8.55, and a standard deviation of 0.50. They were divided into two equal groups; experimental and control groups. Each group consists of 30 students. Moreover, the research tools consisted of a test of speaking skill in Standard Arabic, and a drama program (prepared by the researcher). The results related to the post-measurement revealed the effectiveness of drama in developing speaking Standard Arabic language in the experimental group, compared to the control group. Moreover, there were no statistically significant differences between the post and follow-up measurements.

**Index Terms**—drama, speaking, standard Arabic language, third grade

## I. INTRODUCTION

Speaking is one of the four language skills that are indispensable for communication. We cannot imagine living without a way to communicate verbally with those around us. Moreover, speaking is one of the skills that need to be developed inside and outside the classroom. Its development depends more on practice in the external environment and interaction through it with others, not just studying or memorizing words. Much importantly, learning a new language requires practice; using the newly acquired utterances in real life situations. Unfortunately, the environment is not always conducive to practicing the language naturally even if it is one's own mother tongue. For example, being a native speaker of Arabic doesn't indicate that a person is able to speak Standard Arabic. In this case, the person may speak one or more dialects of Arabic, but he finds it difficult to speak Standard Arabic, especially in the situations in which this research was applied.

This research was applied in Dubai. It was applied on a sample of students of International schools who speak English for most of their school day and then return home. Moreover, surveys conducted on parents of these students indicate that nearly 70% of these students speak English or another foreign language in their homes, despite the fact that they are Arab students. The remaining 28% speak Arabic in its colloquial dialects, not the standard Arabic. In this respect, the Standard Arabic is rarely used, as in the Arabic language class, which lasts for an hour, on a daily basis, which is not enough time to develop students' speaking. As this study aims to develop all the four Arabic skills, it is argued that the speaking skill in Standard Arabic is not given sufficient time, bearing in mind that the majority of these students are Muslim students, based on the data and information records of these students in the school. This indicates their need to use the Standard Arabic on a daily basis. That is, the Noble Qur'an and the hadiths of the Prophet are in Standard Arabic, so are Arabic books, TV shows and online programs, most of which are also in Standard Arabic, not colloquial dialects.

Moreover, since the UAE is an Arabic country, looking for a job in the future and conducting interviews necessitates that the applicant should be able to communicate in both Arabic and English. This point represents a significant motive behind conducting this research in an international school, Dubai Arab American School. It is a school that follows the American curriculum. Its area, the Muhaisnah area, is inhabited by people of different nationalities; more than 50 nationalities, Arab and non-Arab, with 60% of Arab students, compared to 40% of non-Arab students. Students gather together, Arabs and non-Arabs, in all the lessons of the school day and separate only in the lessons of Arabic and Islamic education. Thus, most of their conversations are in English for most of the school day. Due to the different nationalities of Arab students, they speak different dialects. They even resort to speaking in English most of the time, perhaps because they think that the English language is more easy and smooth on their tongue. They get used to use it throughout the school day.

This research was applied to a sample of third-grade students, who speak Arabic, in the school year 2021-2022, September 2021-December 2021. Their ages ranged between seven to eight years. An experimental sample was selected to which the drama strategy was applied, and a control sample to which the mentioned strategy was not applied. It was noted that the third-grade native students have poor levels of speaking Standard Arabic. This is due to the variation in

their dialects, and their lack of confidence in their ability to speak it. Hence, this research sought to verify the effectiveness of using drama in developing the skill of speaking Standard Arabic for third-grade Arabic-speaking students.

#### A. Research Problem

The problem of the current research stemmed from the researcher's observations during her field visits to the third-grade Arabic-speaking students, in terms of the existence of difficulties in the speaking skill of these students. Al-Khasawneh and Al-A'kl (2012) believe that specialized studies indicate that drama plays an important role in developing conversational skills and oral expression. It is in agreement with modern trends, which confirm its effectiveness in teaching, as it makes the student a partner in the educational process. Therefore, this study aimed to measure the progress in speaking skill of a sample of third grade students, after applying the drama strategy. The research question was: What is the effectiveness of drama in developing the skill of speaking in Standard Arabic among third grade Arab students?

The following sub-questions arise from it:

- 1) What are the differences between the mean scores of the experimental and control groups in speaking Standard Arabic skill after applying the training program?
- 2) What are the differences between the mean scores of the experimental group in the skill of speaking Standard Arabic in the pre and post measurements?
- 3) What are the differences between the mean scores of the experimental group in the skill of speaking Standard Arabic in the post and follow-up measurements?

#### B. Research Aims

This research aims at:

- 1- Revealing the effectiveness of the drama program in developing the skill of speaking Standard Arabic among third-grade native students.
- 2- Recognizing the continuity of the effectiveness of the drama program in developing the skill of speaking Standard Arabic among third-grade native students through follow-up measurement, with the aim of reaching scientific and practical recommendations submitted to the responsible authorities to help them understand the nature of Arabic-speaking students and their special needs. It also helps those in charge of educating and teaching these students to plan and put in place the necessary services that meet their needs.

#### C. Research Importance

A - Theoretical Importance:

The importance of the research lies in the lack of Arabic studies that sought to support students' speaking in Standard Arabic, especially through the use of the drama strategy.

B- Practical Importance:

- The importance of the current research lies in its attempt to prepare a program using drama, intended for Arabic-speaking students, according to the characteristics and features of this category and in proportion to its needs.
- The importance of this research also emerges through the researcher's attempt to prepare the research tools represented in (speaking skill test) that are compatible with the abilities and potentials of the Arabic speakers' students.

Procedural Concepts of Research

Drama

It is the kinesthetic and vocal expression that students perform through purposeful representational activity. The aim is to embody and transfer ideas, events, characters and educational content to reality. It also aims to facilitate understanding of the content in the Arabic language.

Speaking Skill

It is a linguistic activity that includes training the learner on several sub-skills that are determined in five questions, in which the spoken and written grammar of the learners of the Arabic language to native speakers is taken into speaker. It is procedurally defined by the degree that the Arabic-speaking students obtain on the speaking test prepared in the current research.

#### D. Research Limits

The results of the current research are determined by the sample which consists of 60 third-grade students who speak Arabic. It is conducted in the second semester of 2022. The results are also determined by the tools used, the theoretical concepts and objectives, the hypotheses and the statistical methods used in processing the research data.

## II. LITERATURE REVIEW OF RESEARCH

Speaking is one of the most important means of communication and the expression of feelings and emotions. It is one of the basic linguistic skills. In this respect, speaking is defined as "a physiological and mental process, which includes the transfer of beliefs, feelings, sensations, experiences, information, and knowledge, from the speaker to the listener" (Makahali, 2015, p. 50). There are many means and strategies through which speaking skill is taught. In this research,



speaking is taught through exchange and role-playing. This strategy was applied in the research in light of the standards related to the Arabic language, which are found in the national document for the Arabic language, in UAE.

This research included two axes: use of the drama strategy, and evaluating its effect.

First, use of the drama strategy: Drama is defined as “a subject and mediator of education, based on the practice of knowledge, in a context in which the student unites with its role, in a situation that includes a tension of discovery, and expression of the meaning contained in the dramatic experience” (Abu-lehyah, 2011, p. 18). Other scholars defined it as “the dramatic theatrical activity that is performed inside or outside the classroom, and uses several types of arts and literature, to communicate certain educational concepts and objectives” (Al-Khasawneh & Al-A'kl, 2012, p. 184).

“Drama creates credible emotional bonds, appeals to people's thoughts and minds, allows students to engage in the learning process realistically, and allows them to better simulate reality” (Eckersley, 2016, pp. 46-47).

“In addition to the above, it motivates students, encourages team work, critical thinking, and makes students partners in the educational process”. “It also improves student behavior, develops their personalities, and increases students' absorptive and productive skills. It adds an atmosphere of fun to the educational process, promotes language development in students, and helps to engage the students in the learning process. It also works on developing social relations among students through teamwork and cooperation among them, and it enhances the positive self-concept of learners” (Zahid & Rohi, 2019, p. 1384).

Drama has been applied in different ways in some schools and universities. Göktürk et al. (2020) investigated the effect of creative drama on developing the speaking skill of seventh grade students.

Sharif (2019) also sought to reveal the effectiveness of using the drama strategy in developing the English speaking skill for first-grade intermediate students in Makkah. Its results revealed statistically significant differences between the average scores of the experimental group and the average total scores of the control group in the post application of the linguistic performance scorecard (speaking).

Ti (2018) also tested the effectiveness of drama-based group projects in an English language course in Taiwan. The results showed a positive job development for learners, as well as an increase in their confidence and abilities. The current research benefited from this study in terms of using the method of showing films to students, discussing their elements, and developing the plot through the use of creative thinking and brainstorming questions.

Another study was conducted by Alajmi (2017). It examined the role of play in developing the oral language of children between the ages of four and six in the Kingdom of Saudi Arabia. It was motivated by the fact that drama includes role-playing which is effective in developing learners' speaking skills. The study concluded that learning through drama plays an important role in the development of children's language in general, and the study recommended the necessity of applying this research in the light of the Islamic education curriculum.

In this respect, Agber (2015) conducted a study which aimed to know the impact of the use of formative drama in developing speaking skill and self-concept for seventh grade students. The study found that there were statistically significant differences between the averages of the experimental and control groups in the post-measurement of speaking skill in Arabic language. The differences were in favor of the experimental group.

In a similar context, Rababa'a and Habashneh (2015) conducted a study which aimed to know the effect of using educational drama on developing speaking skill (oral expression), and improving achievement among students of Arabic for non-native speakers. The study revealed that there are statistically significant differences between the average scores of the experimental and control groups, in favor of the experimental group.

#### Measuring the Impact of Drama

Through reading the previous studies and scrutinizing their results, it has become obvious that there are statistical indications between the level of the sample to which the drama strategy was applied and the control sample. They were in favor of the experimental sample. In the study of Göktürk et al. (2020), for example, the results indicated an improvement in the speaking ability of the study sample members on whom the drama strategy was applied. Moreover, Sharif (2019) proved the presence of statistically significant differences between the average scores of the experimental group and the average total scores of the control group in the post application of the linguistic performance scorecard (speaking) at the level of correct pronunciation of words, the use of complete sentences and phrases that clarify the meaning, and control in sound and pitch according to the situation and having appropriate linguistic structures. The differences were in favor the experimental group.

Furthermore, Ti (2018) reached the conclusion that language functions developed positively among learners who were taught through the drama strategy. In the same context, Harmawati (2017) found an effective role of employing the drama strategy on eighth grade students, in terms of fluency and expression. Alajmi (2017) supports this point as its results indicated that learning through drama plays an important role in the development of children's language in general. This point is emphasized by Bou-hamdan et al. (2016) which showed the superiority of the experimental sample students taught by the drama strategy, compared to the students who learned through the traditional way.

Agber (2015) agreed with these results. It concluded that there were statistically significant differences between the averages of the experimental and control groups in the post-measurement of speaking skill in Arabic language. The differences were in favor of the experimental group. Furthermore, Rababa'a and Habashneh (2015) revealed that there are statistically significant differences between the average scores of the experimental and control groups. The differences were in favor of the experimental group. In the same context, Sirisrimangkorn and Suwanthep (2013)

revealed the effective role of applying drama, role-playing and cooperative learning on developing speaking skill, increasing motivation and self-esteem among the students of the experimental group. Consistently, Al-Amoush (2006) revealed that there were statistically significant differences between the mean scores of the experimental and control groups. The differences were in favor of the experimental group whose members depended on drama to develop their speaking skills.

#### Commenting on Previous Studies

After the presentation of the previous studies related to the topic of the research, it has become obvious that there are few Arabic studies concerned with studying the speaking skill of Arabic speakers and developing it through drama. Within the limits of the researcher's knowledge, and through the overall view of the results of previous studies, the researcher found that Arabic-speaking students obviously lack the Standard Arabic speaking skill.

By presenting previous studies, the researcher noted that the training programs contributed to the development of speaking skill with the different techniques used. This is what made the researcher build a program using drama to develop the skill of speaking in Standard Arabic among third grade students who speak Arabic.

#### Research Hypotheses

By reviewing the theoretical frameworks and the results of previous studies, the research hypotheses were formulated as follows:

- 1) There are statistically significant differences between the mean scores of the experimental and control groups, in favor of the experimental group, in the skill of speaking Standard Arabic after applying the program.
- 2) There are statistically significant differences between the mean scores of the experimental group members in the pre- and post-test of speaking skill in Standard Arabic, in favor of the post-test.
- 3) There are no statistically significant differences between the mean scores of the experimental group in the skill of speaking Standard Arabic in the post and follow-up tests.

### III. RESEARCH PROCEDURES

#### First: Research Methodology and Experimental Design

The current research relies on the quasi-experimental approach with the aim of identifying the effect of drama program in developing the skill of speaking Standard Arabic among third-grade Arabic-speaking students, in addition to using the experimental design with two equal groups (experimental - control) to determine the impact of the drama program (post-test) on the variables in question, as well as the use of the one-group design to determine the continuity of the impact of the drama program after the follow-up period (follow-up test).

#### Second: The Research Sample

The final sample, after excluding the extreme cases in the equivalence variables, included 60 third-grade Arabic-speaking students. The members of the two groups (the experimental and the control groups) were selected through their school files to obtain the correct birth dates. Their ages ranged between 8-9 years, with a mean of 8.55 and a standard deviation of 0.50. Moreover, they were divided into two equal groups; experimental and control groups. Each of them consists of 30 students. Besides, the equivalence between the members of the two groups has been achieved in each of the chronological age and speaking skill in Standard Arabic. Tables 1, 2 show the results of the equivalence of the experimental and control groups in terms of these variables:

TABLE 1  
EQUIVALENCE BETWEEN THE EXPERIMENTAL AND CONTROL GROUPS IN CHRONOLOGICAL AGE (N = 60)

Group	N	Arithmetic Mean	Standard Deviation	T Value	Indication Level
Experimental	30	8.60	0.48	0.769	Not Significant
Controller	30	8.50	0.51		

It is clear from Table 1 that there are no statistically significant differences between the experimental and control groups in chronological age. This means that the two groups are equal in chronological age.

TABLE 2  
EQUIVALENCE BETWEEN THE EXPERIMENTAL AND CONTROL GROUPS IN THE TEST OF SPEAKING SKILL IN STANDARD ARABIC (N = 60)

Questions	Group	n	Arithmetic mean	Standard deviation	T	Indication level
First question	Experimental	30	2.30	0.84	0.437	Not significant
	Controller	30	2.40	0.93		
Second question	Experimental	30	2.07	0.58	0.198	Not significant
	Controller	30	2.10	0.71		
Third question	Experimental	30	2.07	0.58	0.602	Not significant
	Controller	30	2.17	0.70		
Fourth question	Experimental	30	2.33	0.71	0.724	Not significant
	Controller	30	2.20	0.71		
Fifth question	Experimental	30	1.97	0.67	0.171	Not significant
	Controller	30	2.00	0.83		
Total marks	Experimental	30	10.73	1.23	0.373	Not significant
	Controller	30	10.87	1.53		

It is clear from Table 2 that there are no statistically significant differences between the experimental and control groups in the Standard Arabic speaking skill test. This confirms the equality of the experimental and control groups.

### Third: Research Tools

#### First: Testing the skill of speaking in Standard Arabic

By reviewing some theoretical frameworks and tools designed to measure the speaking skill in order to identify the different components that fall under this concept, in addition to making use of them in formulating phrases that fit each component separately, and designing the test, to suit the ages of Arabic speaking students, and in light of the theoretical frameworks and previous studies that dealt with the speaking skill, the current Standard Arabic Speaking Proficiency Test has been prepared. It includes five sub-questions.

#### Test Objective

The test aims to measure the speaking skill of Standard Arabic among Arabic speaking students. It is a psychometric aptitude to test the skill of speaking in Standard Arabic.

#### First: internal consistency

##### Vocabulary internal consistency

It is through the scores of a sample to verify the psychometric efficiency of the tools by finding the Pearson correlation coefficient between the scores of each question and the total score, and the table 3 shows this:

TABLE 3  
CORRELATION COEFFICIENTS BETWEEN THE SCORES OF EACH QUESTION AND THE TOTAL SCORE ON THE STANDARD ARABIC SPEAKING SKILL TEST

Questions	correlation coefficient	Indication level
first question	0.625	0.01
second question	0.506	0.01
third question	0.595	0.01
fourth question	0.447	0.01
fifth question	0.506	0.01

\*\* Significance at 0.01. Significance level

It is clear from Table 3 that each question of the Standard Arabic Speaking skill test has positive correlation coefficients and is statistically significant at the level 0.01, meaning that it has internal consistency.

#### Second: The validity of the Standard Arabic Speaking Skill Test

##### The validity of the peripheral comparison

The peripheral comparison was used to determine the ability of the Standard Arabic Speaking skill test to distinguish between the strong and the weak in the trait measured by the test, by arranging the scores of the psychometric aptitude test sample in descending order. The significance of the differences was calculated between the mean scores of the higher quartile, which is the strong end and the lower quartile, and the table 4 shows this:

TABLE 4  
THE VALIDITY OF THE PERIPHERAL COMPARISON FOR THE TEST OF SPEAKING SKILL IN STANDARD ARABIC (N = 50)

Questions	Highest quadrant N = 13		Lowest quadrant N = 13		T value	Indication level
	Arithmetic mean	Standard deviation	Arithmetic mean	Standard deviation		
First question	8.31	0.75	1.85	0.80	21.222	0.01
Second question	7.46	1.27	1.62	0.87	13.724	0.01
Third question	6.77	1.09	1.62	0.87	13.312	0.01
Fourth question	6.62	1.04	1.85	0.80	13.071	0.01
Fifth question	5.23	1.01	1.15	0.80	11.386	0.01
Total marks	34.38	2.79	8.08	1.80	28.599	0.01

It is clear from Table 4 that the difference between the strong and weak balances is statistically significant at the level 0.01 and in the direction of the strong balance level. This means that the Standard Arabic speaking skill test has strong distinguishing validity.

### Third: The Stability of the Standard Arabic Speaking Skill Test

#### 1- Re-application method

This was done by calculating the stability of the test through re-applying the Standard Arabic speaking skill test with an interval of two weeks on the psychometric proficiency verification sample. The correlation coefficients between the scores of the sample students were extracted using the Pearson coefficient. Moreover, all the correlation coefficients of the test questions were significant at 0.01. This indicates that the test gives almost the same results if it is used more than once under similar conditions, and this is shown in Table 5:

TABLE 5  
STABILITY RESULTS IN A RE-APPLICATION METHOD TO TEST THE SKILL OF SPEAKING IN STANDARD ARABIC

Questions	The correlation coefficient between the first and second applications	Indication level
First question	0.786	0.01
Second question	0.767	0.01
Third question	0.781	0.01
Fourth question	0.816	0.01
Fifth question	0.849	0.01
Total marks	0.874	0.01

It is evident from Table 5 that there is a statistically significant correlation between the first application and the second application of the Standard Arabic speaking skill test questions. This indicates the stability of the test. It also confirms the validity of the test to measure the feature for which it was developed.

#### 2- The alpha-Cronbach coefficient method

The reliability coefficient of the Standard Arabic speaking skill test was calculated using the alpha-Cronbach coefficient to study the internal consistency of the test questions. All values were high, and it has a high degree of stability, as is shown in Table 6:

TABLE 6  
STABILITY COEFFICIENTS OF THE STANDARD ARABIC SPEAKING SKILL TEST USING THE ALPHA-CRONBACH COEFFICIENT

M	Questions	Alpha-cronbach coefficient
1	First question	0.732
2	Second question	0.784
3	Third question	0.804
4	Fourth question	0.755
5	Fifth question	0.765
	Total marks	0.841

It is clear from Table 6 that the reliability coefficients of the Standard Arabic speaking skill test are high. This gives a good indication of the reliability of the Standard Arabic speaking skill test, and accordingly it can be worked on.

#### 3- Half-segmentation method

The researcher applied a test of speaking skill in Standard Arabic on a sample of 50 students to verify the psychometric aptitude. The scale was corrected. It was then divided into two parts, for each individual separately. Moreover, the correlation coefficient was calculated using the Pearson method between the scores of the subjects in the individual and paired vocabulary. The value of Spearman-Brown coefficient and Jetman's general coefficient of split-half was high, and this indicates that the scale has a high degree of stability, as is shown in Table 7:

TABLE 7  
STABILITY COEFFICIENTS OF THE STANDARD ARABIC SPEAKING SKILL TEST BY THE FRACTIONAL HALF-WAY METHOD

M	QUESTIONS	SPEARMAN-BROWN	JETMAN
1	FIRST QUESTION	0.779	0.663
2	SECOND QUESTION	0.939	0.766
3	THIRD QUESTION	0.984	0.802
4	FOURTH QUESTION	0.826	0.639
5	FIFTH QUESTION	0.814	0.751
TOTAL MARKS		0.950	0.762

It is evident from Table 7 that the reliability coefficients of the Standard Arabic speaking skill test using the Spearman-Brown half-segmentation method are close to those of the Getman method.

Fourth: Calculating the Ease and Difficulty Coefficient of the Standard Arabic Speaking Skill Test Questions

The coefficient of ease for each question was calculated using the following equation:

$$\text{Ease coefficient} = \frac{\text{number of correct answers}}{\text{Number of correct answers} + \text{number of wrong answers}}$$

The difficulty coefficient for each question was calculated using the following equation:

$$\text{Difficulty coefficient} = 1 - \text{coefficient of ease.}$$

It was considered that questions whose ease coefficient exceeds the effect of guessing 0.80 are very easy. Moreover, questions whose ease coefficient is less than 0.20 are very difficult.

Using the previous equations, it was found that the ease coefficients for the vocabulary of the speaking skill test in Standard Arabic range between 0.44- 0.76, while the difficulty coefficients ranged between 0.24 - 0.56. Thus, it can be said that all the questions of the Standard Arabic speaking skill test are appropriate. Table 8 explains this:

TABLE 8  
CALCULATION OF THE EASE AND DIFFICULTY COEFFICIENT OF THE SPEAKING SKILL TEST QUESTIONS IN STANDARD ARABIC

Questions	Ease coefficient	Difficulty coefficient
first question	0.64	0.36
second question	0.44	0.56
third question	0.68	0.32
fourth question	0.48	0.52
fifth question	0.76	0.24

Fifth: Calculating the variation coefficients for the speaking skill test questions in Standard Arabic:

Questions with a coefficient of variation less than 0.20 are not considered desirable, and it is advisable to modify or delete them. The variation coefficient was calculated for the test questions, and it ranged between 0.41 - 0.50, as it was considered that the question whose variation coefficient ranged between 0.20 - 0.80 is considered to have an appropriate variation strength. This indicates that the test questions have appropriate variation strength.

Table 9 illustrates this:

TABLE 9  
CALCULATING THE VARIATION COEFFICIENT FOR THE VOCABULARY TEST OF SPEAKING SKILL IN STANDARD ARABIC

Questions	Discrimination coefficient
first question	0.41
second question	0.43
third question	0.50
fourth question	0.49
fifth question	0.50

Sixth: Calculating the time to test the speaking skill in Standard Arabic:

The time required to apply the Standard Arabic speaking skill test was calculated using the following equation:

$$\text{Exam time} = \frac{\text{Time of first student} + \text{time of last student}}{2}$$

The time of the Standard Arabic Speaking skill test was determined by calculating the time it took for the first student to finish answering the test questions 60 minutes, and the time it took for the last student to finish answering 100 minutes, then calculating the average time which was 80 minutes.

After making adjustments to the test questions in light of the opinions of the arbitrators, conducting the exploratory experiment, and ensuring the appropriateness of the parameters of ease, difficulty, discrimination, test reliability and sincerity, the test in its final form includes 5 questions, and the number of its marks is 50; each question is out of 10 marks. Thus, it became valid for application.

### Second: Drama Program

A simplified idea about the purpose of the lesson and its course of action is presented. The researcher then displays the reading text, which includes some dialogues, accompanied by some pictures expressing the meaning in the paragraph. Students are asked to focus on the pictures while reading the text, and the teacher reads the text by reading of the role model student - expressive aloud reading. Then the students view the text through the display screen, especially since the academic content and syllabus in the third-grade course is available on the Internet in the form of a library of films, and it has been uploaded to YouTube.

Furthermore, the students are given the dramatic text to practice reading it aloud in groups, taking into account that at this time they collect the appropriate physical movements, facial expressions, and hands according to the nature of the acting position, then the students act the educational situation, after they divide roles among themselves. In some cases, the teacher intervened in situations when students disagreed over who would take a particular role, or when a learner took a role that was inconsistent with his abilities. He also intervened to direct the acting workflow, when the teacher felt confusion or chaos about to occur, and to provide feedback for groups, after the acting work is finished, in the middle of the research, and when the research teacher is doing the mid-test to measure the progress of the students. The researcher feels that the result of the progress is less than expected, especially since the drama was only applied during the reading class. Therefore, the researcher thinks of a strategy or support method to make the student talk and be more creative. She motivates the students by asking some thought-provoking questions, and the learners think about them, then exchange the result of their thinking with their groups, talk about and evaluate them. The content was from the student's book for the third grade of primary school, which is the Ministry's book, in contrast to what (Choi, 1996) "has done in setting a special curriculum that relies on creating content on one's own, seeing that the textbooks, their dialogues are overacted and unoriginal"(p.76), unlike the study of Fabio (2015), which used the textbook as a reference in terms of content, especially that the third grade curriculum in the UAE contains a large number of stories that stimulate creative thinking, taking the appropriate strategy into account, and making good use of such stories, especially since the drama has an effective role in developing innovative thinking and achievement in teaching the Arabic language. This is consistent with Suleiman (2018) which was conducted on thirty-one male and female students as an experimental sample, at Al-Durra Al-Sharifah School, which was taught through the drama strategy. Moreover, a number of twenty-nine male and female students as a control sample, at Carthage International School, were taught through the usual method. In this respect, Abu-lehyah (2011) applied drama to measure its impact on developing creative thinking skills for third grade students from Jabalia Elementary Boys School and Jabalia Common School, North Gaza. The study sample consisted of 133 male and female students, for the experimental and control samples. The current research has benefited from this study in terms of the development of creative thinking, because creative thinking helped the child create new endings for the stories they acted, talk about them, as well as develop new beginnings for them, and express an opinion on the stories and the values they offer which served the speaking skill.

After the end of each story, which ends after at least three lessons, the teacher prints the pictures that were shown with the text before, and presents them to the groups without the written text. The researcher then asks the learners to talk about the pictures in their own style, especially since the pupils were exposed to these pictures before. The learners group the pictures and arrange them according to the sequence of the story.

Finally, the students perform the story and act it in their groups and express its content orally.

From mid-October, the parents started supporting the research, by sending some stories, which were graded in level according to the individual differences of the learners, and to clarify their role, which is to follow-up the student while reading. Each child is asked to summarize his story to his colleagues in a Standard language. Some parents responded to this experiment, and some of them did not have enough time to do this with their child. Much significantly, more than 70% of the learners were exposed to this step, so that the grammar rules also, after about a month from the start of the research, became attached to the students of the experimental sample linked to some videos and acting scenes.

From the beginning of December, 15 minutes were allocated from the beginning of each lesson to talk with the students about general pictures, which were presented to the students. The teacher asked them to talk about the pictures, taking into account the integrity of the language and intellectual coherence. Sometimes the time was not enough to listen to some students. These pictures were sent home, and parents were asked to listen to their children talking about them, sometimes recording them and sending them via email the next day.

As for the control group members, they studied through the dialogue and discussion strategy, with the integration of some other strategies, such as brainstorming, while also raising questions of creativity and higher-order thinking skills, and then evaluating the experimental and control groups at the end of the research.

### Drama Program Content

The drama program consists of activities designed to develop speaking Standard Arabic, amounting to 45 meetings that deal with training activities on the use of drama to develop speaking Standard Arabic skill.

### Time Frame for the Selective Program

The training program consisted of 45 meetings, over a period of two and a half months, and the duration of the meeting was 30 - 45 minutes. The distribution of the program's meetings was as follows: (1) A meeting for acquaintance among the sample members, 35 for training, with 7 meetings for each activity of the program. (2) A meeting to review what was trained on.

### Research Steps

- Preparing a test of speaking Standard Arabic skill.
- Measuring the level of speaking Standard Arabic skill.
- Choosing the research sample from among those who suffer from a clear weakness in speaking Standard Arabic.
- Conducting equivalence between the two research groups (experimental and control) in terms of chronological age and speaking Standard Arabic.
- Preparing a program using drama to develop speaking Standard Arabic for Arab native students.
- The pre application to test the Speaking standard Arabic on the sample members.
- Applying the drama program to the experimental group members.
- Post application to test speaking Standard Arabic skill on the sample members.
- The follow-up application of the same test to the experimental group members, one month after the end of the drama program.
- Correcting responses, scheduling grades, treating them statistically, and drawing conclusions and discussing them.

### Statistical Methods Used

The statistical methods used were represented in the following parametric methods: T-test, through the statistical software package for the social sciences, known for short as SPSS.

### Research Results:

The results related to the first hypothesis

The hypothesis states that "there are statistically significant differences between the mean scores of the experimental group members and those of the control group in the post-measurement of applying the program to the test of speaking skill in Standard Arabic in favor of the experimental group".

To verify the validity of this hypothesis, a t-test was used to indicate the differences between the averages of the independent groups. The results were as shown in table 10:

TABLE 10  
T-TEST AND ITS SIGNIFICANCE FOR THE DIFFERENCE BETWEEN THE MEAN SCORES OF THE EXPERIMENTAL AND CONTROL GROUPS IN THE POST-MEASUREMENT TEST OF SPEAKING SKILL IN STANDARD ARABIC

questions	group	N	Arithmetic mean	standard deviation	T	Indication level	N <sub>2</sub>	Effect size
first question	Experimental	30	8.70	0.95	26.674	0.01	0.92	Big
	controller	30	2.60	0.81				
second question	Experimental	30	7.90	0.55	34.666	0.01	0.95	Big
	controller	30	2.40	0.67				
third question	Experimental	30	8.00	0.53	35.874	0.01	0.96	Big
	controller	30	2.40	0.67				
fourth question	Experimental	30	8.27	1.14	23.582	0.01	0.91	Big
	controller	30	2.43	0.73				
fifth question	Experimental	30	8.43	0.97	29.039	0.01	0.94	Big
	controller	30	2.27	0.64				
Total marks	Experimental	30	41.30	1.62	71.037	0.01	0.99	Big
	controller	30	12.10	1.56				

It is clear from Table 10 that there are statistically significant differences between the mean scores of the experimental and control groups in the post-measurement of the questions of speaking skill test in Standard Arabic. The differences were in favor of the experimental group.

Figure 1 illustrates this:

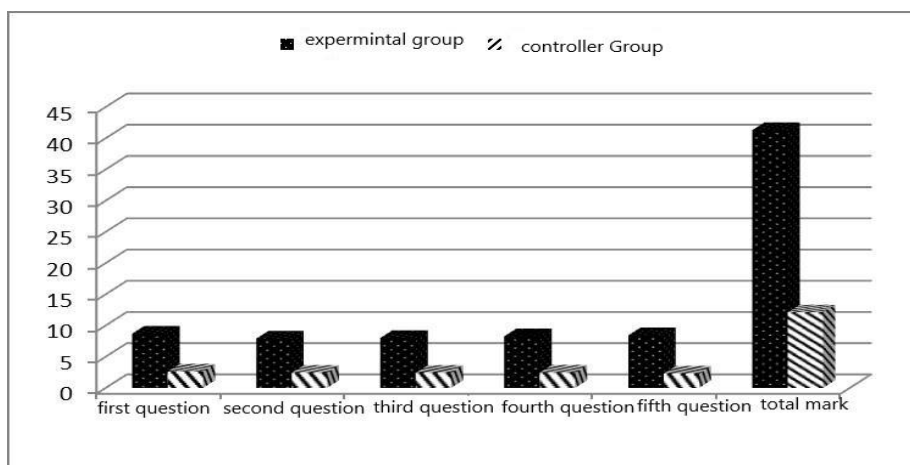


Figure 1. The Average Scores of the Experimental and Control Groups in the Post-Measurement Test of Speaking Skill in Standard Arabic

The results of the second hypothesis

The hypothesis states that "there are statistically significant differences between the mean scores of the experimental group in the pre and post measurements, in favor of the post measurement, of applying the program to the test."

To verify the validity of this hypothesis, a t-test was used to indicate the differences between the means of the associated small groups, and the results were as shown in Table 11:

TABLE 11  
T-TEST AND ITS SIGNIFICANCE FOR THE DIFFERENCE BETWEEN THE MEAN SCORES OF THE EXPERIMENTAL GROUP IN THE TEST OF SPEAKING SKILL IN STANDARD ARABIC WITH THE PRE AND POST MEASUREMENTS

questions	Measurement	N	Arithmetic mean	standard deviation	T	Indication level	d	Effect size
first question	Pre	30	2.30	0.84	27.653	0.01	5.05	Big
	Post	30	8.70	0.95				
second question	Pre	30	2.07	0.58	39.931	0.01	7.29	Big
	Post	30	7.90	0.55				
third question	Pre	30	2.07	0.58	41.403	0.01	7.56	Big
	Post	30	8.00	0.53				
fourth question	Pre	30	2.33	0.71	24.146	0.01	4.41	Big
	Post	30	8.27	1.14				
fifth question	Pre	30	1.97	0.67	30.034	0.01	5.48	Big
	Post	30	8.43	0.97				
Total marks	Pre	30	10.73	1.23	82.246	0.01	15.02	Big
	Post	30	41.30	1.62				

It is clear from Table 11 that there are statistically significant differences between the mean scores of the children of the experimental group in the pre and post measurements of the speaking skill test questions in Standard Arabic. The differences are in favor of the post measurement.

Figure 2 illustrates this.

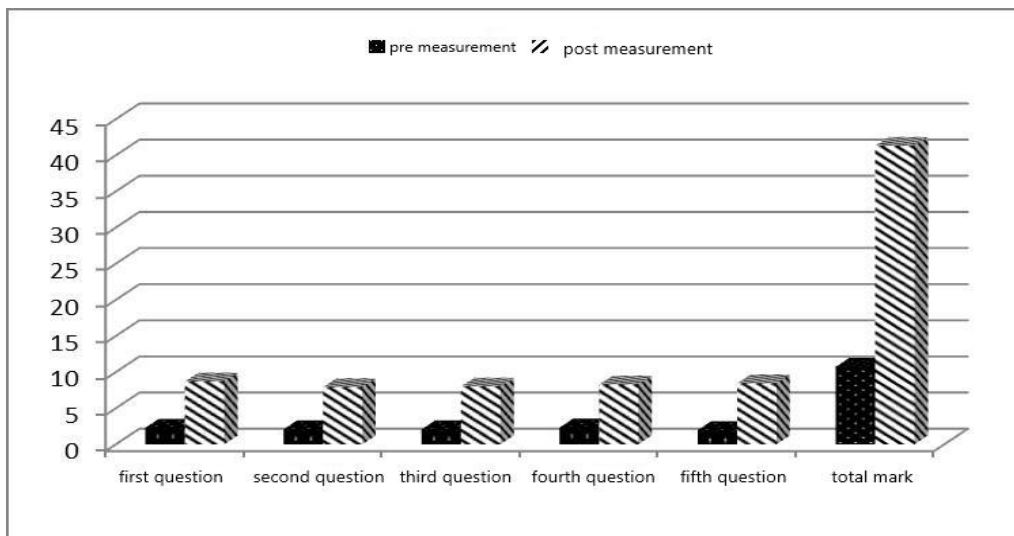


Figure 2. The Average Scores of the Experimental Group in the Test of Speaking Skill in Standard Arabic, in the Pre and Post Measurements

The results related to the third hypothesis

The hypothesis states that "there are no statistically significant differences between the mean scores of the children of the experimental group in the post and follow-up measurements of applying the program to the test of speaking skill in Standard Arabic".

To verify the validity of this hypothesis, a t-test was used to indicate the differences between the averages of the associated small groups. The results were shown in Table 12:



TABLE 12  
T-TEST AND ITS SIGNIFICANCE FOR THE DIFFERENCE BETWEEN THE MEAN SCORES OF THE EXPERIMENTAL GROUP IN THE TEST OF SPEAKING SKILL  
IN STANDARD ARABIC WITH THE POST AND FOLLOW-UP MEASUREMENTS

questions	Measurement	N	Arithmetic mean	standard deviation	T	Indication level
first question	Post	30	8.70	0.95	0.264	Not Significant
	Follow-up	30	8.77	1.01		
second question	Post	30	7.90	0.55	0.593	Not Significant
	Follow-up	30	8.00	0.74		
third question	Post	30	8.00	0.53	0.941	Not Significant
	Follow-up	30	8.13	0.57		
fourth question	Post	30	8.27	1.14	0.231	Not Significant
	Follow-up	30	8.33	1.09		
fifth question	Post	30	8.43	0.97	0.588	Not Significant
	Follow-up	30	8.57	0.77		
Total marks	Post	30	41.30	1.62	1.084	Not Significant
	Follow-up	30	41.80	1.94		

It is clear from Table 12 that there are no statistically significant differences between the mean scores of the experimental group members in the post and follow-up measurements of the speaking skill test questions in Standard Arabic.

Figure 3 illustrates this:

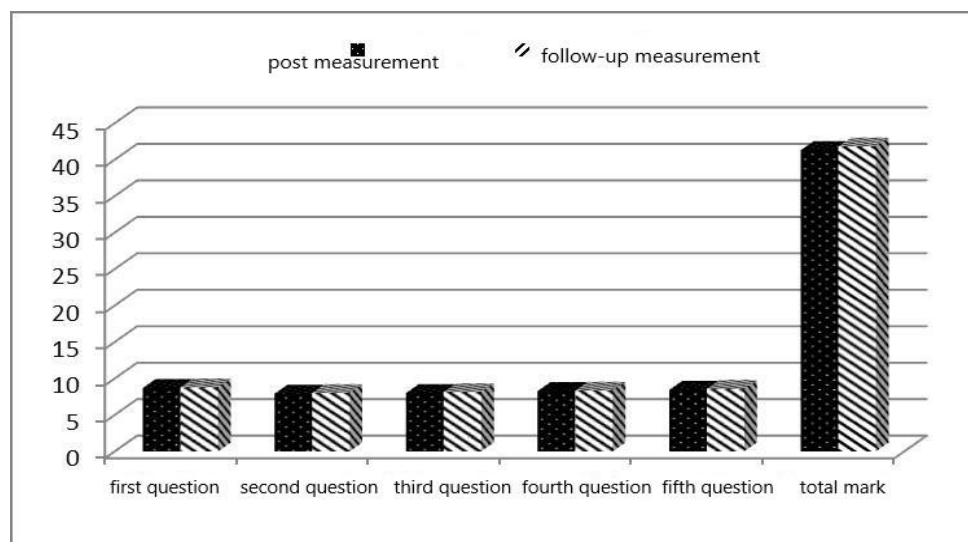


Figure 3. The Mean Scores of the Experimental Group in the Test of Speaking Skill in Standard Arabic, in the Post and Follow-Up Measures

#### IV. DISCUSSING RESEARCH RESULTS

The results of this research indicated the superiority of the students forming the experimental group, who studied through the drama strategy, compared to the students who studied according to the traditional way. It was noticed, during and after doing the research that the students' confidence in themselves and their abilities increased, especially after the teacher's role was greatly reduced, as the teacher became just a guide to the educational process. This significantly encouraged the students to speak and express their opinions, relying on some evidence and proofs, whether mental or transferable. It was noted that students merged and interacted together more during the educational process, and applied what they learned instead of remembering it, and thus the information was fixed in the learners' memory better. An increase in the interaction of learners and greater enjoyment in the educational process was observed despite the chaos that sometimes prevailed in the educational scene; the noise that was observed to increase in the learning environment that applied the drama strategy. But it was a creative chaos, especially when it comes to the students moving around in the class. "Drama helped satisfy their desires and improve their behavior" (p. 25) which is in agreement with Moore (2004). The enthusiasm of the students, their bearing the responsibility of learning, and the keenness of each member of the group to share the rest were noticed. Moreover, the educational scene was characterized by cooperation and participation, breaking psychological barriers between the teacher and the learner, as well as between the learners each other, increasing security, fun and desire to learn and increase achievement. This is consistent with the study of Salah (2013).

Based on the data analysis, it was found that the strategy adopted for teaching speaking skills for members of the experimental group was much effective than the traditional method followed for teaching the control group members.

Thus, the research was able to answer the question “What is the effect of using drama in developing the skill of speaking Standard Arabic among third-grade students?” It was found that there is an effective role for the drama strategy in developing speaking skill among the members of the experimental group, who were taught by the drama strategy. This result agreed with the findings of Göktürk et al. (2020), Sharif (2019), Ti (2018), Harmawati (2017), Alajmi (2017), Bou-hamdan et al. (2016), Agber (2015), Rababa'a and Habashneh (2015), Sirisrimangkorn and Suwanthep (2013) and Al-Amoush (2006).

#### V. RECOMMENDATIONS AND SUGGESTIONS

The researcher recommends investigating the impact of this strategy on other Arabic language skills, especially listening skill, as well as in reading comprehension.

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**Dina H. Antar** is an Assistant professor of Arabic Language and Culture. She holds a PhD in in Arabic Literature and its Criticism from Helwan University, Egypt, 2021, grade: excellent with first class honor; a MA in Arabic and its Literature from Helwan University, Egypt, 2016, grade: excellent, a General Diploma in Education, Damanhur University, Egypt, 2014, grade: very good, a BA in Arts and Education, Helwan University, Egypt, 2012, grade: very good, ranking first on college.

She is an Assistant professor of Arabic Language and Culture (2021-present), American University of Ras Al Khaimah, UAE. (2020-2021) she was also a part-time lecturer of Arabic Language in the same university. (2016-2020) a lead practitioner for Arabic and Islamic department and as an Arabic teacher, as a second position, at GEMS Founders School in Dubai. (2015-2016) she was an Arabic teacher in Wave Private School, Oman. (2012-2014) she was an Arabic teacher in Basioun Private School, Egypt.

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# Scaffoldings, Translation Errors, and Language Awareness by Thai University Students

Rujirat Chaisang

Department of English, Faculty of Humanities, Naresuan University, Thailand

Suttawan Sriwantaneeyakul

Department of English, Faculty of Humanities, Naresuan University, Thailand

**Abstract**—Translation is considered one of the most complicated tasks for English as a foreign language (EFL) learners to undertake, as achieving faultless translation requires multiple skills. To render perfect meanings between two languages, syntactic and semantic skills are necessary. However, some tasks require even more, namely pragmatic skill, to translate the profound meanings of the words or phrases and the meanings between a paragraph's lines. This study was conducted to help Thai university students overcome these obstacles. The teacher's scaffolding procedures were introduced during the translation process in a translation course to increase the students' awareness of errors so they could consequently produce sound translations. Our findings show the significant effectiveness of scaffoldings for the improvement of translation tasks with appropriate lexical selection and good semantic form. However, the translation of some language aspects, such as figurative language, still needs further support and investigation.

**Index Terms**—scaffoldings, translation errors, language awareness

## I. INTRODUCTION

Translation plays a large role in our globalized world, and its role is emphasized by the overwhelming development in communication technology. It is a means to transfer information from one language to another in this rapidly globalizing age. Translation is also considered an important language skill. Naimushin (2002) pointed out that it should be included as the fifth skill, along with listening, speaking, reading, and writing. Although translation has been taught in Thailand for a long time, various types of problems found among Thai students translating between Thai and English still occur. Moreover, even translation students possessing a sound knowledge of English and Thai, they produce poor translation work.

Translation is the process of transferring a message in the source text into another language, the target language. It is commonly believed that having knowledge of the source text's and target text's language would suffice for delivering a good translation. However, translation of a text successfully requires something more than processing linguistic knowledge of both languages. A successful translator should have extensive knowledge in linguistics, sociolinguistics, and other fields in the source and target languages. Besides sound knowledge of both languages, the successful translator should possess language awareness (LA). This qualification is believed to be helpful for the translator because it will help them produce better work. Language awareness has been defined as "a person's sensitivity to a conscious awareness of the nature of language and its role in human's life" (Donmall, 1985, p. 7). Such awareness is a major asset for any foreign-language learner, but for translation students, it is necessary in the translation process. Arguably, consciousness of underlying patterns of meaning in language (in the generic sense) is directly related to the ease with which students acquire translation skills. Even students who possess a sound knowledge of a language likely lack LA. That is, they are not aware of the mistakes arising from the differences in the character of the languages they made while translating. They also are not sensitive to the nature of the language they use. As a result, they produce translation errors. Therefore, LA practice should be provided for translation students so they can improve their translation quality.

Translation errors are seen as inevitable in translation. Moreover, there are no fixed models to categorize translation errors. These errors stem from many causes, such as a lack of comprehension, misuse of a word, or differences in structure. However, translation errors are significant for a translation teacher because they reveal where students are weak and need help so they can pinpoint and clarify such points. The study of errors has been many scholars' focus for a decade. Most of those studies have focused on the types of errors students make. However, researchers have conducted a few studies in the relationship between LA and translation errors. Therefore, this study speculated that LA can reduce the number of translation errors and improve the quality of translation.

The translation course was provided for third-year English-major students at Naresuan University. Even if these students had sound knowledge in Thai and have acquired knowledge of English in other courses, including basic grammar, morphology, and syntax for many years, they still made various translation errors. We regard LA as the main cause of an incorrectly determined meaning and poor translation. One assumption is that the students are not sensitive to

the nature of the languages and are not aware of the underlying meaning patterns and lexicon and therefore have a low level of LA and therefore did not realize they made a mistake in translation and produced a poor-quality translation.

To understand this problem more clearly, there is a need to determine whether the students are aware of their translation errors. Also, this study will help translation students identify their most common error types. This study is beneficial because it not only pinpoints students' problems in translation but also serves as a guideline for the teacher. As a result, the right pedagogies can address those problems and the course can be improved. This study, then, aims to answer the following questions:

- Are the students aware of translation errors they made in translation with the instructor's scaffoldings?
- Which types of translation errors were the students most aware of?
- Which types of translation errors were the students least aware of?

This study was conducted with some limitations because translation awareness in this study implicitly referred to the students' ability to produce and transfer an acceptable and equivalent meaning in the target language (Thai) with accuracy in selecting appropriate lexicon items, words, and phrases with good semantic form. This study presents that awareness as correctness of translation in the findings.

## II. LITERATURE REVIEW

### A. *Translation and LA*

Translation is a complicated activity comprising the interpretation of meaning in a source text in one language and production in the target language. One of the most difficult skills translators have to learn is extracting concept meanings from the source text so that they base their translations on reformulations of those meanings rather than on the words or structures that codify them. LA plays an important role in producing an effective translation. It is believed that LA can help translators produce better work. It is a vital ingredient in translation because it can encourage the sensitivity of meaning when translated. Translation can be seen as a cognitive process involving a considerable amount of problem solving and decision making (Wilss, 1994). LA, then, makes use of cognitive strategies, such as noticing, hypothesis testing, problem solving, and recon structuring, to enhance the students' language learning. Ningsih (2013) studied LA's relevance in literature teaching for EFL students and found that teaching literature required the students to be aware of the use of language to determine meaning in the text. The teacher should provide students with opportunities in using language to express their opinions, share ideas, investigate a variety of interpretations, and think critically.

Zabalbeascoa (1994) studied awareness and translation and found that awareness plays an important role in translation, particularly in the area of translator competence. He also proposed his P-R model in translation to encourage awareness in students. Faber (1998) studied translation competence and LA. She found that LA is necessary for translation students and that consciousness-raising activities, such as mapping out semantic space, should be provided in translation class. B iy ükkantarcio and Do (2021) studied the importance of native LA in translation. They found that poor-quality translation is closely related to a low level of LA in mother tongue classroom revision and correction sessions and that conscious-raising activities were quite beneficial for the students.

### B. *Translation Errors*

Translation requires a wide range of knowledge to understand several elements of the language; therefore, students who have just started learning translation, in particular, make errors. Error production occurs not only because of language transfer but also due to a variety of factors such as lack of text comprehension, inappropriateness for the reader, and misuse of time (Presada & Badea, 2014).

The American Translation Association's error categories help identify many types of errors found in translation. Corder (1973) found that errors in second- or foreign-language production can be categorized into four types: omission, selection, addition, and ordering of some language element. Moreover, Pym (1992) categorized errors as binary and nonbinary. Binary errors are any errors of incorrect translation whereas nonbinary errors are translations that are not totally wrong and can be improved.

However, for English as a foreign language (EFL) students, researchers of translation-error analysis mostly investigated syntactic errors (language errors) and semantic errors (renditions) (Amin, 2019; Chien, 2015; Wongranu, 2017). According to Wongranu (2017), semantic errors are mistranslations at the word level, whether a single word, collocation, or idiom. Furthermore, Liu (2012) analyzed the translation errors English-major college students made and discovered that they made more semantic errors than syntactic errors, possibly because they faced difficulties in comprehending the text.

Translation errors are not only beneficial for teaching pedagogy; they are also significant for the quality of translation. The fewer errors the students made, the better-quality translation they produced. In translation, students should try to reduce or eliminate errors as much as they can. To do so, they should be equipped with sound linguistic knowledge and a high level of LA. The instructor can help students achieve that goal through scaffolding. Scaffolding in this study refers to a special type of help the instructor temporarily provides to help students complete a task. Scaffolding may be a comment, assignment check, or guidance the teacher provides so the student can achieve the established goal. It is believed that the instructor's scaffolding can help students recognize their errors and rectify them with ease. Moreover,

scaffolding can indirectly raise the students' level of LA and enhance their linguistic knowledge. As a result, the number of errors will decrease and the quality of translation will improve.

### C. Translation and Scaffoldings

The term scaffolding was first introduced and used in education by psychologist Bruner (1966). It has roots in theory of the zone of proximal development (ZPD) by Lev Vygotsky. Vygotsky's theory is the difference between what a learner can do without help and what he or she can do with help. Scaffolding in this study means that the teacher, another adult, or classmate provides temporary support for the students completing a task. Scaffolding may be comments or an instructor's check, in which the instructor provides more guidance or advice for completing a task. Scaffolding can assist learners in moving towards new concepts, skills, or understanding more easily. For translation, the instructor often scaffolds their students by means of comment or assignment check. This form of scaffolding can help students easily recognize the errors they have made. It can also indirectly help the students raise their LA and effectively reduce or eliminate their translation errors.

Nugraha (2013) studied helping students understand the text through scaffolding and found that the students attained three main bonuses: they become accustomed to building questions that affect their grammatical awareness, they become accustomed to communicating orally, and they are successful at comprehending the text thoroughly by acquiring new knowledge and vocabulary as well as context. Moreover, Aila and Mohmoud (2015) studied the effectiveness of scaffolding in developing seventh graders' reading comprehension skills. Their study showed that there were statistically significant differences between the mean scores of the experimental group and those of the control group in favor of the experimental group. They attributed differences to the use of scaffolding. Safa and Rozati (2017) also studied the impact of scaffolding on the development of the EFL learner's listening comprehension. The findings of this study underscored the positive potentiality of scaffolding in its different forms for the development of the EFL learner's listening comprehension. Furthermore, Elandeef and Handam (2021) investigated the use of scaffolding in teaching English in Saudi Arabia, and they found that scaffolding maximized the quality of teaching, learners' awareness and interactivity.

Due to the effectiveness of scaffolding on language comprehension and classroom interaction, the use of scaffolding to arouse the LA in translation might also be effective. However, there is still lack of investigation of the scaffolding, LA and translation error, especially in an EFL context. The development of scaffolding in translation classrooms might be beneficial as this could arouse the LA of translation error, then eliminate the translation errors and improve the quality of translation.

## III. METHODOLOGY

### A. Participants

Our aim in this study was to investigate the effectiveness of scaffolding on the LA of translation error. The participants included 25 third-year English major students enrolled in the Basic Translation course. The course lasted 15 weeks. During the semester, the awareness-raising tasks were implemented.

### B. Texts

An excerpt from an English novel with 10 sentences was used. The translation was from English to Thai.

### C. Procedures

1. Students were given one translation task.
2. Students handed in their tasks to the instructor three times.
  - For the first time, when the task was handed in, the instructor checked and marked the errors (if any). However, the instructors performed this marking implicitly. The students only knew that there were some errors but they did not know exactly where they were. They then returned the task to the students for correction.
  - For the second time, the lecturer checked the task, and the errors (if any) were marked explicitly but without any explanation, then returned to the students for correction.
  - For the third time, the task was returned to the students with the types of errors they had made.
3. This 3-step correction was designed to investigate the awareness among students of their errors. The lecturer observed the awareness of the students through the steps of correction.
4. The errors (a) were investigated for the differences of their correctness through the 3-step correction and (b) the types of error were classified according to whether they were appropriate lexical selection or semantic well-formedness.

## IV. FINDINGS

The researchers analyzed the data for both descriptive and inferential statistics, using the SPSS program, whereas we investigated the qualitative data through error analysis.

TABLE 1  
DESCRIPTIVE INFORMATION OF THE STUDENTS' TRANSLATION SCORE WITH THE AMOUNTS OF SCAFFOLDINGS

Amount. of scaffolding	N	Mean	S.D.	Min	Max	F	Sig
None	25	2.04	1.30	0.00	5.00	75.36	0.000*
1	25	3.92	1.57	2.00	8.00		
2	25	8.12	2.33	3.00	13.00		

p<0.05

When the researchers calculated all scores for the student's translation assignments, it was found that the average score of the third-time assignment was the highest with 8.12 out of 19 (S.D = 2.33), following by the second-time 3.92 (S.D = 1.57) and the first-time assignment 2.04 (S.D = 1.30).

Before the researchers applied the scaffolding, the minimum score on the students' assignments was 0.00, and the maximum score was 5.00 from the total score of 19. The scores then increased as the first scaffolding was implemented, for which the minimum score was 2.00 and the maximum score was 8.00. For the third-time assignments with two scaffoldings, the minimum score was 3.00; however, the maximum score rose to 13.00.

TABLE 2  
THE STUDENTS' TRANSLATION MEAN SCORE WITH DIFFERENT AMOUNTS OF SCAFFOLDINGS

Amount. of scaffolding	Source of variation	Sum of squares	df	Mean Square	F	P
	Between Groups	484.507	2	242.253	75.364	.000*
Within Groups	231.440	72	3.214			
Total	715.947	74				

p<0.05

The results from Table 2 show that there was a statistically significant difference among the mean scores of the students' translation assignments with different amounts of scaffolding at .05. Therefore, the Scheffé test was conducted to investigate the differences in mean score for each time we applied scaffolding.

TABLE 3  
THE DIFFERENCES AMONG STUDENTS' TRANSLATION SCORE WITH DIFFERENT AMOUNTS OF SCAFFOLDINGS

Amount of scaffolding	$\bar{x}$	None	1	2
None	2.04	-	1.880*	6.080*
1	3.92	1.880*	-	4.200*
2	8.12	6.080*	4.200*	-

p<0.05

Table 3 shows that there were significant differences among the students' translation assignment scores with different amounts of scaffolding. The mean scores of assignments with one incidence of scaffolding are statistically higher than the mean score with no scaffolding (2.04 and 3.92). Moreover, the mean score of the assignment with two instances of scaffolding rises significantly from 3.92 to 8.12 ( $p < .05$ ).

Furthermore, the researchers analyzed 19 words selected as the most frequent errors the students made. They could be classified into two types of translation correctness: (a) appropriate lexical selection and (b) semantic well-formedness. Table 4 below shows the distribution of translation correctness for these two types with the amount of scaffolding.

TABLE 4  
DISTRIBUTION OF TRANSLATION CORRECTNESS WITH DIFFERENT AMOUNTS OF SCAFFOLDINGS

Translation correctness	No of scaffoldings	N	$\bar{x}$	S.D	F
Appropriate Lexical Selection (9 words)	None	25	1.040	1.098	40.003*
	1	25	2.120	1.363	
	2	25	4.160	1.280	
Semantic Well-formedness (10 words)	None	25	1.000	0.763	46.396*
	1	25	1.800	0.816	
	2	25	3.960	1.593	

Table 4 also shows that there were significant differences among mean scores on the students' translation assignments with different amounts of scaffolding applied in both types of translation correctness (appropriate lexical selection and semantic well-formedness). This reflected that scaffolding can improve the correctness of translation for both word selection and the judgment of appropriate meanings.

TABLE 5  
DISTRIBUTION OF STUDENTS' TRANSLATION IMPROVEMENT ACCORDING TO TYPE

Words or phrase with apparent improvement	Words or phrase with slight improvement	Words or phrase with bare/ no improvement
defense mind smashing her lip be different locking be melting his lip parted frantically adjust perfectly	kiss dude climbing peck was pressed gasped when it dawned on her	AC rib-cage defined jaw hit her like a brick*

The researchers thoroughly considered the 19 words that were the most frequent errors. It was found that some errors could be translated appropriately with the process of scaffolding while some errors showed slight improvements in correctness; however, some errors still showed barely or no improvement.

Table 5 was congruent with the results from Table 4 in that both types of translation correctness (appropriate lexical selection and semantic well-formedness) could improve through the scaffolding process.

Nevertheless, the other interesting findings in this study were that there were some errors indicating bare correctness, especially "hit her like a brick," which showed no improvement in translation. The researchers considered this phrase to be the most difficult task for all students in this study because none of the students could translate it appropriately even though they received scaffolding from the instructor. This may be because they could not identify the phrase as figurative language, so they failed to understand the underlying meaning of it and then rendered it literally.

Therefore, this study found that the translation of the figurative language did not improve even after the instructor's scaffoldings. Translating figurative language appropriately is a complex process. The students have to identify its underlying meaning, transfer the meaning into the target language, and find equivalents in the translated text. If they fail in any of these steps, they will fail to produce an appropriate translation of the text. Students need to possess a high level of cognitive linguistic knowledge in both the source language (English) and target language (Thai) to produce an acceptable translation. Moreover, they still cannot correct their mistakes even after scaffolding. Hence, this study may conclude that scaffolding cannot raise the awareness of figurative language and that awareness-raising exercises on figurative language should be developed.

## V. CONCLUSION AND DISCUSSION

Overall, the performance of students in translation improved significantly after scaffolding. This answered the research question, "Are the students aware of the translation errors they made after scaffolding?" This study found that students recognized and self-corrected most translation errors. This reflected that the instructor's scaffolding can raise the awareness of the students when performing translation. They recognized and rectified the errors after the first or second scaffolding. The ability to self-correct demonstrated that the students possessed English linguistic knowledge, but they somehow have difficulty finding the lexicon during translation into the target language. The results from this study were congruent with Ningsih (2014) in that the LA helps students to gain meanings in the text. And they also agreed with Zabalbeascoa (1997), Chien (2015) and Büyükkantarçio and Do (2021) that awareness has an essential role in translation and with the LA of translation error, the quality of translation significantly improved. The scaffolding techniques that raised the awareness, then might take an important part in assisting the correctness of translation.

The scaffolding provided by the instructor might just assist the students in recognizing the errors. However, there is still not enough information regarding the causes of the problems—that is, why some students cannot correct their errors effectively. As for a student who has difficulty correcting his mistakes, the problems might result from various causes, namely the lack of comprehension of the text, the inadequacy of word choice, and the difficulty in finding the appropriate lexicon in the target language. However, this study cannot certainly identify the actual cause of these errors because we conducted the study online during the COVID-19 pandemic with the scaffolding provided online asynchronized, not face-to-face. Thus, the instructor cannot provide the scaffolding explicitly and cannot pinpoint the problems the students faced during the translation.

In sum, the instructors' scaffolding proved to be beneficial for students of translation as it will help the students raise their awareness while they perform translation and will also help them recognize their errors more easily. This results in an improvement in the quality of translation. Moreover, it also can reduce the negative feelings that occur frequently in translation as it is a complex and tedious task. Furthermore, with assistance from the instructor, the students are encouraged and willing to complete the tasks.

## VI. RECOMMENDATIONS

To investigate the awareness of translation errors, the researchers suggest personal interviews with the students to understand their awareness. In addition, the task for this study was only translation at a sentence level as it was a part of the basic translation course. The translation of a long paragraph or a short story might reveal more about the



effectiveness of scaffolding and the awareness of translation error. Moreover, there is still room for the study of profound problems in the inability to correct the errors.

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**Rujirat Chaisang** is an English lecturer at the Department of English, Faculty of Humanities, Naresuan University, Thailand. She graduated her Ph.D. in English language from Naresuan University, Thailand in 2015. Her research interests include English language and Translation.



**Suttawan Sriwantaneeyakul** is an assistant professor at the Department of English, Faculty of Humanities, Naresuan University, Thailand. She completed her Ph.D. in Language and Literacy in Education from University of Reading, UK in 2014. Her research interests involve English reading skill, critical reading and ESP.

# *Uh* and *Um* in the Native and Non-Native Speech of Guests on a Saudi English-Language Podcast

Sahar Alkhelaiwi

Department of English and Translation, College of Sciences and Arts in Ar Rass, Qassim University, Saudi Arabia

**Abstract**—Filled pauses (FPs), *uh* and *um*, are an inherent characteristic of impromptu spoken English. However, despite the ubiquity of FP studies across languages and their impacts on speech production and comprehension, they have not been thoroughly examined in the context of second language learners of English whose mother tongue is Arabic. Hence, this study analyzed FPs in the speech of female and male non-native speakers of English and those of an American speaker who were guests on a popular English-language podcast. Combining Praat (speech analysis software), and manual coding of FPs and fillers based on previous studies, native and non-native speech was overall peppered with FPs. Although *uh* was more frequent than *um*, their frequencies among speakers and characteristic positions varied greatly. Whereas the majority comprised standalone FPs, the remaining FPs co-occurred with fillers (*and*, *but*, *so*, *well*, and *you know*) or were aspirated. The average length of the FPs was slightly longer for the native speaker. There were more FPs in the samples taken from early in the podcast episodes than around the middles and sometimes the endings. Regarding gender, male speakers uttered more FPs than the female speaker, whether they are native or non-native speakers.

**Index Terms**—filled pauses, fillers, podcast, Praat, Saudi context

## I. INTRODUCTION

Levelt's (1989) speaking model postulated that people could speak automatically and successfully without deliberate control or attention. Christenfeld and Creager (1996) added that if people thought as much about each word they say as they do about what they wear, "speech would be halting indeed" (p. 459). Various researchers have attempted to define fluent speech and have considered speech "an uninterrupted flow of lexical items" based on perfectly spoken dialogues in plays, films, audio announcements, and scripted lectures (Tottie, 2016, p. 116). However, fluent speech is rare in conversations (Clark & Fox Tree, 2002). When humans speak, they convey messages not only by using words, but also by employing additional components linked to unprepared spoken language, such as fillers, false starts, hesitations, clarifications, and repetitions, which Clark and Fox Tree (2002) referred to as "performance additions" (p. 74). These can occasionally be included in communication, along with other components, such as gestures and changes in tone of voice (Corley & Stewart, 2008). As Kjellmer (2003) stated, this is because speech is characterized by the "frequent indication of hesitation or uncertainty" (p. 170). Hence, in particular, automatic speech production may be littered with filled pauses (FPs)—the focus of the current study—that "provide information about moments when speech is not being produced automatically" (Christenfeld & Creager, 1996, p. 459). Pauses are thus an inherent characteristic of impromptu spoken English (Clark & Fox Tree, 2002; Gilquin, 2008; Tottie, 2017) in both native speech (NS) and non-native speech (NNS; Gilquin, 2008), and they can also be used (primarily intentionally) in writing (Tottie, 2017).

Traditionally, as Tottie (2014) argued, pauses (filled or unfilled), repetitions, false starts, slips of the tongue, and stuttering have, deplorably, been considered "signs of disfluency" and shortcomings, but she refuted this idea, considering them instead "markers of fluency" (p. 26) and stating that we should view them positively (Götz, 2013; Kjellmer, 2003; Tottie, 2011, 2014, 2016). Götz (2013) claimed that what are often called "dysfluencies" (i.e., repeats, self-corrections, and FPs) contribute to "performance phenomena," supporting naturalness in the output of a speaker (p. 32). Götz (2013) explained that if performance phenomena are absent from people's speech, speakers may sound "stilted, affected, and unnatural" (p. 32). Götz (2013) argued that spontaneous speech generally imposes "high planning pressure," which tends to increase when speaking a foreign language. Consequently, "this higher planning demand is quite automatically responded to by a higher amount [number] of planning devices or performance phenomena in the learners' output" (p. 34).

Although the use of FPs in NNS is often stigmatized more than in NS (Götz, 2013), Götz (2013) argued that when dysfluencies in NNS are used in a nativelike manner in terms of their presence and distribution, this can reflect non-native speakers' proficient use of speech management strategies (or repair fluency strategies, as Foster & Tavakoli, 2009, called them). FPs, when not overused or used incorrectly, can help non-native speakers sound more natural, nativelike, and fluent (Tottie, 2014). According to Cutting (2006, p. 172; cited in Götz, 2013, p. 34), many foreign language learners are criticized because their speech "sounds like written language".

## II. BACKGROUND OF THE STUDY

### A. FPs

FPs are usually considered temporal speech variables, among others (e.g., speech rate, mean length of runs, unfilled pauses [UPs], etc.) and have attracted great interest. In particular, regarding NS and NNS *productive fluency* (Götz, 2013), psychologists and psycholinguists have studied FPs using elicitation tests and recordings of actual conversations, and more recently, corpus linguists have studied them using existing corpora (Tottie, 2014). FPs have been examined in several languages (Kosmala & Crible, 2022), although their use and phonological forms vary significantly across languages because they are language-specific (Crible et al., 2017; de Boer & Heeren, 2020; Kosmala & Crible, 2022)—such as *eeto* in Japanese and *pues* in Spanish (Clark & Fox Tree, 2002). However, they generally consist of a central vowel followed by a nasal consonant (Clark & Fox Tree, 2002; Crible et al., 2017). Despite the variation across languages, de Boer et al. (2022) argued that the spectral (sound) properties of FPs are “highly speaker specific”; that is, “speaker specificity means not only that there is variation between different speakers but also that a feature is rather consistent in an individual’s speech” (p. 1). Using Praat speech analysis software, de Boer et al. (2022) compared the vowels in FPs of the same undergraduate students in recordings more than 2.5 years apart, and the FPs (especially *uh*) did not change over time in either the students’ first language (L1) (Dutch) or second language (L2) (English) speech, confirming acoustic “within-speaker consistency” for FPs across languages (especially L2, despite ongoing English learning) and the robust speaker-specific characteristics of FPs.

In the literature, a distinction is usually made between FPs and UPs (e.g., Götz, 2013) and between *silent pauses* and FPs (e.g., Gilquin, 2008; Kjellmer, 2003). Gut (2009) defined UPs as “silence or the occurrence of non-speech acoustic events such as breathing and noise” (p. 80), whereas FPs are “non-lexical fillers such as ‘uh’ and ‘erm’ and elongations of sounds (drawls)” (Gut, 2009, p. 80). Fischer (2006) defined FPs as *uh* and *um* that “indicate a current process: ‘I am thinking’” (p. 432), and Tottie (2016) favored this definition, pointing out that it is a useful core definition of FPs. Clark and Fox Tree (2002) mentioned that FPs have been so called simply because researchers assume that they are not words—just pauses—although they are filled with sound—not silence. FPs as a concept are in “a state of flux” (Tottie, 2016, p. 99), and researchers use an array of terms: FPs, fillers, hesitators, hesitation disfluencies, hesitations, verbal blunders, dys/disfluencies, fumbles, and even non-lexical perturbations and slips (Tottie, 2014, 2016). Tottie (2014, 2016) referred to them as *planners*.

Tottie (2014, 2016) stated that the use of the vocalizations (ə[:]) or (ə[:]m), often transcribed as *er* and *erm* in British English and *uh* and *um* in American English, and are either nasalized (*um*) or non-nasalized (*uh*; Tottie, 2011). Furthermore, Clark and Fox Tree (2002) claimed that in English, *um* is more frequently used at sentence boundaries than in mid-utterance, which is a more typical place for *uh*. Schneider (2014; cited in Crible et al., 2017) also claimed that FPs occur after the first element in an utterance and at major sentence boundaries. Researchers such as Jessen (2008, p. 690) argued that FPs are used with relatively little conscious cognitive control, and Kjellmer (2003) pointed out that they are often “unintentional” and “perhaps unconscious” (p. 181). However, Clark and Fox Tree (2002) stated that FPs can be “controlled”; that is, when speakers talk, they make high-level language decisions (regarding form/informal speech, adult/baby talk, polite/locker-room language), which are followed by low-level decisions associated with words, phonology, and syntax, including utterances of *uh* and *um*. However, Tottie (2016) did not agree with this view.

#### (a). *The Status of FPs as Words*

Many researchers have debated the status of *uh* and *um* as lexical words in speech (Clark & Fox Tree, 2002; Corley & Stewart, 2008; Kosmala & Crible, 2022; O’Connell & Kowal, 2005; Tottie, 2011, 2014, 2016). Corley and Stewart (2008) argued that hesitation disfluencies (their term) are not words because speakers do not have intentional control when they utter them in the same way as they do with words. Tottie (2011), who did not agree with Corley and Stewart (2008), regarded them, when used in speech, as “marginal words,” or as “nascent” or “emergent words” (Tottie, 2016, 2017). In this regard, Clark and Fox Tree (2002, pp. 75–76) explained three common types of English FPs: 1) a “*filler-as-symptom*” is an FP that is automatic, involuntary, and a mere consequence of a cognitive demand process during online speech production, but it means nothing; 2) a “*filler-as-nonlinguistic-signal*” refers to an FP used when a speaker simply wants to hold the floor without being interrupted; and 3) a “*filler-as-word*” is an FP treated as an English word, interjected precisely into speech, such as *well*, *oh*, or *say*. Clark and Fox Tree (2002) supported the latter view and also argued that FPs “satisfy the criteria for being English words. They have conventional forms and meanings, conform to the notion of word syntactically and prosodically” (p. 105). However, Kosmala and Crible (2022) indicated that FPs can be situated along a continuum between prosody and discourse markers according to their usage and function, but they are still not words because it is hard to set/confirm their meanings due to their extreme mobility until, maybe, their meanings later become fixed from repeated use, confirming their status as words.

#### (b). *The Functions of FPs*

Carney (2022) pointed out that despite researchers generally agreeing that FPs (including fillers such as *like*) do not add propositional content to utterances (and are not real words as discussed in the previous subsection), they are not meaningless and can still serve several functions for both listeners and speakers (Carney, 2022; Clark & Fox Tree, 2002; Götz, 2013; Gilquin, 2008). However, L2 listening research has yielded mixed findings about whether FPs support (e.g.,

Blau, 1991) or hinder L2 listening (e.g., Griffiths, 1991). In a recent study of Japanese undergraduate students listening to unscripted English narrative texts on video, Carney (2022) found that, as revealed by L1 recall, verbal reports, and repetitive data tasks, the FP *um* may cause trouble during L2 listening comprehension regardless of the L2 learners' proficiency (many of their participants mislistened to *um* and heard it as *am* when it occurred between *I* and *had* in an utterance). Carney (2022) attributed this misinterpretation to the position of the FP *um*, especially when it occurred *within* intonation units, making *um* perceptually ambiguous when lexical items surrounded it but not when it occurred at syntactic boundaries of utterances. Carney (2022) held that such misinterpretation could result from mistaken semantic interpretations occurring due to inaccurate phonological decoding, unfamiliarity with English FPs, or the L1 speaker's idiolect.

In speech, Kjellmer (2003) identified five main functions of FPs: hesitation; signposting of speaker turns (turntaking, turnholding, and turnyielding); attraction of listeners' attention; highlighting of semantically important points in a message for listeners; and correction. However, Tottie (2016) argued, based on data from the Santa Barbara Corpus of Spoken American English (SBC), that FPs' major function is "clearly that of helping the speaker to plan what to say next by getting a space for thinking" (p. 110); speakers particularly use them in 1) narratives, longer turns, and thoughtful presentations; 2) answers to questions when one has to think about what to say; 3) word-searches; and 4) as a turn-taking and floor-holding device (although as a minor function). Tottie (2014) also found that FPs can signal an upcoming discourse (prefacing a new paragraph in speech) or be used when rectifying an utterance, searching for a term, seeking precision, clarifying meanings, marking stances, or before talking about a touchy topic that someone is dubious about or unwilling to discuss. Kosmala and Crible (2022) claimed that FPs can have fluent and disfluent functions depending on their use context; for example, they stated that when FPs are used during lexical search or planning or when they occur mid-utterance, often isolated or clustered with a hesitation mark (e.g., a repetition or UP), this can indicate disfluency, but when they occur at initial turns, often clustered with discourse markers, they tend to improve the flow and smoothness of the discourse boundaries in speech.

### B. Related Studies

A number of studies have examined the relationships between FPs and several variables that might impact their use in speech. For example, regarding FPs in NS and NNS, language proficiency is a key factor in FP production (Kosmala & Crible, 2022). Taking her data from two corpora compiled at the University of Louvain, Gilquin (2008) examined hesitation markers (FPs, silent pauses, smallwords, and miscellaneous words—her own terms) in NNS (French-speaking advanced learners of English in interviews with non-native and native hosts), comparing them with their use in NS (L1 British speakers). Her study revealed that L2 learners of English "overused" both silent pauses and FPs (except *erm*, which was used less frequently than *eh* and *er* [British transcriptions of FPs she used]) but "underused" smallwords, such as *you know* and *I mean*, when expressing hesitation (especially *like*, which was common in NS).

Similarly, although Kosmala and Crible's (2022) data showed that native French speakers uttered 103 FPs compared to the 120 FPs of American learners of French, both groups of speakers produced *euh* as a phonological form of FP rather than the nasal variant *eum*, and there were no significant differences in language proficiency; however, they attributed this phenomenon to their small corpus. More significantly, they found that FPs in NNS were significantly longer, and standalone positioning of FPs was seen only in NNS, often clustered with fluencemes (a term used to refer to phenomena such as repetitions or false starts), possibly reflecting the fragmented nature of NNS. In contrast, when comparing L1 English speakers with a group of Korean L2 English speakers, Kahng (2014) found that L2 speakers used fewer FPs than L1 speakers (although the difference was not statistically significant), and their FPs occurred in the middle of clauses "for more general planning, such as deciding content of message ... and syntactic encoding" (p. 841), which often reflected processing difficulties in speech production (i.e., indicating that the positions of FPs in utterances were important).

Furthermore, in Kosmala and Crible's (2022) study on the presence of FPs in prepared and spontaneous speech, FPs occurred more frequently in long, linguistically complex utterances, when there was no contribution from the listener, and in formal situations (such as speaking in front of audience) than in spontaneous speech (conversations), which contained fewer FPs; anxiety and self-monitoring may have made speakers more self-conscious about their speech, resulting in greater use of FPs. In an experiment with undergraduate students, Christenfeld and Creager (1996) examined the relationship between FPs and anxiety and found significant differences between the low-anxiety group (told that what they said was irrelevant to their task) and the high-anxiety group (told that their speech task was important and would be evaluated), with mean averages of four FPs per minute in the former group and seven in the latter. Christenfeld and Creager (1996) concluded that not all types of anxiety increased the use of FPs, but FP use increased when the speakers paid close attention to their own verbal outputs and became more self-conscious. Christenfeld and Creager (1996) also argued that "people who make an effort to speak well may use *ums* more often than people who do not care how well they are talking" (p. 459).

Kosmala and Crible (2022) also examined the co-occurrence of discourse markers (*and*, *but*, *well*, *I mean*, and *actually*) with FPs and, interestingly, found that the pattern of discourse marker + FP was dominant in NS but used equally on the left or right of an FP in NNS; however, more FPs were followed by discourse markers in NNS, reflecting the online planning and repair processes of non-native speakers. Based on a French–English crosslinguistic study, Crible et al. (2017) examined the combination of FPs and discourse markers and found that FPs occurred 9 times per

1,000 words in English, FPs were rare in formal situations (English political speeches), 71% of FPs occurred in isolation, and most of them occurred “within clauses” than “between clauses,” which the researchers argued is a negative speech characteristic and may contribute to disfluency, especially for isolated FPs. The remaining FPs were found to be clustered around discourse markers, particularly the conjunctions (*and*, *but*, and *so*), but not with language-specific interactive expressions (*well* or *I mean*; Crible et al., 2017). Tottie (2016), using SBC data and contrary to her hypothesis, found that most FPs rarely collocated with the four major identified pragmatic markers (*well*, *you know*, *I mean*, and *like*), over 70% did not co-occur with *bona fide* pragmatic markers (e.g., *and*, *but*, *so*, *right*, and *okay*). The remaining FPs were found to co-occur with *you know* followed by *well*, but more frequently co-occurred with *and* followed by *but*. (She used “pragmatic markers” as an umbrella term for all of these words, including FPs).

Research has also yielded mixed findings about the presence of FPs in relation to formality. Some researchers, such as Swerts (1998), claimed that *uh* and *um* are typically assumed to be features of informal, impromptu conversations, but a study by Stenström and Svartvik (1994) showed that they were used more frequently in court proceedings (formal contexts) than in casual conversations. Tottie (2014), comparing the SBC with the British National Corpus (BNC), detected that the speech situation and text type as an extralinguistic context correlated with the frequency of FP use; *uh* and *um* were more frequent in non-private task-related speech situations where deliberation was essential than in private, casual talks among friends and family members. Acknowledging this as a simplistic explanation, Tottie (2014) attributed the phenomenon to speakers in formal speech situations trying to weigh their words and be more accurate and precise, which required them to plan and give more forethought to their speech; hence, they paused to think and needed more time, which made greater cognitive demands on them and made them resort to using FPs, unlike in informal speech situations where they could use more automatized collations.

Additionally, Tottie (2014) found that nationality can determine the use of FPs. In her study, British speakers produced more *uh* and *um* than American speakers, but she found no significant differences between male and female speakers’ use of FPs (although the latter used slightly fewer FPs than the former). In contrast, taking her data from the BNC and the London–Lund Corpus (LLC), while acknowledging issues with the different proportions in her samples and the transcriptions of the corpora, Tottie (2011) has shown that males and females differ in their FP use; men tend to use more FPs than women. She ascertained that “gender is a powerful sociolinguistic variable: men use more fillers than women in impromptu conversation” (p. 182). Nevertheless, according to her corpus data, women used a higher proportion of nasalized *ums* than men, and in general, *uh* was more frequently used than *um*.

Taken together, despite inconsistencies in the findings and methodologies of previous studies, many variables regarding FPs, such as form and frequency, position, length, co-occurrence with discourse/pragmatic or hesitation markers, genre, register, and context, and other sociolinguistic factors, such as nationality, formality, gender, age, and socioeconomic status, were all found to determine the use of *uh* and *um*, among other variables. However, despite the ubiquity of FP studies across languages, the use of FPs has not been thoroughly examined in the context of L2 learners of English who have Arabic as their first language. One reason for this may be the lack of corpus data for this population. To fill this gap, this study sets out to describe the non-lexical status of FPs in native and non-native spoken English using data from an impromptu face-to-face Saudi English-language podcast available online. I examined FPs using different variables: 1) phonological form and frequency, 2) position characteristics, 3) concentration of FPs at various points during a speech encounter, 4) FP length, and within these, gender and nativeness.

### III. METHODOLOGY

#### A. Corpus

The present study employed data from *The Mo Show* podcast. As stated on its website, this podcast offers a front-row seat for viewing the life and culture of Saudi Arabia, including personal stories about its citizens’ and residents’ achievements and experiences, and invites speakers to talk about fashion, wellness, travel, jobs, society, etc. (Islam, 2022). Given the scarcity of an English corpus for Arabic-speaking non-native learners of English, the podcast was chosen for its availability and suitability for the study. Specifically, it is the first English-language (video-recorded) podcast targeting a Saudi audience that includes both native and non-native (Arabic-speaking) speakers of English, together with natural speech involving spontaneous speech features. I selected three recently produced episodes from a larger pool of episodes (as shown in Table 1, correlated to the keys that will be used to refer to them throughout the analyses). I included a female Saudi non-native speaker of English, a male Saudi native speaker of English, and an American native speaker of English in an attempt to reflect gender and nativeness, using data from the American male as a baseline for comparison. I selected Saudi speakers who did not spend their childhood abroad and only undertook higher education in English-speaking countries (based on their online biographies); hence, I excluded non-Saudi guests and a Saudi speaker who spent most of her life abroad, since they were unlikely to represent typical L2 English speakers in Saudi Arabia. Written permission to use *The Mo Show* podcast was obtained in this study.

TABLE 1  
THE STUDY CORPUS AND CODING FOR EPISODES

Episode No.	Guest	Key	Link
65	A social media influencer and fashion fanatic	Speaker 1	<a href="https://www.youtube.com/watch?v=HQ40kn2wN3Y&amp;t=504s">https://www.youtube.com/watch?v=HQ40kn2wN3Y&amp;t=504s</a>
39	An American travel vlogger	Speaker 2	<a href="https://www.youtube.com/watch?v=WzAHjrXfQBc&amp;t=3511s">https://www.youtube.com/watch?v=WzAHjrXfQBc&amp;t=3511s</a>
55	Minister of Sports	Speaker 3	<a href="https://www.youtube.com/watch?v=4T23VbA6xyU&amp;t=2999s">https://www.youtube.com/watch?v=4T23VbA6xyU&amp;t=2999s</a>

When creating the small corpus for this study, short audio samples from the three podcast episodes were analyzed to determine the number, type, length and characteristics of FPs. I shall later discuss other factors, such as the gender of the speaker and the concentration of FPs at various points in the podcast content. Three samples of approximately 3 min each were taken from each episode. To avoid any potential effects of scripted openings/closings or awkward introductions/farewells, samples were taken from three unique parts of the episode content, as follows:

- 1) within the first 10 min of content (1.1, 2.1, 3.1)
- 2) between 15:00 and 35:00 min of content (1.2, 2.2, 3.2)
- 3) within the last 10 min of content (1.3, 2.3, 3.3)

This approach was chosen to combat the short length of clips and to provide a holistic view of each episode.

An additional factor in choosing clips was the need for roughly equal amounts of speech from the participants/speakers. Within the limitations listed previously, clips were chosen from conversations that presented a perceived balance between speakers. Speakers with near-equal amounts of speaking time were considered important for ensuring comparable observations of speech patterns; hence, each speaker needed to have a roughly equal opportunity to produce (or not produce) FPs within the selected exchange. Selections were initially chosen by ear, with the understanding that they would be replaced if a significant disparity in speaking time became evident. The number of perceived FPs in a selection did not impact the selection. Generally, selected clips were taken from the beginning of an utterance, although not necessarily at the beginning of a speaker’s turn. Similarly, speakers were allowed to finish their utterances before the clip ended, but this did not necessarily indicate an end to the speaker’s turn. Placing boundaries around utterances led to some clips being a few seconds longer or shorter than 3 min. Specific clips and durations are detailed in Table 2.

TABLE 2  
DURATIONS AND TIME RANGES OF THE AUDIO SAMPLES

	Beginning	Middle	End
Speaker 1	2:22–5:25 (183 s)	21:41–24:43 (182 s)	1:10:00–1:13:04 (184 s)
Speaker 2	1:23–4:24 (181 s)	16:20–19:27 (187 s)	1:03:06–1:06:03 (177 s)
Speaker 3	1:41–4:47 (186 s)	26:14–29:13 (179 s)	48:02–51:03 (181 s)

B. Data Analysis

Clips from Table 2 were annotated in Praat speech analysis software (version 6.2.09; Boersma & Weenink, 2022) by a native English speaker and the researcher until they reached agreement on the appropriateness of the data. Each perceived FP was identified by speaker, sound, and a primary characteristic to describe its position within a larger utterance (see Figure 1). All measurements were taken in seconds and are presented herein as portions of a second to three decimal points; for example, 0.417 s can also be understood as 417 ms.

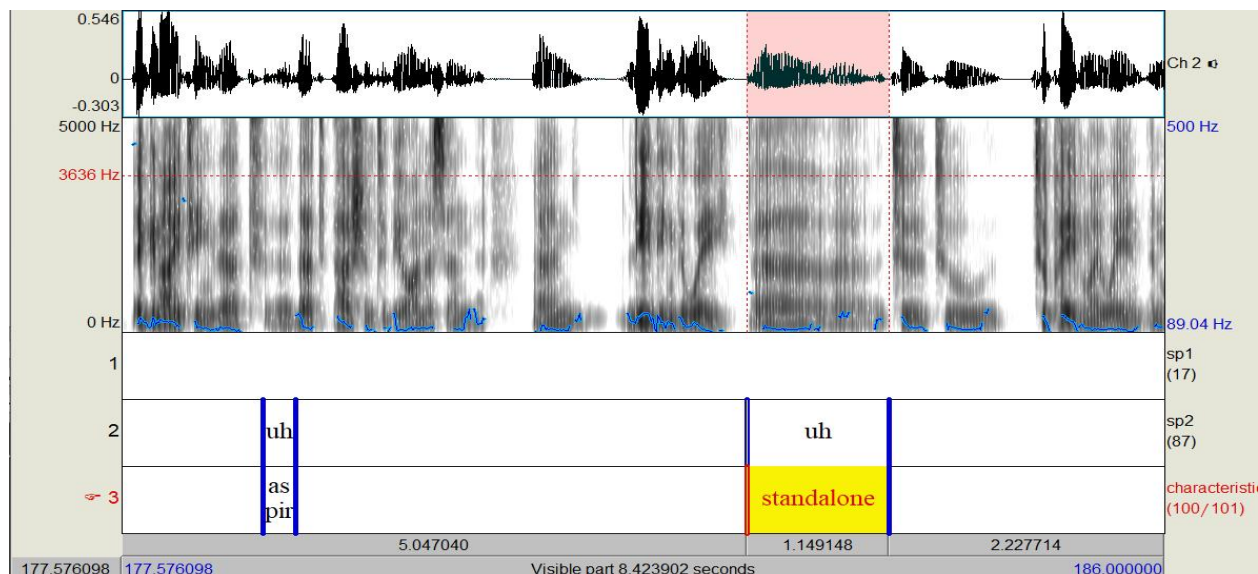


Figure 1. Annotation Process Using Praat



Based on previous research (reviewed in subsection 2.2), position characteristics were assigned based on the frequency of the environments and situations that arose during initial listening. During the review of the patterns and frequencies, the following labels emerged:

1. Standalone: An FP with a “standalone” characteristic occurring during the speaker’s typical speech but not co-occurring with another filler and not impacted acoustically by surrounding phonemes.
2. Filler\_: An FP occurring immediately after a filler, such as *so, you know, like, but, and, or well*.
3. \_Filler: An FP occurring immediately before a filler, such as *so, you know, like, but, and, or well*.
4. Aspirated: In some FPs, especially those occurring immediately after /t\_ or th\_, the FP’s vowel is impacted by aspiration from the previous syllable. This was notable for its potential to impact FP length.
5. Doubled: Two distinct FPs occurring one after the other, such as “*um, uh,*” or “*um, um.*” This only happened when one FP clearly concluded before the next began.

Notably, the term *filler* is used to refer to words such as *well, so, and, and, you know* (following Carney’s, 2022, practice), rather than discourse/pragmatic markers or conjunctions, because *filler* seemed to be a more appropriate umbrella term. Additionally, since this study is seeking initial information about existing patterns in the use of FPs, only one characteristic was assigned to each token, even when multiple labels could have been applied, such as in the case of the utterance “*but, uh.*” Depending on the situation, this could have represented either an FP immediately following a filler or an FP with environment-based aspiration. Rather than segmenting the data too finely, a hierarchy of characteristics was established to focus on broad patterns.

Essentially, characteristics were prioritized in order of uniqueness. For example, pauses labeled “doubled” could also be labeled “\_filler” or “filler\_,” depending on their position, but the fact that they co-occurred specifically with another FP (and not a filler) indicated that they should be treated as separate and more specific. Likewise, an FP following *but* could be said to be aspirated, but its more specific characteristic was that it occurred with a filler; the designation “aspirated” was therefore reserved for FPs with aspiration carried over from non-fillers, such as in an instance of “I almost, uh,” in which the aspiration carried/assimilated forward, making the “uh” sound like “tuh” to the ear.

Doubled > filler\_ = \_filler > aspirated > standalone

Doubled FPs took the highest priority due to the specific nature of their cooccurrences. Since there were no instances of FPs occurring between the two fillers, the designations *filler\_* and *\_filler* were treated as equivalent in the hierarchy. Finally, pauses that seemed to be aspirated were documented, with the “standalone” label attached to all remaining tokens.

Using Praat, the length of an utterance was measured by placing boundaries on the corresponding speaker tier, with the pronunciation of the utterance used as a label. These pronunciations were largely determined by ear, annotated simply within Praat, and manually recoded into the international phonetic alphabet (IPA) prior to analysis to allow for a clearer discussion about the actual sound forms. To identify the frequency of each position, identical boundaries were placed on the characteristic tier. Annotations were then saved in a text file and exported into Excel for further analysis. The final raw data in Excel were similar to the sample shown in Figure 2.

A	B	C	D	E	F	G	H	I	J
Clip	Speaker 2 (guest)	M/F	NS/NNS	Characteristic	start (within episode)	end (within episode)	start (within clip)	end (within clip)	length (seconds)
1	3.1 am	M	NNS	and	223.4007492	223.9263019	122.4007492	122.9263019	0.52552633
2	3.1 am	M	NNS	and	204.4466032	205.0146294	103.4466032	104.0146294	0.56880262
3	3.1 am	M	NNS	and	262.3628849	263.0431545	161.3628849	162.0431545	0.68026963
4	3.2 am	M	NNS	and	1727.127017	1574.404531	152.7224859	153.1270169	0.404530966
5	3.2 ah	M	NNS	and	1592.697143	1574.427144	18.2699991	18.69714329	0.427144196
6	3.1 ah	M	NNS	but	197.6866606	198.0726914	96.6866606	97.07269135	0.38603079
7	3.1 ah	M	NNS	but	182.5291528	182.9193379	81.52915276	81.91933793	0.390185169
8	3.1 am	M	NNS	but	198.6424362	199.0495528	97.64243621	98.04955282	0.407116612
9	3.1 am	M	NNS	but	236.1110838	236.8321772	135.1110838	135.8321772	0.72109344
10	3.2 am	M	NNS	but	1717.857291	1574.659186	143.198104	143.8572905	0.659186476
11	3.3 ah	M	NNS	but	2960.679971	2882.383467	78.29650424	78.67997142	0.383467178
12	3.3 am	M	NNS	but	3049.740991	2882.878687	166.8623039	167.7409907	0.878686829
13	3.1 ah	M	NNS	so	138.8626655	139.1382093	37.86266548	38.13820931	0.27554383
14	3.1 ah	M	NNS	so	231.3369401	231.9538397	130.3369401	130.9538397	0.61688996
15	3.2 am	M	NNS	so	1695.661539	1574.552251	121.1092879	121.6615392	0.552251327
16	3.2 am	M	NNS	so	1581.621865	1574.619838	7.002026762	7.621864719	0.619837958
17	3.2 am	M	NNS	youknow	1735.985711	1574.424865	161.5608461	161.9857107	0.424864664
18	3.1 ah	M	NNS	and	163.03476	163.3295386	62.03475998	62.32953861	0.294778631
19	3.1 am	M	NNS	and	186.0716553	186.4526299	85.0716553	85.4526299	0.380974592
20	3.1 ah	M	NNS	and	271.2753205	271.6688505	170.2753205	170.6688505	0.393184565
21	3.1 ah	M	NNS	aspirated	206.0731014	206.3269467	105.0731014	105.3269467	0.253845305
22	3.1 ah	M	NNS	aspirated	279.7154228	279.9744736	178.7154228	178.9744736	0.259050844
23	3.1 ah	M	NNS	aspirated	221.373962	221.6674161	120.373962	120.6674161	0.294019921
24	3.1 ah	M	NNS	aspirated	128.0024693	128.3928768	27.00246931	27.39287684	0.390407525
25	3.1 ah	M	NNS	aspirated	118.7720494	119.1792468	17.77204939	18.17924684	0.407197448

Figure 2. Sample of Raw Data From Excel

#### IV. RESULTS AND DISCUSSION

##### A. FP Forms and Frequencies

The forms and frequencies of the FPs generated by the speakers are shown in Table 3.

TABLE 3  
FREQUENCIES BY FORM

FP	Frequency
<i>ʌh</i>	84
<i>ʌm</i>	70
<i>æh</i>	9
<i>æm</i>	6
<i>ah</i>	8
<i>am</i>	1

Although the vowels occurring in the FPs varied slightly, the most frequently occurring ones exceeded others by a significant number. These were the sounds typically written as *uh* and *um*, and the other utterances followed a similar pattern of distribution regarding the presence of a nasal consonant. All instances of vowels other than [ʌ] were uttered by non-native speakers. The most frequently used sound was [ʌh], but the difference in frequency between it and [ʌm] was relatively narrow. However, it was worth preserving the distinct sounds of FPs, and when they collapsed into the broader categories identified in the actual analysis, they were treated as broad groups of *-h* and *-m*, reflecting the fact that the ones ending in *h* were all treated as *ʌh*, and the ones ending in *m* were all treated as *ʌm*. Hence, in total, there were 101 instances of *uh*, and 77 of *um*. Speaker 1 produced the least number of FPs (34), Speaker 2 produced 40 FPs, and Speaker 3 produced the highest number of FPs (104), totaling 178 FPs in the present study. (The subsequent quotations show these forms in use.)

1. [ʌh] Speaker 2: We didn't travel too, **uh**, broadly when I was growing up.
2. [æh, ʌm] It was, it was a, **eh, um**, it is the highlight of my life, I think.
3. [æm] Speaker 3: Uh, it was a shock, to be honest, but, **em** ...
4. [ah] Speaker 1: **Ah**, well, my nanny visa got refused.
5. [am] ... manages our competition, **am**, so that's the ladder ...

#### B. FP Position Characteristics

The frequencies of the FP positions are shown in Table 4. It should be noted that both doubled fillers in a pair were marked as “doubled,” so it is possible to consider them either as 24 tokens or 12 pairs.

TABLE 4  
FREQUENCIES BY POSITION FOR ALL SPEAKERS

Label	Count
<i>Standalone</i>	97
<i>_Filler</i>	24
<i>Doubled</i>	24
<i>Aspirated</i>	20
<i>Filler_</i>	13
<i>Total</i>	178

The distribution of FPs by position could be compared to the hierarchy of specificity. The “standalone” category, treated as the most general, was also the most frequent by an enormous margin. However, the “aspirated” category, which was expected to be the next most frequent due to its more general nature, was only the fourth most frequent category. The “\_filler” category outstripped the “filler\_” category by nearly double; for example, “um, and” was more commonly used than “and, um.” Finally, the “doubled” group—the most specific—included 24 tokens, although it is worth noting that they necessarily occurred in pairs, so it would be more accurate to say that 12 instances of “doubled” FPs were recorded. Taking this into account, Figure 3 illustrates the contrasting nature of specificity and frequency.

Specificity: doubled > filler\_ = \_filler > aspirated > standalone  
Frequency: standalone > \_filler > aspirated > filler\_ > doubled

Figure 3. Specificity vs. Actual Frequency of FP Positions

Rather than a perfect reversal of the specificity dynamic, the three central characteristics shifted, showing that the specificity of the environment did not necessarily predict frequency. Further research with more emphasis on highly specific environments could be fruitful in determining the impact of specificity. (The following quotations show these positions in use.)

1. Standalone: 1. [ʌh] Speaker 2: We didn't travel too, **uh**, broadly when I was growing up.
2. Filler\_ 4. [æm] Speaker 3: Uh, it was a shock, to be honest, but, **em**...
3. \_Filler 4. [ah] Speaker 1: **Ah**, well, my nanny visa got refused.
4. Doubled: [æh, ʌm] It was, it was a, **eh, um**, it is the highlight of my life, I think.
5. Aspirated: People from different, **uh**, walks of life.

Table 5 shows the data from Table 4, separated by speaker.



TABLE 5  
FREQUENCIES BY POSITION FOR EACH SPEAKER

Label	Speaker 1	Speaker 2	Speaker 3
<i>Standalone</i>	19	27	51
<i>_Filler</i>	1	6	17
<i>Doubled</i>	4	--	20
<i>Aspirated</i>	7	3	10
<i>Filler_</i>	3	4	6
<i>Total</i>	34	40	104

Speaker 1 was the only speaker to use “*filler\_*” more frequently than “*\_filler*,” as shown in Table 5, but her use of both was very infrequent (a different finding from Kosmala & Crible, 2022). She also produced the fewest FPs overall, so it is difficult to say whether the pattern would hold for a larger sample of her speech.

Speaker 2 did not produce any instances of doubled FPs within the selected audio samples. Again, since he produced few fillers overall compared to Speaker 3, a longer sample of his speech might have included some instances. Speaker 2 produced the fewest aspirated FPs. This discrepancy was almost certainly related to the tendency of non-native English speakers to devoice final stops, causing aspiration at the ends of words that are not aspirated via fortis stops in a native English speaker’s speech.

Speaker 3, like the others, produced the highest number of “standalone” FPs. He also had a notably high frequency of doubled FPs—ten pairs to Speaker 1’s two pairs—and more than double the number of aspirated FPs used by Speaker 2.

Due to the much larger number of FPs produced by Speaker 3, it is likely that his behaviors greatly affected the overall numbers shown in Table 4. Figure 4 illustrates the frequency hierarchy for each speaker. As in Figure 3, it considers “doubled” pauses as pairs rather than individual tokens. Note that since these did not occur in Speaker 2’s samples, they were not included in his hierarchy.

Speaker 1: *standalone* > *aspirated* > *filler\_* > *doubled* > *\_filler*  
 Speaker 2: *standalone* > *\_filler* > *filler\_* > *aspirated*  
 Speaker 3: *standalone* > *\_filler* > *aspirated* = *doubled* > *filler\_*

Figure 4. Frequency of FP Positions for Each Speaker

Viewed from this perspective, the only thing clear at first glance was that the “standalone” category was most common across all speakers. Further study may help in identifying other ways to narrow down this category or determine other specific environments, such as *um* appearing before a nasal initial word.

### C. Concentration of FPs at Various Points in Podcast Content

Other factors considered when assessing patterns of FPs were speaker characteristics and the distribution of FPs throughout a conversation (a podcast episode). This was the purpose of taking clips from three different locations within each episode: beginning, middle, and end. Table 6 shows both the specific clip totals and the frequencies of FPs by location and speaker.

TABLE 6  
FREQUENCIES BY LOCATION AND SPEAKER

	Beginning	Middle	End	Total
<i>Speaker 1</i>	17	5	12	34
<i>Speaker 2</i>	24	9	7	40
<i>Speaker 3</i>	43	23	38	104
<i>Total</i>	84	35	59	178

Speaker 3 (the male non-native English speaker) produced by far the most FPs: a total of 104 across 9.1 min of recorded conversation. Speaker 2 (native speaker of English) produced 40, and Speaker 1 (female non-native English-speaking guest) produced 34. In every case, the section taken at the beginning of the episode yielded the most tokens, with 47.19% occurring at the beginning ( $n = 84$ ). The middle sections tended to include fewer tokens—19.66% of the total tokens ( $n = 35$ )—and the end segments fell somewhere in between, making up the remaining 33.14% ( $n = 59$ ).

### D. FP Length

From this point onward, the focus of the paper is on discussing whether these frequency patterns have any relationship with the lengths of FPs. Lengths varied greatly, even within a single speaker’s measurements. Both the shortest FP, at 0.109 s, and the longest, at 1.149 s, were uttered by Speaker 3 (male non-native English speaker). The average length of all FPs generated by podcast guests was 0.418 s. The average for the two non-native speakers was similar at 0.417 s, while the native English speaker’s average was slightly higher at 0.424 s. Based on these results, Tables 7 and 8 show more details of length in relation to the factors mentioned earlier in this section: FP form, position, speaker, and location.

TABLE 7  
LENGTH CHARACTERISTICS BY FORM IN SECONDS

FP	Mean	Median	Shortest	Longest
<i>ʌh</i>	0.346	0.318	0.109	1.149
<i>ʌm</i>	0.530	0.514	0.169	0.927
<i>æh</i>	0.317	0.305	0.146	0.458
<i>æm</i>	0.516	0.425	0.302	0.789
<i>ah</i>	0.226	0.192	0.129	0.383
<i>am</i>	0.552	0.552	0.552	0.552

The data in Table 7 suggest differences between the relative lengths of FPs ending in nasal sounds and those not so ending. Although the longest individual token was an instance of [ʌh], the average lengths of [ʌm], [æm], and [am] were all above 0.5 s, whereas the average lengths of [ʌh], [æh], and [ah] were all below 0.35 s, partially in line with Clark and Fox Tree (2002).

Regarding length characteristics by position (see Table 8), since the “standalone” category comprised the vast majority of the tokens, a close match with the overall trends was expected; both the shortest and longest tokens produced by Speaker 3 appeared within this group. Neither position nor speaker could therefore be said to solely determine FP length.

TABLE 8  
LENGTH CHARACTERISTICS BY POSITION IN SECONDS

Label	Mean	Median	Shortest	Longest
<i>Standalone</i>	0.419	0.400	0.108	1.149
<i>_Filler</i>	0.489	0.435	0.191	0.879
<i>Doubled</i>	0.340	0.424	0.129	0.870
<i>Aspirated</i>	0.374	0.371	0.117	0.927
<i>Filler_</i>	0.389	0.393	0.241	0.503

One of the most notable points according to Table 8 is that the average for doubled FPs was the lowest, because they often consisted of two distinct but rapidly produced sounds. The difference between FPs occurring before a filler and those occurring after a filler could be explained by the environment, since some fillers could induce aspiration effects when introducing an FP, such as “but\_” or “and\_,” depending on the dialect. A finer breakdown of the *\_filler* and *filler\_* categories is shown in Table 9.

TABLE 9  
ENVIRONMENTS, INCLUDING FILLERS

Environment	Frequency
<i>_and</i>	7
<i>_but</i>	8
<i>_so</i>	6
<i>_well</i>	1
<i>_you know</i>	2
<i>and_</i>	6
<i>but_</i>	3
<i>so_</i>	2
<i>well_</i>	1
<i>you know_</i>	1

Tables 10, 11, and 12 display the length characteristics of each speaker, broken down according to the three locations in the audio clips.

TABLE 10  
LENGTH CHARACTERISTICS BY LOCATION IN SECONDS (SPEAKER 1)

	Mean	Median	Shortest	Longest
<i>Beginning (1.1)</i>	0.323	0.297	0.114	0.927
<i>Middle (1.2)</i>	0.385	0.426	0.238	0.495
<i>End (1.3)</i>	0.281	0.232	0.117	0.529
<i>Total</i>	0.317	0.273	0.114	0.927

TABLE 11  
LENGTH CHARACTERISTICS BY LOCATION IN SECONDS (SPEAKER 2)

	Mean	Median	Shortest	Longest
<i>Beginning (2.1)</i>	0.425	0.414	0.163	0.867
<i>Middle (2.2)</i>	0.413	0.468	0.167	0.556
<i>End (2.3)</i>	0.434	0.441	0.263	0.541
<i>Total</i>	0.424	0.435	0.163	0.867

TABLE 12  
LENGTH CHARACTERISTICS BY LOCATION IN SECONDS (SPEAKER 3)

	Mean	Median	Shortest	Longest
<i>Beginning (3.1)</i>	0.426	0.403	0.149	1.149
<i>Middle (3.2)</i>	0.418	0.419	0.146	0.752
<i>End (3.3)</i>	0.495	0.527	0.109	0.879
<i>Total</i>	0.450	0.411	0.109	1.149

Tables 10, 11, and 12, on their own, reveal no noteworthy patterns in the speakers' use of FPs. The largest and most significant difference among the speakers was that the number of FPs produced by Speaker 3 surpassed the combined total produced by Speakers 1 and 2 across all clips. Speaker 1 (the only female speaker) generally produced shorter FPs overall. Figure 5 shows a snapshot of her speech, as seen in Praat, which documents a pair of her doubled pauses, representing the seventh and eighth shortest FPs she produced.

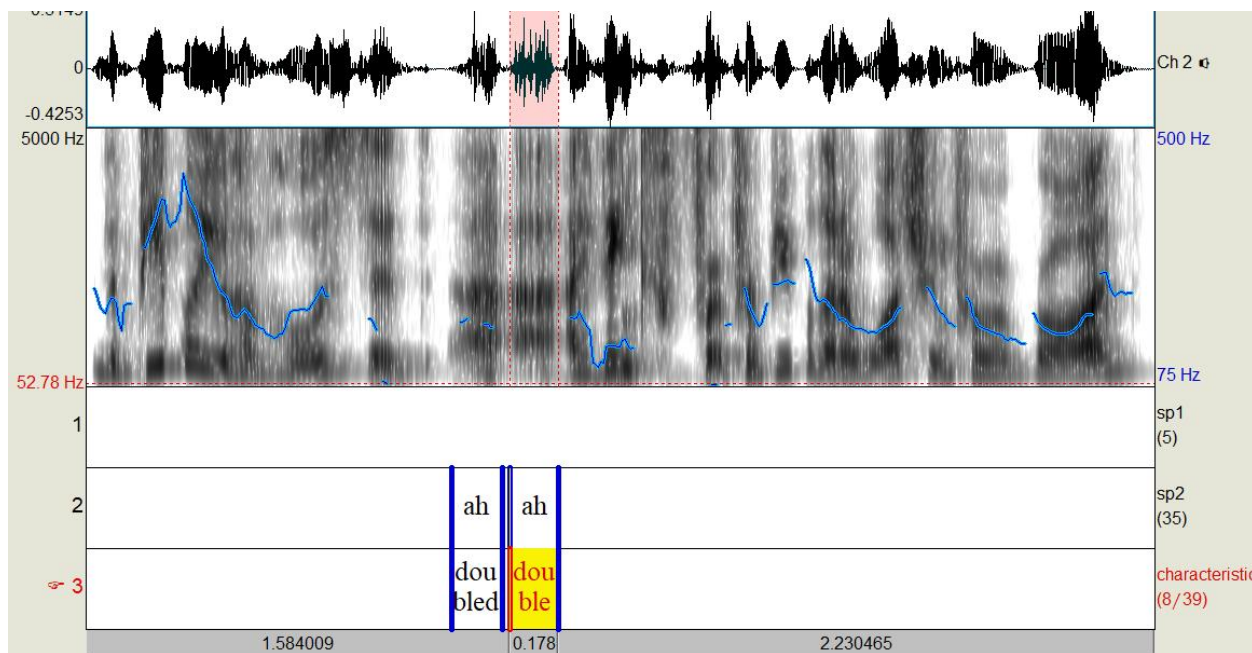


Figure 5. Doubled FP in Clip 1.1 (Speaker 1)

Further analysis of a larger sample would be necessary to draw firm conclusions about the relevance of Speaker 1's gender and non-native speaking status to her use of particular types of FPs. Since she produced fewer and generally shorter FPs than the non-native male speaker (Speaker 3) in the group, but Speaker 2's patterns corresponded more closely—at least in terms of average length—with the patterns of Speaker 3, further exploration of gender's effect on production is warranted. Although Speaker 1's lower production of FPs fell within the expectations set by previous research (Tottie, 2011, 2014), the impact of gender on the length of FPs requires further study.

Speaker 2 (male native speaker) and Speaker 3 (male non-native speaker) produced FPs with similar average lengths but vastly different frequencies. This could be due to many factors, such as words per minute and active speaking time overall in the clips, but the early data suggest the potential for further research to examine differences in native and non-native English speakers' use of FPs. To some extent, this aligns with existing research noting a higher frequency of FPs in the speech of non-native speakers (e.g., Gilquin, 2008; Kosmala & Crible, 2022). However, Speaker 1's data conflicted with this finding because she produced fewer FPs than Speaker 2 (the native speaker), corroborating Kahng (2014). Further investigation with more speakers and longer periods of speech is required to draw any conclusions about whether gender has a greater impact than native speaker status on FP production.

Regarding the position characteristics of FPs, the majority were standalone and did not co-occur with a filler/a discourse/pragmatic marker (terms used interchangeably to refer to the same phenomena)—a result that aligns with Tottie (2016) and Crible et al. (2017). Overall, words such as *well*, *you know*, *and*, *but*, and *so*, which were expected to co-occur with FPs, appeared in the data, and based on the FPs clustered with a (single) filler, they frequently collocated with conjunctions, such as *and*, *but*, and *so*, more than with *well* and *you know*, which aligns with Tottie (2016).

Overall, the bulk of the FPs for all speakers occurred at the beginning of the clips, taken from within the first 5 min of each podcast. This pattern was especially clear in Speaker 2's data, which revealed a markedly significant drop off in his use of FPs in the middle and at the end of clips. This may be related to the establishing nature of the early part of the podcast, which typically includes introductions, the host and speaker familiarizing themselves with each other's conversational patterns, and, sometimes, nervousness or self-consciousness on the part of guest speakers as they adjust to being recorded, in line with Christenfeld and Creager (1996). Based on data from this exploratory study, the middle

and end portions of similar audio sources may provide a clearer view of natural conversations. For the non-native speakers, an increase in FPs occurred again toward the end of the episode, but this was not the case for the native speaker. Like beginnings, endings include a segue into a specific style of conversation, and this may impact non-native speakers to a different degree than native speakers. Moreover, the episode was lengthy, with long speaker turns, and this may have made the endings more cognitively demanding for non-native speakers, leading them to produce more FPs (similar to Kosmala & Crible's, 2022; Tottie's, 2014, arguments). However, the phenomenon may simply have been a quirk of the clips used in this study. Regardless, additional research to specifically compare FP length during natural speech based on sampling from the middle segments of similar audio recordings would be valuable. Greater attention to changes in FP use in different types and segments of conversation would also allow for productive, continued research.

## V. CONCLUSION

The aim of this study was to take FP research into less-researched territory by examining the FPs produced by L2 speakers of English and comparing them with those of an American speaker in a popular podcast. Overall, NNS (produced by Saudi speakers) was peppered with FPs, although *uh* was more frequent than *um*. Notably, according to the data, the Saudi speakers in this study were highly advanced English language users belonging to a high social class, which again aligns with Tottie's (2011) findings that a high level of education and socioeconomic status increase FPs in speech. This was a preliminary study; however, the findings on FPs and the different variables identified to examine the data are useful for underpinning further study. Inevitably, the study has some limitations. As already mentioned, a larger sample and a finer-grained analysis of FPs (e.g., their exact positions in relation to intonational units and their usage-based functions) are necessary to enable more confident inferences to be drawn about FPs and the different components that impact their use. Regarding the study's context, more cross-linguistic (Arabic–English) FP studies are urgently needed.

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**Sahar Alkhalawi** works as an assistant professor in the Department of English & Translation at Qassim University, Saudi Arabia. She got her PhD in Linguistics from the University of Lancaster, United Kingdom. Her research interests include second language listening comprehension, English for Academic Purposes, needs analysis for curriculum development and cognitive linguistics.

# English Language: The Last Bastion of Globalization

Alexander N. Dolgenko

Foreign Languages Institute, Sechenov University, Moscow, Russia

Marina S. Kosyreva

Department for Foreign Languages, Novosibirsk Military Institute of National Guard Troops, Novosibirsk, Russia

Violetta R. Bogoslovskaya

Department for Journalism, Russian Presidential Academy (RANEP), Moscow, Russia

**Abstract**—The article analyzes the causes and consequences of linguistic globalization. If extra-linguistic factors were decisive for English to become a global language, linguistic factors were decisive for its preservation and development. The globalization of the English language has become possible by some of its immanent properties and is not exclusively a consequence of civilizational superiority. Therefore, the loss of global civilizational superiority will not necessarily cause the English language to lose its global status. While the coincidence of a number of extra-linguistic factors was important for English to become global, linguistic factors are crucial to maintain this status. The main risks of language globalization are critically analyzed. Despite the growing trend of deglobalization, English remains the last bastion of globalization.

**Index Terms**—language globalization, linguistic globalistics, English as global language

## I. INTRODUCTION

The contemporary dialogue of cultures is more and more actively mastering the scenario of deglobalization. A comprehensive crisis of the idea of globalization leads to a gradual loss of the common space of existence of local communities, and of the formal and informal institutions of their interaction. The process of proliferation of these institutions at the beginning of the 21st century ceases to bring the desired result. The usual strategies of the effective incorporation of local communities into the system of global interaction are less and less able to ensure the unity of international functioning in the areas of economy, security, ecology, culture, science and technology, communication, etc. However, there is one institution that has successfully countered the universal trend towards deglobalization - the global English language. In this article, which was the result of many years of research, we will try to understand why English remains the last bastion of globalization.

To date, no universal understanding of the global language phenomenon has been developed. At the same time, an analysis of the quarter-century experience of linguistic globalistics (Blommaert, 2009; Crystal, 1997; Tochon, 2009 etc.) allows us to identify the main properties of English that determine its status as a global language.

## II. REVIEW

The starting point for the development of this linguistic globalistics is rightly considered to be the first edition of “English as a Global Language” by the prominent linguist D. Crystal (Crystal, 1997). The scholar proceeds from two linguistic principles: on the one hand, he believes in the fundamental value of multilingualism as a unique global resource; on the other hand, he believes in the fundamental value of a common language, which gives us new opportunities for intercultural interaction. In this collision between fundamental tendencies of linguistic development - toward austerity (unification) and enrichment (embellishment) - the global significance of language is formed. The fundamental idea of linguistic global studies is D. Crystal’s thesis that language receives the status of a global one when its exceptional role is evident and recognized in every country of the world.

But there are many such languages: at least all the official languages of the UN (English, French, Spanish, Russian and Chinese) fall under this definition. Why did exactly English become the global language at the turn of the 20th and 21st centuries?

According to Stig Hjarvard, the international influence of a language is due to a combination of three factors:

- 1) in a number of countries, it is used as native or first;
- 2) in a number of countries, it is accepted as an official language;
- 3) in a number of countries, it is taught as a foreign language in schools (Hjarvard, 2003).

These factors certainly ensure that a language gains and maintains international language status, but not yet a global language. According to D. Crystal, a fundamentally important factor for a language to acquire the status of a global

language is the power factor (political and military supremacy of its speakers). As we have noted, this suggests that a language domination based on her speaker's domination (Dolgenko & Kosyreva, 2020). At the beginning of the 21st century the dominance of English speakers in the main spheres of modern civilization (economy, politics, information technology, science and education, mass consumption and entertainment, sports and tourism, military affairs, etc.) is not perceived as unambiguous. The English language now meets the hallmarks of globality to a far greater extent than any other world language. As an instrument of intercultural communication, it embraces the world far more than Latin or French once did. The English language today has become not just a language of international communication, not just an international language, but precisely a global one (Dolgenko & Kosyreva, 2020).

The concept of a global language network allows us to take a new look at the process of linguistic globalization as the main subject of the dialogue of cultures at the beginning of the 21st century. This concept was developed by an international group of scientists (Shahar Ronen, Bruno Gonçalves, Kevin Hu, Alessandro Vespignani, Steven Pinker, Cesar Hidalgo) representing the National Academy of Sciences of the USA. Their research work "Links That Speak: The Global Language Network and Its Association with Global Fame" (Ronen et al., 2014) proposed a criterion for determining the global influence of a language based on its position in the global network connecting speakers of different languages. The breadth and intensity of a language's links in global communication, adjusted for the number of native speakers, is an indicator of language influence.

Researchers have mapped the Global Language Network based on the analysis of aggregate data from three sources:

- 1) translations of books included in UNESCO's database of book translations (Index Translationum);
- 2) posts on Twitter;
- 3) Wikipedia articles.

This allowed researchers to take into account the linguistic preferences of global communicators with different levels of linguistic training.

The first level is the authors of millions of translations of books included in the UNESCO Index Translationum, with a high artistic and linguistic potential (writers and professional translators). Language preferences at this level are shaped by the need for exposure to information recorded in books in different languages, including the achievements of the art of the word. Therefore, preference is given to languages on the basis of which rich literary traditions have been formed. The level of demand for translation into one language or another is shaped by a combination of consumer and aesthetic factors. In doing so, by processing 2.2 million translations into more than a thousand languages of books published between 1979 and 2011 in 150 countries, researchers have established not only the demand for languages as sources, but also as intermediaries for translation.

The second level is Wikipedia editors: they have general and specific knowledge of a field, are native speakers or have knowledge of the target languages but are generally not professional translators. The choice of editing language forms the global language influence map here. The Wikipedia dataset was compiled considering all language versions of the "free encyclopedia" that had been in operation since the end of 2011: that is 382 million articles in 238 languages.

The third level is Twitter communicators: this is the largest category (about one billion global Internet communicators) with a wide range of linguistic backgrounds, for whom the choice of language of communication is usually based on communication convenience (one tweet is limited to 280 characters and, until 2017 to 140 characters). The global network here is shaped by the languages that most often act as a tool for intercultural communication in this social network. At this level of global communication, it is evident that it is no longer only about the speakers of the language, but about those who use the language - the "users" of the language. The Twitter dataset collected by American researchers includes more than one billion tweets from more than 17 million users in 73 languages from December 2011 to February 2012 (about 10% of Twitter's total users at the time).

As a result, three maps were modelled to compare the direct and indirect communication paths between speakers of different languages. By summing up the data, scientists have been able to produce a single map of the global language network. The position of a language in the global language network affects the perception of information created by native speakers, as well as the exchange of information between speakers of different languages. The position of a language also affects the flow of information that is not produced in that language, but transmitted through it. Thus, the authors of the article "Links That Speak: The Global Language Network and Its Association with Global Fame" argue that the quantity and quality of information available to speakers of a language, the speed of information acquisition and the ability to disseminate information internationally depend on the position of the language in the global language network (Ronen et al., 2014).

The sum of the three maps of the global language network makes it possible to present a hierarchical structure of the influence of languages in global communication. The apex or central node of communication is English. It is surrounded by second-order nodes: German, French, Spanish, Russian and Portuguese. It is these five languages that are globally significant (sub-global) at the beginning of the 21st century and have the potential to compete with the global language. But can they? Should we expect linguistic deglobalization?

### III. DISCUSSION

As we know, the prehistory of the globalization of the English language is rightly associated with the fact that in the seventeenth and eighteenth centuries the British Empire spread its economic, political, and cultural influence over

almost the entire world, from Japan to Hawaii from east to west, and from Newfoundland to Australia from north to south. The legacy of British imperialism is that about 100 countries in today's world use English as either their national or an official language. However, English itself became global due to American economic and political, and then cultural (meaning primarily consumer culture) supremacy in the second half of the twentieth century. In the fields of popular music, cinema, television, business, finance, sports, information technology, US dominance during this period is not questioned, although it is constantly challenged. By the beginning of the 21st century it is the American influence in the world that catalyzes the globalization of English. It is becoming the common language of intercultural interaction in traditional areas of cultural dominance. In the new spheres of communication, it has initially taken a leading position and has ensured minimal competition from other globally significant languages (Dolgenko & Kosyreva, 2020).

Today, more than two billion people in the world speak English. It is the most widely spoken of the five official UN languages. English is spoken by about 85% of international organizations, French - less than 50%. Furthermore, more than one-third of the international organizations use only English as their official language, and this figure rises to almost 90% among Asian international organizations.

The main reason why the English language has gained global status is that 6 billion people use English as the main tool of Internet communication. The emergence of new communication tools should be seen as a fundamental change that has affected the nature of communication in the early 21st century. Today, anyone with a smartphone is virtually included in global communication. The Internet is attractive because its management of network resources is decentralized - on its server or website, everyone is free to present any information, in any order, as long as it is technically compatible with the system, browsers and technical protocols supported. Of course, it must not contradict current IT legislation. However, the enforcement of legislation is always reactive, which means that participants in Internet communication are in principle only bound by technical limitations on their freedom of expression in the global information space.

The possibility to have almost instant access to all sources of information at the same time and still make individual choices is perhaps the main advantage of Internet technology. Millions of people use the Internet every day for various purposes. The Internet has proven to be a constant source of news and information, not least because it can be connected to and disconnected from at will, and because it is virtually impossible to disconnect it completely. Of particular importance in global communication is the fact that the Internet provides not only an infinite amount of information, but also the ability to communicate in real time using communicators, messengers and social networks. This has led to a qualitative change in communication: the elimination of the distance factor and levelling the time factor, the creation of communities, the simulation of a virtual identity, the possibility of complete anonymity. This communicative freedom is an important condition for intensifying the exchange of meanings and the words expressing these meanings. The tendency for brightness of expression, for embellishment of speech, for language play prevails over the fundamental tendency for economy of linguistic means. This is very favourable ground for the utmost expansion of the influence of the English language.

As we commented in the article "Language globalization and language globalistics", it is important to bear in mind that the fact that English is widely used is not so important to linguistic globalization as the fact that English is fluently spoken. In this regard, it is very significant that the most common in terms of the number of speakers and fluent in the world is Chinese (more than a billion speakers). However, when sending an article to a scientific journal, the editor will ask the scientist to give an annotation and keywords not in Chinese, but in English. Otherwise, the results of the scientific work will be excluded from international scientific life. English language is regularly used (as non-native) by about two billion more people, according to the British Council. In addition, global Internet communication, of which English has historically been the main tool, is inexorably expanding the composition of the "users" of the global language (Dolgenko & Kosyreva, 2020).

However, it would be a mistake to think that the globalization of English is solely a consequence of civilizational domination. The victory of the English language in a kind of race for global linguistic dominance provided not extralinguistic, but actual linguistic features of the English language. They are established by Marina S. Kosyreva:

1. The most important factor determining the stability of the global status of the English language is lexical wealth. If you sum up the Oxford dictionary of modern English and scientific and technical terminology, the common thesaurus of the English language will be at least a million words. The vocabulary of English is approximately twice as large as that of French, German or Spanish. It allows you to solve any communicative tasks – from the most primitive to the most difficult.

2. At different levels of the language system of the English language flexibility manifests a very important quality for the communication function. This quality distinguishes phonetics, spelling, semantics, syntax, morphology, derivation, and styling. Flexibility allows you to use English in accordance with specific communicative tasks. In other words, adjust language to communication, not communication to language.

3. An important advantage in intercultural communication should be considered such a quality of the English language as a high degree of harmonization of the grammatical system. The categories of gender, number, and case are independent of the articles and affixes, as in Spanish, German or French. This simplifies real and virtual communication.

4. English does not require a mastery of subtle tonal variations of pronunciation and is rightly considered relatively simple in terms of spelling. Of course, for strict compliance with the norms of ortho and spelling, a great job is needed



to seriously train the speaker. However, for the communicative success of the “user” of the English language fluency in the norms of the language standard is not decisive. It is much more important to ensure contextual unambiguity, which allows the precise identification of the meaning of polysemous words and homonyms.

5. The most important factor in the globalization of the English language should be considered the fundamental absence of purism and, conversely, a kind of linguistic hospitality. As you know, up to 70% of the vocabulary of modern English is genetically borrowed. About 30% of Gallicism, about 30% of Latinism, and about 25% of Germanism in the borrowed vocabulary of English facilitate understanding of French, Italian, and German. In addition, over 10% of the vocabulary of modern English is internationalism, which is to some extent understood by all inhabitants of the Earth. All this ensures the primary use of English as a tool of global communication (Kosyreva, 2017).

The above-mentioned linguistic factors of the English language attractiveness are important for English to realize its global status. In this respect, English as a global language today is an impregnable bastion.

The advantages of a global language are obvious, especially in Internet communication. Nevertheless, the general cultural trend towards deglobalization cannot but affect the main instrument of intercultural interaction, so recently there has been a growing and quite legitimate concern that linguistic globalization of one of the natural languages could have very negative consequences both linguistically and extra-linguistically.

First of all, the increased influence and use of a global language may lead to the weakening and eventual disappearance of some lesser-spoken languages (in the longer term, the disappearance of all other languages). UNESCO publicly estimates that of the 13,000 or so living languages that existed on our planet at the beginning of the 20th century, just over 6,000 will be left at the beginning of the 21st century, of which up to 80 per cent may disappear by the end of this century (Pimienta et al., 2009). The globalization of English is considered to be a major factor in this trend. The linguistic map of the world is indeed fading.

Secondly, the natural dynamics of the development of a global language may be associated with an unfair advantage over other languages in countries where globalized English is not the state or official language. These processes are particularly evident at the lexical level, provoking widespread purist tendencies. One can only hope that each particular language will be able to develop its own version of the concrete result of counteracting the fundamental linguistic tendencies towards linguistic austerity and language enrichment.

Thirdly, further strengthening the position of the global language in intercultural communication is fraught with an increase in linguistic arrogance and the so-called linguistic swagger (Dolgenko & Kosyreva, 2020), which discourages the learning of other languages. This effect can already be seen in the British and Americans (why learn other languages when you can communicate wonderfully in English?). This also seems to be related to the gradual decrease in the number of schoolchildren and students learning a foreign language other than English. It is to be hoped that the impact of a global language will be comparable to that of at least the sub-global languages (Spanish, German, Portuguese, Russian, French) as well as the languages in the world's top ten (Hindi, Bengali, Arabic and Chinese).

It should be borne in mind that today the very idea of civilizational superiority or linguistic dominance causes a negative reaction from local communities. In some countries there is growing public discontent over the cultural dominance of English. This trend, paradoxically, is particularly noticeable in the USA with its whole civilization dominance. If the US loses its dominant position in key areas of global communication, the linguistic loyalties of other countries may decrease significantly until a new dominant force replaces it. However, the very essence of the process of deglobalization is that there will not be one dominant force – there will be several.

#### IV. CONCLUSION

Extra-linguistic factors played a decisive role in making English a global language; linguistic factors contributed to reinforcing this status. However, its future as such is by no means assured. After the conquests of Alexander the Great, the entire Hellenistic world communicated in Greek. Even in the Byzantine Empire nobody thought that such a situation would change but it did. After the fall of the Roman Empire, Latin remained the language of education, science, and culture until the 18th century. It seemed unchanged but it also changed. The language of the Mongol conquerors, who joined the East and West, could have become the common language of the Eurasian continent but did not. After the Napoleonic Wars, the French language became the main instrument of international communication. But that passed too. Among the languages of international communication, there have historically been aspirants to globalization, but their claims have never extended beyond the territories of multi-ethnic state formations (Roman, Byzantine, Mongolian, French empires). And yet at present the stability of the global status of the English language is not in doubt, despite the ever-growing trend towards de-globalization of the world.

The results of our long-term research allow us to assert that the stability of the status of the English language as a global language is ensured by a factor that is both linguistic and extralinguistic - the communicative factor of the Internet. It is precisely that about 6 billion inhabitants of the Earth cannot do without knowledge of the Latin alphabet (for entering a login and password) and can do with a relatively small set of English words, which is sufficient for communication in global networks (for more complex communication, a virtual translator can be used), provides elementary communicative capabilities of modern Internet users.

They are not “speakers”, but “users” of English as a global language. And this is the unique characteristic of the global language. That is why more common languages (in terms of the number of “speakers”, not “users”) are on the

periphery of global communication: Chinese, Hindi, Arabic. At the same time, Internet communication, which has made space an optional factor, contributes to the constant expansion of English as a “user” language, reinforcing its status as a global language.

The future of the English language as a global is related to the dynamics of counteracting the tendency toward unification (universalization of intercultural means of communication) and the tendency toward diversity (preservation of national linguistic identity). How serious the threat of linguistic is in the context of a stable linguistic globalization and how much it can stimulate the support and protection of the world’s languages, the future will show.

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**Alexander Nikolaevich Dolgenko** is a Doctor of Philological Sciences, Professor of Foreign Languages Institute at I.M. Sechenov First Moscow State Medical University (Sechenov University), Chief of the Department of Russian and Foreign Languages at Moscow academy of the Investigative Committee of the Russian Federation. Graduated from the Philological Faculty of Volgograd State University (1995), Russia.

He has more than 300 publications in Theory and History of Literature, Theory of Language, Communication Studies, Globalistics. Main books: “Fluctuations of Russian Literature”, “The Artistic World of the Russian Decadent Novel”, “Russian Language in Professional Communication”.

Prof. Dolgenko is a member of the editorial boards of several scientific journals.



**Marina Sergeevna Kosyreva** is a Doctor of Philological Sciences, an Associate Professor of the Department of Foreign Languages at Novosibirsk Military Order of Zhukov Institute of National Guard Troops. Graduated from the Faculty of Foreign Languages of Novosibirsk State Pedagogical University (2002), Russia.

She has more than 100 publications in Theory of Language, Comparative Linguistics, Globalistics, Linguistic Didactics. Main books: “Globalisms in the Russian language”, “Globalization of International Russian Language Vocabulary”, “Dictionary of Modern Russian Global Vocabulary”.

Prof. Kosyreva is a member of several professional interpreter associations.



**Violetta Ruslanovna Bogoslovskaya** is a Candidate of Philological Sciences, an Associate Professor of the Department of Public Relations & Media Policy of the Russian Presidential Academy of National Economy and Public Administration (RANEPA). Graduated from the Pedagogical Faculty of Volgograd State Institute of Physical Culture (1989) & from the Faculty of Foreign Languages of Volgograd State Pedagogical University (2000), Russia.

She has more than 100 scientific publications in the Theory of Language, Communication Studies, Media Policy. Main books: “Semantic Adaptation of borrowed words in the Russian Sport Language”, “Dictionary of Russian Sports Anglicisms of the late twentieth century”.

Prof. Bogoslovskaya has many professional awards.

# Strategies for Reducing Oral Communication Apprehension in English: A Qualitative Study of Jordanian Undergraduates

Ali Ata Alkhalidi

Liberal Arts Department, American University of the Middle East, Kuwait

Rashad Faleh Alhasan

Translation Dep, Saif Bin Zayed Academy for Police Science and Security, Malaysia

Ibrahim Fathi Huwari

Department of English Language and Literature, Faculty of Arts, Zarqa University, Jordan

Hussein Abushaaban

School of Languages, Civilisation and Philosophy, Universiti Utara Malaysia, Malaysia

**Abstract**—Speaking is a basic element in acquiring any language. The ability to communicate orally in the English language is the most significant skill, but many second language learners face particular constraints in mastering it. The purpose of this qualitative study was to learn about and comprehend Jordanian students' coping mechanisms and strategies for overcoming and reducing their own English language Oral Communication Apprehension (OCA), both inside and outside the classroom, as well as their suggested strategies. A sample of undergraduate students was selected from various programmes at the Hashemite University (HU) in Jordan where English is the medium of instruction. A qualitative research method was used to elicit the students' viewpoints and coping mechanisms with regard to their fear of speaking in English, either with their instructors in class or outside the classroom. The results of this study revealed that undergraduates at HU employed five key coping strategies to manage and reduce oral communication anxiety when speaking in English in or outside of the classroom. These strategies are interpersonal interaction, building self-confidence, practice and preparation, external motivation, and faking it. The results revealed that students confronted with unavoidable communication scenarios adopt self-calming techniques to mitigate the effects of OCA.

**Index Terms**—Hashemite University, Oral Communication Apprehension, undergraduates

## I. INTRODUCTION

English is now thought to be the most widely spoken language. Researchers like (Asassfeh et al., 2011; Hashim, 2020) concur that English is spoken by people of all races, ethnicities and social classes everywhere in the world. The mastery of four key abilities—listening, speaking, reading and writing—is necessary for language acquisition. Speaking is regarded as the most valuable and important of the four English skills, according to researchers (Hajar, 2019; Huwari, 2019; Zughoul & Taminian, 1984; Saed et al., 2021). According to research, the lack of confidence that results from what is perceived as an insufficient degree of English ability creates anxiety in those studying foreign languages (Alrabai, 2017; Huwari & Hashima, 2010). Additionally, anxiety can occur even when a student is around their classmates and teachers while learning English as a foreign language, not just when they are learning it alone. When students are expected to speak English in a classroom context, it frequently causes anxiety (Mahmud, 2018).

In the context of this study, which focused on Jordanian students studying at HU where English language is the medium of instruction, a certain degree of language mastery is required for them to cope with the linguistic demands of their studies. Since Arabic is used as the medium of communication in Jordan, Arabic is the main language of communication in the country for the students. This compels them to possess both communicative and intercultural competence. On the positive side, Jordanian students are expected to gain from their interaction with instructors. However, Jordanian undergraduate students face many challenges. This study examines the methods they use to cope with or reduce the linguistic and academic difficulties arising from OCA.

### Problem statement

Speaking is the process of conveying messages or ideas from one person to another using verbal means in order to make things easier (Raja, 2017). Speaking is an essential skill in life. Speaking, in particular, needs to be learned, trained, focused on and mastered by students of English as a Foreign Language (EFL) (Tridinanti, 2018).

According to Lapkin and Swain (2002), language can be acquired through interactive and meaningful communication in a practical setting. This is because communication serves as a tool in people's social and academic lives. Jordanian university students, like those in any other EFL environment, struggle to become more fluent and communicative in English (Jdetawy, 2011; Hajar, 2019). The issue of OCA among Jordanian undergraduate students has not received sufficient attention from researchers. Little is understood about the problems faced and the coping strategies employed by Jordanian students with regard to the OCA issue. In fact, it is common to observe Jordanian students struggling with OCA when using the English language in an academic context (Alhabahba et al., 2016). The coping mechanisms deployed by students are crucial for enhancing their English language proficiency and competency, which in turn has a huge impact on the students' overall learning experience. As such, this present study looked into students' coping mechanism to address the OCA faced by Jordanian students in HU when attempting to communicate in the English language and the recommended strategies for HU.

## II. LITERATURE REVIEW

Earlier studies on Communication Apprehension (CA) viewed it from the angle of social learning, wherein the present CA understanding has diverged from this stand point and viewed CA from the communibiology paradigm. In the perspective of social learning paradigm, CA denotes behaviour that one learns in early life which can be unlearned via intervention and training (McCroskey, 2009; Meichenbaum, 1977). The communibiological theoretical stance upholds CA as innate and possibly incurable, though sufferers can be assisted using some measures (Hazel et al., 2014). Bragg (2017) summarised the distinction between the social learning and communibiological views of CA. The former advocates CA interventions as a cure, whereby individuals with high CA are capable of receiving treatment, while the latter views it as an aid and perceives CA as a trait. Anyone experiencing it can only be assisted in reducing its lifelong effects.

Since the popularisation of the CA construct (as understood today) by McCroskey in the 1970s, scholars have assessed various related aspects. For instance, studies have looked into CA reasons and treatment (Bodie, 2010), CA experience (Byrne et al., 2012; Bragg, 2017) and the impact of CA on students' performance/achievements. Choi et al. (2015) pointed out that, due to the adverse effects of CA, there has been a growing desire among both academics and professionals to review communication training in the classroom. Researchers have highlighted the need to devise new and suitable pedagogical techniques to overcome CA, besides creating a conducive setting to ensure students do not get affected by high-level CA (Bragg, 2017). According to Bragg (2017), teaching effective communication skills can be beneficial for students to manage their CA in challenging communication situations. Other studies, such as Byrne et al. (2012) and Bragg (2017), have also investigated the impact of CA on students and suggested communication strategies that can help instructors identify different types of CA and their effects. In English public speaking classes, Netta et al. (2020) looked into students' mechanisms for coping with anxiety. The participants included two junior high school students from the English Education Department at Muhammadiyah Aceh University in Indonesia. Qualitative techniques were employed. The results showed that the students employed a range of strategies, including appropriate practice and the use of body language when speaking, to get over their fear of public speaking. The results suggest that teachers should urge other EFL students to employ this method to get over their fear of speaking in front of groups.

The study by Rahman et al. (2020) was based on the experiences of students at Dayanu Ikhsanuddin University. The results demonstrated that language anxiety could impair students' capacity to communicate ideas clearly during their English presentations, which had a detrimental impact on their outcomes. The students were observed to display lower levels of anxiety and increased focus on the subject matter during their speech presentations, which, in turn, contributed to their ability to communicate more effectively. According to the findings of Alhasan et al. (2023) Jordanian students displayed seven types of anxious behaviors linked to speaking English, which can be categorized into two major psychological groups. These inhibitory patterns include fear of negative evaluation, reluctance to participate and complete coursework, reduced social interactions, concerns about employability, diminished self-confidence, and disorganized thinking. These factors all have negative psychological effects on the process of English oral communication.

Many strategies and methods for lowering EFL students' anxiety levels have been recommended by studies on language anxiety. Language teachers have employed these methods as well as specific classroom procedures to reduce anxiety among a variety of students learning English as a foreign language. Donley (1997) divided these methods into the following four categories: activities and programmes that help students develop their skills, techniques that encourage self-regulation of emotions by bringing them under conscious control, ideas for increasing students' awareness of the nature of language learning and suggestions for lowering anxiety levels in language classes are just a few of the recommendations made. Each of these methods is thoroughly covered below.

## III. METHODOLOGY

A qualitative case study was used to obtain opinions from HU students on OCA and the coping mechanisms used to deal with this difficulty. This study specifically involved English students from several faculties and departments at the HU in Jordan. The study used a variety of research methods to develop a thorough understanding of the viewpoints of

learners. Interviews were employed as the main or primary method of data collection for the study, with observation serving as backup. According to Creswell and Clark (2017), qualitative research seeks to understand people's thoughts, opinions and impressions of a phenomenon or experience. Studies conducted by qualitative researchers typically take place in unstructured, natural environments because they are more interested in the real world than in controlled laboratory settings. Qualitative research, according to Denzin and Lincoln (2013), situates the observer in the physical world and entails a variety of interpretive, practical actions that make that world visible.

#### A. *Research Instrument*

Data was gathered through interviews with Jordanian students at Hashemite University. The students were given in-depth questions on the psychological processes that underlie their experience of speaking in English, as well as about the methods they took to reduce and get over any communication obstacles they may have run into, within and outside the classroom. The students were asked to voluntarily participate in a study where they were requested to describe and share the mechanisms and strategies they used to manage the psychological processes that occur after they speak in English in formal and informal settings. In order to break down the apprehensive behaviour into understandable components that would help the researcher develop a pedagogical plan to reduce communication apprehension among future students, the interview questions were specifically created to identify the processes and strategies used by the students themselves to overcome or reduce CA.

#### B. *Data Analysis*

To examine the data, content analysis was used. The audio data were converted into text data, and the main themes and supporting themes were highlighted with particular care (Miles & Huberman, 1984). Highlighting, circling and colouring the themes and sub-themes that were considered to be relevant phenomenological data and might have the ability to serve as helpful explanations was all part of the data coding procedure (Saldana, 2013). Later, the newly formed linguistic categories were reduced down into the themes and sub-themes in the anxious oral communication process (Glaser & Strauss, 1967).

#### C. *Sample of the Study*

Hashemite University deliberately sought out twelve Jordanian undergraduate students from a variety of disciplines of study to explain the psychological mechanisms and processes underlying their experiences of oral communication apprehension. The hesitant speaking behaviour of the Jordanian students at Hashemite University provided the justification for this purposeful sampling. The relevance of the study and its contribution to bettering language instruction were explained to the participants, who were also given the assurance that they would maintain their anonymity and that they could withdraw whenever they felt it was necessary (Braggs, 2017). Nine students were enrolled in the study overall, after three individuals were dropped from it because they were unwilling to take part. The chosen students represented a variety of academic specialisations.

#### D. *Research Questions*

The following research questions were formed to explore the processes and strategies used by Jordanian undergraduate students at Hashemite University to cope with and reduce their Oral Communication Apprehension.

1. What strategies do the students use to overcome or reduce their level of English-communication apprehension and to enhance their English-speaking proficiency?

### IV. FINDINGS AND ANALYSIS

To understand the process, it is necessary to determine the methods that the pupils employed. A technique in this study is defined as an instantaneous conscious reaction made by a participant to deal with oral communication anxiety when communicating in English. After getting the responses from the participants, the strategies were classified based on their similarities. To answer the research question in depth, participants were asked about the strategies that could be used to minimise the levels of OCA. Several themes emerged reflecting the participants' strategies. These themes also reflected the existing strategies identified by professionals as ways of managing high levels of OCA. Although the participants' conceptualisation of the strategies did not exactly match the professionally prescribed methods, they could be aligned with the nature of existing OCA management techniques. Five strategies for coping with OCA emerged from the analysis of the interviews. They are interpersonal interaction, building self-confidence, practice and preparation, external motivation, and faking it.

Five strategies for coping with OCA emerged from the interview data collected. These themes were interpersonal interaction, building self-confidence, practice and preparation, faking it and external motivation.

#### A. *Interpersonal Interaction*

The participants believed that through constant interpersonal interaction, their levels of CA could be reduced. This strategy could be likened to interpersonal communication, which Hartley (1996) defined as a face-to-face or technologically mediated communication, individual to individual, individual to mass audience or group to mass audience. Interpersonal communication involves the way we think, how we view ourselves, the content of our self-talk

and our feelings (Francis, 2007). Evidence from the participants' worldview revealed that Jordanian students in HU devised some interpersonal communication strategies in an effort to reduce CA. A sample of excerpts from the interviews revealed that students volunteer to participate in class activities, such as homework, in order to reduce apprehensiveness.

"I start to volunteer doing homework. Sometimes, I set with friends to find the answers for any questions could be questioned during the class by teacher" (Participant 3).

Similarly, some students adopt the method of presenting before friends and family members as a strategy to reduce CA during presentations in the classroom environment:

"When I have a presentation I ask family members to set [sic] and watch me and sometimes I use mirror" (Participant 7).

"I present in front of my friends and family members" (participant 4).

"I try to reduce the anxiety by trying to participate in classes to be familiar with speaking among friends or people and doing and presentations if needed" (Participant 5).

The foregoing demonstrates that the participants adopt interpersonal communication as a strategy in dealing with CA.

### B. *Self-Confidence*

Another theme emerged from the constructed reality of the interview participants on the strategies used to deal with CA is self-confidence. The students identified the need to be self-confident in order to reduce the level of CA. For instance, the students believed that by building confidence, one can overcome the negative effects of CA during a presentation or group discussion.

Cognitive strategy derived from the participants' responses was positive thinking "self-motivation". In this study, positive thinking means that the participants' used their mind to be confident when communicating in English. Only three participants mentioned that positive thinking encouraged them to motivate themselves to face speaking apprehension perfectly.

The following excerpts from the participants highlight this view:

"We need to learn, we need to stop fearing and anxiety to be familiar with speaking in front others" (Participant 3).

"I try getting myself confident to build new relations with people" (Participant 1).

"You have to trust yourself. Generally, I will face apprehension at the beginning. I have read that if your mind put under threat, you will try to find a way equal that threat to face it. Means (if students being threaten that they will fail or asked to leave the class, they will find a way to face that threat which is forcing themselves to speak)" (Participant 6).

"I have been advised by friend not to hold paper in my hand while presenting as audiences will see my hand shaking" (Participant 2).

This shows that students try to manage the CA experience by developing their self-confidence. By developing confidence in themselves, they believe that they can overcome the feeling of anxiety and nervousness associated with speaking in front of people.

### C. *Practice/Preparation*

One of the most effective strategies for managing CA is preparation. Good preparation prior to a presentation can improve the confidence level of the presenter, as well as reducing the amount of anxiety and uncertainties associated with communication. When one prepares well for a presentation, the likelihood of minimising CA is high. In this study, preparation was employed as a tactic to lessen CA anxiety. Eight out of nine participants (almost all) stated that they used the preparation technique when practising their speaking skills within or outside the classroom, in order to reduce their anxiety. This preparation included listening more, speaking more – whether at home individually or at school in front of close classmates – reading, attending courses and studying hard.

The following excerpts from the interviews highlight the students' narration of the way they apply this strategy to manage their CA experience in different communication contexts.

The participants acknowledged that listening was a crucial step in helping them speak English more effectively and with less anxiety. Six out of the nine participants stated that they did their best to listen. The participants stated that speaking and listening were two of the key coping mechanisms they used to manage their anxiety during conversation.

"I am trying to participate more and more, to prepare myself well before I present any topic I will do. Listen to English news and imitating what I hear" (Participant 3).

"Practice communication is the best. Listen to native speakers' videos will help you knowing the correct pronunciation" (Participant 4).

Another participant (Participant 8) said that he is a certified public speaker and was trained for that, even though he used to train well before presenting a speech.

"I use to prepare myself very well before the events. I have trained by a qualified people on public speech, and I got certified from them to deliver khetab (religion advice and speech)" (Participant 8).

"I practice speaking personally I use to record my voice to listen it later so I can know the weakness area I need to improve. So I do prepare myself to presentations as I have the vocabularies and the words so I use my ideas to present" (Participant 6).

"I prepare myself well, talk to myself before presentation" (Participant 9).

“I am getting improved every time I do it. I am worked on myself...to get myself prepared before presentations by presenting in front of my close friends” (Participant 2).

Another participant described listening to the news. By watching movies or listening to the news, it is possible to expand one’s vocabulary, which is a vital tactic for reducing one’s anxiety. He said,

“Before I present any topic I will do. Listen to English news and imitating what I hear, reading and saving vocabularies” (Participant 3).

Furthermore, a participant mentioned that watching movies and practising speaking before doing the presentation were key strategies for reducing OCA among students. He said, “I use to communicate in English with my family, watching English movies, reading, trying to participate in classes to be familiar with speaking among friends or people and doing and presentations if needed” (Participant 5).

The above narrations demonstrate that students in HU perceived preparation and practice as necessary strategies in managing CA. They indicated preparing oneself through practising either alone, in a group, or before family or friends, and listening and imitating successful speakers, are good strategies for managing CA.

#### *D. External Motivation*

In trying to manage the level of CA, students also resort to external motivation. Some of the interview participants mentioned that they resort to consulting those people they perceive as qualified and trust to improve their English language proficiency, which they believe can help them become less apprehensive whenever they are facing communication scenarios. Some of the interview participants described the strategy in the following ways:

“I used to seek advice and directions from a qualified people whom I respect and trust” (Participant 8).

“...if your mind put under threat, you will try to find a way equal that threat to face it. Means if students being threaten that they will fail or asked to leave the class, they will find a way to face that threat which is forcing themselves to speak” (Participant6).

“I think if the speaking classes became requirements to students’ admission, will force students to take speaking course before enrolling in universities like some universities require ILETS for postgraduates” (Participant 9).

“...if you are familiar with the topic you are dealing with, you will do very well. Expression starts from a thought. If you have the right thought, you will express well. And I use to communicate in English with my family, watching English movies, reading” (Participant 5).

The foregoing comments highlight the use of external motivation as a strategy to manage CA among some of the students interviewed. They observed that external pressure or motivation can force students to learn the English language, which could make them become more proactive in learning the language and, by extension, reduce the level of CA among the students.

This shows that students strive to manage the experience of CA by developing self-confidence. By developing confidence in themselves, they believe that they can overcome the feeling of anxiety and nervousness associated with speaking in front of people.

#### *E. Faking It*

One of the participants said that during presentations, she often utilised her own unique funny strategies and intentionally tried to repeat her words. These strategies she claimed enabled her to compose herself and helped her manage her apprehensiveness, especially during presentations to a large group. This strategy, according to Bragg (2017), is akin to adopting an alternate persona, where a person assumes a certain role or pretends to be confident by faking it during communicative exchanges. The student described how she uses this strategy in the following excerpt:

“I usually have a funny signs like repetition, I repeat the word several times, I don’t know why? I have a cold fingers tip, shaking and etc...mostly, it happened intentionally, but sometimes I use it intentionally to get the idea. And I will take breath” (Participant 6).

The foregoing statement revealed that this student adopted the alternate persona strategy to manage the level of CA she might experience during the course of communication encounters.

### V. DISCUSSION

What strategies are used by Jordanian students at HU to reduce OCA? The research aimed at discovering the various strategies the students in HU used to manage CA during communication encounters. To achieve this objective, the students were asked to describe the various strategies they used to manage CA during communication scenarios. Similarly, they were also asked to recommend strategies which they perceived would help in minimising the experience of CA among students. The literature on CA has identified various strategies that could be used to minimise or control CA, such as corrective feedback and visualisation, among other developed techniques (Bowman, 2018; Bragg, 2017). In the present research, students were asked to comment on the strategies they adopt in managing levels of CA in communication scenarios. The analysis of the results revealed that students adopted some sort of customised techniques to address the problems they experienced with CA. These techniques involved faking it, external motivation, interpersonal interaction, practice and building self-confidence.



To minimise the level of OCA in a communication scenario, students have reported that they voluntarily force themselves to engage in activities and classes that involve other students. Through this strategy, the students believe that they can improve their English language speaking skills, thus minimising their level of OCA.

Similarly, the students reported that they practise presentations before groups of family and friends, so that they can familiarise themselves with the actual presentation scenario, while another student reported that she used to present in front of a mirror in order to create the feelings of the real communication environment. These strategies were aimed at getting the students used to the real scenario in which they would interact with peers or classmates. Previous research also recommends increased interpersonal interaction among the strategies that can help mitigate high levels of CA among students.

The findings also identified how students adopt a faking strategy to deal with any CA situations. The faking strategy involves the student pretending to be confident by assuming a certain role or adopting an alternate persona. Bragg (2017) reported a similar CA mitigation strategy whereby students were found to devise self-calming techniques to minimise CA. Furthermore, the results revealed that students facing CA tried to build up their self-confidence as a strategy for minimising high levels of CA during encounters. They believed that by building up one's self-confidence, one can overcome the negative effects of CA. This result tallied with the findings of a previous piece of research where students that experienced high levels of CA were found to exhibit low apprehension after being coached on building their self-confidence (Choi et al., 2015; Marshall, 1996).

- 1- What strategies and procedures could help students overcome or reduce their level of English-communication apprehension?

The analysis of the interview data showed that students in HU used practice and preparation as techniques to deal with their CA during English language communication encounters. Specifically, they reported having engaged in listening to native English speakers and listening to English news channels, along with constant practice. This strategy is usually adopted when the students are faced with presentations and group discussion scenarios.

Furthermore, the findings revealed that the students viewed external motivation as a strategy in managing apprehension during communication encounters. The students' descriptions of this strategy suggest that they believed that if one is forced to speak through the use of external pressure from the instructor or teacher, and threats of being expelled from the class, one could manage his level of CA in this way by adopting a self-calming strategy. This result corresponded with the findings of Bragg (2017), who found that when students were confronted with unavoidable communication scenarios, they adopted self-calming techniques to mitigate the effects of CA. In addition, one of the interviewees expressed the view that being self-confident could be a good strategy for overcoming CA. She believed that when one builds up self-confidence, one can overcome anxiety and deliver a speech effectively. These results are in line with previous studies, such as those of (Almusharraf, 2020; Kristiansen et al., 2019; Liu, 2018; Namaziandost et al., 2019; Vaklifard et al., 2020; Yasmin & Sohail, 2018; Zamani & Ahangari, 2016).

## VI. CONCLUSION

The research aimed at exploring the strategies used by Jordanian undergraduate students at HU to reduce or overcome their CA. A qualitative research design, using interviews as its data collection strategy, looked at the lived experience of students with CA, with specific reference to their perceived levels of CA, the strategies they used in mitigating CA, and the effects of CA on their academic and social life. The outcome of the research revealed that Jordanian students studying at HU used various strategies to mitigate the extent of CA during communication encounters. They adopt self-help methods, such as faking it, preparation and practice, and building self-confidence in order to minimise the negative effects of CA. The results reveal that when they are confronted with unavoidable communication scenarios, students adopt self-calming techniques to mitigate the effects of CA.

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**Ali Ata Alkhalidi** is Assistant Professor of applied linguistics at the American University of the Middle East, Kuwait. He teaches a variety of ESP/EAP courses. Moreover, he is a reviewer of several international journals. He has published many research papers in international journals, and his main research interests are materials development, creativity, creative writing, academic writing, technical writing, discourse analysis, SLA research, TESOL, ESP/EAP, and SLA theories.

**Rashad Faleh Alhasan** is a PhD student of Applied Linguistics at UUM, Malaysia. He is an English Language Legal Translator / interpreter and EFL instructor at Saif bin Zaid Academy for Police and Security Science. His main research interests are oral communication apprehension and speaking difficulties in English language learning, writing apprehension and translation anxiety.

**Ibrahim Fathi Huwari** received his PhD in Applied Linguistics from Universiti Utara Malaysia. He is currently an Assistant professor at the department of English Language and Literature at Zarqa University, Jordan. His research interest includes language anxiety, writing anxiety/apprehension, sociolinguistics, and psycholinguistics.

**Hussein Abushaaban** is a researcher who holds a PhD from UUM, Malaysia. His research interests are vocabulary, semantics, English language teaching and translation.

# The Effect of E-Learning on the Future of Language Learning

Hazha Salah Sharaf \*

International English language Center (IELC), Sulaimani Polytechnic University, Sulaimani 46001, Iraq

**Abstract**—It's obvious that E-Learning will be a major factor in how educational materials are delivered in the future. E-Learning has changed education, enabling both students and workers to study at their own pace in a setting that works for them. Nowadays, the major changes affecting communities and the huge use of e-learning have a number of effects on the comprehension of English language learning (ELL) and teaching methods. Therefore, this study aims to investigate the impact of E-Learning on English Language Learners at Sulaimnai Polytechnic University (SPU) in Northern Iraq. It also aims to assess previous research in this area. The university's Technical College of Informatics drew a sample of its student body from the first-year students to conduct the research. The participants were 50 first-year students and 7 ELT teachers from the International English Language Center (IELC) at The University's Technical College of Informatics. The participants were asked to answer a questionnaire. The study's results show that E-Learning has effects on the students' understanding and methods of teaching, and this makes the language learning process easier and the teaching methods harder. Thus, it is suggested that there is a need to change the strategies and the methods of teaching.

**Index Terms**—E-Learning, English Language Learners, future of language learning

## I. INTRODUCTION

Teaching and learning have benefited from technological advances in ICTs and the Internet, which have made it possible to move away from more traditional teaching approaches and adopt more modern ones that incorporate technology into the process. According to Mikic and Anido (2006), E-learning can be defined as the "Use of internet technology for educational content to store information about those who learn and monitor those who learn, as well as to make communication and cooperation possible". The word "e-learning" encompasses much more than just online, virtual, distributed, networked, or web-based learning, according to Chitra and Raj (2018). All educational activities carried out by individuals or groups working online or offline, synchronously or asynchronously, via networked or freestanding computers and other electronic devices would be included because the letter "e" in "e-learning" stands for the term "electronic". According to Mohammadi et al. (2011), it can be defined as the use of electronic systems like the internet, computers, and multimedia CDs to lower costs and comings and goings. Therefore it can be defined as a form of interactive learning that makes use of communication and information technology. It relies on a managed and evaluated integrated digital electronic environment that maintains and displays courses across electronic networks and controls and arranges assessments. In developed countries and some Arab countries, such as Jordan and the United Arab Emirates, e-learning systems have been used successfully. For example, e-learning has been used in higher education in Saudi Arabia to supplement the country's existing educational system. The curriculum is based on both in- person instruction and online learning. Since e-learning has been recognized as one of the key pillars of Saudi Arabia's national information technology policy for the past ten years, several Saudi colleges are now implementing it (Kaabi & Alsulimani, 2018). On the other hand, the use of e-learning in Iraqi universities is far behind that of other Arab countries. To address this issue this study aims to investigate the impact of e-Learning on English Language Learners at Sulaimnai Polytechnic University (SPU) in Northern Iraq.

To improve the use of e-learning in Iraq, universities, governments, and policymakers need to better understand the views of students (the end-users of the system). In addition, this study is important because e-learning in Iraq is being researched. The researcher hopes to learn about the advantages of online education, as well as the challenges facing ELT in North Iraqi universities. She also hopes to conclude how to best address these issues.

This study aims to investigate the impact of e-Learning on English Language Learners at Sulaimnai Polytechnic University (SPU) in Northern Iraq. It also aims to assess previous research in this area. To achieve these aims the following questions are addressed:

What is the impact of e-learning on English language learners as perceived by the students of Sulaimnai Polytechnic University (SPU) in Northern Iraq?

(1) What is the impact of e-learning on English language learners as perceived by the students of Sulaimnai Polytechnic University (SPU) in Northern Iraq?

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\* Corresponding Author.

(2) What is the impact of e-learning on English language learners as perceived by the teachers in Sulaimnai Polytechnic University (SPU) in Northern Iraq?

## II. LITERATURE REVIEW

### A. E-Learning

E-learning has evolved from being a specialized form of instruction for technical subjects to becoming a favored, expanding, and practically essential method of teaching everything. A growing number of educational institutions are prioritizing e-Learning as a result of the development of technology and a growth in people's requirements and desires to learn at their own pace and time. When talking about "e-learning," we're referring to a conceptually simple form of content-based computer-based training (and that's shown in "e-instruction standards" like SCORM) and the addition of some e-tutoring components and distance education or similar forms of formal open learning (flexible learning, blended distance learning), which makes use of technology (Hung, 2016). Even if e-learning makes use of electronic resources, it is still a formalized teaching method. E-learning mainly depends on technology, yet learning can occur in a classroom or online. E-learning, as it is commonly known, is the delivery of education to a large number of individuals concurrently or sequentially using an electronic network. Because it was believed that this method lacked the human component required for learning, it wasn't first generally adopted.

Education delivered through the use of computer-mediated communication (CMC) is known as e-learning or electronic education (E-learning). The term "digital technology" is more accurate and defined as "pedagogy empowered by technology". As a result of institutional differences, academic institutions and industries are unable to agree on what e-learning is and how it should be used (Mangal, 2009).

### B. The Advantages of E-Learning

#### (a). The Abundance of Teaching Resources

Because it makes it so easy to find text, images, and audio data on virtually any topic, the internet is an incredible source of educational resources. Large amounts of data on virtually any topic can be easily found for free using powerful tools like Google, Baidu, and other search engines like these. It has been converted into multimedia courseware for some of the content. As a result, learning is both convenient and enjoyable (Clark, 2003). All of the valuable knowledge that teachers intend to impart to their students in class is already available to students.

#### (b). Access to Information

While the bookstores started selling books, people relied on the internet to find information that was previously unavailable to them. Researchers now have instant access to low-cost resources via the Internet. This data also can be used by educators as a source of information that can be supplemented with appropriate teaching methods. Many high school and college students now own cell phones, which they use to send and receive text messages, take pictures, and record audio. In addition, students can read and listen to English audio articles at their own pace. As a result of their easy access to information, they find it difficult to learn English in a larger context. Thus, e-learning allows students to learn English at their own pace, whenever they want (Clark, 2003).

Mohammadi et al. (2011) provide a thorough summary of the advantages of e-learning. Some of these are that it is convenient for students to access at any time and from anywhere, that the teaching process is learner-centered and that the teacher's function is that of a facilitator or guide, that it is quick and dynamic, and that it costs less (like travel time and travel costs for students). He further states that e-learning boosts students' motivation, which is important for language learning in general and foreign language learning in particular because it has an impact on all crucial aspects of learning a foreign language. According to Westberry (2009), the advantages of e-learning include stimulating learner reflection and information processing and supporting greater levels of student cognition.

### C. Language Learning

Learning or acquiring a language is the process by which a person develops the ability to perceive and comprehend language (in other words, to be aware of language and understand it) and also the ability to produce and use words (Lai, 2016).

When a person wants to use the English language, they study the language. Both terms "language skills" and "language systems" are frequently used by foreign language students. Speaking, listening, reading, and writing are all examples of language skills. Vocabulary, grammar, and pronunciation are all components of a language system. The majority of people learn English as a second language in school, where it is taught as a core subject. Many people are motivated to improve their command of the English language. While some of these people may not be fluent in the language, others may have taken some English classes in school and are eager to brush up on their skills even further (Jupp, 2006).

The advantages of e-learning are undeniable, and several studies and other papers have been produced on the subject and its many aspects.

Dolidze (2013) stated that Students find e-learning engaging since it makes it simpler for them to manage their learning. It enhances their computer literacy and expands their professional vocabulary. Rodrigues (2015) also carried

out a study to assess English Proficiency in Conversation by comparing the results and receiving feedback from the students. 19 individuals from the Lower Intermediate and Intermediate levels participated in this study. The results show that, despite having an unreliable Internet connection, the control group outperformed the other group in terms of speaking scores, vocabulary growth, and listening skills. Zakarneh's (2018) study looked into how well e-learning platforms worked for teaching English to students in Arab colleges. A questionnaire was used to gather the data, and the excel data analysis tool was used to analyze it. The e-learning platform is a successful platform for teaching the English language, according to the results. Participants said that e-learning helped them study more effectively and that all English language courses should be delivered in this manner. They believe that e-learning platforms are appropriate and superior ways to study vocabulary, and improve speaking, reading, writing, listening, and grammar in the English language. Finally, Haron et al. (2015) performed a study to better understand students' perceptions of the advantages and problems associated with using online learning at UTM. The results of this study imply that using e-learning to teach pupils English as a second language is beneficial (ESL). The majority of the E-Learning resources and activities were found to be beneficial for assisting students in their efforts to write and read in English.

Makkar et al. (2016) carried out a study to identify and analyze the effects of e-learning on students' academic performance. The researchers also provide current remedies to deal with the effects. In addition, they propose an enhanced e-learning model by picking the two best options. The rating approach relied on a poll of about 50 students from three different universities in Australia and abroad. The analysis's findings indicated that most students had favorable opinions of the suggested model's influence on students' academic achievement. Additionally, attempts were done to develop the suggested model in accordance, concentrating on taking into account the key contributing variables and eliminating the negatives. Sandybayev (2020) conducted yet another investigation into the pupils' academic progress. A total of 98 pupils took part in his study. His research's main objective was to look at how the use of e-learning affected students' ability to learn and develop their academic skills. About online education and technology, the results revealed several important insights. A technique of creating a new information culture; e-learning technologies are a modern, portable tool for teachers and practitioners. The ability to participate in information activities, readiness, and the acquisition of lasting life skills are all made possible for students. Flexibility, affordability, and personalization are added to the learning process. It complies with student-centered learning standards.

In 2019, Khan and Setiawan conducted research. The findings show how e-learning improved student perspectives, communication, instructional quality, critical thinking, and self-learning. They also showed how professors' responsibility affected how happy students were with their college experience. E-learning improves the effectiveness of practical instruction and aids in students' understanding of the course material. Unquestionably, a lecture may educate more students across a wider geographic area by adopting e-learning technology.

Salamat et al. (2018) conducted a study to figure out the effects of e-learning on students' interest and learning at the university level. The participants were 205 students from the University of Lahore, Pakpattan Campus. The finding of this study indicated that E-learning gives students schedule freedom and encourages them to complete their work without assistance. Additionally, when students utilize the internet, they feel at ease.

E-learning provides several methods that can supplement and support conventional teaching, learning, and training, especially during the Covid-19 pandemic lockdown. For many people, online courses and training have replaced traditional classroom instruction as their main source of education.

#### *D. The Future of Language Learning*

At the dawn of the twenty-first century, the digital revolution spawned new job opportunities in Silicon Valley, expanding the reach of American culture via social media, video, and music streaming services (Agha, 2006). When it comes to international business and entertainment, English has a huge socioeconomic impact. Localized digital content is becoming increasingly popular in countries where English is a second language or a native tongue. Is it safe to assume, then, that English's hegemony over the world's languages is waning?

During the past five years, machine translation and voice-recognition technology have made significant advancements. Devices like Lingmo International, Waverly Labs, and Google have launched wearable devices that provide real-time translations for people on the go (Agha, 2006). The same process has been applied to online content. With just a few mouse clicks, a text in English can be translated into any one of more than 250 different languages. However, does this mean that English-language content will be consumed less in the future? Even as countries like India and Brazil and China continue to grow rapidly in terms of economic, military, and political power, there is still a demand for English- language video games and pop music in these countries with large populations. Furthermore, understanding English still has advantages when conducting international business. As a result, their linguistic and cultural influences could be felt on the global stage in the future, similar to the US and the UK in the past (Agha, 2006).

### III. METHODOLOGY

#### *A. Context, Sampling, and Participants*

This experimental study was carried out in northern Iraq at the (Sulaimani Polytechnic University). The university's Technical College of Informatics drew a sample of its student body from the first-year students to conduct the research. The participants were fifty first-year students and seven ELT teachers from the International English Language Center

(IELC) at The University's Technical College of Informatics. To ensure that the study was carried out properly, some ethical concerns were taken into consideration. The participants were given the study's aims at the start of the questionnaire and were given the option to withdraw at any point while filling it out.

#### B. Data Collection and Instruments

One data collection instrument was used to provide data for the present study a questionnaire. Participants in the study had to respond to two response options (yes/no). The study's questionnaire was developed utilizing the results of earlier studies on the advantages and disadvantages of e-learning and its effect of it on language learners. The survey's questions were modified to meet the context and objectives of the current study. To evaluate the questionnaire's validity, the researcher sent the questionnaire to two judges in methods and instruction. The researcher considered all their comments. To measure the reliability of the questionnaire, the researcher used Cronbach's Alpha. Cronbach's alpha for the questionnaire utilized in this study was (0.867) greater than (0.6). As a result, the questionnaire was reliable enough to use in our study. Participants were asked to tick the option that best represent their opinion. The questionnaire comprised (10) items.

The findings of the questionnaire were analyzed statistically to draw practical conclusions from.

### IV. RESULTS

The participants were asked to answer a questionnaire related to the effect of e-learning on English language learners. The results of the questionnaire given to students and teachers are shown in (Table 1):

TABLE 1  
THE PERCENTAGE OF STUDENTS AND TEACHERS RESPONSES TO THE IMPACT OF E-LEARNING ON LANGUAGE LEARNERS

N.	Questions (Do you agree?) Indicators	Students present	Teachers present
1	E- learning is useful for English Language Learning	55%	65%
2	The resources are available on website	75%	85%
3	E-learning improves students' achievement in the classes.	65%	45%
4	The facilities of E- Learning are available	70%	65%
5	The teachers are well trained regarding the use of E-learning.	35%	45%
6	E-learning provides students with flexible schedule.	65%	65%
7	English language is very important for future further studies.	80%	82%
8	E-learning improves students' English language skills (writing, listening)	70%	66%
9	E-learning increases students' creativity and critical thinking.	90%	60%
10	The use of E-learning increases the students' motivation	60%	79%

From the analysis of the questionnaire, it can be seen that the medium ratio of students (55%) and lecturers (65%) agree that e-learning is useful for English Language Learning, and most of the students (75%) and lecturers (85%) agree with the indicator That the resources available on the website, while 65% of the students and only 45% of teachers agree on the improvement of the student's achievement in the class. Only 35% of the students and 45% of teachers agree with the question that teachers are well-trained for the use of E-learning. Both the students and the teachers agree with 65% that E-learning provides students with a flexible schedule. There is a high degree of agreement between the students 80% and the teachers 80% regarding the importance of the English language for future studies. 70% of students and 66% of teachers agree that E-learning improves students' English language skills. Question (9) which illustrates that E-learning increases students' creativity and critical thinking, has the highest degree of agreement from the students with 90% and 60% of the teachers. 60% of students and 79% of teachers agree that the use of E-learning increases the students' motivation (Figure 1).

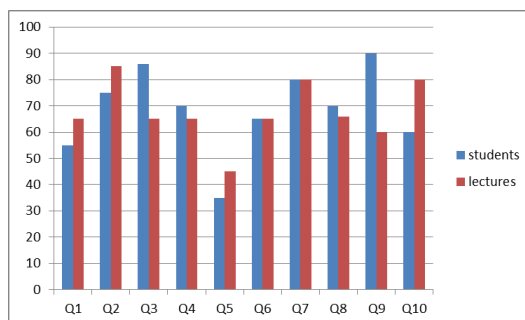


Figure 1 Students and Teachers Percentage About the Impact of E-learning on Language Learning

## V. DISCUSSION

This study was conducted to investigate the impact of E-Learning on English Language Learners at Sulaimnai Polytechnic University (SPU) in Northern Iraq from the perspective of students and teachers. The data were collected via a questionnaire distributed to 50 students and 7 teachers at Sulaimnai Polytechnic University (SPU) in Northern Iraq.

The questionnaire revealed that E-learning is useful for English language learning. It improves listening, writing, reading, and speaking skills. This finding is similar to Mohammadi et al. (2011), Zakarneh (2018), Westberry (2009), and Dolidze (2013). According to Mohammadi et al. (2011), it affects all important facets of learning a foreign language. Zakarneh (2018) stated that e-learning platforms are appropriate and superior ways to study vocabulary, and improve speaking, reading, writing, listening, and grammar in the English language. The benefits of E-learning, according to Westberry (2009), include encouraging learner reflection and information processing as well as enabling higher levels of student cognition. Dolidze's (2013) results show that e-learning improves the English language in terms of speaking scores, vocabulary growth, and listening skills. The study confirmed that the resources are available on the website. In addition to the university website, Powerful resources like Google, Baidu, and other search engines like these make it simple to locate huge amounts of data for free on almost any subject. Some of the content has been transformed into multimedia courseware. Learning is therefore convenient and pleasurable (Clark, 2003).

Regarding the improvement of students' achievements as it shows the students have a medium degree of agreement while the teachers have a low degree of agreement which contradicts the finding of Makkar et al. (2016). They stated that e-learning has an appositive influence on the student's achievements.

Moreover, the questionnaire revealed that the teachers lack the appropriate training regarding the use of e-learning in class. In addition to educating students, Teachers must promote their students' participation, communication, and technological proficiency which make the language learning process easier and the teaching methods harder. Regarding students' flexible schedules, this study supports the finding of both Sandybayev (2020) and Salamat et al. (2018) which indicates that E-learning gives students schedule freedom and Flexibility.

It's found that E-learning increases students' creativity and critical thinking. This is similar to the finding of Khan and Setiawan (2019). They find that E-learning enhanced student views, communication, educational quality, critical thinking, and self-learning. They also demonstrate the influence of teachers' accountability on students' happiness with their experience in higher education.

Finally, the result of the present study shows that E-learning has a positive impact on student motivation. This finding is in line with Mohammadi et al. (2011). They revealed that E-learning boosts students' motivation, which is important for language learning in general and foreign language learning in particular because it has an impact on all crucial aspects of learning a foreign language.

## VI. CONCLUSION

In conclusion, E-Learning is a learning environment in information and communication technologies (ICTs) and is used as a platform for educational activities. In addition, it has an impact on the future of education by gradually altering the methods and strategies. It's a great place to learn because of the wealth of resources and cutting-edge teaching techniques available.

The main objective of this study was to investigate the impact of E-Learning on English Language Learners at Sulaimnai Polytechnic University (SPU) in Northern Iraq. It also aims to assess previous research in this area. The results of the study indicated that teachers and students agreed that e-learning is a useful tool for enhancing education and fostering knowledge acquisition skills. Although this study produced important evidence about the impact of E-Learning on English Language Learners at Sulaimnai Polytechnic University (SPU) in Northern Iraq, it does have significant drawbacks, which is the study's participants were just from a single University (SPU), so the sample was not representative of society. In light of the above finding, it is recommended that educational institutions pay more attention to training the teacher to use e-learning as an effective tool in teaching the English language to make the teaching method easier. Pre-service and in-service training seems to be essential for the adoption of E-learning.

Further studies on aspects related to teachers' attitudes toward e-learning and online instructional design are also recommended. Further research should be done to include other Iraqi higher education institutions in order to construct a more specific knowledge-based plan for developing E-Learning strategies. E-learning has the potential to influence how education is delivered in the future by bringing the traditional classroom online. The use of E-learning must be frequently assessed, and the academic community as a whole must ensure that the components that contribute to its efficacy are adequately delivered.

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**Hazha S. Sharaf** BSc. Degree In English Art from Sulaimani University college of art Sulaimani / Iraq, 2000/2001, 2-Msc in (ELT) English Language Teaching from (CIU) Cyprus International University / Institute of higher Education in / North Cyprus 2018 . 3- PhD student in (ELT) English Language Teaching from (CIU) Cyprus International University / Institute of higher Education in / North Cyprus from 2020 till now .

Teacher: in Sulaimani Computer Institute / Sulaimani, Iraq.

Lecturer: Kurdistan Institute for Academic Research and Strategic Studies (kissr) and Sulaimani Polytechnic University (SPU) as lecturer and researcher from 2018 till 2021.



# Male Domination in Helen Garner's *Monkey Grip*

Delukman Asri

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Burhanuddin Arafah

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Harlinah Sahib

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Herawaty Abbas

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

**Abstract**—The difference between man and woman is not based on the biological aspect but on how society makes it. Women are formed by their community, where they are against discrimination. Moreover, the prejudices reveal language use, including in literary works. *Monkey Grip* by Helen Garner tells about a woman's condition and feeling for a man. This study aims to elaborate on feminism and stylistics, especially in identifying Australian female authors. By using stylistic analysis, this study revealed that man character dominated the woman character in conversation and did not care about his partner's feelings. Although the female character knew it, she was afraid to fight because of the male's domination and her love.

**Index Terms**—male, female, domination, language, style

## I. INTRODUCTION

Men and women do not only identify biologically but also reveal their characters and functions. Sex relates to biological attributes, and gender relates to socially constructed roles. Sex consists of male and female, while gender is about how male and female should be. God gives sex, but gender is formed by society. Being a woman means following how culture develops women. Rosaldo and Lamphere (1974) state that it seems reasonable to argue that the social world is the creation of both the male and female. This statement is in contrast with the reality that males dominate females. The difference between male and female is not based on the biological aspect but on how society creates it. The community puts men as dominant, whereas the environment does not put both men and women in the same position.

Biological differences cannot be the main factor in dominating men to women because a human being can adapt to the situation. Human beings will find a way to solve the problem of the body. Likewise, the previous statement is that a woman is not born but is formed. That is true that a woman was born with a sexual organ, and then society reforms the woman with her vagina and the characteristics that society has made.

Beauvoir (2010) states that male projects all females at once onto women. The term 'woman' has been defined, and how man has formed a woman's attitude. In that book, Beauvoir shows that man is a coordinate while the woman is a subordinate. The woman's position stays behind or below the man's. As coordinate or the center, a man takes the position to control the woman. In other words, a woman is defined as inferior who is weak and always gets discrimination against by men (Afiah et al., 2022). Men give many limitations to women, including the rules of society (Asri, 2018). If this situation keeps happening, women tend to be less independent and do not have power over their lives (Asriyanti et al., 2022).

A woman's identity is not based on the woman's perspective but on the man's perspective. The man who controls society defines women based on his point of view or man's necessity. It supports *misogyny*. Interaction and relation between man and woman reveal friction between man and woman identity. Furthermore, woman existentialism was forced by man existentialism. In the psychology of sexuality, this situation is mostly influenced by the human ego (Purwaningsih et al., 2020).

Sartre (2007) states that man shall attain existence only when he is what he projects himself to be. The man focuses on his necessity without caring about the woman's condition. Furthermore, man will explore woman's weaknesses to achieve his goal (project). In addition, man feels that their position is better than a woman. Woman's world is not represented what women want; it is full of discrimination. Woman existentialism should be a woman's existence against man existentialism that dominates a woman's body.

Discrimination against women started when society defined and limited woman's space. The woman has been limited by many rules legitimized as social judgment. For instance, the woman is limited to using language or forbade speaking like a man.

Spender in Cameron (1998) argues that language is literally 'man-made,' and that somehow woman cannot fit their ideas and expressions into a language because it has been constructed according to the needs of males. Furthermore, Lakoff (1973) writes about 'woman's language' with its characters. The hypothesis is that women have traditionally been discriminated against in society, among other things, because of the way they are taught to use language. The girls do not ask questions (they should accept things) and are not rough (they should be polite). Being a good woman means it the mandatory to speak politely or not rough; if women fail to do so, they could be considered bad women; this rule does not apply to men. That condition limits women from expressing their feelings and ideas. Whereas in society, interaction is needed to communicate or express their thoughts, women have lost this opportunity.

Furthermore, social interaction in a pragmatic way focuses on how the sender or speaker and receiver or listener interact with each other. Moreover, Arafah and Hasyim (2019) state that in a language system, the interaction in a conversation can only happen between the sender or speaker and the receiver or interlocutor. As a result, communication between men and women can never happen if men's domination still exists.

Lakoff, as cited in Bucholtz (2004), argues that in every case, language users both draw on and create conventionalized associations between linguistic form and social meaning to construct their own and others' identities. Hasjim et al. (2020) add that if someone thinks about something, he will say something based on the meaning he understands. Sometimes the utterances are hard to understand because they can cause multi-interpretations. If so, a semiotic approach must be applied to obtain meaning through the signs or symbols used from the speaker's environment (Hasyim et al., 2020). Furthermore, language is described in some ways and expressions that refer to the social condition. In the same spirit, Arafah and Kaharuddin (2019) also state the relationship between socio-cultural and language, identifying how specific cultural norms and values are useful to improve intercultural interactions. Cultural values must be important as these values can influence the character of people (Mokoginta & Arafah, 2022).

Stylistics is a part of linguistics that focuses on the style of language. Stylistics explores language usage (Simpson in Nurgiyantoro, 2017). It means that language is useful for giving direct meaning and more than it. A word can convey more information than its meaning. In addition, the connotation is a symbolic or social meaning constructed by the public (Arafah et al., 2020). Moreover, Sahib et al. (2021) assume such different behaviors are more likely to motivate the speakers' competence in the embedded language.

Doing stylistics enriches our ways of thinking about language, and, as observed, exploring language offers a substantial purchase on our understanding of (literary) texts (Simpson, 2004). Anthropological linguistics proposes that a text/discourse will be meaningful and give complete information if observed in its context (Arafah et al., 2020). It indicates that male existentialism also dominates how the language is used. Stylistics is used to identify literary works where language is used to describe human life. It shows that literary work is an expression to describe using words or writings (Fadillah et al., 2022). The social situation around the author has a consequent impact on how the author uses the style and context of his work (Suhadi et al., 2022).

Literary works should not be understood by denotative meaning because it has many relations to other aspects. Literature does not always share secret meanings easily. Therefore, every reader should explore it deeply. An author uses literary work as a medium to write as a response to the common problems of society (Siwi et al., 2022). Novels, as literary works, can be a medium of male domination. Fiction can be half of the fiction if it relates to the fact. A literary work is seen as a document of society (Abbas et al., 2020).

Moreover, oral tradition must be preserved; otherwise, it will disappear (Sahib et al., 2019). Literature not only entertains the reader but more than that, literature can be a guideline for understanding many phenomena deeply (Abbas et al., 2020). Therefore, literature is one of the phenomena that describe the reality of human life (Mutmainnah et al., 2022). To sum up, literary works take part in social life to reveal and describe the reflection of human beings in real life (Arafah et al., 2021).

Some previous studies related to this current research relate to existentialism, feminism, stylistics, and Australian literature. Based on the researchers' exploration, some previous researchers used feminism and existentialism to show woman's cases. The first research is *Australian women's letters between 1788 and 1840* by Arafah (2011), who analyzed 574 women's letters from different social backgrounds. Those letters revealed domestic themes such as family, business, and friendship. The number of letters represented Australian woman writers. It indicates that Australian women have written their feelings even though those letters talked about privacy issues, and it is still about domestic issues. The letters were written in the colonial era. This research can be a foundation and comparison between Australian women writers in 1788 and 1840 with Australian writing around 1977. Moreover, it will help the researcher see Australian women's language style in expressing their ideas and feelings.

Second is Abbas (2013), in her research entitled *Dancing with Australian Feminism: Helen Garner's Postcards from Suffers Viewed from a Buginese perspective with A Partial Translation into Indonesian*. This research investigates feminist ideas in Garner's works viewed from a Buginese perspective. Garner's selected works analyzed are *Postcard from Surfers*, *La Chance Existe*, *The Art of Life*, *All Young Bloody Catholics*, and *Civilization and Discontents*. Abbas found that Australian and Buginese women have issues stemming from male domination. Here, Abbas focuses her research on the Buginese standpoint while dialoguing with Australian feminism. It shows that Garner talks more about the issue of man to woman. This analysis connects how women resist male domination in Australian literary works and see it from a Buginese perspective. Cultural perspective decides the way of facing discrimination and against it.

The last is *Entextualization and Genre Transformation of Kajang Death Ritual Speech* by Sahib et al. (2017). She focused on how language style is used in a community (Kajang). She aims to investigate the *Kajang* death ritual speech. Then, she found a different language style used in daily language and *Kajang Death Ritual*. People use everyday or common language (ordinary) in daily language, and in *Kajang Death Ritual* it is used extraordinary or literary language. In this research, Sahib wrote that ritual speech had hidden meanings where it contained a wish and advisory. She uses indexical mediation by relating denotational text and interactional text. Sahib explored ritual sentences and their meaning (reality). Language or sentence does not only convey its meaning but also behind the text. Stylistics can identify and explore language or sentences deeply so that readers can understand more than a text.

The above previous researches use feminism and stylistics to identify a novel. In this current research, the researcher will combine feminism and stylistics to identify a novel. Pierce (2009) mentions that Garner's *Monkey Grip* (1977) is generally regarded as marking the emergence of the feminist perspective. *Monkey Grip* was marketed as the book that would change women's lives and was eagerly read by many: Garner's writing always calls on identificatory reader politics (Webby, 2000). Garner's first novel *Monkey Grip*, published in 1977, takes a new issue of women's voices that differs from Australian women's letters around 1788 and 1840 (based on Arafah's book). This study investigates male domination using stylistic analysis, especially for Australian literature. The researcher will see how the language (style) uses to describe male domination in the novel *Monkey Grip*. Moreover, the novel will be analyzed as an Australian novel unfamiliar to Indonesia.

## II. THEORETICAL BACKGROUND

### A. Feminism

Feminism is based on the term 'feminine,' which discusses women. Moore in Barry (1995) suggests that feminism, women, and femininity are political positions. Feminism is women's voice where women got difficulties in all spheres of human life (Asri et al., 2022). The system of human life does not give the same chance between women and men. It inspired John Stuart Mill and his wife, Harriet Taylor, to write *The Subjection of Women* (1869). Their work is regarded as a classical liberal argument for equal rights (Humm, 1992). Women need to organize their voices against men's domination.

Feminists believe that differences between women and men are products of gender identity. Gender identity is about the symbol of gender; for example, the way women speak is a symbol of women, whereas women have a different way of speaking with men. There was a separate sphere for each gender's activities and authority (Suleman et al., 2021).

Feminism is women's voice where women got difficulties in all spheres of human life. Feminism is the way to express the truth of women's feelings. The forms of women characters are very hard to change because the concept of that perception has become public perception. In understanding feminism, men can join together with women to overcome women's problems. A man who writes about women is John Stuart Mills. John Stuart Mill's basic opinion is that there is no justice if a community or gender dominates another (Arivia, 2003). Mill believes that when people want to take the liberty, the people have to get equality for both men and women. Men and women have to cooperate, for example, in the family. His wife, Harriet Taylor, in Rowbotham (1992), argues that equality and democracy are the keys to the emancipation of women. The rights of men and women are different, so women's rights are not men's.

### B. Stylistic

Language as a communication tool delivers a message from the speaker or author to the listener or reader. At the same time, social function talks more about how language describes social conditions in individual and social interactions. Language factors (writer, text, context, and reader) cannot be separated from each other to achieve the language's goal. The language reflects the character, environment, and cultural aspects of the people who use it (Takwa et al., 2022). That is why language usually has a code and contains context-related messages. The context of a certain situation relates to the use of language in a social life where the society expresses thoughts using a socio-cultural context (Takwa et al., 2022). Some communication misunderstandings because those factors are not united, including the language of literary works, which is not the same as ordinary language. The phenomena of misunderstanding language come from the meaning of certain words that do not make sense and cause a change of interpretation (Iksora et al., 2022). The researcher or reader needs to identify more because sometimes the language of literary work has a different meaning from its text. It relates to Riffaterre's (1978) statement that a poem says one thing and means another.

The style of the author has a meaning. Wellek and Warren (1976) identify James Thompson's works, stating that a particular type of nature description practiced in the eighteenth century implies a specific philosophy, the argument from design. This statement indicates that stylistics contains a whole of literary works related to social background. By reading literary works, researchers and readers can catch the style of that period. That is because the literature strand aims to reveal the study of personal, cultural, societal, and aesthetic values (Sunardi et al., 2018). In the next explanation, Wellek and Warren (1976) suggest that if we can describe the style of a work of an author, there is no doubt that we can also describe the style of a group of works. Herman Nohl in Wellek and Warren (1976) adds that stylistic traits can be associated with the types of philosophy. Feminism and existentialism are philosophical movements that exist in literary works. The style of language reveals it.

Moreover, language contains an ideology where the sender and receiver interact with each other. Language ideology is also embodied in a fundamental and implicit sense within everyday practices of institutions (Schieffelin et al., 1998). So, language as media of ideology can identify the ideology of the author or writer by analyzing language use in work. Then, the readers can interpret another meaning. It is in line with conversational implicatures in which the words have something beyond the literal meaning (Yulianti et al., 2022). That is why Arafah and Hasyim (2021) mention that message reading (linguistic and connotative) produces a layer of meaning for readers. Therefore, the chosen words paying attention to the grammar give a better understanding to the readers (Anggrawan et al., 2019).

### III. RESEARCH METHODOLOGY

This research will take the data from one source as the main source. It is a novel entitled *Monkey Grip*, written by Helen Garner and published in 1977 by McPhee Gribble. The novel consists of 245 pages. The researchers will read the novel carefully and then write important points about feminism and existentialism, especially about the stylistics of the novel.

In this research, the researcher arranged steps of collecting data such as follows:

1. Read and reread the novel carefully. Rereading means deep reading about the issues of a woman in this novel. This step also ensures that there are clear and suspicious issues of women.
2. Present the data based on the stylistics analysis. The researcher presented the data in words, phrases, or sentences noted in the novel.
3. Then, identifying the data by using feminist existentialism. The researcher analyzed the data based on existentialism and feminism in this part. Existentialism focuses on how humans should exist for themselves, without discrimination by other people. Here, existentialism will analyze the position of a woman or woman existentialism in the novel *Monkey Grip*. So, this research combined existentialism and feminism to describe the data based on the novel.
4. Describe feminist existentialism based on the stylistic analysis. After getting the data about feminist existentialism, the researcher identified the data as classified into words, phrases, or sentences. This step saw how discrimination against women was. It is from the style of language used in the novel. Moreover, the researcher described how women showed their existence against man's discrimination. Then, the researcher revealed relations between stylistics and feminist existentialism in the novel. It showed how the author put her ideas about feminism in the styles of language or how the style of language (stylistics) described the issues of feminist existentialism.

### IV. FINDINGS AND DISCUSSIONS

#### A. Findings

1. *He told me about a woman he was working with within a play he had begun to rehearse.*

*'I would like to fuck with her,' he remarked.*

*She was a junkie too: I saw her once: thin, white, with red plaits on top of her fine head.*

*'I would be jealous, I suppose,' I said unwillingly.*

*'I know. However, that would not stop me,' Javo said without the harshness the words might have carried.*

*Though I would think of that; I would think of it (Garner, 1977, p. 72).*

In this conversation, a man character (Javo) asks a woman character (Nora) about his desire to fuck with another girl. Nora is his girlfriend, but Javo does not care about their relationship or Nora's feelings. Nora mentions that she would be jealous, but Javo ignores it and says, *'I know. But that wouldn't stop me,'* This sentence also shows the power of a man who knew about his girl's feelings but ignored them. Even though Nora said she was *jealous*, her feeling could not do anything. It does not change anything. Moreover, Nora cannot do anything because she loves Javo.

A Male's sentence is direct, while a woman avoids being assertive.

2. *I began to talk at length, angry and despairing, but I could never say more than two sentences before his breathing became louder and slower, and he nodded off (Garner, 1977, p. 84).*

This data reveals an angry woman who could not do anything because she feared Javo. Nora said she was *angry and despairing*; it is normal for a woman who is disappointed with her partner. Although she was angry because of her disappointment, Nora could not do more than speak two sentences. She just waited for her boyfriend's sign. *"his breathing became louder and slower, and he nodded off*; this sentence indicates that Javo controlled Nora and she did not have good power against it. Javo's body language is enough to make Nora silent. Javo's gesture closed Nora's mouth.

She was angry and talked at length, but she also said she could never speak more than two sentences, which means she just talked in her heart without saying it. She did not have the power to say everything she hated about her condition.

3. *Gracie slept with me, and in the middle of the night, I woke up and put my arm around her small body. It was the first time I had missed Javo's body (Garner, 1977, p. 88).*

Nora started to love Javo and all about him. Her feeling will be a gate for Javo's domination in all of Nora's life. A woman's (Nora) love for Javo would make Javo dominates Nora's decision, feeling, attitude and life. A woman's

feelings could be one reason a woman gets discriminated against because women cannot think they are in a bad situation. Generally, the man knows that when a woman loves someone, she will not care about domination or discrimination, so the man will use it to force the woman.

4. *I want to be with you, laugh and mooch around, and travel if we can. However, I am not getting anything back; I am running out; I need love. Moreover, if you do not want to give it anymore, will you please say so? I am telling you, Javo! I am lonely! Are you reading me?* (Garner, 1977, p. 96).

This data indicates that Nora needs affection and love from Javo. She is *lonely* and needs a decision from Javo about Javo's love. It was described in the sentence *that if you do not want to give it anymore, will you please say so?* Her question *will you please say so?* It never came out of Nora's mouth because she was not brave. She was afraid that if she asked Javo, he would be angry, and Javo would leave her.

5. *'What makes me saddest,' I said, 'is how you are physically close to me. It is not just that I want to fuck with you. I cannot touch you in the ordinary daily run of things* (Garner, 1977, p. 119).

Again, the woman character, Nora, adored the man character or Javo. Nora was sad because she did not get what she wished from Javo. She hoped more than a fuck'; it was like touching or living together *daily*. "*I cannot touch you*" this sentence refers to Nora's condition, who did not have power even if Nora had given her body 'to be fucked'. She could not do anything, but Javo could do everything he wanted.

6. *I wanted to pierce his bravado and ask him for the truth, but these days his ego was invested in keeping that brave smokescreen well in place* (Garner, 1977, p. 164).

Nora's anger is strong, but her braveness is too weak against Javo's ego. Her weakness was described, *but these days, his ego was invested in keeping that brave smokescreen well in place*. Nora says that she would "*ask him for the truth,*" then she cannot do that because her braveness is only in her heart without action. "*that brave smokescreen well in place*" clearly reveals that Javo is still controlling her.

7. *'Of course, it does.'* (Remembering him saying, *'Do you feel horny? Because I don't.'* Bang, the door slammed in my face) (Garner, 1977, p. 168).

*'Do you feel horny?* This sentence is a character of the male's language. The women speak more politely (super polite) than men, and women avoid slang and profanity. A question about Nora's sexual desire (horny) is from Javo. He asked her directly about 'horny'. Then, he replied, "*Because I do not,*" that sentence symbolizes rejection. Javo asked and replied at the same time. His answer made Nora shy, "*Bang, the door slammed in my face*" this sentence indicates that Nora felt unhappy and could not get what she wanted.

8. *He hugs me again; I am comforted by his body all down my back. I get out of bed and take off my nightdress, thinking partly of fucking, partly of the foolishness of our skins not touching through all the layers of my sickness. I turn my front to him, and we lie along each other close and comfortably* (Garner, 1977, p. 168).

This data shows the domination of males; the female character was fascinated by the male's body and his touch. Nora was happy with Javo, "*comforted by his body*"; she thought about "fucking" and felt comfortable with Javo's body. This data tells us how Nora, as a woman character, likes a man and needs it very much. She needs a man's body and touching.

9. *I am too miserable to fuck. I can only fuck when I am happy* (Garner, 1977, p. 168).

Here, Javo showed his mood again. He did not care about Nora's feelings. Nora hoped that Javo would hug her because she felt lonely. She needed Javo's touch. Javo said he was "*miserable,*" so he could not make love because of his mood. If he loves Nora, he should care about Nora's feelings and give her a touch, even a little hug.

10. *Why couldn't I let him go and wish him well? Why did I always need a man to be concerned with, whether well or ill?* (Garner, 1977, p. 219).

Nora asked about her condition, why she could not be free from Javo and why she always needed a man. "*Why did I always need a man*" was a clear statement that, so far, she is tied to her feeling that a man dominates her. Because of her feelings for the man, she lived in a condition where she could not leave him to go and always needed him by her side. The word "need" means that Nora cannot stand alone.

11. *Like a husband protecting a wife battling with feelings too strong for her* (Garner, 1977, p. 227).

Here the word "*protecting*" puts the woman/wife as an object to be protected and the man/husband as a subject who will protect. The object is weak, so she (wife/Nora) could be protected because she cannot protect herself. She needs a man who has the power to protect her.

## B. Discussions

Based on the analysis above, the researcher gets that there are two types of male domination in this novel. First, it is revealed in conversation that a man uses language to express his domination, and how a woman uses language to show her feeling. Second, it is revealed in Nora's (a woman's) feelings or her condition.

Javo used a language style that describes his power in *'I know. However, that would not stop me,* and *'Do you feel horny? Because I do not'*. Those sentences show the male's power to control the situation and ignore the female's feelings. He said it without caring about the female condition. The language indicates a man's position in the conversation; he only did what he wanted and dominated the woman's decision. Although the woman dislikes what the man's character did to her, she cannot fight for it because she is afraid. It reveals that *I began to talk at length, angry and despairing, but I could never say more than two sentences before his breathing became louder and slower, and he nodded off.*

Generally, male domination in conversation describes his power to control the woman's character. Javo used Nora's weakness (feeling) to dominate her. Javo knows that Nora loves him very much, so he uses that chance to do what he wants for Nora. He came to Nora when he needed sex, money, sleep, and eating. Javo sometimes says Javo loves Nora, but in contrast, Javo does not care about Nora's condition. If Javo loves Nora, he should show and do the best for Nora, not only caring about his feeling and ignoring her. A good relationship contains loving and caring for each other. Men and women should give affection and attention to his/her partner; there is no domination between them. "Love" is not only a word but more than it. It also appears in action.

#### V. CONCLUSION

This study describes two parts of discrimination in the novel *Monkey Grip* by Helen Garner; it reveals in conversation and the woman's condition. In the conversation, the main character, Javo, appears to have the power to decide his life and dominate Nora's life. Javo will come to Nora if he needs a life, food, place for sleeping and sex, but he does not care about Nora's condition. Moreover, it happens because of Nora's feelings for Javo. Nora loves Javo, but he ignores all of the things about Nora's feelings and her condition.

Javo's dominations are shown in language styles. He used words, phrases, or sentences Nora could not rebut directly in Javo's face. *'I know. However, that would not stop me,'* this sentence clearly describes Javo's control over Nora. He ignores Nora's feelings even actually it hurts Nora. The utterance *"Why did I always need a man?"* indicates Nora's condition that she always needs a man to protect (*Like a husband protecting a wife*), to give a touch (*I am comforted by his body*), and to be loved (*I need love*), but in the same time a question about *"Why did I always need a man?"* brings a new issue of woman introspection.

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**Delukman Asri** is currently a doctoral student majoring in Linguistics at Hasanuddin University (UNHAS). He completed her Bachelor's degree in English Language Education at Alauddin State Islamic University of Makassar (UIN Alauddin Makassar) in 2012. He earned his Master's degree in English Language Studies at Hasanuddin University (UNHAS) in 2015. His scholarly interests include English Language Teaching, Academic Writing, Semantics, Stylistics, Literature, Culture, and Feminism. His current publication is "Woman Language in *Blue is the Warmest Colour* movie." He is a speaker in some feminist seminars.



**Burhanuddin Arafah** obtained his Ph.D. in English (Australian) literature at the University of Newcastle, Australia, in 2003. He earned his Master's degree in American literature at Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1995 and his Bachelor's degree in English literature at Hasanuddin University (UNHAS) in 1988.

He is currently a full Professor in English literature at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University (UNHAS) Indonesia. He has published four books in the English language and literature and more than 50 research articles ranked in international journals published in the English language. He also has received 24 Intellectual Property Right Certificates from the Indonesian government. His areas of interest are English literature, language education, language and media, and cultural studies, He was the Dean of the Faculty of Cultural Sciences of Hasanuddin University from 2009-to

2017, and currently, he is actively involved at the National Accreditation Board-Higher Education, Ministry of Education and Culture



of the Republic of Indonesia for his position as Assessor. Professor Arafah is currently a member of the Indonesian Literature Scholar Association and the Linguistics and Literature Association of Indonesia.



**Harlinah Sahib** has been an English teacher at Hasanuddin University since 1987. She finished her Bachelor's degree (Dra) in English Linguistics at Hasanuddin University. She finished her Master's degree in Magister of Humaniora (M.Hum) in the English Literature Study Program at Hasanuddin University in Makassar in 1998. She obtained her doctoral degree in linguistics studies at Hasanuddin University in 2017.

She is an English Literature study program Faculty of Cultural Sciences, Hasanuddin University associate professor. Indonesia. Her doctoral thesis is "Entextualization and Genre Transformation of Kajang Death Ritual speech". Her recent publication is "Syntactic Configuration of Code-Switching between Indonesian and English: Another Perspective on Code-Switching Phenomena".



**Herawaty Abbas** got her Ph.D. at the University of Newcastle, Australia, in 2013, and her Master's degrees from Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1997 and Saint Mary's University Canada in 2001. She is currently an Associate Professor at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University Indonesia. Her doctorate thesis examines the potential dialogue between Australian and Buginese cultures regarding feminism. Her research interests are feminist literature, children's, and Indigenous literature. She has published some articles in reputable international journals, such as *Women Discrimination in Malaysia: Examining 'The Gender Agenda' from the Viewpoint of Lenore Manderson's Women, Politics, and Change*, published in *Linguistica Antverpiensia*, 2021 (1), 2204–2222; and *The Values of Character Education in Pullman's The Golden Compass*, published in *Multicultural Education*, Volume 7, Issue 1, 2021. Dr. Abbas is currently a member of the Indonesian Literature Scholar Association and the Indonesian Linguistics Society Association.



# Toward a Theoretical and Analytical Framework for the Study of Sexual Humour in Chaucerian Fabliaux

Wasfi Shoqairat

Department of English Language and Literature, Al-Hussein Bin Talal University, Ma'an, Jordan

Majed Kraishan

Department of English Language and Literature, Al-Hussein Bin Talal University, Ma'an, Jordan

**Abstract**—The present study offers an examination of laughter in comic texts from a range of fabliau in *The Canterbury Tales*, framing them within discussions of medieval views of eroticism that draw from religion, medicine, philosophy, and literature. These texts feature males and females who laugh and make jokes in sexual themes and plots which involve deception and sexual misbehaviour. First, the article explores medieval attitudes toward laughter in religious, medical treatises and literature. It then discusses a number of predominant themes in *the Reeve's Tale*, *the Miller's Tale*, *the Merchant's Tale* and *the Shipman's Tale* in the context of Chaucer's *the Canterbury Tales* to try to tease out how these particular themes may have worked to bring erotic pleasure to the reader of the comic texts. The comic themes discussed in this article are briefly cuckoldry, culinary humour, exposure of the genitals and farting. These subjects and how they are represented are very different from modern erotic representations. They are based both on a different understanding of the body and on a different social and cultural landscape, and their complexity resists simple interpretations about misogyny or functionality that are suggested by feminist perspectives on sexual humour. All quotations from *the Canterbury Tales* are taken from *The Riverside Chaucer*, edited by Larry D. Benson (Oxford: Oxford University Press, 1988).

**Index Terms**—sexual humour, fabliau, medieval eroticism, *the Canterbury Tales*

## I. INTRODUCTION: INTELLECTUAL BACKGROUND TO MEDIEVAL EROTIC HUMOUR

The origins of comedy have been located in ancient fertility rituals, with the word itself deriving from the Greek *Komos*, a festive procession (Gray, 1994, p. 29). This early association of sex with laughter is one which has continued through different types of writing from the classical world, and which persists in Chaucer's writings during the Middle Ages. The origins of much of comic writings in these earlier classical and medieval sexual themes can be traced quite clearly. It should be noted, however, that these works of literature offer a model for the writing of sexual themes which does not isolate the sexual from all other matters, and most particularly, does not separate it from the comic.

Plato's *Laws* contained a discussion of the distinction between good-natured and ill-natured jests, with the latter seen as a form of aggression. He saw derisive laughter as justified only when used as a means of discouraging folly and vice. His *Philebus* had remarked on the fact that comedy invites the audience to laugh at the defects of characters on stage. Similarly, people can laugh at the defects or misfortunes of their friends: this shows the element of malice in all such laughter.

Aristotle made only brief references to comedy in his *Poetics*. While tragedy was said to show the actions of exceptional and superior beings, comedy was concerned with inferior characters who display defect or error, or else ugliness, which could be either physical or moral. In his *Nicomachean Ethics*, he made a distinction between the humour of educated, well-bred persons and that of the vulgar populace, and advocated restraint in humour on the grounds of propriety, and in order to avoid causing offence. It also carried a warning against the socially harmful effects of the satire of individuals such as that seen in old comedy.

Medieval writers did more than merely transmit the thoughts of classical authors about laughter. They carried out their own enquiries into the nature of the phenomenon and its moral implications. Allen (2007) points out that while medieval theologians thought of laughter as a distinctive feature of the human being in general, they still connected it with the original sin and the doors by which sin sneaks in; she argues:

Despite laughter's distinction, many medieval theologians identified it as the mark of original sin, claiming that Christ himself never laughed, or if he did, it was at the harrowing of hell, when he liberated the souls of virtuous heathen who lived before him; but this registers triumph rather than amusement (p. 149).

Saint Augustine found that there are some feelings, namely sexual aggression and hostility, are likely to be alleviated by laughter. He deplored humour based on the fact that it often involves deception and distortion of reality. It was regarded by Augustine as one of the daily regular sins (Lamberigts, 2000, p. 186).

While the medieval Church did not hesitate to criticise all kinds of humour which do not allow for the possibility of an intellectual or spiritual pleasure, it surprisingly acknowledged humour which articulates the relationship between earthly and divine pleasure that “The Church initially condemned all laughter, but subsequently moved in the direction of regulating it, of distinguishing between good and bad laughter” (Palmer, 1994, p. 44).

In his discussion of the virtue of wittiness, Saint Thomas Aquinas (1225–1274) argues that laughter is clearly sinful if it takes place in inappropriate circumstances. Thomas also supports these conclusions by arguing that to laugh at certain moments and in certain places would be unfitting and even insulting. Laughter, according to Thomas, should be avoided in situations which demand a serious and meditative atmosphere. Thomas is well aware that to laugh is “to let yourself go”; so that laughter should be abandoned while being with certain persons and in situations of serious nature. This is clearly the way we follow, Thomas believes, to avoid “losing the balance of one's mind altogether” (II-II, Q.168, A.2). In this respect, and in his largest group of his sermons for women, Guibert of Tournai (1200-c. 1280) points out that women, virgins in particular, should not laugh in the house of God that:

Two of these [sermons] discuss the need for chastity . . . one discusses the value of literacy and basic medical knowledge, and warns girls against laughing in church, three discuss the perils of make-up and of the interest in fashion and perfume, one covers preparation for marriage, and one the dangers of wealth (Swanson, 1990, p. 344).

Thomas Aquinas's discussion of laughter was prominent in the late Middle Ages where loud laughter, crude jokes, gambling and flirting were some of the vices associated with drinking alcohol and bad eating habits (Adamson, 2004, p. 156). Medieval theoretical thinking about eroticism and about comedy has followed a similar path whereby both are usually defined as belonging to the same literary world. In this relationship of coexistence, the pleasures of both comedy and of eroticism are located in the physical body, providing relief and release. While the physically cathartic effect of the laughter produced by comedy gives a temporary release from physical tension and the realities of life, eroticism provides emotional and intellectual relief from the physical tensions of bodily desire (Rodway, 1975, p. 17). Perfetti (2003) states that:

Physicians and some church writers, however, welcomed laughter in moderation for its power to restore the spirits and to enliven otherwise dull sermons. Writers who valued laughter emphasized the importance of moderation, influenced both by Arab writers on laughter and the medical understanding of the body as composed of four humors that should be kept in balance (p. 450).

In late Medieval Ages, laughter was medically associated with bodily fluids in general and, therefore, considered important in preserving the vital juices that keep man alive. It was believed that man can expel “gross humors from their bodies by means of laughter, belly laughter and, if the laugh is hard enough, a fart” (Allen, 2007, p. 94). Early modern medical texts provide about laughter coexist love and intimacy. Rather than dismiss laughter as simply a moral sin, medical texts recommend laughter and smiles to cure various family disorders and problems. Women's laughter is welcomed by men if it enhances the pleasure she gives him, this is echoed in Robert Burton (1621–38) comments in *The Anatomy of Melancholy*;

a good wife . . . should be as a looking-glasse, to represent her husband's face and passion: If he be pleasant, she should be marry: if hee laugh, she should smile; if hee looke sad, shee should participate of his sorrow, and beare a part with him, and so they should continue in mutual love one towards another (Iii, p. 53).

Therefore, laughter is encouraged if it increases the pleasure and discouraged if it diminishes it. Women with bad teeth were advised to avoid excessive laughter lest they disfigure the naturally feminine beauty of their pleasing faces (Perfetti, 2003, p. 8).

While both men and women were urged to be moderate in their behaviour, women were naturally associated with laughter that “women generally laugh more often and more easily than men, and fat people more than skinny people. For fat people and women engender much good blood, from which comes much oil, if one takes care of oneself, in peace and tranquillity of mind” (Joubert, 1980, p. 104). In the sexual domain, then, the medieval ethics project women as a kind of free-roaming sexual being who can use humorous as well as sexual gestures to seduce and trick men. Women who laugh and talk too much were commonly assumed to be ready to serve as whores whenever the occasion presented itself since “The greatest attention, especially in comic traditions, was paid to their speech and their sexuality: women were held to be equally incontinent with secrets and with sex” (Sanok, 2009, p. 55). Therefore, in his discussion of the ideal bride, Guibert de Tournai (1200-1284) wrote:

She should not go out to shows, she should bow her neck, lower her eyebrows, close her eyes, abstain from laughing, restrain her tongue, hold her anger in check, walk in a seemly manner, and keep her good name secure—let there be nothing in her to offend others, so that a good house may be known from its lintel” (D'Avray, 2001, p. 308).

This is echoed in Christine de Pizan's (1380) words; she says:

She never will be coy, but will speak well-considered words, soft and rather low-pitched, uttered with a pleasant face and without excessive motion of the hands or body, nor facial grimaces. She will avoid excessive or uncalled-for laughter. . . . Her humor also will be discreet (p. 92).

Since both the comic and eroticism are related to the physicality of the body, sexual humour is placed in opposition to the high art of tragedy where the mind occupies a higher plane. In a western culture in which things of the body are

placed in a binary oppositional relationship to things of the mind, it is not surprising that these two artistic or literary forms have been consigned to the lower end of the art.

## II. BAWDY TALES IN THE MIDDLE AGES: THE MEDIEVAL FABLIAUX

Despite this wealth of texts discouraging laughter, a rich body of medieval literature represents women and men laughing loudly. The most immediately distinctive feature of medieval fabliaux, whatever its particular format or purpose, is its unexpectedly humorous and erotic character. The combination of comic and erotic reading practices in such genres allows for new possibilities of behaviour in the ambiguously condemnatory passages of satiric or scandalous writings. Medieval fabliaux were designed to provide amusing interludes, intended to help audiences to endure edifying but lengthy serious tragedy and to counter the possible melancholic or depressive effects of this form of literature. In order to fulfil such a restorative function, fabliaux had to avoid any didacticism or moralising, apart from frequently allowing the audience the satisfaction of seeing the villain soundly beaten at the end. Marcus Tullius Cicero (106 BC-43 BC) states that the use of humour was advocated to keep the attention of the audience pointing out that “For, just as a loathing and distaste for food is relieved by some morsel with a bit of tang, or appeased by a sweet, so a mind wearied by listening is strengthened by astonishment or refreshed by laughter” (Book 1. Chapter 17, p. 25). Yet, that humour of the fabliaux was never value-free tool; it functioned in the light of the traditionally perceived relationship between amusement (*delectare*) and didacticism (*docere*). The relationship may not necessarily be one of intentional cause and effect, since a comic mode always functions by expressing the worldview and the values shared by speaker and audience, even when no didacticism is apparent.

Humour plays a fundamental role in negotiations the different understanding of social control and code that in the Middle Ages, for instance, “Humorous ballads taught men and women to take their gender roles within marriage seriously” (Foyster, 1993, p. 18). They stand for a pre-institutional kind of cultural and political resistance based on viewing things from the “other” perspective and a mode of disagreement. Such actions are in some sense “licensed” as jest, but they also thrive on mental agility, moral flexibility, and a variety of perspectives open always to possibilities from the unusual to the bizarre. Humorous scenes of fabliaux are induced to express messages that might be unacceptable if stated seriously. For instance, representations of erotic desire in heterosexual relationships in medieval fabliaux—which continue to reverberate within popular comic fiction up to the present day—suggest that laughter breaks up cultural constructions of heterosexuality, providing a different kind of space and a wide range of imaginative possibilities that enable us to consider gender norms that are ingrained in the cultural imaginary. Within the fabliaux, therefore, writers have recourse to the element of comic and so are able to represent in their fictions desires that are outside the law that “In a world where a woman’s body is hedged around with restriction, the fabliaux provide a fantasy space where it is allowed free play, where her body functions are splendidly, supercalifragilistically excessive” (Allen, 2007, p. 59).

Yet, we should not blindly make the easy assumption that the genre was used freely to play with taboos that come from all directions. Despite the liberal stance that medieval humour takes toward sexual themes, humour on the subject of homosexuality is markedly restricted. Homosexuality is thus not a general topic of interest in the fabliaux. The overwhelming majority of common themes of fabliaux were heterosexual.

Our discussion of the coexistence of the comic and eroticism in fabliau is not only concerned with their cultural functions but also with the class of their respective audiences. It is in the nature of medieval humour that it is not complete until grasped and digested by the audience. Such humour was also not the province of men alone, but was equally available to both men and women, whether in public spaces or in private gatherings in a domestic setting. We are told that, in *the Reeve’s Prologue*, everyone was laughing at *the Miller’s Tale*:

Whan folk haddelaughen at this nycecas  
Of Absolon and hende Nicholas,  
Diverse folk diversely they seyde,  
But for the moore part they loughe and pleyde.  
Ne at this tale I saugh no man hymgreve,  
But it wereoonly Osewold the Reve (*The Reeve’s Prologue*, 3855- 3860).

It is clear that the audience of such fabliaux, both the inclusive and exclusive, would not have failed to laugh on such occasions. This suggests that humour is not confined to what we may term gender-specific or class-specific audience that “Chaucer seems to claim, in the case of *the Miller’s Tale*, that laughter unifies all classes: nobody but the irascible Reeve is offended by the story, and he is annoyed not because of the smutty bits but on behalf of aggrieved carpenters” (Davenport, 2001, p. 254). Medieval humour, Chaucer’s in particular, can be seen as contentious because, laughter is always the laughter of a group, and thus inclusive and exclusive at the same time. Comic scenes will therefore be considered in the light and concept of the field of cultural production, with humour directed at audiences varied in terms of class, gender and religious beliefs. This is perhaps the main cultural function of fabliaux; a genre which was seen as primarily recreational for all classes of audience.

Contrary to traditional histories, which present fabliaux as sites of male jesting, we expect both male and female to enjoy and understand “the logic of a comic genre, just as the lord and lady at the end of *the Summoner’s Tale* receive with amused equanimity the friar’s scandalized report of the churl’s fart: a cherl hath doon a cherlesdede” (TST, 2206).

Most medieval fabliaux, however, pay attention to both women's participation in erotic humour and their responses to it, though paying attention to women's resistance to and rebuttal of patriarchal control, rather than to their possibilities for sexual pleasure. For example, images of the disobedient wife as shrew which infuse medieval fabliaux may indicate at once the popularity of this figure as a warning sign to women in society against adopting similar behaviour. Perfetti (2003) reminds us that medieval humorous texts do not usually let their audience forget about their own gender where "Female characters claim to speak on behalf of all women or directly speak to fellow women in the audience" (p. 23). She also argues that:

When a woman outwits her husband, a man in the audience can laugh because he judges himself to be superior to the man who has let a woman usurp his authority or because he recognizes that his own fears about his masculine role are not his alone. Women, observing what the heroine gets away with, release, through their laughter, the frustrations built up by the limitations they experience but cannot express so directly (Perfetti, 2003, p. 25).

The comic erotic discourse is not conceived of as the exclusively male one characteristic of fabliaux in the Middle Ages but as a provocative, exciting exchange between male and female.

It is always wrong to identify fabliaux historically with the social world which they portray. The case might be, as Hopkins (2010) states, that "The lower classes would simply be amused at the content of the tales, while the upper classes could laugh at the lower classes" (p. 3). Reading in the Middle Ages was a kind of performance. Members of the household would frequently read texts aloud to small groups of friends as a social event. In the scene where Pandarus visits Criseyde in Chaucer's *Troilus*, the occurrence is described as follows:

Whan he was come un-to his neces place,  
 `Wher is my lady?' to hir folk seydehe;  
 And they him tolde; and he forth in gan pace,  
 And fond, two othere ladyes sete and she,  
 With-inne a paved parlour; and they three  
 Herden a mayden reden hem the geste  
 Of the Sege of Thebes, whyl hem leste.  
 Quod Pandarus, `Madame, God yow see,  
 With al your book and al the companye!' (*Troilus and Criseyde*, 78- 86).

This public audience of ladies and gentlemen suggests the complex mixture of audience that:

Far from being identified with ignorance, poverty, lack of sophistication, with bards or with minstrels, public reading was a common practice among upper-middle- and upper-class elite audiences of both France and England until and (in modulated form) beyond the very end of the Middle Ages (Coleman, 1996, p. xii).

Like romances, therefore, there is no direct evidence within fabliaux texts to suggest that they were written for specific audience. Arguably, while fabliaux appear to function within a different universe of ideas and, therefore, target different audience, we discover when we look more closely that the relationship between fabliau and romance is clearly intertwined. The coexistence of fabliaux and romance in the same manuscript beside each other suggests that for medieval audience the romances and the fabliaux were not placed in opposition to each other, but were rather part and parcel of the same kind of writing and for the same kind of audience; Cooper (1991) declares that:

The fabliau is not a bourgeois phenomenon. The French examples are commonly found in manuscripts alongside romances, and fabliaux were written by poets notable for more courtly forms. It seems, indeed, to have been at least in part an aristocratic form that mocked middle- or low-class pretensions, or lack of them (p. 91).

While medieval romances provide representations of heterosexuality in a courtly context, the fabliaux present a sensationalised view of marriage and the pursuit of sensory pleasure intended to portray abuse comically in order to reach a wider audience.

Erotic humour based on bodily functions is a dominant feature of Chaucer's fabliaux scenes, and it is often presented metaphorically or in concealed details. Medieval comic theory recognised the link between the comic and bodily exposure and indiscipline. For instance, while medieval people viewed the body and its "private parts" as natural, the involuntary or inappropriate exposure of these parts invariably causes laughter. We should interpret the humour in *the Canterbury Tales* in the context of the medieval understanding of humour, which viewed jokes and circumstances that made people laugh as a way to alleviate tension and temporarily lose their fear of authority. We should not place the huge comic element of the medieval literature we discuss here in opposition to its function as eroticism.

### III. WITTY ADULTEROUS AFFAIR IN *THE MILLER'S TALE*

Medieval fabliau is surely meant to be comic, but it is meant to be erotic as well. Laughter itself, as Chaucer affirms, suggests a form of freedom, a freedom that unifies people. Chaucer produces comical stories of great variety that innovate, improve, and reconfigure his world. Chaucer's comic characters usually disagree with their social, financial and gender-specific circumstances. In fabliaux, Chaucer goes into expressing how moral ideals conflict with numerous emotional or social or impulses that pull away from those ideals. Through unusual mental and physical adaptability, the comic characters attempt to innovate and improve on these bewildering circumstances with a vision for future success.

It takes a special creativity to absorb and counter the various complications offered to the comic characters. The most immediately distinctive feature of fabliaux in *the Canterbury Tales*, whatever its particular format or purpose, is this unexpectedly pervasively humorous character. In the tales, Chaucer deploys humour in its descriptions of and allusions to the body and sex. A short excerpt from *the Miller's Tale* demonstrates neatly the centrality of humour to the sexual narrative in this period:

Ther was the revel and the melodye;  
 And thuslyth Alison and Nicholas,  
 In bysynesse of myrthe and of solas (*The Miller's Tale*, 3652- 3654),

And

And unto Nicholas she seydestille,  
 "Now hust, and thou shalt laughen al thy fille" (*The Miller's Tale*, 3721- 3722).

The evocation of Alison's sexual joke vividly illustrates that this was a culture in which humour and sex were regarded as fundamentally entwined, as the sexual joke Alison is about to do can be imagined as tickling that caused them to laugh to death. This literature reflects a society and a culture in which the physical states of laughter and sexual arousal, far from being seen as incompatible, are, as illustrated by the text above, interdependent. This association between humour and eroticism is clearly noted early in the tale. As we have seen in her description, Alison, like the Wife of Bath, spends her time playing and gaming (Therto she koudeskipppe and make game/ As any kyde or calf folwynghe his dame). Her idleness nourishes her "bad" habits and ability of self-delight, laughing, gaming and making jokes and fun of the others. Her laughing and joking in this sense are liberating devices from the stress and fear of her husband's jealousy and control. Through the tale, Alison is seen as the creator of the comic spirit, as able to expose male weaknesses and transcend her private misery so as to take a broader view of existence. We might also read Alison and her indulgence in gaming as satirical portrait of the woman whose dependence upon men's attention makes her willing to compromise every moral value and to adopt every form of nonsense for the sake of that attention. We should notice that to Alison, sticking her hole out of the window to get a kiss from Absolon, is a pleasantly erotic novelty she is ready to take in order to cherish and cheer Nicolas, as well as herself. Laurent Joubert's medical treatise on laughter links between the comic and bodily exposure, pointing out that although the "private parts" are natural, their involuntary or inappropriate exposure invariably causes laughter, a fact which was exploited by some seventeenth century painters (Screech & Calder, 1970, p. 216). Equally importantly, we should notice that in his quest for an erotic union with Alison, Nicolas's flirtation entangles game plan which raises the dialogue to a higher erotic pitch and allow them to engage in a closer intimacy than would otherwise be allowable. Alison quickly becomes a participate in the erotic games of Nicolas, especially after Nicolas ensures her that he is a good gamer;

"Nay, therof care thee nocht," quod Nicholas.

"A clerk haddelitherlybiset his whyle,  
 But if he koude a carpenter bigyle."

And thus they been accorded and ysworn

To wayte a tyme, as I have told biforn (*The Miller's Tale*, 3298- 3302).

Nicolas is not the only one who manages to spot Alison's playfulness. Absolon always recognises Alison as a creature of animal energy, potentially bound up with sensuality and availability. He misses no chance to flirt with her and eventually to catch her;

I darwelseyn, if she hadde been a mous,

And I the cat, he wolde hire hente anon (*The Miller's Tale*, 3346- 3347).

The comic role of both Absolon and Nicolas, whose comments about Alison do not only signify Alison's potentially erotic nature, but also add greatly to the freshness and comic vigour of the tale; is significant. Nicolas's search for sexual love is comic, rather than romantic, a fact which highlights the way in which love is explicitly associated with the body and exposure of the genitals. A similarly comic and pathetic quest for love is shown by Absolon, by presenting and likening that which is desirable to animal and food images. They comically reflect repressed desires for sexual excess. Alison's hole has facial characteristics; her pubic hair stands for a "beard". This representation of Alison's hole as a face is referred to several times in the tale, highlighting a need to characterise sex as humorous. It is the female posterior, and first of all, that Nicolas favours in his first meeting with Alison; the descriptions of Nicolas catching Alison and again the imagery used to evoke it is visually comic. Again, it is Alison's bottom that Absolon at the end of his sexual quest kiss, although he asks for Alison's mouth. At the same time, these facial images inject the eroticised body with a humorous dose of Chaucerian comedy.

Rather than laughing from a distance, Nicolas and Absolon engage in a joking exchange, which is set up in the tale by Alison, as an emblem of the gaming lovers and objects of laughter. The young males of the tale, Nicolas and Absolon, are both lovers in pursuit for a woman; only their amorousness drives them to act comically; their erotic passions are therefore appropriately figured through comic acts. By sticking his butt out of the window to get a kiss from Absolon, Nicolas is not constructing a realm of exclusively male humorous fantasy from which female sexual agency and laughter are excluded. This moment in the narrative cues a response of laughter in the inclusive as well as exclusive audience and enacts the laughing through Nicolas, who effectively transforms the story's comic sense into a source of open laughter. We should notice that the lines which tell about Nicolas taking part in Alison game, going to

piss and farting imply sexual intimacy. The depictions of bodily functions in *the Miller's Tale* vary in the reactions they provoke, between erotic humour and disgust; the narrative perspective mediates the effect. Bodily gases in the Middle Ages can be a sign of sexual energy and intimacy and comically desirable in erotic context. Nicolas's fart in this light is made to carry erotic, tragic and comic weight at the same time.

The fruitfulness of the fart is entirely literal. Far from being a deterrent to passion, farts are a sign of potent virility, and would-be fathers could do a lot worse than to eat plenty of chickpeas, recommends Constantine the African, for they nourish semen, generate wind [*ventositas*], and possess both warmth and moisture (Allen, 2007, p. 68).

The humour of the scene allows the erotic fart to become something manageable, something we can inspect and express; they become an area of expression that is licensed to explore aspects of life that are contradictory and distressing.

The crowd's laughter at the end of the tale can be seen as a 'social gesture' which calls for the correction of unacceptable, because unnatural, behaviour. The wronged January deserves the shame of a cuckold's horns because he was assumed to have given too little correction to Alison, leaving her too much to her own devices. The laughter is not necessarily correct or fair, but it is nonetheless generated by judgement: it is the faults of others that make us laugh.

#### IV. CHAUCER'S HUMOROUS CUCKOLD IN *THE MERCHANT'S TALE*

Like *the Miller's Tale*, *the Merchant's Tale* presents sexual desire as both comic and erotic in its effects. Both May and Alison share a comparable inadequate sexual relationship with their husbands that, even today, rarely fails to provoke laughter from their audiences. Two diametrically opposite comic figures are present in this medieval comedy: the old January and the comic scapegoat; the young Damian who is absurdly interested in young May.

While the body of Damyan in *the Merchant's Tale* can be dangerously erotic; the male body in the same tale can be a source of great comic, as the figure of January reveals. In the comic depiction of January, who leaves his young wife sexually unsatisfied, who drinks spiced claret to heighten his desire because of his uncertainty or anxiety over his male sexual functioning and who rubs his dogfish skin against May's face instead of penetrating her, the tale is explicit about male sexual inadequacy and female sexual disappointment. January's old body is not the only thing used here comically to signify his sexual inadequacy, his name which can be associated with the coldest month of the year signal a weak and cold male body in a standard "woman on top" theme. Medieval audience were familiar with the discussion of Gilbertus Anglicus, the physician to King John of England in 1207, of the causes and cures of sexual impotence. Gilbertus suggested that impotence can be caused by either physical problems such as defects in various organs, or an excess of hot or cold humours (Getz, 1998, p. 39).

January's blindness is used here to dramatize the humorous element of the tale. Just as Absolon's inability to see in the dark figures in the "hole-kissing" scene squarely manages to keep him in the territory of erotic desire, in the form of a comic of disgust that inflects both the intimate contact with Alison's desirable body and her disgusting hairy "hole", January's blindness flattens out his erotic potential, transforming him into an ironic, parodic and satirical figure within the context of marriage. The modern reader might thus hesitate to describe January's blindness as comic. So it makes more sense to contextualize January's blindness and the humour it generates within the modern understanding of the body, which holds that every bodily deformity was a result of sin. Fossier (2010) says:

And a person whom illness or fate has made blind inspires our compassion and receives our aid. In the Middle Ages, he inspired laughter. The calamity of blindness was taken as a just divine punishment, and the "miracles" that restored sight only happened to innocent children or virtuous hermits. The confusion of the blind was an excellent source of humor (p. 52).

We should keep in mind that January, we are told, is sinful; his familiarity with lewed books from which he got his "lewedwordes", and probably his frequent engagement in erotic activities with May do not represent procreative sex *per se*. January's blindness as well as old age are thus necessary to cast him as the perfect object of the intended laughter in this tales.

The sexual passions of May's body will of course retain centre stage. She is, after all, a wife. One could say generally that while the text here mainly deals with the masculine perspective of sexuality; the physical experience of the female is described as one of physical satisfaction and pleasure, although this is obviously implied. May's response assuredly bears out the message that she enjoyed sex with Damyan and that she will have more sexual contacts with him again and again. If we examine May's statements thoroughly, we should notice that it conveys, very skilfully, her own perspectives on sex.

The first part of her response is meant to defend herself; an attempt to escape her punishment and retreat into January's world.

And she answerde, "Sire, what eyleth yow?  
Have pacience and resoun in youre mynde!  
I have yow holpe on botheyoureyenblynde.  
Up peril of my soule, I shal natlyen,  
As me was taught, to heele with youreeyen,  
Was no thyng bet, to make yow to see,

Thanstrugle with a man upon a tree (*The Merchant's Tale*, 2368–2374).

May here tries to explain to January that she is using the best medical advice to cure his blindness. Struggling with a man over a tree, she states, will help her husband to see again.

"Ye sire," quod she, "ye may wene as yow lest.

But, sire, a man that waketh out of his sleep,

He may natsodeynlywel taken keep

Upon a thyng, ne seen it parfitly,

Til that he be adawedverraily.

Right so a man that longe hath blyndybe,

Ne may natsodeynly so welyse,

First whan his sighte is newe come ageyn,

As he that hath a day or two yseyn (*The Merchant's Tale*, 2396–2404).

Since the cure has no immediate effect, January, May explains, imagines Damyan's penetration of her over the tree. At this point, January's certainty and anger falter, and May is granted immunity from suspicion. In the second part of her response, May warns January that the cure might need time to be complete, so he should be careful and not let his sight deceive him again.

#### V. CHAUCER'S FUNNY RAPE IN *THE REEVE'S TALE*

The comic images function above all to vitiate the violent elements, not merely because they are horrifying, but because they interfere with the arousal of erotic responses and comic effects in the audience. The comic in fabliaux paradoxically hide the horrors that the tales are intended to deliver. Despite the rampage with which *the Reeve's Tale* closes, it is more comic than tragic. With his body wounded, his bones broken, and his limbs have no strength; the miller incorporates a wide range of comedic responses to his body. The scene suggests that there is something quite humorous about the dangerous body of the miller that "His dangerous violence is made ridiculous when he goes down to the crucial blow in the final melee, struck on his bald pate with a stick wielded by his own wife..." (Pearsall, 1985, p. 187). One of the immediate responses is that the miller clearly deserves what he gets; the cook, laughing loudly, highlights the medieval view that the erotic comic detracts from the violent and therefore mitigates its effect.

The Cook of Londoun, whil the Reve spak,

For joye him thoughte, he clawed him on the bak.

"Ha! ha!" quod he, "for Cristepassoun,

This miller hadde a sharp conclusioun

Upon his argument of herbergage (*The Cook's Prologue*, 4325- 4329).

Moreover, the reeve's wise words "Hym thar natwenewel that yvededooth" (4320) mask the pain of the bodily violence the miller receives, and so the episode is still comic. These responses drain *the Reeve's Tale* of its violent force, transforming the tale from an exercise of violence to a comic demonstration of the physical body. Fabliau that involves the body nearly always has an element of violence, and this observation is as true of the violence of the battlefield and gallows as it is of domestic sphere. Not all the violence that the body elicits, however, is as humorous as that in *the Reeve's Tale*. Nonetheless, what can be said with certainty is that the violence against bodies that fabliaux describe, sometimes to celebrate sensual pleasure, more often to laugh at, is surprisingly amusing. For instance, the audience of *the Reeve's Tale*, who have been always aware of Alan's intention to revenge from the miller by ravishing his daughter, comically misguided to expect a kind of sexual encounter between Alan and Malynein which eroticism and laughter would have no place. Suddenly, the text explodes the potential eroticism of the account of the couple having intimate sex "And shortly for to seyn, they were aton". By highlighting the erotic domination, the story loses its dark violent side. The account of how Alan, in bed at last with Malyne, joyfully make love to her till the morning is remarkable not only for showing that the dangerous potential of violence is coupled with private passions in such a way as to produce humour, but also for suggesting that the genre never had difficulties accommodating the theme of eroticism.

Chaucer's configuration of the Malyne's body is erotically amusing, a site of both sexual enjoyment and body nourishment. Repeated comic and erotic gestures verbally link the two feasts together. In both, the food is eaten, and both feature young delicious meat. The first meal is a formal state dinner, cooked and served publicly to the guests. The second meal is a darker version of the same meal, in which the male sexual desire is unmasked and originated in a violent system of vengeance. Both feasts explore the limits of the state-as-body metaphor familiar from classical and medieval fabliaux. The second nightly feast in which Malyne and her mother were consumed is imbued with measures of moral disgust and physical delight as the description of bodily reaction states. Representations of both feasts confirm the centrality of bodily functions in the fabliaux, but while these are often depicted as comic, medieval audience of such images could not have failed to see that such actions were invariably shown as consequences of moral corruption and loss of social discipline. Violence shrinks almost to its vanishing point in *the Reeve's Tale*, but it does not fully disappear. Perhaps it would be more accurate to say that the tale marks a point of collapse where the violent eroticism and comic eroticism become so intertwined, they cannot be extricated.

#### VI. CONCLUSION

Chaucer employed a wide variety of comic techniques to incite laughter and sexual amusement at what might seem to a modern reader to be an unlikely subject for a joke. In *the Reeve's Tale*, *the Miller's Tale*, *the Merchant's Tale* and *the Shipman's Tale*, literary discourses of eroticism and corporeality are thematised through the pleasure of humour and laughter. They sometimes overlap. The erotic appeal of Alison, May, Malyn and Merchant's wife goes beyond the visual and associate them figuratively with food and animal imagery which emphasizes their carnality. These *Tales* reflect a culture in which the physical states of laughter and sexual arousal, far from being seen as incompatible, are, as illustrated by the textual analysis above, interdependent. The coexistence of the comic and eroticism recurs implicitly and explicitly several times in the quests for love in these *Tales*. The beloveds are usually presented and likened to desirable food and "delicious" animal images. The depictions of bodily functions, of males and females, also vary in the reactions they provoke, between eroticism and comic; the narrative perspective mediates the effect. The humour allows eroticism to become something manageable, something the audience can inspect and express; they become an area of expression that is licensed to explore aspects of life that are contradictory and distressing.

The actual depiction of erotic and comic sexual encounters in these tales is of both sexes provides a context ripe for more sexual stories to be created and circulated. The prevalence of sexual humour in the tales whether consumed by an elite court readership, educated "middling sort", or semi-literate "popular" audience, reflects a culture which had a materially different understanding of the body. The comic here is not just about mocking and debasing: it is also pleasurable, titillating and erotic.

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**Wasfi Shoqairat**, an associate professor of English literature, was awarded his English Literature PhD from The University of Central England in Birmingham - United Kingdom in 2006 for a thesis which researched representations of Arabia and North Africa in twentieth century English novels and prose.

He teaches English Literature at Al-Hussein Bin Talal University in Jordan. His research interests are interdisciplinary and include Medieval literature, post-colonial studies, modern novel, and cultural theory. His publications include: '*Lucky Jim: The Novel in Unchartered Times*' (2014), '*Arthur and Kingship as Represented by the *Historia Regum Britanniae* of Geoffrey of Monmouth*' (2022), and '*Falling Knights: Sir Gawain in Pre and Post Malory Arthurian Tradition*' (2023). He is currently exploring the distorted images of mother/daughter relationship in postmodernist fiction.

Dr Shoqairat has written on a wide range of subjects related to Victorian literature and twentieth century's travel writing. He is a member of *UK Network* for Modern Fiction Studies.



**Majed Kraishan** was awarded his English Literature PhD from Bangor University - United Kingdom in 2014 for a thesis which researched Sex and the (hetero) erotic in Chaucer's *Canterbury Tales* and *Troilus and Criseyde*.

He is an assistant professor of Medieval English Literature and is currently the Head of The Department of English Language and Literature at Al-Hussein Bin Talal University, Jordan. His publications include: '*The Disintegrated Identities in the Orient of the Post-war American Fiction*' (2022), '*Arthur and Kingship as Represented by the *Historia Regum Britanniae* of Geoffrey of Monmouth*' (2022), and '*Falling Knights: Sir Gawain in Pre and Post Malory Arthurian Tradition*' (2023). His teaching and research interests are in medieval and early modern romance and fabliaux. His work is intersectional and focuses on gender, ethnicity, and sexuality. He is currently exploring the representations of women and romantic masculinity in Geoffrey Chaucer's works and the disposition of Arab/ Muslim women in Old and Middle English literature.

Dr. Kraishan is an individual member of The United Nations Association, UK (2020).

# Alienation and Depression: The Duality of Psychic Neurosis in Toni Morrison's *God Help the Child*

Rohimmi B. Noor

University Putra Malaysia, Malaysia

Malak KH. Almaliki

University Putra Malaysia, Malaysia

**Abstract**—This research studies alienation and neurosis in Toni Morrison's *God Help the Child*. The concepts of alienation and neurosis are going to be applied within the scope of psychoanalysis. These concepts help interpret the characters, namely the female protagonist Lula Ann Bridewell and her parents, and their resistance against people who taunt them for being black. This injustice causes the protagonist and her parents to be alienated from the society; and later they become psychically neurotic. Therefore, the research attempts to demonstrate how the characters' depression and neurosis are caused by this experience. For this reason, three objectives are going to be achieved: 1) To examine alienation as an unconscious psychic phase which results in social fragmentation in the novel, 2) To investigate depression as an abnormal behavioural phase which causes neurosis when the alienation experience is triggered back, and 3) To analyse neurosis as a psychic disorder and the last conscious culmination of the characters' psychic plights and marginalization. The research fills the gap concerning the characters' psychic disorders as impetuses of their alienation and neurosis. The research's methodology, consequently, relies on the application of Sigmund Freud's concepts of alienation and neurosis. Thus, the research's findings lie in the exploration of psychic alienation as a result of the characters' depression.

**Index Terms**—alienation, depression, Morrison, neurosis, psychoanalysis

## I. INTRODUCTION

This research will analyze alienation and neurosis in Morrison's *God Help the Child*. It will study the conditions that caused the protagonist's feelings of alienation and neurosis. It will also concentrate on Morrison's depiction of the social and family conditions that complicated the protagonist's alienation and neurosis. The discussion of the literary insights of the concepts paves the way for better understanding of the methodological application. In so doing, the research will elaborate the argumentative denotation of the concepts. Therefore, psychoanalysis has been chosen as the main conceptual framework utilized in the study; and Freud's concepts of alienation and neurosis will be applied within the wide scope of psychoanalysis. Being so, the purpose of this research is to highlight the basic information about the concepts and their critical significance to interpret the selected novel. Illustrative examples will be cited in order to explain the fundamental notions of psychoanalytic explanation of alienation and neurosis as well as their illegibility to be applied to infer the protagonist's psychic feelings. For this reason, the selected novel is going to be studied from a psychoanalytic perspective through interpreting the literary clues of alienation and neurosis being portrayed in the course of the novel's plot.

Furthermore, the orientation of psychoanalysis would put the reader in the remedial mood of the psychological therapeutic strategies that might alleviate the protagonist from further psychic disorders. In this context, the research will specifically apply Freud's conceptualization of psychoanalysis and the psychic stances used to treat serious psychological complications, especially alienation and neurosis. By accessing these critical implications, the reader might feel at ease with the research's significance and its conceptual methodology that is going to be followed in the analysis. Moreover, the research concentrates on the Freudian attempts to tackle contemporary psychic maladies that would be found in the psychic disorder of the protagonist. The application of the Freudian attempts to analyze these mental problems might be elaborated by the discussion of the relationship between psychoanalysis and the protagonist's feelings of alienation and neurosis. On that account, the research will first discuss the protagonist's alienation through its depressive implications and how is formed by social and personal experiences. Then, it will discuss neurosis as another indication of psychic problems from which the protagonist suffers to a great extent.

## II. ANALYSIS AND DISCUSSION

### A. Alienation

The crux of this relationship is that individuals – who have self-concepts – are anxious and alienated at the same time. Anxious and alienated personality culminates in the choice of institutionalized delinquents. However, the non-institutionalized group comprises those marginal female adolescents. The non-institutionalized group has the most obvious tokens of self-derogative allegations. Moreover, they equate the highest degree of the mutual relationship between alienation and psychic disorder. The non-institutionalized group comes before the legitimate shape of subcultural group where the non-delinquents do not make any kind of self-derogative judgment about the self (Dorn, 1969, p. 532). In Morrison's *God Help the Child*, the sense of alienation is closely associated with Bride's homelessness as she goes astray in the streets. Rain, who is another character in the story, recounts Bride's alienation because she does not find a safe refuge for her living:

You had to find out where the public toilets were...; how to avoid children's services, police, how to escape drunks, dope heads. But knowing where sleep was safe was the most important thing. It took time and she had to learn what kinds of people would give you money and what for, and remember the back doors of which food pantries or restaurants had kind and generous servers. The biggest problem was finding food and storing it for later (p. 174).

This experience is an indication of her alienated psychic state. In a similar way, Kopetski (1998) discovers the psychological elements of alienation in "Identifying Cases of Parent Alienation Syndrome – Part II," Kopetski (1998) argues that alienation is deeply related to parents. She (1998) describes this psychic phenomenon as the "parent alienation syndrome" that is formulated by persons who have some psychological complications. These complications come into being through pain and conflict that are converted from the state of intrapersonal into interpersonal conflicts (p. 1). To demonstrate this transformation development, individual who suffer from any form of pain or conflict are inclined to be atrocious. They transform their own personal attitudes to others. In this sense, their pain and conflict become interpersonal i.e., it is conveyed to other people via heinous reactions. In Morrison's *God Help the Child*, suffers from this kind of alienation, especially when she is ostracized by her parents and society at the same time:

It's not my fault. So you can't blame me. I didn't do it and have no idea how it happened. It didn't take more than an hour after they pulled her out from between my legs to realize something was wrong. Really wrong. She was so black she scared me. Midnight black, Sudanese black. I'm light-skinned, with good hair, what we call high yellow, and so is Lula Ann's father (p. 12).

Bride and her friend Rain share the same alienation experience. The narrator describes their intimate relationship as sisters because they help and protect each other. For example, Bride saves Rain from inevitable death by gunshot: "my heart was beating fast, Rain recalls after Bride had left, because nobody had done that before. I mean Steve and Evelyn took me in and all but nobody put their own self in danger to save me save my life. But that what my black lady did..." (p. 180). This harsh alienation experience is caused by the family and society that marginalize them. Similarly, Freud (1920), in *A General Introduction to Psychoanalysis*, contends that the concept of alienation is the sign which demonstrates that the inhibited wish reveals itself stronger than the form of censorship, that it achieves its wish-fulfillment though the censorship, or was about to achieve it through. Accordingly, we grasp that what is wish-fulfillment; and what the inhibited wish could present is for us, who are on the part of the dream-censorship; whereby only an agonizing sensation becomes the main cause of antagonism (p. 190).

Morrison's *God Help the Child*, the protagonist, Bride undergoes harsh experience as she interacts with other people in different places, like school. This harsh experience makes her alienated: "you could be sent to a juvenile lockup for talking back or fighting in school, a world where you'd be the last one hired and the first one fired. She couldn't know any of that or how her black skin would scare white people or make them laugh and trick her" (p. 75). Therefore, alienation and psychic disorders are simultaneous; and what gets true for the undistorted alienation we might consider to be factual also of those dreams which have experiential specific distortion, and of the other dreams of antagonism whose painful impressions very probably represent approximations of the concept of alienation (Freud, 1920, p. 191). Thereupon, the psychological appropriation of the alienation reality is often also a dream that results in waking; when people habitually interrupt hinder before the inhibited wish of the dream has archived its whole fulfillment in contrast to the censored suppression. In this way, the achievement of the dream fails. Yet, it does not change its psychic nature (p. 191). The concept of alienation, consequently, is obtained by scrutinizing the dream work.

The concept of alienation is used in psychoanalysis to describe behavioral disorders. It is commonly associated with the way in which psychic abnormality comes out. It involves many kinds of upset feelings, such as worry, uptight and so forth (Johnston, 2006, p. 4). Presumably, the concept of alienation is considered as a combination of disturbed feelings. These feelings are formed by certain situations or tragic events which leave their negative psychic imprints upon persons. Freud (1920), for example, felt that the first moment of alienation is fear, as stimulation exceeds the agitated psyche's capacity to handle it. In Morrison's *God Help the Child*, the protagonist becomes alienated when she confronts social bias on the basis of color. She could not cope with the society that vehemently neglects her: "color is a cross she will always carry" (p. 20).

In *Emotional Vertigo between Anxiety and Pleasure*, Quinodoz (1994) asserts that alienation is comes out of emotional alienation. Quinodoz (1994) says that the concept of alienation refers to the essence of physical sensation (2). In sum, Quinodoz (1994) ascribes the appearance of alienation to the body. The physical feeling of alienation leads to anxious echoes. The internal alienation feeling influences the external body sensations. Yet, Freud (1920) has another

idea regarding the internal position of alienation. He examines alienation as the main cause of other psychic disorders, like repression.

Alienation has a great factor in constructing repression. In *Inhibition, Symptoms and Alienation*, Freud (1926) claims that: “It was alienation which produced repression. . . . It is always the ego’s attitude of alienation which is the primary thing and which sets repression going” (p. 118). Additionally, alienation arises from the danger of losing the love object: “Alienation arose originally as a reaction to a state of *danger* and it is reproduced whenever a state of that kind recurs. . . . [What are the dangers?] . . . when a child is alone, or in the dark, or when it finds itself with an unknown person instead of one to whom it is used — such as its mother. These three instances can be reduced to a single condition — namely, that of missing someone who is loved and longed for” (p. 119). To explain, dangerous situations and incidents might cause psychic alienation. Danger makes persons anxious at certain moments and situations. For this reason, alienation has been occupying the field of psychiatry since it is a kind of disorder that includes other disorders such as panic disorder (Tone, 2012, p. 2). In Morrison’s *God Help the Child*, family is a crucial factor in creating Lula Ann’s, or Bride’s, alienation: “[A] stranger more than that an enemy” (p. 16). But I may have done some hurtful things to my only child because I had to protect her. Had to. All because of skin privileges” (p. 78). This is because her father views her as an inferior person.

Alienation, accordingly, indicates a certain defect in the behavioral attributes of personality. Alienation includes whimsical reactions towards situations, events, people actions motivations and so forth. The formation of human personality depends largely on the latent structure of human psyche. Psychological practitioners attribute some psychological problems to the genuine peculiarities of the psyche and its control over the personality’s decisions and behaviors. The general outcome of psychic disorder is a sum of psychological defects defines the reactionary aspects of people. One of the psychic disorder’s outcomes is alienation. It appears when people suffer from certain psychological problems and when they become prone to some social problems. Accordingly, it represents a group of diseases that give final impression about people’s personalities. At this point, the idea of psychic disorder becomes conceptual; it is understood as a critical concept.

The concept of alienation involves several kinds of psychic abnormalities. Jenkins et al. (2012) for example, provide two kinds of psychic disorders (p. 1811). They basically relate to health and mental sanity (p. 1811). Jenkins et al. claim that these psychic disorders emanate from social and economic backgrounds (p. 1811). At this point, alienation could be caused by economic conflicts among specific nation. To connect this to the research analysis, in Morrison’s *God Help the Child*, Bride becomes psychically alienation due to social and family circumstances. The concept of alienation is used to analyze personality strange behaviors. It functions as a definitive tool to put forth a comprehensive conceptualization of the lurking manners of people’s psyches and the motives which led to some pernicious diseases in such psyches. Therefore, the harmful sequences of psychic disorder originate in the personality’s reactions towards other people or things. Such reactions are associated with some psychic disorders.

In *A General Introduction to Psychoanalysis*, Freud (1920) argues that alienation is a psychic disorder that is classified with the general theory of neuroses. He (1920) says that irritation represents one aspect of neurosis. He (1920) cites examples of this case according to the psychic states he found in his treating episodes. There are some persons whom he finds difficult to term them as ill. These persons tend to expect disasters. Freud (1920) blames them “for being over-anxious or pessimistic” (p. 347). The expectation of these patients’ nervous feeling is considered “alienation neurosis” that he classifies them in the groups of true neuroses (p. 347). Moreover, Freud (1920) ascribes the appearance of alienation to the interruption of strange acts and the related issues. Freud (1920) elaborates the existence of alienation as a physical neurosis. He (1920) contends that persons tend to alienation because they “reserve” their practice in unethical matters. Therefore, women with passive conduct is caused is specified by the treatment of her husband. When women have disposed negative gratification, they are more reactive to the significance of men via alienation (pp. 350-51). In sum, Freud (1920) argues that neurosis is leads to alienation as a psychic disorder. In Morrison’s *God Help the Child*, the cause of Bride’s alienation is her black ethnicity as a nigger girl who lives in bitter life conditions:

[I] built up immunity so tough that not being a “nigger girl” was all I needed to win. I became a deep dark beauty who doesn’t need Botox for kissable lips or tanning spas to hide a deathlike pallor. And I don’t need silicon in my butt. I sold my elegant blackness to all those childhood ghosts and now they pay me for it. I have to say, forcing those tormentors—the real ones and others like them—to drool with envy when they see me is more than payback. It’s glory (p. 101).

The concept of alienation is, therefore, used to analyze the psychological dimensions of the female personality. It incarnates the female tendency to gain his mother for personal needs. It undergoes the stage of repression that leads to neurosis. Freud (1920) postulated the majority of his ideas about the influence of the alienation on the neurotic stage. Most conspicuously, it stands for the unconscious desire that appears on the conscious mind through neurosis. Moreover, it exemplifies the “parental metaphor” for the family ties between the parents and their sons (Zerjav, 2010, p. 205). In Morrison’s *God Help the Child*, the protagonist faces the harshness of life by being independent; and she tends to be self-reliant without the aid of anybody: “each time she came I forgot just how black she really was because she was using it to her advantage in beautiful white clothes” (p. 79). Such independence is created by her desire to be free her psychic alienation. The significance of discussing the relationship between alienation and neurosis will be beneficial for

the research's theoretical application of the concepts of neurosis and alienation; and the concept of neurosis will be applied in the next section.

### B. Neurosis and Depression

The concept of neurosis is used in psychoanalysis to describe behavioral disorders. It is commonly associated with the way in which psychic whimsical actions come out. Being so, the concept of neurosis is considered a combination of repression and phobic feelings. These feelings are formed by certain situations or tragic events which leave their negative psychic imprints upon persons. It is often argued that Freud discovered the unconsciousness, but it is more accurate to say that he and other psychoanalysts mapped its spaces and mechanisms. The results of research on psychoanalysis have crept into literary and cultural criticism and theory, contributing numerous terms, concepts, and problems that go beyond those critics who claim to be psychoanalysts. Freud (1896), in *Heredity and the Aetiology of the Neurosis*, argues that neurosis relates to memory. He (1896) claims that remembering distressing personal experiences in the past affects the persons who tend to recall them in later time periods. Previous experiences and excitations lead to the conscious outbreak of repression. This is due to the fact that these experiences are effective in the process of releasing repression in the conscious mind (p. 387). As a result, persons with distressed experiences resort to repress such experiences. Accordingly, neurosis is a psychic disorder that comes after violating repression by remembering or the return of past experiences. In Morrison's *God Help the Child*, Bride is tormented by Sofia. Accordingly, she becomes neurotic due to such cruelty and mistreatment: "being beaten up by Sofia was like Sweetness's slap without the pleasure of being touched. Both confirmed her helplessness in the presence of confounding cruelty" (p. 135).

Freud (1922), in *The Ego and the Id*, claims that repression gets away from ego through resistance. This is because it communicates with both id and ego (p. 15). The ego, which resolves the conflicts between id and super-ego, tries to maintain and accept the desired object by repression (p. 19). Consequently, the ego attends to repression via resisting the inhibited immoral past desires. This is the unconscious process of repression. In contrast, triggering the past desires and recalling them back make persons psychically disordered. Their behaviors become abnormal. Thereupon, neurosis is the culmination of such kind of psychic disorder in the light of Freud's arguments. But I will orient Freud's (1922) argumentative notions about the role of remembering past experiences as the main cause neurosis. That is, violating repression through triggering the past leads to the conscious appearance of neurosis that results in alienation as a psychic disorder.

Violating repression could come in the form of emotional reactions towards the past desires. One of these emotional reactions is guilt. When these emotions are aroused, the transitional phase of repression starts off; i.e., repression leads to neurosis. Freud asserts that guilt is one of the obsessional forms of neurosis (Freud, 1922, p. 42). To clarify, guilty persons keep remembering the immoral past desires. The unconscious mind used to repress these desires. However, when persons remember these desires, they trigger back the past experiences. Then, the desires return back in the form of a conscious reaction, namely, neurosis. In Morrison's *God Help the Child*, the protagonist is greatly influenced by her childhood memories that made her extremely alienated: "a child, maybe two years old, screaming and crying while standing in the backseat of the crack heads' Toyota" (p. 72). Personalities with neurosis might be victims of war, for example, and war experience results in neurotic behavior (Bogacz, 1989, p. 232).

Most strikingly, the theoretical method depends on the experimental method. To explain, when psychological specialists determine the real motives of neurosis through clinical experimentation, they help the patients to get rid of their neurosis. But in the theoretical method, specialists extend the scope neurosis as a psychic disease. And then, they document their generalizations and conclusions about neurosis future purposes i.e., their interpretations of neurosis would facilitate the clinical treatment of neurosis when new neurotic forms might appear in the future. Moreover, the concept of neurosis designates the conditional varieties of mental disorders (Isin, 2004, p. 223). Consequently, Freud (1922) is the forerunner of theoretical method. However, He (1922) postulates the majority of his arguments about neurosis in the light of some experimental sessions with his patients who had developed mental disorders. The various cases of the patients enabled him to document their psychic conditions in theoretical insights. In Morrison's *God Help the Child*, the culmination of Bride neurotic actions are her mistreatment. She is often beaten and slapped: "Sofia Huxley Bride thinks, 'I reverted to the Lula Ann who never fought back. Ever. I just lay there while she beats the shit out of me ..... I didn't make a sound, didn't even raise a hand to protect myself when she slapped my face then punched me in the ribs before smashing my jaw with her fist then butting my head with hers'" (p. 60).

In *Studies on Hysteria*, Freud (1895) obviously tends to associated depression with neurosis (p. 100). Freud (1895) contends that neurosis is a psychic disorder that manifests in the nervous symptoms. Such nervous attitude is a result of stress. Consequently, the concept of alienation is a kind of an attack that takes place in nervous situations (p. 112). The concept of alienation is, therefore, a psychic disorder that represents the persons' predilection to be stressed. Feeling of stress makes persons prone to psychic abnormality since alienation is considered a perilous psychic disorder. In this way, anxious people feel bothered when they are victims of annoying situations. Freud's (1895) conceptualization of the idea of alienation copes with the fact that when persons fall victims of certain undesired actions they become depressed; and consequently anxious. However, Freud (1895) claims that the concept of neurosis is not only connected with stress, but also to neurosis. In this manner, alienation comes out of different affairs (p. 222). In Morrison's *God Help the Child*, the protagonist is greatly moved by her memories of alienation, which makes her neurotic: "Bride

quickly dashed a bright memory of Sweetness humming some blues song while washing panty hose in the sink, little Lula Ann hiding behind the door to hear her. How nice it would have been if mother and daughter could have sung together” (p. 148).

In *The Neuro-Psychoses Defense*, Freud (1894) argues that the concept of neurosis is a result of the conscious interaction between neurosis and psychosis. Furthermore, he argues that the concept of alienation is an outcome of phobias (p. 14). The psychical mechanism of neurosis escorts the existence of phobia. Since neurosis is a conscious psychic moment, it reflects the psychic feelings of person who suffer from depression. In this manner, fear triggers repression back to the conscious mind. Neurosis is caused by personal problems i.e., family problems. In his therapeutic methods, Freud (1894) can help the patients mitigate the severity of their neurotic complications. Consequently, the ultimate meaning of neurosis is symbolical. It is a symbol of people’s everyday problems. These problems accumulate in the internal factor of neurosis unravels the external manifestations of neurotic symptoms. Hence, Freud (1894) tests the case of these symptoms by following the theoretical method, or in his words, the etiology of neurosis (p. 304). In the light of Freud’s (1894) arguments, the problems that cause neurosis accompany people’s everyday lives. They encounter some dilemmas that make them psychically neurotic. Similarly, Borovecki-Jakovljević and Maticić (2005) discuss the critical dimensions of Freud’s alienation. They (2005) argue that the alienation has a great influence on the development of neurosis; and when there is no solution for the depression, and alienation “becomes a nucleus of the neurosis” (p. 351). It is quite understandable, here, that neurosis precedes the existence of alienation stage. That is, it paves the way for neurosis as a psychic disorder. Consequently, it accompanies the existence of both repression and isolation (alienation). In Morrison’s *God Help the Child*, Bride is the victims of her psychic alienation. As a result, she becomes provoked by people who make her feel as if she is a strange person; and she gets angry. This reaction is the core of her neurotic psychic state: “disappointed by the unexplained breakup, Bride went furious, raged and starts derogating Booker saying, ‘I guess I threatened his ego by doing some Samaritan things not directed to him. Selfish bastard. I paid the rent not him and the maid too. When we went to clubs and concerts we rode my jaguar or in cars I hired’” (p. 29). Thus, her psychic neurosis is the outcome of her depressed alienation created by family and social marginalization.

### III. CONCLUSION

This research has studied alienation and neurosis in Morrison’s *God Help the Child* in the light of psychoanalysis. The study of alienation and neurosis has been tackled by applying Freud’s psychoanalytic arguments. The significance of this study is to offer a different reading of alienation and neurosis that represent the psychic state of the novel’s protagonist. Academicians, therefore, might interpret the selected novel by applying psychoanalysis since the essence of the approach as a critical field would enable them to benefit from the topic of this chapter. In this sense, the reader gets accustomed to the notions of psychoanalysis and its implication of alienation and neurosis in the broader fields of literary theory. In addition, the researchers would understand the latent conceptual importance of the discussion. The research’s application of the concepts of alienation and neurosis could be used interchangeably with other concepts in future researches on the selected novel.

One of the psychological complications developed by alienation is neurosis. As such, the concept of neurosis has been explained by discussing the concept of alienation and some depression insights in the current research. Like the concept of alienation, the concept of neurosis has been illustrated by depending on some psychoanalytic arguments, especially Freud’s discussions of the concept of neurotic behaviours and how they make the characters act in a strange way. However, the concept of neurosis has been explained to demonstrate the protagonist’s whimsical feelings that are caused by depressive alienation due to family and personal experiences. It has been applied to shed light on the scenes of alienation and neurosis as in the case of the harsh family conditions imposed upon the novel’s protagonist. Consequently, it has been used to explore the protagonists’ psychic alienation and its negative effect on her relationships with other characters. Furthermore, the research has explained the concept of neurosis in order to demonstrate how the protagonist behaves in a strange way because she is a victim of family and social deprivation. As a psychological concept, neurosis indicates the agitated state of people who constantly feel that they are not stable. In this manner, the research accentuated her behaviours that reflect her true neurotic state developed within her family and social milieus. Thus, her neurotic psychic state is formulated by her depressive alienation, which makes suffer from psychic disorder.

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**Rohimmi B. Noor** M. A in English Literature (University Putra Malaysia), Malaysia  
 B.Ed. (Hons) in TESOL (University of Warwick)  
 Cert. in ELT Management (Plymouth)

Rohimmi Noor major research interest is in studies related to Contemporary World Literature in English, English Literature, Malaysian Literature in English, Literary Criticism.

EN. Rohimmi Noor has numerous publications within the specialty and published in reputed national and international peer-reviewed journals. He is actively associated with different national and international societies and academies. He gains recognition among the honourable subject experts with the contributions made. He is been appreciated by several reputed awards and funding support.



**Malak KH. Almaliki** M.A .in World Literature (University Putra Malaysia), Malaysia, 2023.  
 B.A. in English Language (Mazaya University), Iraq, 2017.

Malak's major research interest is in studies related to World Literature, American Literature, African and Caribbean Literature, Post-Colonialism theory, psychoanalytic criticism.

# Different Considerations About the Concept of Deixis

Shafagat Abdulla Mahmudova

Azerbaijan University of Languages, Baku, Azerbaijan

**Abstract**—This article discusses different considerations about the concept of deixis. According to world linguists, the deixis category is one of the categories of pragmalinguistics. Deixis plays a particularly important role in language. Deixis is the function of a linguistic unit expressed as meaning, or expressed through lexical and grammatical means. The relation of deixis to the context and speech situation indicates its relevance to pragmatics. Deixis includes the components of the speech act, the subject, the time and space localization of the fact. Appropriate verbal means are called deictic expressions or elements. Deictic elements show themselves as a style of reference. They perform a marking function and are attached to each item depending on the choice of speech moment.

**Index Terms**—deixis, context, communication, linguists, participants

## I. INTRODUCTION

The concept of deixis refers to language units. These units are used to refer to elements of a situational or discourse context. The category of deixis belongs to the most important categories of language communication. The universality of deixis is measured by the fact that the conversational process cannot be imagined without deictic units. The anthropocentric paradigm of modern linguistics allows us to consider that deixis is a unique natural occurrence of language egocentrism.

Deixis is a word of Greek origin, and its meaning is to indicate the position and point to the things and objects mentioned in the sentence. The fulfillment of this sign is called a deictic expression in a linguistic structure. Deixis is a kind of reference. The nature of this reference, its communicative functions, and its processing in language have long been the focus of attention of linguists. Since the word deixis etymologically means to show, to point, it is often equated with the demonstrative pronouns /this/ and /that/.

Deictic words and their accompanying gestures are part of the language system for creating reference. The main philosophical point is that deictic expressions are defined by non-linguistic action, as signification is required for reference. The sign pronoun /this,/ is defined by comprehension and non-linguistic action in the expression /this is a star/. This view affirms deictic utterances with a non-linguistic referent, and this referent is equated with a deictic utterance because the utterance is accompanied by a non-linguistic action or gesture. But this idea may not always be accepted as true. Because deictic expression does not identify the referent by extralinguistic means, it rather identifies the referent in a deictic situation, under a deictic description, by declaring its deictic existence by saying something about it. Also, the idea cannot be considered true that deictic expressions are expressed by non-linguistic actions indicating reference. Moreover, the idea that gestures are non-linguistic equates language with speech, but speech is only one of the means of language. For example, we can use the sign language used by the deaf as proof of this.

## II. THE SCOPE OF STUDY

The scope of study explores different views of linguists about the concept of deixis. In linguistics, deixis refers to words and phrases that cannot be understood without additional contextual information. Words are deictic when their semantic meanings are fixed, but their denotative meanings change over time and space. Deictic role in English is mainly played by pronouns. The various forms of language activity expressed in language are not only limited to dialogic communication, but are also significantly based on it. This concept also shows itself in deixis. The so-called deictic words are not created directly, but in the process of communication, that is, not in the language, but in the act of speaking. Deixis is the main mechanism for incorporating the information of the non-linguistic context of the speech act into the utterance. The main objectives of the investigation are to determine the deixis, its main kinds (such as: person, place, time) investigated by different linguists like Bühler (1934), Levinson (1983) who added two deictic categories: “Social deixis” and “discourse deixis”.

### *Objective of the study*

The purpose of the article is to study different considerations about the concept of deixis, its means of expression, description of deictic information, as well as analysis of the implementation of expression of deictic means in sentences and sayings.

### *Methodology*



Research methods include direct contextual analysis, cognitive-linguistic, or linguistic description. With the help of these methods, the considerations of different linguists about deixis are clarified. According to some linguists, deixis is a morphological category that includes a certain interesting word class. Such an approach makes perfect sense and is as closely related to the existing tradition as it is to the term itself.

### III. PRESENTATION AND DISCUSSION

In linguistics, deixis is traditionally understood as the function of speech that matches the spatio-temporal coordinates of the act of speech. The most important thing in the concept of deixis is that it ensures the effectiveness of the communication act with the participation of the general background knowledge of the communicator. When language is used, the deep connection and connection between language and context are made more clearly with the help of deixis in the language system.

In linguistics, the view of deixis is multifaceted, since it is both a deep and broad topic, its roots go back to early philosophical ideas in linguistics and semiotics.

Despite the rich history and widespread topic of deixis, it still remains an understudied problem, it is still a philosophically enigmatic and incomplete concept as a unit of natural language. Despite different approaches to the study of deixis, it seems that it manifests itself as a functional concept, so that the basis of the category of deixis is a functional sign. It is assumed that, unlike proper words, deictics separate referents according to their characteristics, which are related to other objects in the speech situation. Deixis is basically defined as the linguistic codification of the contextual nature of language. In one of the definitions of this concept, Fillmore writes: "*Deixis is the name given to those aspects of language whose interpretation is relative to the act of speaking, the time of speaking and the times before and after the time of speaking, the place of the speaker at the time of speaking, and the identity of the intended audience with the speaker. A broad theory of deixis takes into account other aspects of the speaker's spatial, temporal, and social orientation*" (Fillmore, 1971, p. 205).

Proposing formal and functional criteria for deixis, this definition defines the traditional categories of deixis - temporal, spatial and social. From this it is clear that deixis causes a special relationship in the event of speech. Example, A said to B on the phone, "*Will you be here?*" When asked, the linguistic expressions "*you*", "*here*" (and even "*be*") and "*will*" are interpreted as "*addressee*", "*speaker's place*" and "*after saying*" respectively. Lyons et al. (1968, 1977), and others have elaborated on deixis in considerable detail. Lyons has a detailed study in his *Semantics*, published in 1977, which mainly deals with human, spatial and temporal deixis. Lyons's definition of deixis (Lyons, 1977) is considered to be the most authoritative definition so far. J. Lyons's definition of deixis also corresponds to Fillmore's definition, but the very detailed outlines of specific types of signs can be considered as the main deictic base in the history of this term.

Lyons writes: "*The term deixis, derived from the Greek word for "to show, to indicate," is now used in linguistics to refer to the functions of personal and demonstrative pronouns, tense, and various other grammatical and lexical markers*" (Lyons, 1977, p. 154). This relates the utterances to the spatial and temporal relations of the act of utterance. The opinions of other linguists about deixis are also interesting. C.S. Peirce's triad of signification, symbol, icon, and index, characterizes distinct, connected signifiers and signifieds. According to C. Peirce, a sign is an object that defines something, which itself belongs to the object to which it belongs, and the effector, in turn, becomes a sign (Peirce, 2001). This characteristic feature is explained by the fact that "symbols" are only signs associated with the concept of their meaning. For example, members of a community may call a particular animal by an arbitrary name, say /it/. Icons are signs in which, through interpretation, objects enter into a natural relationship with each other. For example, an architectural sketch represents any building.

C. Peirce writes: "*An index is a sign that can immediately lose the character of its signifier, if its objects were removed, but if there were no interpreters, it would not lose its character*" (Peirce, 2001, p. 198).

All deictics are indexical because they can point to and indicate their referents based on existing relationships, but not all indexicals are deictic. C. Peirce's writings since the 20th century included the development of the term index for the first time, but his contemporary O. Jespersen considered this unique a problem. He believes that the meaning of these signs does not differ according to the situation. He called these deictics as shifters because they tend to change in mediated speech (Jespersen, 1958). G. Rauch distinguishes the following types of deixis: extralinguistic deixis, deixis of relation to fiction, deixis of constructive fantasies, textual deixis, analogical deixis, non-egocentric deixis, anaphoric deixis (Rauch, 1983).

O. G. Bondarenko correctly associates deixis with the components of situations that are reflected in real language (Bondarenko, 1998). If the basis of these components is the communicant, the place and time of communication, then the types of deixis must be personal, locative and temporal. Axelrud (1992) and Halliday (1972) offer relevant qualifications. D. A. Axelrud puts forward situational and textual deixis. Situational deixis includes personal, spatial and temporal types (Axelrud, 1992).

Determinatives corresponding to the means of expression of the identification, signifier, actualizing, indefinite, generalizing, qualitative and quantitative types in the text indicating the relationship between the free sentences.

With the development of cognitive linguistics in recent years, it seems possible to propose an empirical framework for the analysis of deixis. Unlike other philosophical views that influence linguistics, experiential realism views language as part of general cognition. This view is adopted in cognitive linguistics, which aims to explain how language

is systematically embedded in human cognition. One of the main principles of experiential realism and cognitive linguistics is that language reflects the reality perceived and experienced by people, not the reality that exists objectively.

As we mentioned above, the oldest use of the term "deixis" is reflected in K. Brugman's book *Griechische Grammatik*. In this book, he presents four types of deixis, which he selected from Indo-European languages. /Ich-Deixis/, /Du-Deixis/, /Der-Deixis/ and /gener-Deixis/ (Brugman, 1904).

This classification gives reason to believe that, according to K. Brugman, deixis is a morphological category that includes a certain interesting class of words (Brugman, 1904). We think that such an approach makes perfect sense and is as closely related to the existing tradition as it is to the term itself. Using examples from classical Greek, Brugman explains the deictic function of each pronoun in terms of these paradigms. K. Brugman gives an example of the term *ovioch* (meaning /this/- that) as an example of /Der-deixis/ in its anaphoric processing and /Du-deixis/ in the broad sense of /that/- (that is). Conversely, *öbe*, also /this/, is an example of /Ich - deixis/, because it refers to the speaker himself, or to what the speaker is passionately pursuing. K. Brugman claims that this term has more "deictic power" (Brugman, 1904, p. 98). Finally, /That one/ refers to objects outside the speaker.

These four terms of K. Brugman are cited in most of the literature on deixis. Such authors include Wackernagel et al. (1937). Of these, K. Bühler was the biggest fan of K. Brugman's paradigm. He also gave a comprehensive description of other important aspects of deixis. K. Bühler found a wider echo in translation, which gave impetus to the wide spread of the term "deixis" outside the German-language literature (Bühler, 1934). K. Bühler writes that /Ich-Deixis/ refers to any object near the speaker. /Du-Deixis/ refers to any object located near the addressed person. The use of Latin words instead of /this/ and /that/ was preferred over German pronouns, because K. Bühler explains that the signified /I/ (I) is not /the thou/ (you) but rather /i/ (I) and /the thou/ are places of deixis (Bühler, 1934).

According to K. Bühler, it seems that /Der Deixis/ /this/ - is used for the purpose of accentuation, contrast. According to him, /gener-Deixis/ is used to refer to something far away. He makes such a judgment that deictic terms fulfill their meaning by proceeding from their roots in the deictic field of the context. He then adds that deictics separate two domains depending on both context and contingent symbolic meaning (Bühler, 1934). We take his opinion as a basis. These he called shifters because they tend to change in mediated speech (Bühler, 1934). A few decades later, R. Jakobson proposed a completely new approach, and he continued O. Jespersen's ideas on shifters. R. Jakobson classified shifters as indexical symbols. According to this scientist, shifters are both symbolic and indexical. According to R. Jakobson, the /I/ substitution is located in the relations of presence with the speaker, so with the participation of such relations, it can present its object. But presence relationships are characterized not only by the 1st person singular personal pronoun, but also by the 2nd person pronoun and deictic demonstrative pronouns *this/that*, as well as deictic adverbs *here/now*. Therefore, deictic expressions are not pure signifiers (Jakobson, 1971). They combine two functions in themselves - the functions of a sign and a denoting symbol. In our opinion, it follows that, although their meaning is evaluated by context, they have an additional meaning that they do not count as evaluated by context. Personal pronouns in the speech act not only determine the attitude to participation, but also signal the person's category and liveliness; *here/there* and *this/that* are indicators of proximity and distance.

The pronoun /I/, refers to the speaker, which loses its property when the speech act ends. In such a case, the speaker becomes the score point in the deictic field or, as it is now accepted, in the deictic context. Everything that the speaker considers close to *him/her* is evaluated with *here/-adverb*, but everything that is far away from the speaker is evaluated with *there/*. The same time as the speech act is indicated by *now/*, but the time preceding the speech act is indicated by *then/*. Spatial deixis is defined by the place of the speaker at the moment of speech, and time deixis is defined by the moment in which the speaking moment occurs. The 1st and 2nd person pronouns play the role of active participants, while the 3rd person pronouns, on the contrary, play a passive role in the context. The demonstrative pronouns *this/that* are not always deictic, so they do not always express proximity/distance to the speaker. Their functionalization in speech is remarkably difficult, which leads to disputes among linguists. J. Lyons writes: "*the pronoun /this/ is close in meaning to the adverb /here/, and the pronoun /that/ is close in meaning to the pronoun /there/*" (Lyons, 1975, p. 231). Consider such examples:

*/What I know for sure is (this/ \*that) will help us/.*

*(I know for sure that this will help us).*

*/He will help us: (this/that) I know for sure/.*

In such a case, the difference in the functionalization of /this/that/ is not only about proximity/distance, but also in more complex linguistic regularities in relation to the author of the speech, which also require precision. In this regard, the question arises whether anaphora/cataphora is a type of deixis. As already mentioned, K. Bühler considers anaphora a type of deixis (Bühler, 1934). Not all linguists accept this idea. It is no coincidence that there is such a difference of opinion in the interpretation of this issue, and the vast majority of linguists consider anaphora as an independent concept. In our opinion, anaphora and deixis are different from each other. We will talk about this later. The relationship between shifters, indexicals and deictics is not a settled issue. J. Lyons returns to this problem by adding other similar terms and complicating it. J. Lyons agrees to accept that deixis and indexicality are equivalents. He also notes the similarity between the terms deictic, ostensive and sign (Lyons, 1975).

So, R. Jakobson writes: “*shifters belong to the category of indexical symbols, because they require both convention and existing relationship with the referent to express their meaning*” (Jakobson, 1971, p. 177). He notes: “*each shifter has its own general meaning, and they are a complex category where codes and messages overlap. In other words, shifters have both a conventional meaning determined by the spoken language or code, and an indexical meaning determined by the contextualized instantiation of the message or speech*” (Jakobson, 1971, p. 178).

M. Silverstein is very reminiscent of R. Jakobson's reasoning and preferring it, he writes that shifters are divided into a more general category called duplex signs, which R. Jakobson called, so that, as mentioned above, they operate at the code and message level at the same time (Silverstein, 1976).

The category of duplex signs also includes temporal and spatial deixis, which R. Jakobson also defines and shows that some intended referent's temporal-spatial relations are directed to the speaker, the listener, and the other referent during the speech act (Jakobson, 1971). Calling deictics and shifters indexical symbols, R. Jakobson defines these terms according to their meaning, he emphasizes the functional characteristics of these terms by calling them intended referential indices (Jakobson, 1971). Because the concepts of meaning and function indicate what deixis is and how it functions, but it is neither meaning nor imagination itself. G. Frege writes: “*Besides the signified, it is also called the meaning of the sign, there is also an object related to the sign (name, phrase, written sign), which I call the meaning of the sign. In that sense, the type of the represented object, subject, event is expressed*” (Frege, 1966, p. 129). G. Frege calls the meaning as a subject, object and event, and he calls the object that gives rise to that subject a meaning. He repeatedly returns to this idea and tries to reveal his meaning in the form of both words and sentences. So, when a person communicates with his interlocutor, he uses this meaning. According to G. Frege, the meaning lies between the meaning of the sign and the subjective image it evokes, but it is neither the meaning nor the image itself (Frege, 1966).

J. Lyons explains the linguistic meaning in his book of semantics very well. He identifies three types of semantic meaning: descriptive, social and expressive (Lyons, 1975). We consider the descriptive meaning to be one of the important one, which in fact describes a state of affairs and can obviously be either affirmed or denied. Descriptive statements in their simplest form mean something about some particular entity or group of entities. This entity is called referent, which is used to refer to reference expressions (Lyons, 1975). For example, according to J. Lyons, in the sentence /Napoleon is a Corsican/ individual person Napoleon should be identified with reference phrase Napoleon. The second part of this sentence is news (he is from Corsica). Used together with this name, it gives some information about that individual, in order to give him some character (Lyons, 1975).

Meaning is a related concept at this point. J. Lyons defines it as follows: “*Processes and activities outside the language system, features, places, objects, persons and lexemes are meant by meaning. We will use the term meaning for class properties of objects. For example, “cow” means a particular class of animals and also denotes individual animals. Meaning helps to determine reference because it limits the class of things that the lexeme most properly refers to*” (Lyons, 1975, p. 157). Later, J. Lyons he writes: “*The concept of meaning can be extended beyond lexemes and applied to both predicative and referential expressions*” (Lyons, 1975, p. 158).

According to the example above, we can say that “the predicative expressing (be) a Corsican” also has a definite meaning, which is equivalent to saying what “Corsican” means. In general, meaning is the ideas and objects that are the imprints of impressions and actions on the soul. In the same sense, the same ideas are associated with the same meanings. Imagination is subjective, meaning no two people can imagine the same thing the same way. Meaning is a property of many, it is not part of the soul of the individual.

J. Lyons writes: “The descriptive function of language encodes descriptive meanings. It is the function of language that allows us to construct sentences. “Descriptive function” is synonymous with “referential function” and “meaning function”. All deictics have a descriptive function: so we are able to use them to pick out a referent from the context” (Lyons, 1975, p. 198). K. Bühler (Bühler, 1934) distinguishes descriptive, expressive and vocal functions, while R. Jakobson distinguishes referential, poetic, phatic, metalingual, emotive and conative functions (Jakobson, 1971).

What is the most relevant here, regardless of how functional the categories are, is that all non-descriptive functions encode the kind of meaning we have long called indexical. So, all deictics also have at least one additional function to the descriptive function (Jakobson, 1971). Looking at the function of meaning in the light of these different theoretical approaches, we can conclude that the definition of deixis is based on both semantic and pragmatic features. Deictic verses are a type of indexical sign because they derive part of the semantic meaning of words from the context in which they are uttered. The function of meaning, typical as deixis, is regarded as an individual approach to the referent and its conditional function. From all of the above, we can conclude that deixis has been named differently by different linguists. Thus, we have the pure index (Pierce, 1932), symbol (Bühler, 1934), and shifter (Jespersen, 1965, 1924), (Jakobson, 1971, 1951) we find the terms. Research shows that deixis has been a topic of study in philosophy since Greek times. In recent times, many research studies on deixis have been conducted from the linguistic point of view. As we mentioned earlier, in linguistics there were 3 traditional categories of deixis known to us: person, place and time. Referring to Lyons (1975) and Fillmore (1971), S. Levinson added social deixis to this triad, which is divided into honorifics and discourse deixis. S. Levinson later adds to his thoughts and writes that another deictic category called visibility (that is, visible and invisible) should be taken into account (Levinson, 2004). From the 6 categories mentioned above, spatial deixis, discourse deixis and visibility deixis are coded in markers. Those encoded in these markers have been analyzed in the literature and divided into different categories (Levinson, 2004).

## IV. CONCLUSION

From the above, it can be concluded that according to different views of linguists the category of deixis is one of the categories of pragmalinguistics. Deixis is the function of a linguistic unit expressed as meaning, or expressed through lexical and grammatical means. Appropriate verbal means are called deictic expressions or elements. Deictic elements show themselves as a style of reference. They perform a marking function and are attached to each item depending on the choice of speech moment. The concept of deixis has always been a subject of discussion. The concept of deixis has existed since the earliest times since linguistics was shaped as an independent science. However, the interest of linguists in studying the deixis appeared in the second half of the twentieth century. This new phenomenon has led to the emergence of language at all levels, such as the universal category. Deixis is considered to be the main phenomenon in modern English. However, this phenomenon has many meanings, which is dependent on different approaches to understand it. As mentioned earlier, the characteristics of the deixis is an indication of the basic coordinates of the communicative act. As we know, the study of the phenomenon of the deixis is one of the subjects of both past and present linguists. Contemporary linguistics has gone forward with great steps in comparison with the initial undertakings of the deceased. Today, the definition of deixis used in the context of the use of linguistic expressions and other signs is more clearly understood by a communicative act (depending on its participants, location, and timing of the application of physical co-ordination).

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**Shafagat Mahmudova Abdulla:** She was born on the 13th of February in 1960 in Baku. She graduated from Azerbaijan University of Languages in 1982 in Baku. She has been working as a grammar teacher in the department of English grammar in this university since 1994. During these years she defended the first dissertation in 2008. The title is: “Defining pronouns and their syntactical and functional peculiarities in English and Azerbaijani languages”. In 2018 she defended her second dissertation titled by “The means of expressions of deixis in English”. She got doctor, doctor degree. Her current workplace is Azerbaijan University of Languages, the department of English grammar.

# Silent Women in Mozambican Writer L íia Mompl é's Short Stories\*

Jingyi Zhang

Faculty of Languages and Translation, Macao Polytechnic University, Macao, China

Lola Geraldés Xavier

Faculty of Languages and Translation, Macao Polytechnic University, Macao, China;  
College of Education, Polytechnic Institute of Coimbra, Coimbra, Portugal

**Abstract**—L íia Mompl é a Mozambican author, portrays the coexistence between black and white men and women in her works. By contesting the colonial legacy, the author contributes to the subaltern's voice. In this paper, we discuss how black characters, women in particular, in the short story collection *No One Killed Suhura*, are oppressed by colonialist societies. This text addresses the violence of social, racial, and sexual inequalities and the power relations established between colonizers and colonized during the twentieth century in Mozambique. We will see that some of the literary strategies used include the omniscient focus of the narrator, the relationship between history and literature, and irony.

**Index Terms**—*Ningu n Matou Suhura* [No One Killed Suhura], short stories, women, (post-) colonial, irony

## I. INTRODUCTION

This paper analyzes the short story collection *No One Killed Suhura* (1988), the first book by Mozambican writer L íia Mompl é and highlights the power relations established between colonizers and colonized, with emphasis on female characters. L íia Maria Clara Carri re Mompl é was born on the Island of Mozambique in 1935 and studied Social Work in Lisbon, Portugal. Since 1964, she lived in several countries, including England, Mozambique, and Brazil. In 1981, L íia Mompl é returned to Mozambique and became the secretary-general of the Mozambican Writers' Association, a position she held until 2001. Apart from *No One Killed Suhura*, she also wrote the novel *Neighbours* (1995) and the collection of short stories *Os Olhos da Cobra Verde* [The Eyes of the Green Snake] (1997).

In 2001, the writer won the Caine Prize for Writers of Africa with the short story "Celina's Prom", the Novelistic Prize (Jo o Dias) in the Maputo Centennial Literary Contest with the short story "Cani ", and in 2011, the Jos  Craveirinha's Literature Prize. *No One Killed Suhura* is composed of the stories "It Happened in Saua-Saua", "Cani ", "Celina's Prom", "No One Killed Suhura", and "The Last Nightmare", which respectively describe stories from 1935, 1945, 1950 and 1970, and 1974 – periods of colonial times in Mozambique (the first four stories) and in Angola (the last story). Corruption, ambition, misery, hunger, race, ethnicity, religion, and gender were themes in the construction of the Mozambican narrative at that time, as synthesized by Silva (2017, p. 15). For authors like L íia Mompl é writing is a tool to denounce a time marked by the subalternity of the African and, in particular, of women. Thus, as the Mozambican writer Lu  Bernardo Honwana notes in the preface to *No One Killed Suhura*, it is a book of "stories that illustrate history" (Mompl é 1988, p. I) about a period of "colonial aggression". Using a "classicizing austerity", L íia Mompl é presents the "narration of suffering", contributing to the construction of literature with testimonial value (Mompl é 1988, p. II).

In her works, L íia Mompl é explores the traditional roles of women and the expectations that accompany them in society, along with the difficulties they face. However, as D z-Szmidt (2014, p. 183) reminds us, in interviews, L íia Mompl é confesses her social concern, but does not identify herself as a feminist. In her works, she tends to emphasize issues related to race, class, gender, color differences, and ethnic origin. As Ferreira (2020, p. 70) reminds us regarding the writing of female authors on colonialism:

Since the early 1990s, critics pursuing the question of gender in colonial discourse have called attention to how women writers tend to represent colonized lands and subjects as well as colonial power relations in complex ways (...). While women may draw on basically the same conventions and tropes as men do, their positioning themselves in relation to dominant discourses of femininity (...) would explain enunciations of irony, non-mastery and, above all, a measure of sympathy or sentimental identification with colonized 'others', affording moments of self-revelation (...).

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## II. CAN THE SUBORDINATE SPEAK?

Gayatri Chakravorty Spivak's article, "Three Women's Texts and a Critique of Imperialism" (1985), challenges both imperialist colonial discourse and male-centered discourse. In her article "Can the Subaltern Speak?" also published in 1985, Spivak argues that women in emerging countries face double oppression: androcentrism or phallogocentrism (male centralism) and white supremacy. The term "subaltern" originates from Antonio Gramsci's *Prison Notebooks* (written between 1926 and 1937), where he refers to the rural labor force and the proletariat. Spivak expands this definition to refer to social groups with lower social status. In subsequent writings, such as *In Other Words* and *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present*, "subaltern" is used to describe groups that lack a voice or cannot express themselves. Spivak concludes that subalterns cannot speak, thus rendering them subaltern. Postcolonial gender studies continue to pay attention to women as the "subaltern".

In Lúcia Moplé's short stories, the female Mozambican characters are oppressed by the colonists, i.e., the whites, while also adhering to the traditions of the local patriarchy. These women react to their oppression through silence.

*No One Killed Suhura* begins with "It Happened in Saua-Saua" and ends with "The Last Nightmare". In both narratives, the central character is male, and the theme centers on the extreme violence of colonialism that leads to death. In the first short story, the main character, Saua-Saua, ends his life to escape the suffering of the Plantation, a punishment given by the Portuguese to black peasants who did not pay their taxes. Although slavery was officially abolished in 1869 in what was considered the entire Portuguese territory at the time, forms of "slavery" and forced labor continued to exist throughout the 20th century, according to Silva (2019, p. 44), with the British drawing attention to it. Forced labor on plantations in São Tomé and Príncipe, Mozambique, and Angola, and the conditions of recruitment and treatment of servants and contractors for the coffee and cocoa plantations are examples of such practices.

Title II of the "Colonial Act" protected the rights of indigenous people, prohibiting their exploitation. However, article 20 provided: "The State can only compel the natives to work in public works of general interest to the community, in occupations whose results belong to them, in execution of judicial decisions of a penal nature, or to comply with tax obligations"<sup>1</sup> (Ministry of Colonies, 1930, p. 1310). A discretionary state that forced tax payments on those who were not given the conditions for production would easily find conditions to apply this article, as witnessed by the story of Mussa Racua in the short story "It Happened in Saua-Saua". In summary:

From 1899 until 1961, when the Angolan war of liberation broke out, Portuguese colonial legislation always allowed various forms of forced labor (with or without a formal "contract"), which did not apply to Portuguese citizens but only to those classified by law as "natives". Slavery was still prevalent, and free labor was only established by the 1961 legislation, which abolished the "Statute of the Indians" and made everyone "citizens". However, the colonial system was unprepared for the economic impact of the end of labor discrimination, and a "Rural Labor Code" was established. Despite its name, this code also applied to urban centers, for instance, to construction workers who were previously considered "indigenous". This legal subterfuge allowed these workers to continue being paid by wage scales that were lower than those of "citizens" (...) (Neto, 2017, p. 113).

"It Happened in Saua-Saua" is set in 1935, after the publication of the "Colonial Act" (1930). In this sense, Mussa Racua, his wife Maiassa, and their friends, such as Abudo, are nothing more than "natives", who have internalized their inferiority and impotence, as Abudo states: "The colonist is the boss" (Moplé 1988, p. 11). Mozambican writer Ungulani Ba Ka Khosa, in an interview with Henriques (2016, p. 187), adds: "The black-white relationship has always been to look down on the white man".

All the stories take place in Mozambique, mainly in Lourenço Marques, now Maputo, or Moçambique Island, except for the last one, which occurs in Gabela and Luanda (Angola), in 1974. In four of the narratives, the characters for whom the heterodiegetic and omniscient narrator shows sympathy are black. In the last chapter, the main character who reaps the narrator's empathy is Eugénio, a white man. Along with Manuela from "No One Killed Suhura", these are the only white characters who are not indifferent to the suffering of black people and treat them with humanity. Eugénio watches helplessly as guests of the hotel where he lives in Gabela slaughter black employees. The next day, he leaves for Luanda, as a way to physically and psychologically distance himself from the experience that will traumatize him forever. The end of this narrative (and the end of the collection) seems to open up hope: "Outside, the first rays of sunlight begin to break through the night" (Moplé 1988, p. 82). We are on the eve of the independence of Angola and Mozambique, and there are reasons for hope.

Apart from the ending, the book is permeated by a sense of hopelessness. With the exception of "Celina's Prom," all the stories deal with death. In "It Happened in Saua-Saua", Mussa Racua commits suicide because he lacks only a sack of rice to pay the tax to the Administrator, choosing death over forced labor in the white-owned sisal plantations. In "Caniço"<sup>2</sup>, Naftal's father, a worker in the Johannesburg mines, dies of tuberculosis, and his daughter Aidinha falls ill with the same ailment. Suhura is the fatal victim of the Administrator in the eponymous story "No One Killed Suhura". The highest peak of deaths is reached in the final story, under the incredulous and helpless gaze of Eugénio. The whites, representatives of the colonialism machine with social and economic status imbued with power, contribute to these

<sup>1</sup> All translations into English are our responsibility.

<sup>2</sup> "Caniço" is a type of informal settlement (similar to slum).

nefarious outcomes. In the first four stories, these powerful figures are highlighted and criticized by the ironic eye of the narrator. In “It Happened in Saua-Saua” and “No One Killed Suhura”, the focus is on the Administrator, in “Cani ɸ” on the boss (and the mistress), and in “Celina’s Prom” on the Dean. All these characters are nameless, referred to by their profession, thus emphasizing their representation of arbitrary power by metonymy. The dehumanization to which administrators and bosses are subjected in these short stories is evident in their attitudes and dialogues. As the narrator writes about the administrator of “It Happened in Saua-Saua”: “The dramas of the blacks do not interest him [the administrator], or rather, they irritate him” (Momplé 1988, p. 17). After learning of Mussa Racua’s suicide, he worries only about getting the six sacks of rice from his harvest, venting with impatient rage: “These dogs, as soon as they smell work, they always get into trouble. They either run away or commit suicide. Damned breed!” (Momplé 1988, p. 18). The cinematic view that the omniscient narrator presents us with of the scene highlights the ruthlessness and dehumanization of the administrator, which is in line with the attitude of the character with the same social status in “No One Killed Suhura”. After the death of the young black woman caused by the fight, they both had at the time of her rape, he notes, “The black woman's bastard died!” (Momplé 1988, p. 71).

The attitude of disrespect for the suffering of others is also present in Naftal’s boss. Upon learning that the woman’s gold watch had already been found and that neither Naftal nor the cook had stolen it, he dismisses the information and responds to the woman: “Oh dear, let me rest. Besides, it’s a bad principle. The complaint is already there, we can’t go back. Let them [at the police station] catch them. It’s because they steal so many times and are not caught. Let’s have dinner, it’s already time” (Momplé 1988, p. 29). Similarly, the police officer’s comment, “Big monkeys! (...) They really have the face of thieves” (Momplé 1988, p. 30), shows the disregard for human life. In all these situations, the narrator zooms in critically on the colonizers, much like Prospero with his Caliban. The narrative highlights the “insensitivity to the pain and suffering of others” (Salgado, 2018, p. 165).

Irony is present in the narrator’s perspective, which, for example, contrasts its description of reality with the Administrator’s self-image in “Nobody Killed Suhura”. When the character looks in the mirror, he is not displeased with himself, but the narrator deconstructs his self-image: “His face also seems acceptable to him he doesn’t even notice the flabby bags around his eyes and the double chin that has been developing for years, making him look vaguely like a frog” (Momplé 1988, p. 49). The narrator uses irony to contrast the Administrator’s self-image and external image, portraying him as an animal, which was often done by whites in relation to blacks, as seen earlier. By ironic and, consequently, undermining the Administrator’s virile image, the narrator highlights the signs of decay and aging, which the Administrator cannot see in himself.

This irony also falls on humble or financially ruined white characters who, upon arriving in Mozambique, transform themselves. This is the case with Catarino da Silva, Benjamim Castelo, and lawyer Bordalo Monteiro in “Celina’s Prom”. For example, the first character, coming from a village in the region of “Beira Alta”, Portugal, with only “his face and courage” (Momplé 1988, p. 36), becomes a millionaire “through trickery and the rampant exploitation of black labor, forcibly herded by colonial authorities” (Momplé 1988, p. 36). The lawyer, in turn, was a “dignified representative of Portugal’s ruined nobility” (Momplé 1988, p. 36). The irony is constructed by the adjectives used (“dignified” in this case) and, throughout the work, by the established contrasts: oppressor–oppressed; poor white Portuguese–rich white Portuguese–poor African black, due to the unscrupulous exploitation of natives.

### III. WOMEN IN SILENCE I: PROSTITUTION AS A FLEETING ESCAPE

The second story, “Cani ɸ”, depicts the life of the protagonist, Naftal, and his family living in a hut in Lourenço Marques, which is now known as Maputo, the capital, in 1945. The short story is divided into two parts. The first part presents Naftal’s family, and in an analepsis, the story of his father and older sister is narrated through the protagonist’s memories. The second part narrates one of Naftal’s days, including his work for a white boss.

The narrator portrays the environment in which Naftal lives in great detail. The hut is simple, dirty, cramped, and stuffy with little furniture, and he lives with four other brothers and his mother. This cramped and poor living space is recurrently depicted in these short stories, including “It Happened in Saua-Saua” and “No One Killed Suhura”.

After his father’s death, Naftal assumed the responsibility of supporting the family. He feels the weight of being practically the head of a family of six people, as stated by Momplé (1988, p. 21). Every morning, when he wakes up and sees his brothers still sleeping, he thinks that they “will grow up, have to wake up at dawn like me, work like me without Sundays or holidays, and have nothing like me” (Momplé 1988, p. 26). This condition of life seems deterministic and connected to his family for generations, with no escape for anyone in the family. One day, Aidinha suddenly disappeared and became a prostitute, refusing to return home due to the misery and hopelessness she felt. The omniscient narrator comments “she is sick of misery and that being black, she has no other way to get rid of it” (Momplé 1988, p. 24). However, tuberculosis forces her to return home.

The chronological narration begins with the introduction of the family story, and the narrator takes us through a day with Naftal. After getting up early, he goes to work in a luxurious villa. On this particular day, Naftal and the cook are taken to the police because the boss’s wife has lost a gold watch, and she is convinced that one of them is the thief. Eventually, the woman realizes that her daughter, Mila, had taken the watch to school. However, even after they find out who the culprit was, the bosses do nothing and do not ask for the release of the employees. They believe that “it is for the times that they steal and are not discovered” (Momplé 1988, p. 29). The boss minimizes the matter, seeing no



harm in the unjust punishment. Through Naftal, the narrator concludes that “Black is really a dog’s brother” (Momplé 1988, p. 27), pointing to the social animalization of black people.

At the end of the short story, Naftal drags his sore body home after the police assault, waiting for the next day.

There are two main themes explored in this short story: the persecution/exploitation of black people by colonialism, as expressed through the experiences of Naftal and his father; and the oppression of women by colonialism, as expressed through Aidinha and her mother. The narrator contrasts Naftal’s life with that of his employers, starting with the location of their homes:

Roses, Cape jasmine, lilies, dahlias, chrysanthemums, hydrangeas, agapanthus, crab-apples, Christ’s tears, anthuriums, gladioli... bloom here [in the bosses’ neighborhood]. Also growing are vines, such as golden rain and ever-bride, dwarf palms, ferns, and other rare plants, including a fossil with its splendid fire-colored pinecone (Momplé 1988, p. 27).

This description of a quiet, tidy, and aroma-filled neighborhood creates a stark contrast to the oppressive, dirty environment in which Naftal lives: “Flies invade the loose sandy alleys, buzzing around the piles of garbage scattered everywhere. (...) A smell of misery envelops the entire neighborhood” (Momplé 1988, p. 26).

In addition to unequal housing opportunities, black people are also denied equal access to social goods. Naftal decides to walk because he knows that, although the “machimbombo” [bus] is not full, the only two benches reserved for blacks are occupied.

Joaquim Chissano, former president of Mozambique (1986-2004), in the book *Vidas, lugares e tempos* [Lives, places and times] (2011), presents racism in Mozambique in the 1940s-1950s, when this story takes place (1945), as being worse than apartheid in South Africa, where the separation between whites and “natives” was visible by the neighborhoods in which they lived, access to the passbook (for black people) or the identity card (for white people), which contributed to segregation, and by the almost impossible access of blacks to education beyond elementary school. Later, starting in 1954, with the “Statute of the Indigenous”, “instead of three states (indigenous, assimilated and civilized), resulting from the contraposition in the 1929 Statute between indigenous and non-indigenous, there were now only and expressly two special statutes, indigenous and citizens” (Silva, 2019, p. 185).

As Spivak (2014) writes, the subaltern in emerging countries cannot speak. We can see that even if Naftal and the cook are not mute, they cannot defend themselves because they are subalterns and have no voice.

There are four female characters in this story: Aidinha, the mother, Mila, and an unnamed character soon to represent her class. Although their descriptions do not take up much space, we can see, again by contrast, the double oppression of black women.

Aidinha, faced with the death of her father, decides to become a prostitute as a way to escape poverty. When looking for her, the only sentences the mother utters throughout the story are simple and short, perhaps because she does not need to say much, or does not have the opportunity to speak, or does not know how to express her feelings in words. Faced with the fact that her daughter is prostituting herself, for example, the mother calms her anger and asks her daughter to come home with her. After the daughter refuses, the mother thinks hard, but in the end, she leaves without saying anything. She understood “that the deep hatred the girl seemed to feel for all her past life encompassed her, her mother, as well” (Momplé 1988, p. 24). The narrator shows us, in this direct way, how black women are oppressed and therefore unable to speak. The other example happens at the end of the story. Seeing the wounds on Naftal’s hands, the mother “stares him right in the eyes” (Momplé 1988, p. 30) and asks her son if he wants to eat. The mother is aware that she can do nothing for her son, her whole family is subordinate in a society that gives them no rights, no voice.

The other detail that deserves attention is the contrast between the daughter of Naftal’s boss and Aidinha: Aidinha and Mila are both young and live in the same town. Mila inherited her father’s vanity (Momplé 1988, p. 29); Aidinha inherited tuberculosis. Naftal inherited from his father a life of poverty and hard work; the two conditions appear deterministically correlated.

At the end of the short story, once again, the narrator describes Naftal’s compartment, dirty, stuffy, cramped. It is the same hut as at the beginning. Time and space appear, therefore, concentrated, starting from a poor and small hut, in just one day. Thus, the circularity of the chronotype is constructed, a metaphor for the repetition of his days and the irreversibility of his social and racial condition.

#### IV. WOMEN IN SILENCE II: AN UNEQUAL DANCE

In “Celina’s Prom”, the action takes place in Lourenço Marques, now Maputo, in 1950. In this short story, Celina’s mother dreams of changing the family’s destiny, particularly that of her daughter, through education. Thus, she imposes a strict study schedule and works tirelessly as a seamstress, so that her daughter can attend high school and present herself at the senior prom.

The narrative is divided into two parts. The first part focuses mainly on the family story of Celina’s mother, Violante. This part is inserted between the making of the dress and Celina’s ball. The second part centers on the impossibility, imposed by the Dean of Salazar High School (note the historical and ideological markup), of her attending the prom. Celina is a half-breed in a society where, according to the Dean, “we have to give time to time. The Governor General is coming, and people who are not used to living with people of color” (Momplé 1988, p. 45).

The first part of this short story introduces Ms. Violante, the daughter of the white Portuguese merchant Benjamin Castelo and his first wife, Muaziza, a black woman. Under the encouragement of his business partner Catarino da Silva, Benjamin treats his black partner badly, and one day she finally runs away from home with her daughter. He then marries a white society woman, Maria Adelaide. These two male characters represent the poor Portuguese who had left the “metropolis” and saw Africa as a way to become rich without scruples. Having achieved this, in order to be better accepted socially, they married a socially well-positioned white woman (the daughter of a lawyer, in the case of Catarino da Silva, and the daughter of the Captain of the Port, in the case of Benjamin Castelo). The white woman, in turn, was looking for a man with an economic situation that could reassure her about the future: “The girl [Maria Claudina, who marries Catarino da Silva] certainly followed the advice of her mother who, after what she had suffered with her husband’s poor family, considered a real blessing the marriage of her daughter with a man both plebeian and very rich” (Momplé 1988, p. 37).

Benjamin only tells Maria Adelaide that he has a daughter before he dies of illness in Portugal, where they had gone in search of a cure. She does not return to Mozambique and asks Catarino to deal with the inheritance issues, including Violante. As the narrator explains, ironically, the latter, despite already having a fortune, tries to get the most out of his friend’s property: “bribing the officials of Justice, managed to spoil the widow in everything he could, and the most crude way” (Momplé 1988, p. 40). Thus, Muaziza is called by Catarino to testify that Violante is not Benjamin’s daughter. Throughout the process, only Catarino intervenes. Through the narrator’s description, we can see that Muaziza, manipulated and misinformed, is in a “panic of losing her daughter forever” (Momplé 1988, p. 41). Muaziza, a black woman, does not have much ability to fight against the advice of Catarino da Silva, a strong and wealthy merchant, or even to think about the future consequences for her daughter. The influence of patriarchy, phallogocentrism, and white supremacy is deeply ingrained in her mind. The voice of men, the voice of whites, is the correct and authoritative voice.

For her part, Ms. Violante insists that Celina must receive an education because, in her opinion, “only education can erase our color” (Momplé 1988, p. 42), as “the more you study, the sooner you will be people” (Momplé 1988, p. 42). Ms. Violante herself thinks that people of color are not considered “people”. Her purpose in educating Celina is to make her a white person and to be accepted by society. Furthermore, Ms. Violante’s friends, Ms. Celeste and Ms. Leonor, who are both of mixed-race, are also “convinced of the inferiority of their own race” (Momplé 1988, p. 44). When the concept of racial discrimination is so deeply rooted in the minds of the colonized, education seems to be the only way to change the oppressive situation.

In the second part of the story, Celina is a voiceless character. She does not speak when preparing for the prom, when being called by the Dean, when being told that she cannot participate in the ball, when walking home, and when cutting her dress. Throughout the whole process, Celina remains silent. In the end, she cuts off her white dress, made by her mother, a symbol of purity and naivety, and her dream of rising in society.

In this short story, Celina is the most silent female character and the one who best reflects Spivak’s conception of “the subaltern cannot speak”. Liu (2020) argues that the fate of the subaltern is usually the result of the combination of the will of authority and the social environment. In the system controlled by colonial centralism and male centralism, women’s voices have been excluded. The fate of the subalterns comes to an end under oppression. Celina gets rid of the fate of being black, but the shadow of skin color continues to haunt her. As Silva (2019, p. 169) reminds us, there was never any favoring of miscegenation from the legislation around the status of the indigenous. Miscegenation was always seen as a problem:

Concern about sexual union between European men and women of color was widespread in Europe, the Americas, and colonial Africa and Asia throughout the first half of the twentieth century. Since Ann Stoler (1995) and Anne McClintock (1995), numerous scholars have discussed how colonies and the metropole were intimately connected under the same fear of mixing between peoples identified by a host of racialized differences placed in a hierarchical order. Due to its supposed more common occurrence in Portuguese territories, miscegenation may be considered the symptom par excellence of Portuguese colonial weakness. Its representations point to a colonial deficit that only legitimate European wives could theoretically help overcome in the moral domain of home, combining affects and economics (Ferreira, 2020, p. 86).

Miscegenation in Portuguese Africa is not a peculiar issue, but rather a “transracial” problem (Xavier, 2008, p. 322), which is felt in all colonial power relations. This compels us to move away from the paternalistic view of Gilberto Freyre’s Lusotropicalism. Usually, subalterns are black people, and more often, black women. This short story, however, expands the range of subalterns to include anyone who is not white, regardless of gender. Celina’s colleague, a young Indian man, is also prohibited from attending the prom. Confronted with the voice of the Dean, a white man seen as an authoritative figure in society, people of color, the subalterns, have no right to speak and no choice but to obey.

#### V. WOMEN IN SILENCE III: THE INNOCENT SOCIETY

“No One Killed Suhura” is set on Mozambique Island in 1970 and recounts the story of an Administrator who rapes the young black girl Suhura, resulting in her death. The narrative is divided into three parts: “The Day of the Administrator”, “The Day of Suhura,” and “The End of the Day”. In reality, however, the day is just one, viewed from the perspectives of the perpetrator and the victim, culminating in their encounter. In the first part, we are presented with

the Administrator's day, including his family, work, and thoughts. The second part describes Suhura's family and their experiences on the same day, focusing on the thoughts of Suhura and her grandmother. The last part presents the encounter between the Administrator and Suhura, culminating in her death.

In this short story, the following female characters stand out: the Administrator's wife, the Administrator's eldest daughter Manuela, Ms. Júlia Sá Suhura's grandmother, and Suhura. The narrative begins with the start of the Administrator's day. As he wakes up, he looks at his wife, Ms. Maria Inácia, in the mirror. His wife is aging, and her flabbiness and lividity stand out. The husband "sees all this through the mirror with his usual tenderness and disgust" (Momplé 1988, p. 51). The mirror symbolizes purity, truth, and sincerity. It reflects men's true feelings and conscience. Although the Administrator is grateful to his wife for her complicity in the humiliation and cruelties against blacks during his attempt at social and economic ascension and tries to be considerate, seeing his wife neglected and aging in the mirror makes him uncomfortable. Faced with his wife's aging, the Administrator decides to have mistresses, believing that "marital fidelity is a duty exclusive to women, and most particularly to his wife" (Momplé 1988, p. 54). When confronted with her husband's infidelity, even though she is a white woman and the first lady, Ms. Maria Inácia is also a victim of patriarchal society and chooses to evade the issue by hiding and suffering in silence. She does not leave the house, nor does she get out of bed most of the time. It is from her bed that she makes phone calls and receives friends, only getting up when she eats and when her husband needs her for official situations. This way of life exposes a woman who, instead of facing patriarchal society or resolving her husband's disloyalty, prefers to hide at home and maintain a false sense of peace. The bed is a place of rest, which signifies safety, relaxation, and comfort, and it is where Ms. Maria finds her circle of comfort, where she feels secure and can speak. The white woman is also a subaltern, a victim of patriarchy and phallogocentrism.

In contrast, we have Suhura, a young, beautiful, black, and poor fifteen-year-old orphan who is illiterate and lives with her grandmother. The description of Suhura and her companions' happiness on the seashore catching seafood against the backdrop of a blue sky, the bright sea, and the free beach portrays nature as the generous mother, treating all her children equally, including the poor children, contrasts with the Administrator's wife's disgust at the doctor's suggestion to go to the beach and sunbathe.

Despite her difficult life, Suhura likes to smile, and her appearance attracts the attention of the Administrator. She is described as having "the intense luminosity", "the moist eyes", "the velvety skin", and "the spinner of sparkling teeth", with a body that is a perfect harmony (Momplé 1988, p. 54). The irony in the story comes from the fact that the Administrator only gains Suhura's virginity through force, and she dies at the end of the story. This suggests that beauty is something that cannot be possessed or controlled, and there is no power that can stop it.

Sepoy, the administrator's messenger, objectifies Suhura and tries to convince her grandmother to let her meet the Administrator. He argues, "seeing her granddaughter, a black woman of no value, was wanted by the Administrator" (Momplé 1988, p. 67). However, the narrator ridicules Sepoy's argument through free indirect speech.

When Suhura is taken to Julia's house to meet the Administrator, she resists with her thin body and does not speak. The only voice we hear is her scream. Suhura and the Administrator represent two extremes of society: a white man from the ruling class and a poor, black girl who loses her voice in the face of authority. However, Suhura does not give up resisting and defends herself in her own way, saying "no" to the class that oppresses her. Although she emits a weak cry, it is all she can manage. Her death, like Mussa Racua's, is the only cry of liberation found.

The other female character that stands out in this short story and throughout the work is Manuela, the eldest daughter and, initially, the Administrator's favorite. However, this attention is not reciprocated, throwing her father "looks full of irony and barely disguised contempt" (Momplé 1988, p. 57). It is this irony that the Administrator also sees in Suhura and that triggers even greater violence in him: "irony that shines deep in Suhura's eyes reminds the Administrator of another look, the disturbing look of his daughter Manuela" (Momplé 1988, p. 70).

Manuela lives in a kind of silent rebellion. She is the only white female character in the collection who shows empathy for black and mixed-race people. As a teacher, she is at risk of being put under surveillance by the political police for treating all students equally. At the school where she works, "she treats the colored students, including the blacks, very well" (Momplé 1988, p. 59), which is not acceptable to the delegate of the "Portuguese Mocidade<sup>3</sup>", because the delegate, as a representative of the Salazar regime and colonialism, argues that allowing blacks to study at school is already "a great favor" (Momplé 1988, p. 59). Manuela states that she treats all the students the same, "because that is how it is fair" (Momplé 1988, p. 60). Her attitude challenges a racially unequal society, in which it is taboo to talk about black people's rights, because they are the subalterns, the thingified. In this patriarchal society, women are not supposed to express their opinions, especially if they are contrary to the instituted paradigms, because they are also subalterns, and the subaltern cannot speak. The narrator does not give her much opportunity to speak. He exploits mostly her attitudes and her silence. And it is her silence that bothers, especially her father, the closest representative of everything she disapproves of. According to Owen (1996, p. 219), "By projecting a mockingly inverted image of the Administrator's sexual connections across color boundaries, Manuela exceeds the ambiguities allowed within the colonial system and predicts its imminent collapse".

<sup>3</sup>"Portuguese mocidade" is a term that refers to an organization of youth people of Portugal during fascism period (1936-1974). The term is associated with the idea of national identity and pride and was used to promote the idea of a strong and proud Portuguese nation.

To her father, she becomes a “strange and difficult girl” (Momplé 1988, pp. 55-56) because she refuses to receive his gifts, nor accepts them with “tight lips and frowning expression” (Momplé 1988, p. 56). Manuela has sympathy for blacks, to the point that she cries when she hears their miserable experiences. She carries “black children on her lap” and has an “inordinate affection” for her black maid (Momplé 1988, p. 57), having publicly stated that she could marry a black man for love. For her mother, Manuela “shamed the whole family” because for her “a black is always a black” (Momplé 1988, pp. 57-58), which leaves no room for any compassion or social negotiation.

Ms. Júlia Sá although the narrator does not take time to describe her, is an important character. She is a mulatto woman who always has a room at the Administrator’s disposal for his sexual encounters. She is the one who often convinces and trains young black girls for the Administrator. Part of what happens to Suhura is her responsibility. She is a woman of color who, in order to survive, allies herself with the Sepoy. She is very frightened after Suhura’s death, Suhura’s grandmother is also an important female figure in the short story. When the Sepoy comes to her house and tells her to turn her granddaughter over to the Administrator, the grandmother is paralyzed, as described by the omniscient narrator:

(...) the grandmother was terribly frightened and was about to leave. (...) the afflicted grandmother stared at the Sepoy, as if asking for confirmation of such disturbing news. (...) the grandmother could no longer hear anything, lost between that hoarse and monotonous harangue of old Agira and the Sepoy’s terrible smile. How to explain to them – she despaired – how to explain to them that she did not wish such luck to her granddaughter (...) And how to keep silent, looking for arguments they could understand (...) (Momplé 1988, pp. 66-67).

This is the narrator’s attempt to show that the speech and will of the grandmother, a poor, black woman seen as insignificant, are completely erased in colonial society. Even if the grandmother wants to protect her granddaughter, this society does not give her such opportunities and rights. As historian Benigna Zimba states in an interview with Henriques (2016, p. 210), the black woman, since the time of the slave trade, does not play the victim, sacrificing herself in silence so that her children and partner would be spared. When whipped, “the woman, when caught, ended up finding a way to cry inside. That way of crying remains to this day: she cries through her heart, she cries without bawling, she cries without saying a word”.

In the dialogue, the Sepoy speaks in the Macua language but introduces “now and then a phrase in Portuguese” to mark the distances between him and the blacks (Momplé 1988, p. 68). Here, in addition to skin color, language also becomes a tool for social class distinction. Those who speak Portuguese, the whites, have more rights and voice. Those who speak a local language, in this case, Macua, have no rights and no voice. Language is thus one more element of the stratifying relationship of colonialism. As Eduardo Quive (born 1991), a Mozambican poet and journalist, testifies to Henriques (2016, p. 187): “Color carried over into language. I come from a family in which when I spoke Xichangana they said: ‘You don’t speak dog language, the people’s language is Portuguese’. This is thus an issue that has extended over time beyond the visible tentacles of colonialism”.

At the end of this short story, the Sepoy takes Suhura’s body to her house. Faced with her granddaughter’s death, the grandmother, unmoving, is told to memorize, “No one killed Suhura!” (Momplé 1988, p. 72). It was all the members of the discriminatory society who killed her. No one is innocent. They all share in a social amnesia (Alós, 2011a, 2011b, 2016). This ending, by antithesis, highlights the tragic irony of the outcome that runs through the narratives of the work. The victim of this irony is sympathetic but fails, being thrust into an ominous outcome. This tragic irony develops “first, in ourselves, a sort of selfish prudence that immunizes us against any compromising exaltation and against the tearing apart of sentimental extremism” (Jank ǎ évitich, 1964, p. 32).

## VI. CONCLUSION

In *No One Killed Suhura*, Lúcia Momplé demonstrates that literature can contribute to reexamining the history of colonialism in Mozambique and Portugal. However, there is still progress to be made in the relationship between history and literature. Ferreira (2020) notes that Portuguese historians have yet to fully explore how literary and artistic texts can aid in understanding the past and generating new historical knowledge. Nonetheless, this does not imply that colonial history is being perpetuated. Racism is not a current issue in Mozambique, as stated by Ungulani Ba Ka Khosa (Henriques, 2016). Nonetheless, the legacy of colonialism persists in the form of an inferiority complex.

Momplé employs an omniscient narrator to describe the psychological activities of her characters in these short stories, which are based on the dichotomy between the white/rich/oppressor and the black/poor/oppressed. Jones (2015) highlights that in *No One Killed Suhura* and other works by Momplé she has created a gynocentric counternarrative of Mozambican recent history, focusing on the exploitation and abuse of women during colonialism and their resourcefulness and perseverance in resisting imperial and neoimperial brutality.

Through these short stories, we see that women from the same social environment choose different forms of resistance to improve their lives. Aidinha attempts to escape poverty through prostitution, but ultimately fails. Celina and her mother seek to change their lives through education, yet face social ostracism. Suhura resists the injustice of her fate at the cost of her life. Owen (2008) argues that Momplé uses these examples to review colonialism from a gendered perspective.

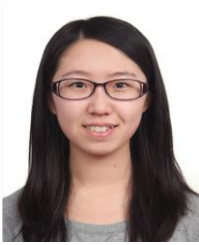
Momplé leaves us with a glimmer of hope through the character of Manuela, the Administrator's eldest daughter, who comes from a privileged background but sympathizes with the oppressed. Despite facing oppression from white settlers and patriarchy, Momplé links the short stories to Mozambican historical reality, underscoring the importance of Spivak's writing.

Liu (2020) draws attention to women who are silenced, represented, and described by others. In these cases, the voice of the subaltern disappears. Spivak (2014) concludes that the subaltern cannot speak because there is no value assigned to women in global priorities. However, Momplé's works give a voice to subalterns by exposing the contrast between reality and male domination, through tragic irony.

This collection echoes neorealism's attempt to give a voice to socially underprivileged characters, such as peasants (Mussa Racua and Abudo), servants (Naftal), workers (the seamstress Ms. Violante), and prostitutes (Ms. Júlia Sá and Aidinha). The narratives revolve around conflict that leads to tragedy, as tragedy is the attempt to reconcile two opposing poles (Xavier, 2007). Nevertheless, Momplé's work points towards a glimmer of hope on the eve of independence.

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**Jingyi Zhang** (born 1990, in China) holds a master degree in Chinese-Portuguese Translation Studies from the University of Macao (2016), and a bachelor degree in Portuguese Studies from the Communication University of China (2013).

She has been working at Beijing Normal University (Zhuhai) as a Portuguese teacher since 2015. Now besides giving Portuguese lessons, she is also working at Portuguese Language Village at the BNUZH, holding lectures, organizing activities, translating literary works to promote the Portuguese language, literature and culture. She is very interested in African literature in Portuguese and feminine narratology in Portuguese literature.



**Lola Gerales Xavier** (born 1973 in France) holds a postdoctoral degree from the University of Coimbra in Portugal (2014), a PhD in Literature from the University of Aveiro in Portugal (2007), a postgraduate degree in African and Diaspora Literatures and Cultures from the University of Coimbra (2003), and a Master's Degree in Portuguese Literature from the Faculty of Arts at the University of Coimbra (2001). She graduated in Modern Languages and Literatures with a specialization in education from the University of Coimbra (1997).

She is currently a professor at Macao Polytechnic University and serves as the coordinator of the Ph.D. program in Portuguese. Previously, she taught at Polytechnic Institute of Coimbra, in Portugal, where she directed the Program in Basic Education and organized Teacher Training. She also participated in dozens of academic panels for Ph.D. and Master's degree students and has supervised and co-supervised dozens of academic works. She co-organized and published books on Portuguese-language literatures and on teaching Portuguese as a foreign language. She has published numerous papers in international scientific journals and presented oral papers at various international conferences in the areas of Portuguese Language, Portuguese as a Foreign Language, Contemporary Portuguese Literature, Comparative Literature, and Brazilian and African Literatures of Portuguese-speaking countries.

Prof. Lola Xavier is a member of the International Association of Comparative Literature and the Portuguese Association of Comparative Literature.

# Rhetorical Strategies of Legal Arguments in Courtrooms

Bader Nasser Aldosari

Department of Law, College of Science and Humanities, Prince Sattam Bin Abdulaziz University, Saudi Arabia

**Abstract**—Within courtrooms, law cases are supposed to be won or lost. The criterion upon which this happens is entirely based on the use of rhetoric by attorneys. The rhetorical ability of speakers determines to a great extent where the legal case is going. Based on this assumption, this research paper attempts to investigate the rhetorical strategies of legal arguments in the courtroom, by offering extensive discussions to the different levels of rhetoric employed within courtrooms. These include the lexical level, which focuses on the use of lexis; and the pragmatic level, which sheds light on the intended meaning targeted by courtroom participants. The main objective of the study, therefore, is to explore the way rhetoric is used to achieve persuasion within courtrooms. Findings reveal that legal rhetoric can linguistically be manifested and practiced within courtrooms at the lexical and pragmatic levels of the linguistic analysis, which in turn demonstrates the integrated connection held between the ideological use of language and law.

**Index Terms**—courtrooms, language, law, persuasion, rhetoric

## I. INTRODUCTION

In courtrooms, language plays a significant role in the process of justice administration. Language can be used rhetorically in order to achieve persuasion on the part of courtroom participants (Aldosari, 2020, 2022). Legal rhetoric therefore is effective in managing and maintaining a persuasive discourse in the court. Legal rhetoric can be utilized to persuade and/or manipulate, which in turn necessitates a linguistic intervention to shed light on the extent to which legal rhetoric adopts specific linguistic strategies to persuade and/or manipulate. From this context, it is essential to offer an investigation of the strategies of legal arguments employed in courtrooms. This will contribute to understanding the way justice is administered and maintained in the court and to the general understanding of the use of legal rhetoric in courtrooms.

Effective language use is essential to successful practice because language has the ability to influence how others think and behave. Our knowledge of the law and language has led to the development of a special program that trains our graduates to be better writers and attorneys. The practice of rhetoric, sometimes known as the art of speech, strives to enhance the ability of authors or speakers to enlighten, convince, or inspire particular audiences in particular contexts. Rhetoric has been a key component of the Western heritage as both a field of formal study and a useful civic activity. The best-known definition of rhetoric comes from Aristotle, who calls it the faculty of perceiving in each particular instance the accessible instruments of persuasion and sees it as a parallel to both logic and politics (Bizzell & Herzberg, 2000; Garver, 2009). The Greek word *rhetor*, which means orator or public speaker, is whence the word *rhetoric* gets its name. A *rhetor* was a member of the public who frequently spoke before juries and political gatherings; as a result, it was assumed that he or she had picked up some knowledge of public speaking in the process (Hill, 2005). However, in general, language proficiency was frequently referred to as *logôn technē*, skill with arguments or verbal artistry. Thus, rhetoric developed into a significant art form that gave speakers the tools they needed to convince an audience that their points were valid. Every time someone speaks or creates meaning, they are using rhetoric (Gross & Walzer, 2000; Kennedy, 1991).

The significance of this study emanates from its attempt to explore the extent to which language and law are integrated to achieve persuasion inside courtrooms. The paper, thus, is anticipated to contribute to the field of legal discourse, particular the use of rhetoric to convince. Conducting this study also contributes to understanding of the courtroom language and how rhetorical strategies of legal argumentation are dexterously utilized to achieve persuasion. So, the significance of this study can be summarized as follows: (i) it contributes to legal discourse analysis; (ii) it highlights the integrative nature between rhetoric, language, and law; and (iii) it mirrors the importance of the linguistic and rhetorical expressions over other styles of speech within courtrooms.

According to Aristotle (cited in Kennedy, 1991), the rhetoric book by Aristotle describes eloquence as a human skill in detail (*technē*). Aristotle defines rhetoric as the faculty of perceiving in each particular instance the available techniques of persuasion. In truth, his work also covers emotional appeals (*pathos*), characterological appeals, and characteristics of style and delivery (*ethos*). Three elements make up a speech: the speaker, the topic being discussed, and the audience to whom the speech is directed. This would explain why there are only three technical methods of persuasion: Technical means of persuasion can be found in the speaker's personality (*ethos*), the listener's emotional condition (*pathos*), or the argument itself (*logos*). When a speech is delivered in a way that makes the speaker credible,

persuasion is performed through character. If the speaker comes off as credible, the audience will make the second-order determination that the speaker's claims are correct or defensible. This is particularly crucial when there is a lack of precise knowledge but allow for uncertainty.

This study contributes to the field of legal discourse used in courtrooms. So, it is anticipated that it has both an academic and pedagogic value to the Saudi community, as it can demonstrate how language is used in the legal context which in turn can contribute to the understanding of the language of law within the various Saudi courtrooms. Also, the results of the current study can be used and applied by courses designers to structure the various legal courses taught in the different Saudi universities. This study, therefore, offers a general assessment to legal language within courtrooms, and provides results that highlight the possibility of applying and using its expected results to understand what is going on in courtrooms.

There are three research questions this paper attempts to answer. First, what are the different rhetorical strategies of legal arguments employed in courtrooms? Second, what are the different levels of legal rhetoric used within courtrooms? Third, to what extent are persuasion and/or manipulation achieved in the courtroom at the lexical and pragmatic levels of linguistic analysis? The answer to these research questions serve to achieve the three main objectives of this study. First, to explore the various rhetorical strategies of legal arguments employed in courtrooms; second, to shed light on the different levels of rhetoric employed within courtrooms; and third, to show the extent to which persuasion is achieved in the courtroom at the lexical and pragmatic levels of linguistic analysis.

The remainder of this paper is divided into four sections. Section II presents the literature review of the study by providing the previous studies. Section III offers the methodology of the study. Section IV demonstrates the analysis and discussion of the findings. Section V displays the conclusion of the study.

## II. LITERATURE REVIEW

This part offers a brief background of the theoretical framework adopted in this research project. This includes a brief theoretical discussion to (i) legal rhetoric, (ii) language and law, (iii) the lexically-based strategies of rhetoric courtrooms; and (iv) the pragmatically-based strategies of rhetoric in courtrooms.

### A. *Legal Rhetoric*

Legal rhetoric is the use of reasoning-based language and persuasion in a setting involving law or justice (Riner, 2020). Lawyers use legal vocabulary both in court and in the office and the strategies have not altered. The use of legal rhetoric requires the skillful utilization of presupposition, deduction, inferences, and the various conversational maxims to persuade. Legal rhetoric is the use of proverbs, sayings, idioms, epitomes of objects, and puzzles to convey a point. Rhetoric would be familiar to any advocate who has completed their schooling, which serves to clarify the reason why many efficient advocates are also excellent orators. Within courtrooms, lawyers and advocates use rhetoric in order to persuade and/or manipulate their recipients. Each discourse participant in the court dexterously employs his/her rhetorical abilities to win the case. The more rhetorically powerful speakers are, the more possible it is to win a case. Further, many scholars in the field of legal discourse accentuate the fact that rhetoric is one basic component of power in the courtroom (e.g., Aldosari, 2020; Berukstiene, 2016; Cheng & Danesi, 2019).

Great lawyers use legal vocabulary both in court and in the office, and the strategies have not altered. Using presumptions, principles, rules, tests, doctrines, maxims, and legal expressions to persuade is what legal rhetoric is all about. Legal rhetoric is the use of proverbs, sayings, idioms, personification of objects, and puzzles to convey a point. Rhetoric would be familiar to any advocate who has completed their schooling, which may help to explain why so many effective advocates are also excellent orators. Elders, leaders, and politicians from numerous cultures and eras used it as their speech mark. One important fact about legal rhetoric is that it is usually based on two main factors: first, it usually targets the questioning of both the fact presented in the court and the interpretative meaning of law (Spasov, 2016). Sometimes, speakers who use legal rhetoric intentionally attempt to communicate a number of inferences to the court that affect its final decision in terms of a particular case. The court may accept or reject such types of inferences, but in all cases, such rhetorical inferences significantly affect the administration of justice process in the court (Mead, 1985). Factual or legal interpretation concerns are often the two main topics of legal discourse.

On the subject of legal jurisdiction, there are (approximately) three categories of law, each of which generates a particular set of interpretive strategies: Constitutional law establishes a national and state-level governmental system with express and implied governmental powers and individual rights. Statutes: enacted legislation. Common law and equity: the system of law determined by judges. The judicial species is described as speech delivered in front of a court. The speaker either accuses someone or stands up for herself or another person. This type of discourse naturally discusses historical events.

### B. *Language and Law*

Many previous studies have highlighted the close and reciprocal relationship between language and law (e.g., Mey, 2016; Aldosari, 2020; Karasev et al., 2020; Gupta, 2022). These studies contribute to the development of the linguistic analysis conducted on legal texts, either written legal texts or spoken legal texts. Furthermore, these studies use different linguistic approaches to investigate the extent to which language plays a crucial element within courtrooms.



For example, Aldosari (2020) discusses the effective role of language in decoding the different legal meanings in the courtroom discourse by using a critical discourse analysis approach, in which he focuses on the role of lexicalization in communicating legal meanings and ideologies (Gupta, 2022). Also Riner (2020) adopts a pragmatic approach to analyze legal discourse, in which he discusses the ideological weight of particular linguistic expression in managing, directing and shaping the court's attitudinal behavior towards cases. Accordingly, language and law cannot be said to be inseparable within courtrooms. Both of them affects and is affected by the other. Effective language usage is essential to successful practice because language has the potential to influence how others think and behave. Our knowledge of the law and language has led to the development of a special curriculum that trains our graduates to be better writers and attorneys.

The court system is likely the most immediately powerful institution in countries governed by the "rule of law," according to Gibbons (2003, p. 75), and the goal of the current study was to ascertain how this power is expressed in interactions within the courtroom. As has already been said, the majority of courtroom interaction is linguistic, and it is vital to remember that "language behavior is a significant representation of power relations" (Gibbons, 2003, p. 75). In society, the law serves two main purposes, in the words of Danet (1980), "the organizing of human connections and the restoration of social order when it breaks down" (p. 449). The first function is concerned with creating and codifying the laws that control how people behave in social situations. In other words, what is appropriate or inappropriate in our interactions with others is determined by the written letter of the law. The judicial system, of which courts of law are a crucial component, is how the second purpose of the law is carried out. Courts resolve disputes primarily by listening to oral arguments presenting divergent "facts". This study's main focus was on this verbal exchange that takes place in courts.

### C. Courtroom Discourse

A subset of professional speech, courtroom discourse is distinct from everyday linguistic exchanges in interpersonal interactions (Santos, 2004). This uniqueness can be attributed to a variety of factors, including the explicit rules of evidence that govern verbal interaction in the courtroom and issues that are important to the critical discourse analysis theory, like how language demonstrates power, control, and discrimination among discourse participants in the courtroom (Blommaert & Bulcaen, 2000). Additionally, there is a focus on testimony that is sequential, expressly deals with cause and effect, and names the agent to blame for particular commissions or omissions since courtroom discourse involves speech acts that are purpose driven, as opposed to casual chat. Contrast this with informal dispute resolution, which places more emphasis on basic principles of behaviour and allows parties to comment on personal matters that are unimportant in a court of law (Conley & O'Barr, 2005). In direct examination, cross examination, and re-cross examination during a trial, questioning or interrogation is the dominating speech act. Questions, which fall under Searle's (1976) directed class of illocutionary acts, have been characterized as accusation-making tools and weapons for refuting witness testimony (Danet, 1980). In addition to these, affirmations, assertions, and explanations are other typical illocutionary acts that can be observed throughout the trial, according to the Speech Act Theory (Farinde, 2009; Searle, 1976). The topics of interest for this study included these speech acts as well as other discourse techniques that are employed in a trial when one party's ability to speak more persuasively than the other party determines which party will prevail.

### D. The Lexical Approach to the Investigation of Legal Language

Much previous research (e.g., Berukstiene, 2016; Cheng & Danesi, 2019; Riner, 2020) has emphasized the assumption that lexicalization is very important element through which rhetorical argument can be channeled in the courtrooms. Adopting such a lexical approach means the employment of particular vocabulary that serve to communicate the target meaning on the part of the court participants. Lexical choices, therefore, is crucial in conveying intentionality, enhancing rhetorical arguments, and realizing legal goals within courtrooms. This process of lexicalization can be conducted via using the different levels of the word, either content words or function words. By adopting a rhetorical approach, which depends on lexis, means that the power of the very single word is more effective than the power of sword.

### E. The Pragmatic Approach to the Investigation of Legal Language

At the level of the utterance, lawyers and legal discourse participants use various pragmatic aspects to influence their recipients rhetorically. These pragmatic aspects include the use of implicatures with its two main types: conventional and conversational implicatures, the four conversational maxims of Grice (1975), presupposition, inference, speech acts, references, and face management strategies. These pragmatic aspects are recurrently employed in the linguistic analysis of the different types of texts, including the legal ones (e.g., Mead, 1985; Berukstiene, 2016; Spasov, 2016; Tessuto, 2016; Cheng & Danesi, 2019). On the pragmatic level, legal inferences are one of the argumentative strategies used in courtrooms. Legal inferences are the result of a law that says that upon the showing of one fact, the court may or must conclude that another truth, referred to as the "presumed fact," is true. These are conclusions that a court might, might be required to draw, or could draw. Inferences allow a court to determine whether a fact is true or false based on the evidence presented. The inference that the court may draw may be positive or dis-affirmative (on the *yes* or on the *no*).

In essence, presumptions will affect how much burden of proof is required. The burden of proof that an individual will have will change if it is implied that presumptions will aid the court in concluding that a particular fact exists.

Power is one main element discussed within the scope of using pragmatics in courtrooms. It is an obvious fact that power dominates the whole setting of legal discourse. It is employed linguistically, that is, to achieve persuasion and/or manipulation among participants of legal discourse. Scholars from various fields have given diverse definitions of the concept of power. According to sociology, power is the capacity of an individual or group of individuals to carry out their wishes despite opposition from others. This capacity also includes the capacity to influence other people's behavior, often against their will (Giddens, 2009). In courtrooms, participants showed how they dominate others by using their superior authority over them. Power, according to Conley and O'Barr (2005, p. 9), "may exclude, but those excluded remain on the scene, ready to transform local-level incidents of oppression into moments of resistance". One main objective of this study is to show the extent to which power structures and strategies are employed as argumentative strategies within courtrooms.

The abovementioned general assessment of the literature in rhetorical legal discourse shows that language and law are closely related to each other. The application of the different linguistic levels of analysis to the investigation of legal rhetoric is crucial to understand the extent to which courtroom discourse is produced, received and consumed by discourse participants, and it also demonstrates how rhetorical legal language influences the administration of justice within courtrooms.

### III. METHODOLOGY

This part presents the methodology of the current study which constitutes the design of the study as well as the procedural steps adopted in it.

#### A. Study Design

The study design comprises a general discussion and assessment to the different rhetorical strategies of argumentation that are employed in courtrooms. This is conducted by tracing the various rhetorical strategies at the different linguistic levels of analysis, including the lexical and the pragmatic levels. The main objective beyond this is to explore the extent to which rhetorical strategies are utilized in courtrooms to achieve persuasion.

#### B. Procedures

The analytical procedures in this study consist of two stages. The first stage provides details analytical discussion of the strategies at the lexical level. The focus in this level will be on clarifying the extent to which the rhetorical selection of words influences the persuasiveness of discourse in courtrooms. This level of analysis demonstrates the linguistic weight played by the selection of specific words to maintain a successful process of argumentation within courtrooms. Such a successful process ultimately aims at realizing the purposes of the language users. The second stage presents the pragmatic level of analysis which focuses on the way through which the intentionality is rhetorically communicated at the utterance level. At the pragmatic level, a special focus will be on the notion of power as a crucial element in the process of argumentation in courtrooms. Significantly, the four analytical stages are complementary and target one main objective: to explore the extent to which persuasion and/or manipulation are argumentatively achieved in the courtroom at the lexical and pragmatic levels of linguistic analysis.

### IV. ANALYSIS AND DISCUSSION

#### A. Lexical Choices

According to Khafaga (2022), lexical choices have an ideological significance in conveying particular meanings in discourse. Lexemes, for Khafaga (2022), are ideology carriers that are dexterously selected by discourse participants to communicate their purposes beyond the semantic propositional meaning of sentences. As Loftus (1979) notably shown in an experiment where viewers responded differently to the question: "About how fast were the automobiles travelling when they smashed into each other?" word choice can be used to impact a witness's memory of an incident and "How fast were the automobiles traveling when they collided?" The answers to the first question tend to indicate higher speeds. Among lexical choices is the use of the word 'so'. The use of 'so' summarizers, which are similar to reformulation but different in that they are always preceded by the particle "so", is discussed by Cotteril (2004). She points out that they also have an evaluative function, and they do so in a way that anticipates and presume agreement. It is conceivable for attorneys to provide nuanced and biased information about victims and suspected perpetrators without breaking the rules of evidence and without appearing to undermine the purpose of the opening statement through the deft exploitation of several layers of linguistic meaning. Lawyers must work with the ambiguity that exists between a denotational meaning- a relatively neutral representational picture of an entity- and its more evaluative connotational meaning in order to do this.

By employing prescriptive and prospective lexicalization, the attorney hopes to use strategic word choices to steer the jury toward a specific conceptualization of the trial's events and participants. By doing this, the attorney can take advantage of the lexical items' connotational and collocational features. Danet's (1980) widely referenced study of the

differential use of lexical terms in an American unlawful abortion prosecution serves as an example of the potency of strategic vocabulary choice in altering perception. The defense conceptualized the case in terms of a foetus, in contrast to the prosecution's manslaughter case, which was built around the life (and death) of a newborn. The defense claimed that because the fetus was incapable of living on its own, manslaughter could not have been committed. The doctor was found guilty of manslaughter by the jury after they agreed with the prosecution's argument. This straightforward image perfectly captures the influence of semantic categories, labels, and the underlying presuppositions. Additionally, Drew (1985) demonstrates how lexical analysis can indicate how participants in courtroom discourse frame their contributions in relation to the overall discussion. Adverse witnesses strive to provide "alternative and competing descriptions in cross-examination" from those provided by the examiners because they are aware that they are testifying in a trial (Drew, 1985, p. 38).

### *B. Repetition and Presupposition*

A cross examiner can produce inconsistent answers from a witness by asking the same questions repeatedly about a certain problem, which lowers the credibility of the witness' testimony. Reformulation is a technique similar to repetition where the examiner creates questions by summarizing, providing a "gist" or "upshot" of what was said (Gibbons, 2003, p. 120). Drew (1990, p. 121) provides an illustration of how a lawyer would seek to reformulate reality in order to create a different story, but he also demonstrates how the witness in this particular case would fight the attempts. A "yes" or "no" response to this question might give the impression that the witness is in agreement with the underlying presumption in a legal dispute (Bülow-Meller, 1991).

### *C. Questions and Answers*

The main objective of language used by plaintiffs and other trial players, including the prosecution and the defense team, is to persuade the fact-finders to accept their account of the events. Among the various uses of language is to persuade and/or manipulate recipients (Khafaga, 2019). This persuasion is carried out by questioning, which is meant to either extract information or affirm a specific version of events that the questioner has in mind (Gibbons, 2003). Jacquemet agreed with Meller's (1991) assessment that the purpose of courtroom questioning is to win rather than to aid in the discovery of facts (cited in Gibbons, 2003). According to Baldwin (1993), questioning during a deposition is therefore a chase of proof rather than a pursuit of the truth. It goes without saying that the questioner must possess exceptional expertise to use questions to accomplish such goals. He or she is limited to using questions, and the trick is to use them in a way that results in the facts that person wishes to provide. According to Quirk et al. (1985, p. 804), the discourse purpose of inquiries is to "seek information on a certain point," but this seeking is not always objective or impartial. This is due to the fact that inquiries may take the shape of expectations that are biased toward a particular response. Because of this, "questions may be conducive, i.e., they may show that the speaker is inclined, to the kind of answer he or she had anticipated or expected" (Quirk et al., 1985, p. 808).

There have been many changes in focus over time on which of these two skills fundamentally creates synergies in human thought, behavior, and interaction. Both asking and answering questions are arts and techniques. The study of the diverse forms and purposes of various sorts of inquiries used for varying objectives in various situations has long been a focus of linguistics experts. Additionally, a number of linguistics theoretical schools have shown an interest in describing the distinguishing qualities of questions in general and their many applications in particular (Ilie, 2015). Asking a question as a speech act elicits a response, which may or may not be appropriate. A response must meet a number of requirements in order to be successful, including appropriateness, cooperation, and informativeness (Gibbons, 2003).

According to Riner (2020), the form of this questioning process in cross-examination is varied, despite the fact that the turn-taking procedure in cross-examinations is only limited to questions and replies. The intricacy of question-response typology is a result of diversity. This emphasizes how difficult it is for the lawyer to get the truth out of a witness for the other side whose testimony is meant to support that side's position on the issue at hand. As a result, it is suggested that cross-examination question acts are not just restricted to leading questions but also to non-leading ones. In courtrooms, a range of question formats is used to evaluate the validity of the opposing evidence and to elicit from the witness any favorable testimony that will support the examiner's position. Ilie (2015) also argues that according to the traditional cross-examination processes, witnesses should give specific answers when being questioned by the opposing attorney. As a result, witnesses should provide brief, direct statements rather than going into great detail. Instead, they should stick to the questions' explicit parameters.

For Farinde (2009), a trial is primarily a linguistic event in which one side is required to establish their innocence to a crime or misdemeanor, their lack of guilt (or not having violated a legal obligation), or their legal liability for anything. Trials are an integral aspect of contemporary conflict resolution systems, which are themselves defining characteristics of ethical social behavior. In a dispute, the opposing parties are present and use language to support their positions. The discovery and collection of the relevant information must be done in such a way as to give the third party (a judge or magistrate) the ability to have a clear knowledge of what transpired to reach a decision (Dante, 1980). Therefore, questioning is employed to make sure litigants do not stray or provide information that is forbidden by the law. Second, the rules of fairness in a trial give the parties the chance to criticize the opposing party's version of the facts in addition to presenting their own. This challenge is carried out by posing inquiries with the intent of eliciting answers that will

refute the adversarial party's narrative. It is crucial to recognize that questions are frequently used as a key form of communication in formal contexts other than the courtroom.

The purpose of the question and answer sessions during a trial is to make it easier to build the crime narrative that will serve as the foundation for determining whether or not the parties to a dispute are guilty or innocent (Aldosari & Khafaga, 2020). There are two phases to these transactions, the first one being the first round of cross-examination, which is done by the party who called the witness and is intended to establish facts in that party's favor. The other is cross examination, which is done by the opposing party in an effort to undermine a witness' testimony by pointing out inconsistencies or making it seem less trustworthy. Given these different objectives, it is to be expected that the discourse players in these phases of litigation will deploy a range of questioning patterns as well as pragmatic methods as means to ends (Gibbons, 2003). As was previously mentioned, questioning is the predominant speech act, and lawyers employ questions to shape what witnesses say (Farinde, 2009; Luchjenbroers, 1993).

#### *D. Power*

The power disparities among the participants in the discourse in the court setting are another component of courtroom interaction that can be seen in language use. Prosecutors and defense attorneys have authority that stems from both a superior legal knowledge base and the procedures that regulate formal interaction in the courtroom, while the presiding magistrate or judge has super-ordinate authority. The hearsay rule, which forbids witnesses from retelling what other people have said about the events being reported, is one of these evidentiary rules. The standards of evidence also prohibit a witness from inserting details they believe are crucial as a preamble or qualification or from speculating on how the circumstances or events being recounted may have appeared to others or from different viewpoints (Conley & O'Barr, 1990).

Fairclough (1989) claimed that power "exists in numerous modalities". Physical force or aggression is only one of these modes (p. 3). Power is exercised more subtly and may be harder to spot by "manufacturing consent to or at least acceptance towards it" (Fairclough, 1989, p. 4). In addition, he contends that language is one of the mechanisms used to produce and maintain power disparities as well as a means of redressing them. This is thus because conventions are established through language use, particularly in institutional settings, and through their recurrence they grow into "proper" ways of doing. Gibbons (2003) also discusses the discourse techniques employed in the courtroom to manage weaker witnesses. Their distribution reveals the disparity in power relations exercised within courtrooms to achieve persuasion. Further, power relations among interlocutors influence the interpretation of discourse and shows the extent to which the conversational turns of discourse participants are shaped, reshaped and distributed among them in a given communication act (Khafaga, 2022).

#### *E. The Use of Address Forms, Pronouns, and Labeling*

Within the scope of the pragmatically-based argumentative strategies in legal discourse, one can use certain strategies through which he/she can either increase or decrease status (Gibbons, 2003). The latter phrase alludes to criticisms of the witness's character intended to undermine their credibility. This may be aimed towards witnesses or victims who are made to appear deserving of their situation or guilty of a crime in the courtroom. A witness' status might also be reduced by making caustic remarks, using ironic titles, or openly contesting their professional or mental ability. Status support works in the other way, and sympathetic interrogators who want to increase the credibility of their witnesses frequently employ it. When questioning expert witnesses, these two techniques are typically employed (Gibbons, 2003).

Pronouns, labels, and address forms can all be used to manipulate a person's status. Gibbons (2003) treats the first two as separate tactics, but in this study, their application is combined with status manipulation. The use of titles like "Doctor" and "Mister" with people's names or the use of their first names is examples of address forms. The third person pronouns are typically used when referring to the opposing party in jury trials, although the plural "we" pronoun is frequently employed to evoke a sense of solidarity with the jury. According to Khafaga (2021), pronouns have an ideological weight in communicating a persuasive and/or manipulative meanings pertaining to discourse participants. Pronouns, therefore, have a significant part to play in the different types of discourse and in the different contextual settings, including courtrooms.

#### *F. Contrast, Modality and Accommodation*

Another strategy is contrast, when the examiner crafts inquiries so that the witness's past comments or deeds appear to go against what is often anticipated in a certain circumstance (Drew, 1990; Gibbons, 2003). The reliability of the witnesses is compromised because their actions or statements are made to be inconsistent with what would be logically expected in a certain circumstance. Sometimes, questioners try to get answers from witnesses that come across as being overconfident. A witness finds themselves in an embarrassing situation if they later have to confess that their emphatic claim may not be true in some situations after making an assertion with such assurance. This tactic, sometimes known as the infallibility trap or distorting modality, is used mostly at expert witnesses. A witness can also be forced to offer comments that are so modified that they appear to be completely doubtful of their testimony (Bülow-Möller, 1991; Gibbons, 2003). Another tactic is accommodation, which is based on the Giles and Powesland's Accommodation Theory (1975). The language of the examiners could either be more or less like that of the witnesses. The option could

entail changing one's style and register to be more unlike those of a witness or more different, such as switching to a foreign language as seen in the data.

### G. Turn-Taking

Turn-taking is used strategically in the courtroom, in contrast to how it is customary in any discourse for speakers to switch roles. The question-answer adjacency pair persists even in institutional settings where inquiries predominate, so in a courtroom it is typical for the prosecutor or counsel to ask questions and the witness to respond. However, as noted by O'Barr (1982), interruptions during the witness's turn to speak or long periods of silence and gaze can violate the order of turn taking, intimidating the witness and creating a tense and uncomfortable environment for the less powerful participants throughout the entire encounter (Gibbons, 2003). Utilizing bias is the final person-targeted pragmatic strategy. A witness may feel intimidated or embarrassed if questions are presented in a way that is loaded with cultural, gender, or racial prejudice.

### H. Negative Suggestion and Interruption

A pragmatic tactic called *negative suggestion* entails asking the opposite of the question that one wants to be answered. The employment of evaluative third sections is another tactic. The use of the third evaluative structure at the conclusion of the elicitation-reply sequence in classroom discourse was proven by Sinclair and Coulthard (1975). In this situation, the student receives feedback on whether their solution was right in the third section, which is often completed by the teacher. This tactic may target a specific individual or topic. Third parts can be employed in courtroom language to evaluate the witness's response in a positive way (*Correct; Good; That's right*) or in a negative way (*No; That's not what I asked you; No, no, no*) (Gibbons, 2003).

Another tactic that is frequently used during cross-examination is *interruption*. The examiner interrupts the witness so that he or she does not "finish what he or she is saying, particularly if it contradicts some element of the "story" that counsel is trying to construct," which is different from a turn-taking violation (as discussed under the person targeted strategies (Gibbons, 2003, p. 125). Gibbons (2003) also listed rhythm, tempo, and quiet as additional tactics. These, however, were not included in this study because it is customary for presiding magistrates to manually record the proceedings, which requires participants to alter their pace in order to suit the magistrate. Therefore, it is challenging to distinguish between silences intended to have a pragmatic effect and those intended to give the magistrate time to complete recording a particular dialogue.

## V. CONCLUSION

This study presented a general survey to the rhetorical strategies of legal argument employed within courtrooms. The study clarified the reciprocal relationship between language, law, power, and ideology, by showing the extent to which the use of language influences legal discourse. The study also demonstrated that the rhetorical use of language can be practiced in courtrooms via the dexterous employment of linguistic strategies that aim to achieve persuasion and/or manipulation. These linguistic strategies are manifested at the lexical and pragmatic levels of analysis. Lexically, the study further clarified that the lexical choices, the use of terms of address and questioning and answering can ideologically be employed as strategies of legal argumentation in courtrooms. Pragmatically, the study also demonstrated that the use of power, negative suggestion and interruption, turn-taking, and presupposition are among the pragmatically-based strategies utilized to maintain a successful process of argumentation in courtrooms.

Furthermore, the study highlighted other important findings as follows: (i) there is a tripartite relationship between rhetoric, language and law; (ii) rhetorical language plays an integral part in shaping and reshaping the attitudinal behavior of the court, which in turn affects the process of decision-making; (iii) lexicalization contributes significantly to legal arguments, as it helps communicate specific meanings to the courtroom participants; (iv) the process of questioning and answering in courtrooms serves as a tool of persuasion; and (v) rhetorical language operates at the lexical and pragmatic levels of analysis.

Finally, for further research, this paper recommends further studies of the linguistic strategies used in legal discourse at other levels of analysis, i.e., the semantic, the syntactic, and the stylistic levels. This might reveal other findings similar or different from the findings revealed in this study.

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**Bader Nasser Aldosari** is an Associate Professor at the Department of Law, College of Science & Humanities, Prince Sattam bin Abdulaziz University, Saudi Arabia. He got his PhD degree in Law Studies at School of Law, Politics and Sociology at the University of Sussex, UK, in 2018. His research interests include law studies, law and politics, and legal language. ORCID: <https://orcid.org/0000-0003-0769-6912>

# The Pattern of Land-Grabbing Practice in *Year of the Weeds* Novel by Siddhartha Sarma

Eko Setyawan

Departement of Indonesian Language and Literature Education, Universitas Sebelas Maret, Surakarta, Indonesia

Suyitno

Departement of Indonesian Language and Literature Education, Universitas Sebelas Maret, Surakarta, Indonesia

Nugraheni Eko Wardani

Departement of Indonesian Language and Literature Education, Universitas Sebelas Maret, Surakarta, Indonesia

Sarwiji Suwandi

Departement of Indonesian Language and Literature Education, Universitas Sebelas Maret, Surakarta, Indonesia

**Abstract**—Environmental issues are increasingly worrying, some of which are in the form of deforestation and land degradation caused by the conversion of forest functions into mining. This study describes the practice of forest land-grabbing by the government in corporations with companies to be used for mining. The data source is *Year of the Weeds* novel by Siddhartha Sarma. Then, it was analyzed using document analysis techniques with the following stages: unitizing, sampling, recording, reducing, inferring, and narrating. The data validation used an ecocritical approach with primary and secondary references in the form of relevant research articles, books, and information in the media. The findings revealed a pattern of land grabbing practices in the form of government-company cooperation; surveying, measuring, and setting stakes; offering compensation and employment; changing the regulation on the function of the area; involvement of the apparatus and violence; land acquisition experts; and the issue of the involvement of radical groups; and arresting residents. Several developing countries, including India, Indonesia, and Brazil, engage in confiscation with the same practice pattern. This pattern of practice, if carried out continuously, will cause environmental crises.

**Index Terms**—land grabbing, corporate practice, ecocriticism, environmental crisis, Siddhartha Sarma's novel

## I. INTRODUCTION

The environmental crisis is getting more worrying. There are four challenges regarding environmental issues in Asia, which include water management, air pollution, deforestation, land degradation, and climate change (Howes & Wyrwoll, 2012). Deforestation and land degradation are major threats due to the conversion of forest land into plantations and mining for the industry. In Indonesia, the conversion of forest functions into plantation areas causes a reduction in forest area and even contributes quite large carbon emissions (Abood et al., 2014). In addition, the conversion of forest functions causes a water quality decrease (De Jong et al., 2015). This indicates a negative impact of the environmental crisis.

In deforestation and land degradation for plantations and mining, there is a process of expropriation of land by the state or government from the community. This is the beginning of the change in forest function into a plantation or mining area. The process of changing forests into plantations and mining areas goes through various upheavals that cause conflicts. This conflict is due to intervention in policy-making and several actors (Corbera et al., 2017). Conflict occurs gradually and forms a practice pattern of forest land expropriation.

In the midst of booming industries that exploit nature, green literature is here to provide criticism and efforts to protect nature. Green literature aims to provide a message about nature conservation. Also, it can be used in the education world, especially regarding environmental care (Murti, 2019). Ecocriticism is a literature study that relates to nature, ecology, and the environment (Khan, 2019). Thus, ecocriticism can be used as an approach to literary works that raise environmental issues.

Leavenworth and Manni (2020) stated that the literary research approach is closely related to the purpose of exploring nature representations, climate change, and students' or readers' reflections on nature through fiction. Teaching and building social awareness is possible through learning literature, especially writing and reading about the environment (Giddens, 2012). Through literature, sensitivity to the environment will be more easily conveyed. Criticism of the environment is a form of contextual criticism because it is related to cultural and historical contexts (Clark, 2011). Environmental problems become so important because they relate to humans at large. Garrard (2004) states that ecocriticism is a study of the relationship between humans and nature or humans and their environment.



Because basically, human behavior has an impact on the environment and nature, and it takes gratitude and respect for nature so that ecological balance and sustainability to occur (Siwi et al., 2022).

The novel *Year of the Weeds* (2018) by Siddhartha Sarma also raises the issue of environmental-based literature, which researchers will then study to find valid data and discussions. Researchers will focus on ecocritical studies so that the exposure will be focused on environmental-based literature. This novel was published in English by Duckbill Books (Chennai, India, 2018) and published in Indonesian by Marjin Kiri (Tangerang Selatan, Indonesia, 2020). This novel was awarded the 2019 *Neev Book Award* for the Young Adults category 2019.

The novel *Year of the Weeds* by Siddhartha Sarma tells the story of the Gondi Tribe, who live in the Devi Hills area, India. This novel needs to be studied further because not many novels talk about land-grabbing for mining. The benefit of this research is to provide an understanding of land-grabbing practices that will impact the environmental crisis. The current environmental crisis stems from land grabbing with certain interrelated patterns of practice. Then, it causes problematic problems in Siddhartha Sarma's novel. Thus, this study aims to explain and describe the practices that occur in customary forest areas that are seized to be used as mining areas.

## II. THEORETICAL BACKGROUND

Ecocriticism can be understood as human concern for the environment for the sake of survival, both now and in the future. One of the impacts of neglecting the environment is the extensive and massive misuse of natural resources, which causes serious problems for nature. Also, it causes irregular seasonal cycles and ecological disasters (Mishra, 2016). Moreover, it fosters a broader understanding of ecological responsibility and environmental justice (Marland, 2013). Therefore, there is an interrelated relationship between humans and the environment. For example, a magazine that covers landscapes will make people aware of the idea of protecting the natural environment (Krisnawati et al., 2021).

Hootie and Ashrafian (2014) argue about the environmental crisis's negative impact that has enveloped literary writers' imaginations. Human attitudes towards nature are out of control. Therefore, it is important for humans to be aware and concerned about nature's limitations if it continues to be exploited (Clark, 2015). Given the increasingly widespread natural damage, it is necessary to have a broader eco-critical study, namely learning based on the environment. Ecocriticism emphasizes narrative values related to the origins of environmental justice (Ryan, 2019). For example, a film "The Cherry Tree" depicts loyalty and awareness of the environment in a child who interacts with nature (Mishra, 2018). The depiction of children's closeness to the environment will stimulate children to love the environment and nature.

In language learning, an ecological system of language is used as the main biological interaction parameter, and diversity in which is used as a metaphor and utilized to interact between language, nature, and the environment as a prerequisite for an ecological approach through language and culture (Busse, 2006). Culture and language, especially literature, should be ecologically oriented through an ecocritical process to reflect life in the present (Zapf, 2006). Thus, there is a continuity between language, literary texts, and culture for protecting and preserving nature and the environment.

Several literary works reveal themes about the environmental crisis. Satur Apoyon, a writer from the Philippines, raised the theme of the environment in the form of human aggressiveness towards nature and the background of the environmental crisis (Culajara, 2016). Meanwhile, a poet from Malaysia also raised the issue of environmental sensitivity through the poetry he wrote (Alvi et al., 2019). This shows the attention to the environment carried out by fiction writers, both story writers, and poets. This shows that there is an environmental crisis, especially in Asia, and it is necessary to study its causes.

Garrard (2004) describes in more detail the concept for exploring ecocriticism which includes pollution, wilderness, apocalypse, dwelling, animals, and earth (p. 5). The researcher uses theory to analyze Garrard's approach because it deals with the consequences and impacts of environmental crises or disasters in literary works. This can't be separated from the description of Garrard (2004) regarding the description of the relationship between humans and the environment and the consequences. Clearly, ecocriticism basically departs from the relationship between humans and the environment and the consequences of human behavior that directly impact the environment. The impact of the involvement of humans, nature, and the environment is the main focus of research. Thus, Garrard's theory becomes a strong foundation for examining literary works on ecocriticism in this study.

## III. METHOD

This study uses qualitative research with a content analysis approach using descriptive data, and written or spoken words from the observed object (Creswell, 2014). The data and data sources were obtained from the *Year of the Weeds* by Siddhartha Sarma published by Marjin Kiri in 2020. Krippendorff (2004) suggests content analysis consists of six steps and researchers apply them in research originating from the novel *Year of the Weeds* by Siddhartha Sarma, namely (1) unitizing, data collection in the form of narrative texts and dialogues from the novel *Year of the Weeds*, (2) sampling, the sample is determined which is abstracted from the existing data, (3) recording; recording is done to separate the data from other texts, (4) reducing, the data is reduced by determining the data to be analyzed according to the needs of the

researcher by being classified, (5) inferring, conclusions are obtained from reduced data and then interpreted with secondary literature, and (6) narrating, decryption and analysis are carried out by taking into account the interpretation results and determining the practice patterns that arise in forest clearing into mining areas. Compared and strengthened with relevant research and existing facts.

The ecocritical theory is used to understand texts that represent environmental or ecological issues for interpretation. Secondary literature review is also used to analyze the content and validate the novel's content, which involves critical systematics and understanding of knowledge about the topic being analyzed. Secondary literature is in the form of relevant research, books, articles, and media information that contains related environmental issues.

#### IV. RESULT

The pattern of land-grabbing practices occurs in several developing countries. The pattern of practice is motivated by several reasons for converting forest land to mining areas. In some cases, it is also used for monoculture plantations. The novel *Year of the Weeds* by Siddhartha Sarma tells the story of land grabbing to be used as mining. Researchers found patterns of practice used in an effort to take over customary forest areas and community residences to be used as mining areas by the government in collaboration with companies. The practice pattern of clearing forest land for mining does not only occur in India as the novel is set, but also occurs in other developing countries such as Indonesia, Brazil, and other developing countries (Mongabay, 2021; Asia Times, 2020; The Times of India, 2022; The Conversation, 2022). This pattern of practice involves not only the government, companies, and the community but also has an impact on several bigger issues.

##### **Government Cooperation with Companies**

- (1) "The company excavated the mine and extracted the metal. The government is looking for land for companies" (Sarma, 2020, p. 47).

Deforestation and land degradation occur in many parts of the world, such as Asia, South America, and other developing countries. This is based on cooperation or corporation practices between the government and companies. The cooperation between the government and companies has significant negative impacts, including poor regulation. Also, in some cases, there are corrupt practices that have an impact on unsustainable land use (Howes & Wyrwoll, 2012, p. 7). The novel *Year of the Weeds* represents the cooperation between the government and a company that plans to take over customary forest land to become a mining area. This is the beginning of environmental damage.

In West Kalimantan, Indonesia, the conflict started when the local community refused to use land that local people did not want because it disturbed agricultural areas, customary forests, and sacred sites. However, it is continued because they received full support from the government (Levang et al., 2016, p. 287). Forests owned by the community were confiscated without ever considering sociocultural aspects, even though people in forest areas have a close relationship with their environment in the form of local beliefs and livelihood dependencies from forest areas.

- (2) "Companies like this, they're like weeds. We can't stop it if they want to take over... The government will force you to move and give them the land. This has happened elsewhere, too" (Sarma, 2020, p. 49).

Aspects that are not considered in land grabbing by corporations are based on the fact that the main priority of land grabbing or land conversion is for the sake of economic gain through mining alone. The government assumes that Devi Hills holds treasures because it contains bauxite but ignores the existence of environmental and human ecosystems (Oskarsson, 2017). This is evidenced by the increasing size of the mining area, especially in the Odisha region, India, from year to year (Mishra et al., 2022). The expanding mining area will have an impact on the environment as well as on socio-cultural issues.

In Indonesia, in the land-grabbing practice for monoculture crops in the form of oil palm, there are also corporations between the government and companies to the exclusion of customary rights, diverse agricultural systems, and biological balance (Li, 2018). There are practical similarities between land grabbing for plantations and mining (Perreault, 2018). In fact, protests against land grabbing have been carried out by communities in the affected areas. However, many of these protests failed from the start because there was some kind of collusion between power holders and companies that facilitated the crackdown on protests and overrides conflict resolution mechanisms (Berenschot et al., 2022). As a result, efforts to fight back are very difficult, even it is impossible.

In Central America, land grabbing is also carried out by governments, corporations, and domestic elites for the agroindustry and mining (Aguilar-Støen, 2016). The same characteristics also appear in Latin America, especially Brazil, Uruguay, and Argentina, namely the existence of corporations between governments and foreign companies forcing local people to leave their lands (Borras Jr. et al., 2013). There is an increase in conflict and land grabbing for both mining and oil palm plantations in developing countries. On the other, relationships between humans with non-humans always place positions as subalterns under humans (Chukwulobe et al., 2021).

Generally, corporations are carried out because of weak government, rampant corruption, and lack of transparency to the public. These characteristics indicate that the novel *Year of the Weeds* represents the reality of forced land grabbing between the government and companies. This representation of land-grabbing practices represents a picture of the global problem regarding land grabbing and forest expropriation from communities by governments and companies. This issue shows that indigenous peoples and local communities occupy a critical position because their life space can be uprooted at any time.

### Survey, Measurement and Stake Installation

The next practice pattern after the agreement between the government and the company is an effort to check the mineral content in the soil. As in *Year of the Weeds*, surveys and measurements of substance content were carried out by several people using supporting tools.

- (3) A group of experts from the Ministry of Mines in Dehli will come to inspect the bauxite content stored in the underground Gondi tribe (Sarma, 2020, p. 69).

The relationship between humans, culture, and the environment should be considered when carrying out the process of land conversion. Many surveys and measurements override the existence of people living in the surrounding environment. In fact, if viewed culturally, anthropological relationships and attachments between humans, belief systems, and cultural practices blend with the natural landscape in customary forest areas, for example, represented in the film *Avatar* (Lundberg et al., 2022). This is because the forest and the environment that people have lived in for a long time are not only a place to live but have been integrated in relation to local beliefs and culture.

- (4) One of them took a piece of cardboard made of some thick and shiny material. Then, he hammered it into a nearby tree. The text: LAND OWNED BY THE ODISHA GOVERNMENT (Sarma, 2020, p. 32).

The novel tells about the arrival of people conducting surveys to measure bauxite content and measuring land area accompanied by the stake installation indicating that the forest area belongs to the government. In the process, the installation of stakes by the government is an arbitrary step because the forest area should be reviewed first for its function and ownership following the existing law. In general, practices will cause vertical and structural conflicts between community groups, academics, government, and companies and generally involve religious leaders, as happened in Rembang, Indonesia (Rokhmad, 2020). Conflict is unavoidable because there are groups of pros and cons against the mining plan. Because basically, the exploitation of nature will cause the loss of culture and traditional values that have been built (David & Bhuvanewari, 2022).

The stake installation generally occurs when forest land has been taken over. The underlying factor is that it legitimizes and reinforces that the land belongs to the government and that the community no longer has the right to use and utilize forest land. This practice is a sign that if the state wants, then everything must happen. The main reason is purely economic interests, without paying attention to the problems that will be faced in the future in the form of environmental problems.

### Compensation and Job Offer

- (5) "People should be happy. They will have jobs. Work, got it?" (Sarma, 2020, p. 33).

The offer of compensation and the provision of jobs for affected communities are very common. This is done to open up greater opportunities because this method is considered effective in winning people's hearts. However, this compensation offer is not commensurate with the environmental damage. The conversion of forest land for mining or oil palm plantations will eliminate biodiversity and native vegetation because it requires land for resource extraction (Sontar et al., 2020). Of course, the community will consider compensation and job offers from the government and companies.

The practice of offering compensation and job offers is also represented in the novel *Year of the Weeds*, namely the existence of an offer to the Gondi Tribe community, which has rights to Devi Hills and its surroundings because it has been their residence for a long time. However, due to the government's ambition to acquire land for the bauxite mine, an offer of compensation and several jobs was put forward by Rath, the secretary of the local official who served as the relay for information from the central government.

- (6) "Ladies and gentlemen, this is a very good project from the government. This project will give you jobs (Sarma, 2020, p. 57).

However, there is another problem that needs attention. Also, it will impact increasingly marginalized communities and inevitably cause environmental disasters (Mbaye & Zimmermann, 2015). This fact needs to be reviewed because it could be that what is offered is not commensurate with the impact on the social and environmental conditions of the community. The process of offering compensation is problematic because it tends to be forced and only looked at from an economic point of view but ignores environmental factors, society, local beliefs, and culture (Temper & Martinez-Alier, 2013). If this is continued, it is feared that it will have an adverse effect on wider social and environmental problems. Moreover, if left unchecked, it will become a more complex and dangerous problem, especially in terms of the environment and society. Especially in social issues will cause debate in the community between accepting compensation and job offers or maintaining their living space.

### Changing Regional Function Regulation

Indigenous peoples' rights to natural resources in forest areas have been recorded in government regulations. For example, the indigenous people of Jharkhand district in Bihar, India, have been affected by the exploitation of natural resources to supply other areas and cause people to be displaced from their territory (Devalle, 2018, p. 73). In India, the government has the power to revise, cancel, or modify regulations to resolve disputes even including protected forests and customary forests so that the government has the power to make regulations for cultivation, harvest forest products, and utilize forests (Gopalakrishnan, 2012).

This arbitrariness is dangerous for the community and the environment because forest areas will be easier to take over and exploit. As a result, this issue is not a trivial issue. Supervision and involvement of the wider community is needed so that similar incidents do not occur.

(7) Then, Rath took out tiny glasses, put them on his nose and read from an official document. According to the document, the government has removed Devi Hills from the list of forest areas (Sarma, 2020, p. 57).

Some prose in Indonesia represents the impact of regulation change on the forest areas function into oil palm and mining areas which cause ecological impacts in the form of forest crises, karst destruction, and river water pollution (Rahmayati et al., 2018). This representation will arouse readers' awareness that there are fraudulent practices carried out by the government in order to perpetuate corporate actions.

The forest area, originally a protected area, has been converted into an ordinary forest so it can be explored. This practice is a continuation of the government's installing stakes process. The function of the forest area can be replaced according to the government's will. Thus, it ignores the function of the forest area that was originally protected.

(8) He (Jadob) said not only was the hill more important than any mine but it was also protected by law as a forest area by the government itself, based on old laws enacted ninety years ago (Sarma, 2020, pp. 60-61).

Jadob, a student, understands well that the forest in Devi Hills is a protected forest. Also, it is managed by the Gondi Tribe community as recorded in the law. When the government tried to change the function of the land through a new law, it realized that what the government was doing was wrong. Thus, Jadob conveys what is known and explains what happened. This shows that *Year of the Weeds* is a representation of reality. This is because it is common in real life, namely changes in forest functions with new laws (Setiawan et al., 2016).

The basis for this representation is the practice that will cause conflicts to arise. The trigger for conflict is basically due to the expansion of oil palm plantations or mining so there is resistance from local communities, as has happened in Papua, Indonesia (Herman & Sota, 2014). In some cases, regulations regarding the function of customary land forest areas have been hampered due to political and administrative problems which have made indigenous peoples vulnerable to conflict (Ungirwalu et al., 2021). Corruption, collusion, and nepotism are the intertwined fabric behind this practice.

#### **Apparatus Involvement and Violence**

In a tropical environment, it is necessary to consider indigenous peoples' cosmological worldview (Lundberg et al., 2021). It has a cosmological world that is closely related to its forests. Some people occupy forest areas that are about to be confiscated. In addition, the majority of local people reject mining in the Devi hills area. The reason is that rivers and water sources support the surrounding district. Generally, hills that are used as mining areas are the community's main water source which is connected through rivers centered on the hill (Oskarsson, 2017). In fact, the right of nature is superior to the right of humans (Khazaie et al., 2020). However, the community is never involved in the decision-making process. People who refuse get more violence from the authorities when they fight than in the mediation and deliberation process.

Research conducted by Ranjan (2019) shows that mining in India contributes to extensive deforestation and has a wide impact on the loss of forest areas in the areas where mining occurs. Meanwhile, in Indonesia, precisely in the Middle Mahakam Lakes, there is a very significant increase in acid that pollutes rivers and lakes (De Jong et al., 2015). In Maghalaya, India, limestone mining adversely affects water, soil, and air quality. Then, it results in forest degradation and loss of water availability (Lamere & Singh, 2016).

(9) The policemen, forty people in all, got out of their vehicles and lined up. Patnaik gives orders. The use of *lathi* or bamboo batons is not an arbitrary command. That's a very specific act... Form a line like this, then advance like that, slowly, sticks raised. Then hit that side (Sarma, 2020, pp. 75-76).

The violence practice in overtaking land by the government and companies often involves both the police and the army. This fact occurs in several areas in Indonesia, such as in Wadas Village (Purworejo, Central Java), Kendeng Hills (Rembang, Central Java), Segar Wani Village (Ketapang, West Kalimantan), and other places (Huma, 2014; Tempo, 2022). Many of the community groups were arrested and detained at the police station. Some of them also received violence from the police. Another example is the involvement of the apparatus in Colombia, which is quite prominent, and is carried out by paramilitaries and local authorities who have regional dominance and mostly use violence to solve land problems (Nieto-Matiz, 2020).

Thus, it can be said that the process of land-grabbing always involves the apparatus. Also, there will be violence if there is a refusal. Several cases in the world show the similarity of motives and practices. This practice is widespread in land conflict areas. Therefore, what is told in the novel *Year of the Weeds* represents real-life practices. Moreover, it is dangerous for the social sustainability of the indigenous peoples who have power over their hilly and forest areas.

#### **Bringing in Land Acquisition Expert**

Due to community protests and environmental activists' support, land acquisition experts were brought in to overcome resistance to forest takeover. The aim is to speed up the process of land acquisition to be used for bauxite mining. Experts are brought in because they are used to doing similar practices. The expert brought in *Year of the Weeds* is represented as a person who is used to dealing with rejection. Also, he has studied the lifestyle of the target community, namely Bernama Ghosh, as shown in the following narrative.

(10) He (Ghosh) never seemed to notice anyone's presence. Humans, individuals, groups of people, they seemed nothing to him... Ghosh saw minerals. He saw metal; he even looked at the numbers. As he gets older, he looks at systems like governments and companies (Sarma, 2020, p. 130).

In fact, if viewed carefully, the experts that need to be recruited are not only land acquisition experts but also experts on environmental impacts. Of course, it is based on the environmental impact that will occur after mining. One important thing to forget is the post-mining impact. This needs to be observed because bauxite mining leaves a big problem. Problems that arise after mining, for example, in the Ud giri area, India, are in the form of loss of nutrients in the soil so that which has an impact on surrounding agricultural areas, impacts on biodiversity, soil and hydrology, and impacts on dam catchment areas in the form of sedimentation (Lad & Samant, 2015).

Land grabbing is increasingly widespread from year to year and has actually been noticed by environmentalists. Some of them have criticized it, but they have not had a major impact because they have no power and are not involved in policymaking (Schoenberger et al., 2017), yet the impact of mining is extreme. Coal mining or other mining causes chemical contamination to the environment and becomes a pollutant in water, soil, and air (Dontala et al., 2015). Therefore, it would be better if the experts brought in also mastered the environmental impact. The experts brought in are more familiar with the concept of how to suppress community resistance. The novel also conveys the abilities of a land acquisition expert named Ghosh and his expertise.

(11) Ghosh was incredibly powerful and incredibly intelligent. Also, he would fix any problem (Sarma, 2020, p. 136).

Experts cannot separate this practice because there is a link between politics and land grabbing due to capitalism, the availability of natural resources, and the interests of certain groups (Franco & Borrás Jr., 2019). Social problems in the form of the rights of customary institutions tend to be ignored, underestimated, and violated, as is the case in Papua, Indonesia (Runtuboi et al., 2021). This reality is indeed concerning, where society and the environment are completely ignored. *Year of the Weeds* makes readers aware that the practice is negative, prioritizes economic benefits, and ignores the socio-cultural community and the environmental impact.

#### **Throwing Radical Group Involvement Issues and Arresting Citizens**

Experts or experts who usually deal with problems will corner people who reject mining by accusing them of being involved in radical groups. In the novel *Year of the Weed*, and in India in particular, the most prominent radical group is the Maoists. This method is used to undermine sympathy for the community outside the mining area to remove empathy from the land conflicts. Right-wing Maoist groups were used as a tool because they fought violently against the Indian government due to caste and ethnic discrimination and advocated social equality (Verghese & Teitelbaum, 2019). For this reason, it will be easier to generate antipathy from the wider community outside the conflict because they think that radical groups should not be supported. This is clearly illustrated in the novel *Year of the Weeds*.

(12) "There won't be a Maoist group," Ghosh explained. "But you will announce that they came here because the villagers want to start a war against the government. You bring your men into the villages and arrest the leaders of the protests. The village head, and other people who have spoken to reporters. Whoever in these villages is educated. That's very important. The educated are dangerous. Take them to Balagir. If there are still journalists in town, tell them that these Gondi people were arrested because they had contact with the Maoist group and were planning violent acts. Then you throw them in jail" (Sarma, 2020, p. 138).

With this practice, it can be said that it is effective in perpetuating the process of forest conversion or land grabbing by the government and companies because the indigenous peoples who own the forest no longer have the support of the wider community. In fact, if we look more deeply, radical groups take their actions because there are several big problems. This problem is based on cultural appropriation and oppression in the forest land conversion process. Then, it causes resistance which Maoist groups commonly carry out. The basis used is the Maoist resistance that sided with the oppressed people so that efforts were made against an unfair system (Sahu & Dash, 2011).

Some media reports that Maoists are a big threat to the Indian state because they carry out resistance due to injustice to indigenous peoples or the lower class (Thomas, 2014). For that reason, the radical stamp was pinned on the people of Gondi for resisting the government. This, of course, raises antipathy from the community. Whereas the wider community had previously sympathized with indigenous peoples whose lands were taken over by the government and companies.

This brutally disseminated issue can lead to civil war because of hatred. Furthermore, it will be dangerous because it will have an impact on the environment because civil wars will generally lead to massive exploitation of resources. This problem is represented in the novel by Aminatta Forna with a setting in the country of Sierra Leone, Africa, which causes the destruction of forest areas and causes prolonged trauma (Das & Routray, 2021). Another reality is intimidation and violence against communities who resist land grabbing. In some cases, intimidation and violence have reached very extreme levels, namely killings aimed at indigenous peoples who resist land grabbing to environmental activists (May Jr., 2018, p. 109).

What is told in the novel *Year of the Weeds* has become a representation of the reality in real life. This will have an impact on the reader's perspective that the practice of throwing the issue of the involvement of indigenous peoples in forest areas to be taken over by radical groups is something that is deliberately done to expedite the process of land

acquisition. Thus, readers of this novel will not easily fall into the discourse thrown by corporations to achieve their wishes.

#### V. CONCLUSIONS

The novel *Year of the Weeds* by Siddhartha Sarma not only represents the pattern of practice of land acquisition or land grabbing by the government in collaboration with companies in India but also represents similar events in several countries, for example, Indonesia, Brazil and other developing countries. The practices carried out are aimed at opening up mining areas, and similar practices are applied in clearing areas for oil palm plantations.

The pattern of practice in the process of land grabbing in Siddhartha Sarma's novel *Year of the Weeds* includes government cooperation with companies that involve corporations; survey, measurement, and stake installation to know the area of the forest to be appropriated and the soil content in the target land; offers of compensation and jobs to the community by the government and companies to facilitate the process of land acquisition; conversion the regulation of the function of the area without a clear law; involvement of the apparatus and violence to legitimize power; bring in land acquisition experts accompanied by throwing out the issue of the involvement of radical groups and arresting residents so that the wider community becomes antipathy to indigenous peoples whose land will be taken over. As a result, the practices carried out are not completely smooth but also have various problems.

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**Eko Setyawan** is a postgraduate of Indonesian Language and Literature Education student at Universitas Sebelas Maret. He studies on the field of education, language, literature, and culture. Currently he is focusing on doing research on literary and postcolonial ecological studies. He has conducted several studies including linguistic studies, postcolonial studies, and short story analysis. His fictional writings raise many issues of culture, local wisdom, environmental problems, and history in Indonesia. He is currently working on his final postgraduate thesis.



**Suyitno** is an emeritus professor in Indonesian Language Education at Universitas Sebelas Maret. He focuses on literary studies, gender studies, culture, language teaching, and literature. He has been invited to be a speaker in language, literature, and cultural seminars in Indonesia. His last position was the head of the postgraduate program in Indonesian Language Education, Universitas Sebelas Maret, Surakarta. Several books have been written by him, including *Classroom Action Research Methodology, Experiments, and R&D; Literary Theory*.





**Nugraheni Eko Wardani** is a doctor of Indonesian Language and Literature Education at Universitas Sebelas Maret. She focuses on the field of teaching Indonesian language and literature, linguistic studies, literary studies, cultural studies, gender studies, and post-colonial studies. She currently serves as the head of the language and literature laboratory in the Indonesian Language Education Study Program at Universitas Sebelas Maret. She has been invited to be speaker by a number of universities. Currently, she is a reviewer of several reputable journals in Indonesia. She has published books, including *The Meaning of Totality in Literary Works*; *Literary Theory*.



**Sarwiji Suwandi** is professor of Indonesian Language Education at Universitas Sebelas Maret. He focuses on curriculum, development of teaching materials, and evaluation of teaching Indonesian language and literature. He has been invited as a speaker by a number of universities. He has written many books, which include *Literacy Education; Building a Learning Culture, Educator Professionalism, and Entrepreneurship Culture to Realize National Marwah; Indonesian Language Learning in the Industrial Age 4.0, Multicultural-Character Education in Indonesian Language Learning, and Indonesian with Ecological Literacy Insights*.

# Metadiscourse Functions in Political Speeches: A Study of Three Leaders' National Addresses

Surakarn Yoovathaworn

Department of Foreign Languages, Faculty of Humanities, Kasetsart University, Bangkok, Thailand

Montri Tangpijaikul

Department of Foreign Languages, Faculty of Humanities, Kasetsart University, Bangkok, Thailand

**Abstract**—This study employs discourse analysis and corpus analysis to investigate the use of reflexive metadiscourse in national addresses delivered by three national leaders, one from Thailand, one from Myanmar, and one from Pakistan, during periods of democratic reform in their respective countries. The corpus of 129,460 running words was constructed by randomly selecting fifteen addresses from each of the leaders' national address pools. The corpus was analyzed and coded with tags to classify the metadiscourse functions employed by the speakers, and the taxonomy proposed by Ädel (2010) was adapted to serve as the framework for analysis. The search terms “I” and the inclusive “we,” “you,” “let me,” and “let us” were used in screening non-reflexive sentences. The study found that sixteen metadiscourse functions from Ädel's (2010) taxonomy are present in the corpus, and that 314 (4.09%) of the 7,663 sentences in the corpus have reflexive metadiscourse functions. The study also found significant use of the ‘elaborating’ function, which signals the audience that the speaker is about to elaborate on the current topic and/or emphasize a particular aspect thereof. This function was previously considered an ‘other speech act labelling’ function.

**Index Terms**—metadiscourse, political discourse, national address, political communication, reflexivity

## I. INTRODUCTION

Political communication can take many forms, including speeches, debates, press conferences, and various other forms of communication that are politically motivated and / or that promote a particular political stance (Chilton, 2004). Recognizing the importance of political communication, many scholars (Bayram, 2010; Chaiyasat & Sudajit-apa, 2017; De Castella et al., 2009; Lerman, 1985; Nur, 2015; Wang, 2010; Zupnik, 1994) have analyzed political leaders' communication with their audiences in order to better understand leaders' communication strategies.

In order to gain an audience's trust and support, a leader must be able to communicate effectively. Political discourse tends, however, to be complex and difficult for general audiences to follow (Chilton, 2004), and leaders must therefore be skilled in the use of communication strategies. One such strategy is the use of metadiscourse. Metadiscourse is often referred to as “discourse about discourse” (Ädel & Mauranen, 2010, p. 1; Hyland, 2005, p. 16), “text about text” (Ädel, 2006, p. 2), or “talk about talk” (Hyland, 2005, p. 16). In essence, the term refers to an author's intrusion in his / her ongoing discourse, both to guide and direct the audience and to build a rapport with them (Hyland, 2005). Because of its importance and diverse applications, metadiscourse has been the subject of numerous studies in various fields, namely in education (Crismore, 1983; Hyland, 2010; Hyland & Tse, 2004), advertising (Fuertes-Olivera et al., 2001), workplace communication (Ho, 2018; Hyland, 1998), and political discourse (Albalat-Mascarell & Carri ó-Pastor, 2019; Esmer, 2017; Ilie, 2003). No research has been done, however, on the use of metadiscourse in the political communications of national leaders during periods of major reform in their countries. The current study seeks to fill that void in research by investigating the use of metadiscourse in national addresses delivered by three national leaders during such periods. The research questions in this study are:

- (1) How are metadiscourse functions used in corpora of reform leaders' national addresses?
- (2) How do reform leaders use metadiscourse in communicating with their audiences in national addresses?

## II. LITERATURE REVIEW

### A. Metadiscourse

The term ‘metadiscourse’ was coined by Harris (1959) and refers to an author's attempt to guide an audience's perception of a text. According to Ädel and Mauranen (2010, p. 2), metadiscourse is divided into two main approaches, a “broad” approach or “interactive view” and a “narrow” approach or “reflexive view.” Both approaches embrace the ‘discourse about discourse’ concept; they are, however, based on different fundamental theories and approach the concept of metadiscourse differently. The current study was designed based on the conceptualization and taxonomy proposed by Ädel (2010), which regard metadiscourse as “discourse about the evolving discourse” (Ädel, 2006, p. 2).

Ädel's (2010) taxonomy divides metadiscourse into two main categories: ‘audience interaction,’ which focuses on

engaging and interacting with an audience, and ‘metatext,’ which is discourse- or code-oriented. The ‘audience interaction’ category consists solely of ‘references to audience’; the ‘metatext’ category is divided into three subcategories. The first subcategory is ‘metalinguistic comments,’ which consists of the metadiscourse functions ‘repairing,’ ‘reformulating,’ ‘commenting on linguistic form / meaning,’ ‘clarifying,’ and ‘managing terminology.’ The second subcategory is ‘discourse organization,’ which concerns the management of topics, phorics, and commenting on the situation. Functions related to topic management include ‘introducing topic,’ ‘delimiting topic,’ ‘adding to topic,’ ‘concluding topic,’ and ‘marking asides’; functions that manage phorics include ‘enumerating,’ ‘endophoric marking,’ ‘previewing,’ ‘reviewing,’ and ‘contextualizing comments on the situation.’ The third subcategory is ‘speech act labels,’ which state the author’s action or intention and consist of the metadiscourse functions ‘arguing,’ ‘exemplifying,’ and ‘other speech act labelling.’

Ädel’s (2010) taxonomy is based on a classroom setting in which the speaker may have co-communicators and engage in two-way communication. The current study, however, is based on a one-way monologic setting. Consequently, Ädel’s categories have been slightly modified for use in the current study. These modifications are explained in the research methodology section.

### *B. The Leaders, Their National Addresses, and Past Studies on the Leaders*

The national leaders whose addresses are the subject of the current study include Prayut Chan-o-cha of Thailand, Thein Sein of Myanmar, and Pervez Musharraf of Pakistan. These leaders were selected on the basis of 1) being the most recent national leaders to lead their countries during a democratic reform period and 2) having their national addresses available through their state-owned media. Additionally, each leader had (or, in Prayut’s case, still has) a “roadmap to democracy,” including Thailand’s “three-phase roadmap” (The Prime Minister’s Office, 2017, p. 7), Myanmar’s “seven-step roadmap” (New Light of Myanmar, 31 August 2003; as cited in Bowman, 2007, p. 2), and Pakistan’s “four-phase roadmap to democracy” (MacKenzie, 2002, pp. 107-108). The following section provides a brief overview of each leader’s political context and previous studies related to his political communications.

#### *(a). Prayut Chan-O-Cha*

Of the three leaders whose communications are the subject of the current study, Prayut is the most recent coup / post-coup leader. He became prime minister of Thailand in 2014, after leading a coup to overthrow the government led by prime minister Yingluck Shinawatra (Schaffar, 2018). Two days after the coup, Prayut broadcast his first nationally-televised address to inform both Thai citizens and an international audience of the situation in Thailand and of his plans for the country. This first address would become the first of a series of televised addresses delivered in a weekly program entitled “Returning Happiness to the People in the Country<sup>1</sup>.” The broadcasts featured Prayut, speaking in Thai, with English subtitles at the bottom of the screen. Topics usually included recent events, the progress of the government, and advice for the audience regarding how to help improve their country and / or their personal circumstances. In addition to the English subtitles in the television broadcasts, complete transcripts of Prayut’s speeches, both in the original Thai and in English translations thereof, were made available in the “PM’s Weekly Address” section on the Royal Thai Government Website (Royal Thai Government, 2017). Prayut delivered a total of 182 addresses between May 2014 and December 2017<sup>2</sup>.

Although there have been previous studies of Prayut’s national addresses, none has focused on metadiscourse or reflexivity. Two studies were related to the topic of discourse and communication, including a study by Chaiyasat and Sudajit-apa (2017) of Prayut’s metaphorical analysis and terms related to democracy, and a study by Phanthaphoommee (2019) that used an appraisal framework to perform critical discourse analysis to gain insight into translation patterns and the expression of ideologies.

#### *(b). Thein Sein*

Myanmar was ruled by a military government from 1962 until 2011. In 2010, a general election was held and Thein Sein won<sup>3</sup> (Lidauer, 2012). He was again elected president by the Presidential Electoral College in 2011 and remained in office until 2016. During his tenure as president, Thein Sein initiated multiple reforms, including releasing political prisoners (B ünte & Dosch, 2015) and partially lifting media censorship (Brooten, 2013). During the last three years of his term, he began addressing the citizens of his nation on a monthly basis via the radio, which he saw as “still an effective channel of communication” (Thein Sein, 2013, p. 1). After each live broadcast, Thein Sein’s address was broadcast four times a day for two consecutive days, and an English translation of the address was published in the state

<sup>1</sup> The program was renamed “From the Sufficiency Economy Philosophy to Sustainable Development Goals” after the passing of His Majesty King Bhumibol Adulyadej. The content of the program also changed slightly, with the addition of exemplified applications of the king’s philosophy of a sustainable economy.

<sup>2</sup> In his address on October 6, 2017, Prayut mentioned a conversation with United States president Donald Trump in which he told President Trump that an election would be held by the end of the following year. Via this mention, Prayut signaled the beginning of the final phase of Thailand’s transition to democracy.

<sup>3</sup> As Thein Sein resigned from the military to compete in the general election, it was the view of some observers that he still maintained close ties with the military at the time of the election. Consequently, the fairness of the election was widely questioned (MacFarquhar, 2010). The first president of Myanmar who had no ties with the military was Htin Kyaw, who succeeded Thein Sein.

newspaper, “the New Light of Myanmar”<sup>4</sup>. The broadcasts focused on current issues, the government’s plans, and requests for citizens’ cooperation in building a better future for the country. Thein Sein delivered a total of thirty-five addresses during the reform period, from January 2013 to November 2015. Although he played a critical role in Myanmar’s national development, there are no known studies of Thein Sein’s political communications.

(c). *Pervez Musharraf*

In 1999, Pervez Musharraf staged a bloodless coup that overthrew the government of Pakistan’s prime minister, Nawaz Sharif. Musharraf assumed the title of president in August 2001 (Shah, 2002), then called for a general election in 2002. After winning the election, Musharraf transformed himself from a dictator who had named himself president to being, in fact, a legitimate president (Talbot, 2003), and served as president from 2001 until his resignation in 2007. During that time, he often appeared in various news media, and the talks and addresses he delivered are available in various collections<sup>5</sup> (Government of Pakistan, 2005; President of Pakistan, 2007). The topics of Musharraf’s addresses are usually related to current issues in Pakistan and his government’s plans for the future of the country. The collections of Musharraf’s speeches from the government media sources that served as resources for the current study contain a total of twenty-three national addresses that were delivered during his two terms as president.

Musharraf was a crucial political figure in Pakistan and there are numerous studies related to many aspects of his tenure in power. A few studies are related to various aspects of his communications, such as his public image control (Khan et al., 2017), rhetorical devices (Aziz et al., 2021), metaphors (Khan & Abid, 2015), and pronoun choices (Khan & Malik, 2016). There is, however, no known study of Musharraf’s metadiscourse use.

In sum, Prayut, Thein Sein, and Musharraf are all national leaders who either (in the case of Prayut) currently lead (or, in the case of Thein Sein and Musharraf) once led their respective countries during a period of a transition from military rule to democracy. All three leaders regularly communicate / communicated with both citizens of their own country and an international audience during the transition period, and all make / made official English translations of their addresses available to the public. The collection and analysis of the English translations of the addresses used in this study will be discussed in the following section.

### III. RESEARCH METHODOLOGY

#### A. Data Collection and Preparation

The official English translations of the national addresses delivered by each leader were collected from their respective government’s media sources and placed in each leader’s respective address pool. The researcher then divided the addresses in each leader’s pool into groups of three intervals based on their respective time lines, to correspond to each leader’s respective three-phase roadmap. Five addresses from each interval were then randomly selected. The selected addresses were normalized, unrelated text such as website information was removed, and the addresses were placed in the leaders’ respective corpora for analysis. The final size of the corpus is 129,460 running words or 7,663 sentences, as shown in Table 1.

TABLE 1  
THE SIZE OF THE CORPORA IN THIS STUDY

Phase	Address	Running Words			Sentences		
		TH	MM	PK	TH	MM	PK
Establishing Authority	Address 1	3,127	464	508	151	25	27
	Address 2	4,001	1,097	2,013	188	60	130
	Address 3	3,478	941	4,443	192	44	261
	Address 4	2,904	1,066	4,983	182	49	341
	Address 5	3,559	854	5,008	204	32	353
Reform and Development	Address 6	5,697	1,399	8,875	394	56	675
	Address 7	4,532	1,139	4,400	378	45	332
	Address 8	2,350	1,252	4,560	88	55	261
	Address 9	3,447	841	3,008	174	39	174
	Address 10	3,677	785	5,824	158	31	359

<sup>4</sup> The newspaper changed its name to “The Global New Light of Myanmar” as of October 1, 2014.

<sup>5</sup> Musharraf’s 1999 – 2004 speeches were available in the “Presidential Addresses” page of the Government of Pakistan website (Government of Pakistan, 2005); his 2005 – 2008 addresses were available in the “President of Pakistan” website (President of Pakistan, 2007). As the both of the website have been overwritten with new data, Musharraf’s addresses were obtained by utilizing the Internet Archive (Internet Archive, 2019) to access the content of the website as it was at various points in Musharraf’s tenure in office.

Phase	Address	Running Words			Sentences		
		TH	MM	PK	TH	MM	PK
Return to Democracy	Address 11	4,734	1,070	7,196	225	56	565
	Address 12	2,094	1,295	1,736	111	62	83
	Address 13	2,688	1,006	2,000	144	48	103
	Address 14	2,745	1,244	3,881	119	51	203
	Address 15	4,393	1,138	2,008	256	59	120
Total		53,426	15,591	60,443	2,964	712	3,987
Average		3,561.33	1,039.40	4,029.53	197.60	47.47	265.80

Remarks: TH = Prayut, MM = Thein Sein, PK = Musharraf

From Table 1, it can be seen that Thein Sein’s corpus is significantly smaller than those of either of the other two leaders. The results are therefore reported in a normalized frequency of occurrences per 100 sentences to ensure data comparability among the corpora, and per 1,000 words for comparison with previous studies.

*B. Data Analysis*

The current study employs a modified version of Ädel’s (2010) taxonomy to analyze the data. The current study is based on one-way monologic communication from author to audience, while Ädel’s (2010) taxonomy was constructed to analyze two-way communication in a classroom setting. The functions in Ädel’s (2010) taxonomy that require a co-communicator, including “managing comprehension / channel” and “managing audience discipline,” were therefore removed from the current study’s analysis framework. Ädel’s “commenting on linguistic form / meaning” function was also removed for the purposes of the current study as it is unlikely that a national leader addressing a broad national / international audience would explain or elaborate on specific terms from a linguistic perspective. The modified analysis framework used in the current study is summarized below in Table 2.

TABLE 2  
THE MODIFIED METADISOURSE TAXONOMY USED IN THE CURRENT STUDY

Type	Category	Metadiscourse Function	Definition	
Metatext	Metalinguistic Comments	Repairing	suggests the correction of previously mentioned information	
		Reformulating	introduces alternative or synonymous information	
		Clarifying	states, claims, or declares information to prevent the audience from misunderstanding	
		Managing Terminology	provides a definition of a term	
	Discourse Organization	Introducing Topic	introduces a new topic	
		Delimiting Topic	states the scope or boundary of the topic	
		Adding to Topic	signals an addition to the current topic	
		Concluding Topic	closes a topic	
		Marking Asides	opens or closes a topic sidetrack	
		Enumerating	states the order relationship of the information	
		Endophoric Marking	points to a specific location in the discourse	
		Previewing	points forward in the discourse	
		Reviewing	points backward in the discourse	
		Contextualizing	comments on the situation while retaining the thread of the ongoing topic	
	Speech Labeling	Act	Arguing	labels a speech act as an argument
			Exemplifying	labels a speech act as providing an example for the audience
			Other Speech Act Labeling	labels a speech act other than arguing or exemplifying
	Audience Interaction	References to Audience	Anticipating the Audience’s Response	states a prediction of the audience’s behavior upon receiving new information
			Managing the Message	emphasizes the core information or core message that the author wants the audience to retain from the discourse
Imagining Scenario			requests that the audience see or consider something from a specific perspective	

Using the adapted Ädel (2010) taxonomy, the researcher coded the metadiscourse occurrences using a tag code for each subcategory. The AntConc Program (Anthony, 2019) was used to search the terms ‘I,’ ‘we,’ ‘you,’ and their other grammatical forms to screen for sentences containing author reflexivity. The results were further analyzed using discourse analysis to search for additional viewpoints or context-specific features. To ensure data validity, two language experts with working proficiency in English were consulted before the data was coded with metadiscourse function codes.

In addition to classifying sentences per the modified Ädel’s (2010) taxonomy, the researcher also utilized Searle’s (1977) speech acts framework to classify sentences as representative, directive, commissive, expressive, or declaration

speech acts in order to identify any additional speech act patterns that might occur in the genre. The researcher found that one of the patterns previously reported as “other speech act labelling” in Ädel (2010) is frequently found in the current data. The pattern is used to signal the audience of an upcoming long and elaborate explanation, is referred to as ‘elaborating,’ and is a sub-function in the current study’s ‘speech act labelling’ category.

#### IV. RESULTS

##### A. Overall Results

A surprising finding of the study is that the use of metadiscourse in the data is less frequent than anticipated. Despite the complex nature of political discourse, the leaders are apparently more concerned with organizing ideas than with facilitating the audience’s understanding of the content and / or establishing and maintaining audience engagement. In the three corpora combined, only 317 from 7,663 sentences were found to have metadiscourse functions. The average use of metadiscourse is 0.22 occurrences per 100 sentences, with the overall use as shown in Figure 1.

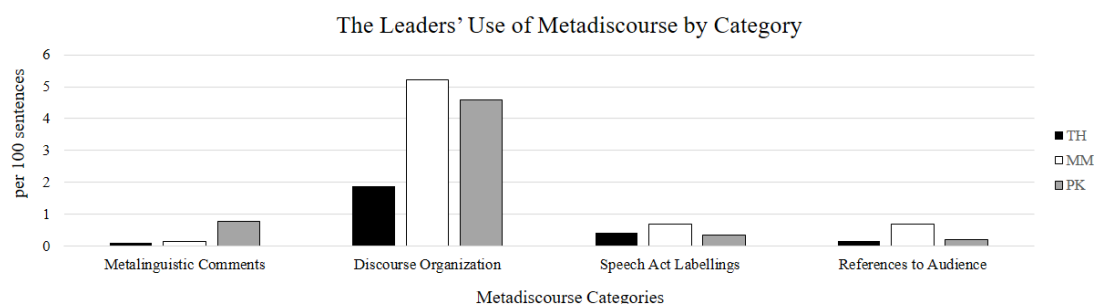


Figure 1 The Overall Metadiscourse Distribution by Category

It can be seen in Figure 1 that most metadiscourse found falls into the ‘discourse organization’ category, and that the frequency of use of other categories is significantly lower. It is also clear that each leader employs a different degree of intervention to support or guide his audiences, with Prayut doing so notably less frequently than the other leaders in this study. The detailed use of the metadiscourse functions is shown in Table 3.

TABLE 3  
FREQUENCY OF METADISOURSE USE BY THE LEADERS

Category	Metadiscourse Function	Raw Frequency			Normalized Frequency (per 100 sentences)					
		TH	MM	PK	TH	MM	PK	Average		
Metalinguistic Comments	Repairing			1				0.02	0.007	
	Reformulating			14				0.35	0.12	
	Clarifying	2	1	16	0.07	0.14		0.40	0.20	
	Managing Terminology	1			0.03				0.01	
Discourse Organization	Introducing Topic	28	16	117	0.94	2.25	2.93		2.04	
	Delimiting Topic			16				0.40	0.13	
	Adding to Topic		2	2		0.28	0.05		0.11	
	Concluding Topic	2	8	9	0.07	1.12	0.22		0.47	
	Marking Asides									
	Enumerating	12	1	17	0.40	0.15	0.42		0.32	
	Endophoric Marking	4	1		0.13	0.15			0.09	
	Previewing	1		1	0.03		0.02		0.02	
	Reviewing	8	9	21	0.27	1.26	0.52		0.68	
Contextualizing	1		1	0.03		0.02		0.02		
Speech Act Labeling	Arguing									
	Exemplifying	6		6	0.20		0.15		0.17	
	Elaborating	6	5	8	0.20	0.70	0.20		0.37	
References to Audience	Anticipating the Audience’s Response	1		2	0.03		0.05		0.03	
	Managing the Message	4	5	6	0.13	0.70	0.15		0.33	
	Imagining Scenario									
Average				3.61	2.28	11.28	0.12	0.32	0.28	0.22
Total				76	48	237	2.56	6.74	5.94	5.08

As can be seen in Table 3, three functions—‘marking asides,’ ‘arguing,’ and ‘imagining scenario’—were not found in the current data. It can also be seen that Prayut’s frequency of use of metadiscourse functions is approximately half that of the other two leaders, and that Musharraf makes the most diverse use of metadiscourse functions. To ensure the reliability of the data, the researcher will report the categories with averaged normalized frequency of higher than 0.11 per 100 sentences, which is half of the average frequency of occurrence in this study. The categories not meeting this requirement will be discussed later in this section.

### B. Metalinguistic Comments

‘Metalinguistic comments’ is one of the least used categories in this study. Of the 7,663 sentences, only thirty-five are found to contain this function. The average frequency of use of this category is 0.34 occurrences per 100 sentences. The distribution of the leaders’ use is shown in Figure 2. Only the ‘reformulating’ and ‘clarifying’ functions have sufficient data for analysis.

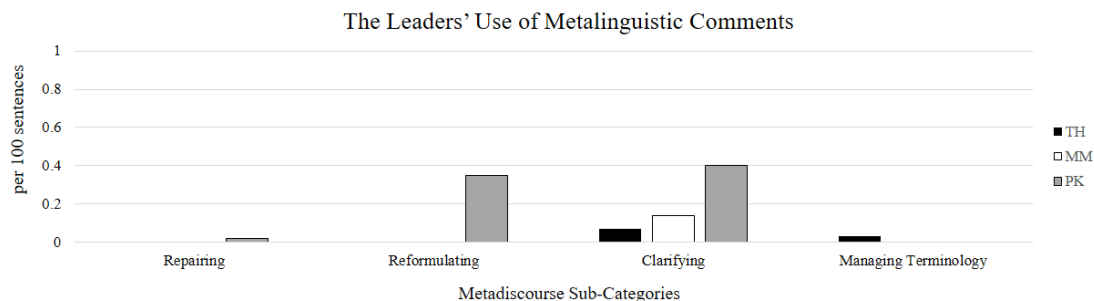


Figure 2 The Leaders' Use of Metalinguistic Comments

‘Reformulating’ is one function that is exclusive to Musharraf. In his corpus, the function has an average normalized frequency of 0.12 per 100 sentences and is found fourteen times. Musharraf uses the function not only to simplify the content, but also to introduce another term that contains his evaluated value, in order to engage the audience. Examples of such usage are shown in excerpts 1 and 2:

- (1) ... If then it happens, democracy will derail. We will be standing where we were, **i.e.** at square one. (PK-6)
- (2) You must have watched on TV about Micro Finance Bank, **but I call it** prosperity bank. (PK-4)

In the first excerpt, the abbreviation ‘i.e.’ is used to introduce the simplified idea, the evaluated value ‘at square one.’ The second excerpt’s reformulation is similar; however, a personal stance ‘but I call it’ is used to introduce the term ‘prosperity bank.’ If the audience shares Musharraf’s stance, his rapport with them may be strengthened.

‘Clarifying’ is the only function used by all the leaders in this category. It is found nineteen times across the leaders’ corpora with an average frequency of use of 0.20 occurrences per 100 sentences. The ‘clarifying’ function is typically used to stress important points while eliminating possible misunderstandings. However, it can also be used defensively, as shown in excerpt 3.

- (3) But **I want to state it clearly** that these figures should not be doubted by anybody. **Let me say it clearly** that these figures stand verified by the World Bank, ADB, DFID and UNDP and poverty centre Pakistan, which is a sub-organization of the UN, is UK based. These are their figures. (PK-11)

Prior to excerpt 3, Musharraf first expresses his stance toward poverty in Pakistan, then presents information to support his stance. As a defensive measure, he states a first clarification that the figures he presents should not be doubted, and a second clarification to cite the sources of his information in order to prove the credibility and integrity of his figures.

The leaders’ overall low frequency of use of metalinguistic functions is surprising given the generally complex nature of political discourse and the fact that the success of the three leaders’ planned reforms will depend on their fellow citizens’ understanding and acceptance of the reforms.

### C. Discourse Organization

‘Discourse organization’ is the most frequently used category in this study, with 277 occurrences across the leaders’ corpora, a mean of 3.87 occurrences per 100 sentences. A high frequency of use of the category was anticipated, as national addresses typically comprise a sequence of topics through which the author must carefully guide his audience. The distributions of the functions are shown in Figure 3 (below) and Figure 4, with Figure 3 showing the sub-functions that manage the topics, and Figure 4 showing the sub-functions that manage the phorics and ‘commenting on the situation.’

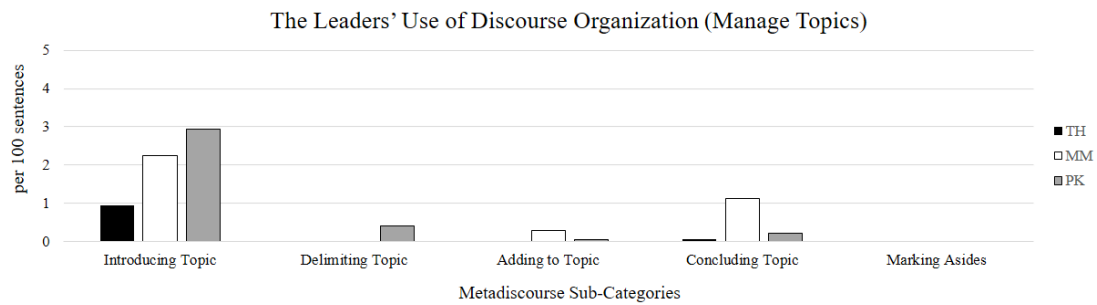


Figure 3 The Leaders' Use of Discourse Organization (Manage Topics)

It can be seen in Figure 3 that the most frequently used sub-function is 'introducing topic.' It is understandable that the 'delimiting topic,' 'adding to topic,' and 'marking asides' functions are used less frequently, due to their usage limitations; such functions will be used only when the author wants to state the scope of the topic, add information to the existing topic, or add a topic sidetrack.

The 'introducing topic' function is found in 161 sentences, with 2.04 occurrences per 100 sentences. This high frequency of use is due to the author's requirement to introduce each new topic to the audience. The author may choose to present the new topic in a personal way by using 'I' as in excerpt 4, or in an inclusive way by using 'we' or its object form, "us," as shown in excerpt 5.

(4) Now, **I would like to speak a little on** the areas of focus: Economic Revival. (PK-6)

(5) **Let us now turn to** politics and democracy. (PK-7)

In excerpt 4, Musharraf explicitly introduces his next topic. In excerpt 5, he uses '[l]et us now turn to' not only to introduce a new topic, but also to signal the audience, without using the 'concluding topic' function, that the old topic has ended and that the focus will now be shifted. However, it should be noted that the frequency of use of 'inclusive expression' is significantly lower than that of 'personalize expression' (7.14% for Prayut, 0% for Thein Sein, 26.49% for Musharraf) and may affect the audience's understanding.

"Delimiting topic" is another function that is used almost solely by Musharraf. It occurs at a frequency of 0.40 occurrences per 100 sentences in his corpus and 0.13 per 100 sentences across the three corpora. The function limits the focus of the topic, and Musharraf uses the function when he mentions a new topic or keyword that the audience may be interested in, as exemplified in excerpt 6.

(6) In addition, the government has also announced a farmers package. **I do not want to go into its details.** So we are fully seized with efforts for improving the lot of our brothers and sisters living in rural areas. (PK-7)

In excerpt 6, Musharraf mentions 'a farmer's package.' To keep his audience on track, he makes use of the 'delimiting topic' function to specify his focus, and the 'adding to topic' function is used to signal the audience of upcoming new information related to the ongoing topic. The frequency of use of this function in this study is unexpectedly low, with only four occurrences across the corpora and an average of only 0.11 occurrences per 100 sentences. The results in this study found that the function may be used when the author spontaneously adds new information, as shown in excerpts 7 and 8.

(7) The government is also working with state governments to ensure data concerning landless families is collected and the families resettled according to township development plans. However, **I would like to add that** we will take appropriate action against those that illegally enter and occupy land. (MM-8)

(8) The Electoral College for reserved seats will be union councilors of the Tehsil. Municipal administration will be in all the Tehsil and the latter will have their writ to the entire area of the Tehsil including the villages. **This I want to explain a little more.** ... (PK-4)

In excerpt 7, Thein Sein would like to introduce his government's policies into the ongoing discourse. The use in excerpt 8, however, signals the speaker's intention to explain in detail rather than shifting the focus back to the main topic. It may be worth noting that the low frequency of occurrence of this function may be due to its spontaneous nature, which is not likely to occur in scripted communications such as national addresses.

'Concluding topic' is used to signal the closure of an ongoing topic. The function is found nineteen times in the corpus, with 0.47 occurrences per 100 sentences. In the current data, there are two variations of this function. One is 'closing the topic,' the other is 'closing the address,' as exemplified in excerpts 9 and 10.

(9) With a view to ending conflict, **I have explained to you** at great length the three areas causing confusion in our minds. Making rules, regulations and issuing ordinances is easy but their implementation is difficult. (PK-5)

(10) **I would like to conclude** by recapping again that I will do my very best to achieve peace, promote economic development and build a better future for our young generations. (MM-14)

In excerpt 9, Musharraf signals the approach of the conclusion of the current topic with the phrase 'I have explained to you...' before making a clear summary statement that closes the topic. In excerpt 10, Thein Sein concludes not only his ongoing topic but also his address as a whole by affirming his actions, an act which also functions to 'manage the message.' It should be noted that the significantly lower frequency of use of the 'concluding topic' function may have



been the result of the leaders using the ‘introducing topics’ function to close topics indirectly rather than explicitly. It is possible that closing a topic indirectly rather than directly may make it more difficult for the audience to follow the transition to the new topic.

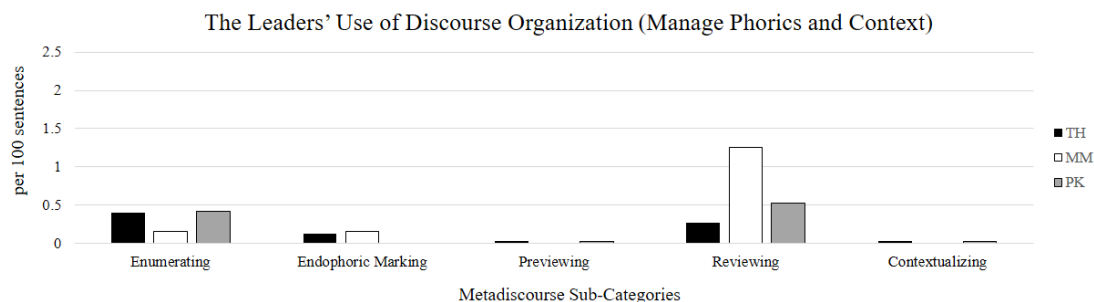


Figure 4 The Leaders' Use of Discourse Organization (Manage Phorics and Context)

From Figure 4, it can be seen that only the ‘enumerating’ and ‘reviewing’ functions are frequently used by all three leaders. Again, this was to be anticipated, given the nature of national addresses. The author has to tell the audience of their relationship via ‘enumerating,’ and ‘reviewing’ is used to remind the audience of past or related data so that they can better understand or relate to the ideas being currently presented. Due to data insufficiency only ‘enumerating’ and ‘reviewing’ will be reported.

The ‘enumerating’ function is found thirty times in the corpus, with 0.32 occurrences per 100 sentences. The function is used to tell the number of topics or tell the order of the topics that the author is addressing, as shown in excerpts 11 and 12.

- (11) Now the question is what we have to do in future? **We have to do two things, first** to bring about provincial harmony and the **second** to bring about religious and sectarian harmony in the society. (PK-8)
- (12) In the coming years **we would like to focus on four areas** for the revival of the economy.
- (a) Revitalising the agriculture sector.
  - (b) Promoting small and medium scale industries.
  - (c) Encouraging oil and gas exploration and development.
  - (d) Developing information technology and software. (PK-3)

In excerpt 11, Musharraf tells his audience what the country has to do. He first tells the number of items, then tells each item in order. The order may also be shown in alphanumeric list format as shown in excerpt 12, in which Musharraf tells the number of topics before listing them with an alphanumeric list.

The ‘reviewing’ function is found thirty-eight times in the corpus, with 0.68 occurrences per 100 sentences. In the current data, the ‘reviewing’ function may be used to remind the audience of information from a specific date and time or to remind the audience of the author’s past actions, as shown in excerpts 13 and 14.

- (13) **You may recall that in my speech of October 17 last year** I had given a 7-point agenda. Its sixth point was Devolution of Power to the Grassroots Level. (PK-4)
- (14) I would also like to address the international community, particularly the United States, on this occasion. **As I said before on a number of occasions,** Pakistan rejects and condemns terrorism in all its forms and manifestation. (PK-5)

Unlike in excerpt 13, in which Musharraf only tells the audience to recall related information, in excerpt 14, he asks his audience to recall their memories of his previous actions, which may also enhance his image and credibility should the audience find those memories pleasing. It should also be noted that ‘reviewing sub-category’ function may overlap with the ‘endophoric marking sub-category’ function if the information the author reminds the audience of is a previously-spoken part in the same address.

#### D. Speech Act Labels

The ‘metadiscourse of speech act labels’ category is used to state an action of the author. The category is found thirty-one times across the corpus, with 0.48 occurrences per 100 sentences. A pattern previously labelled as ‘other speech act labelling’ in Ädel (2010) is also found in the current data and is reported as a separate ‘elaborating’ function. Due to the limited data, as shown in Figure 5, only ‘exemplifying’ and ‘elaborating’ will be reported.

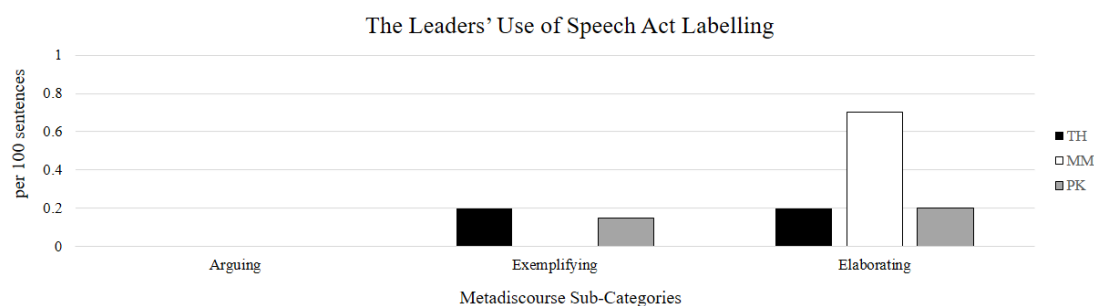


Figure 5 The Leaders' Use of Speech Act Labels

The absence of the 'arguing' category in the data is likely due to the monologic nature of national addresses, since arguing is an action where the author states his intention to argue against a proposition made by another party. 'Exemplifying' is used to signal the author's intention to provide an example in support of the ongoing topic. The function is found twelve times in the corpus, with 0.12 occurrences per 100 sentences. An example is shown in excerpt 15.

(15) These slanderers and defamers will only hinder efficiency in our work and can even prevent us from performing duties. **Let me raise an example about my own case.** (TH-3)

In excerpt 15, Prayut first mentions the negative impact that slanderers and defamers have on the government's work before presenting a personal example to facilitate his audience's understanding. Similar use is also present in the other two leaders' corpora. Examples may also be given after a discourse marker, in which case they would not be considered reflexive metadiscourse expressions, as exemplified in excerpt 16.

(16) Some people are careless in the way they make money. When it comes easy, they spend it easily as well and may need to break the law in order to find more money, **such as** by robbery or others. (TH-11)

In this excerpt, the author's example followed the marker 'such as.' Since no prior discursive expression is present, the expression is not considered a metadiscourse expression. Similar cases are often found in Thein Sein's data.

'Elaborating' is a new category that frequently occurs in the current data. It is used to signal the audience of an upcoming detailed explanation. The sub-category is found nineteen times across the corpora, with 0.37 occurrences per 100 sentences. An example of its usage is shown in excerpt 17.

(17) In this month's radio speech, **I want to emphasize** the peace process which is directly related to the long term plan to realize national reconciliation. (MM-6)

In excerpt 17, Thein Sein states his intention to make the peace process the primary focus of his address. 'Elaborating' can also be achieved by using similar expressions such as 'I would like to reiterate' to state the author's intention to explain at length.

### E. References to Audience

There are eighteen occurrences of the 'references to audience' function, 0.35 occurrences per 100 sentences. Due to the monologic communication setting, most of the functions of this category do not have sufficient data and the only sub-category with sufficient data is 'managing the message' as shown in Figure 6.

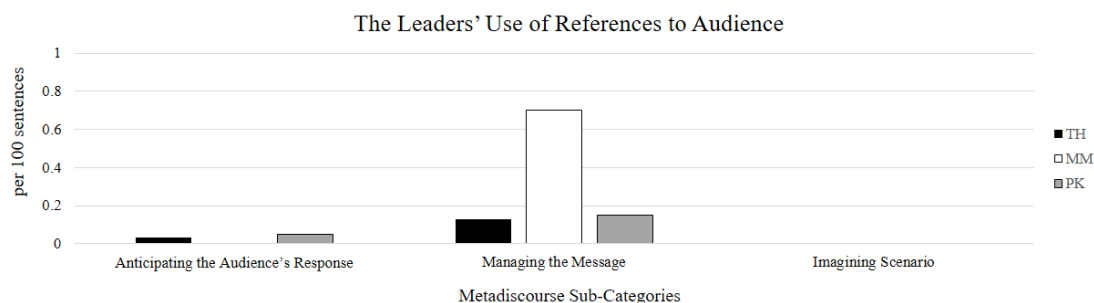


Figure 6 The Leaders' Use of References to Audience

'Managing the message' metadiscourse functions are found in the corpora of all three leaders, a total of fifteen times, 0.33 occurrences per 100 sentences. The function is used to emphasize the main idea of the topic and is often the most important message of the whole address. An example of such use is shown in excerpt 18.

(18) In conclusion, **I would like to note that** I will try to do everything I can during the remainder of my term to achieve lasting peace, ... (MM-6)

In excerpt 18, Thein Sein closes the current address as he does all of his addresses, by stating his commitment to

improving his country. While the ‘managing the message’ function plays a significant role in emphasizing the main idea or telling what the audience should know at the end of the talk, the current result is surprising in two respects. First, its occurrences are infrequent and its use is limited in both Prayut and Musharraf’s corpora. Second, the function is often used to reaffirm the author’s commitment rather than to summarize and / or state the key idea of the talk. While a rhetorical result is achieved, this use of the function may contribute to the complexity of political communication, as the audience’s focus is shifted at the last moment away from the main idea of the talk.

#### F. Sub-Categories With Insufficient Data

There are two types of functions with insufficient data in this study. The first type includes functions that are present in the current data but do not have sufficient data to support analysis. These sub-categories include ‘repairing,’ ‘managing terminology,’ ‘endophoric marking,’ ‘previewing,’ ‘contextualizing,’ and ‘anticipating the audience’s response.’ None of these functions has any additional pragmatic use.

The functions of the second type have no occurrences in the current corpus, but may potentially be found in a larger data set. These functions include ‘marking asides,’ ‘arguing,’ and ‘imagining scenario.’ The functions of this type all have sentences that perform similar functions, but are not expressed as metadiscourse expressions, as shown in excerpts 19 – 21.

(19) And now I would like to share a prayer that I wrote for myself: O Allah! I promise my nation sincerity, honesty, integrity and unflinching loyalty. Give me the vision to see and perceive the truth from the false...

(PK-2)

(20) In support of my argument, I give you some figures. Time and again, I have told you that number of motorcycles has increased from 85,000 to 800,000. (PK-11)

(21) ... This was the easiest course for me. My image will be enhanced. But is it in national interest? Think about this. (PK-6)

In excerpt 19, what Musharraf does constitute, in fact, a sidetrack, as this prayer comes at the end of the address, after the scripted component of the address has been delivered. This excerpt thus demonstrates that topic sidetracks can, in fact, occur in national addresses. However, as Musharraf does not explicitly name a topic but instead proceeds directly to his prayer, this expression falls into the ‘other speech act labelling with insufficient data’ category. Excerpts 20 and 21 are similar, as Musharraf has already carried out his actions before stating them. In excerpt 20, he has already finished his argument without using metadiscourse before stating the relationship between the upcoming data and the previous data. In excerpt 21, Musharraf tells his audience about the imaginary state before using the directive ‘think about this’ to urge the audience to reflect on the idea. Although excerpt 21 involves an imaginary scenario, it lacks author reflexivity and is therefore not considered an instance of metadiscourse use.

## V. DISCUSSION AND CONCLUSION

In this section, the researcher discusses metadiscourse use in national addresses, followed by a comparison of metadiscourse use in the political genre versus its use in other genres.

### A. Metadiscourse Use in National Addresses

Based on the current data, it is evident that metadiscourse is used to organize ideas in national addresses. However, the use of metadiscourse to support the audience’s comprehension of an address and to establish / maintain a rapport with the audience is notably less frequent. The leaders’ uses of metadiscourse are similar to one another in some ways and different in others, depending on the authors’ communication strategies, as shown in Table 4.

TABLE 4  
THE LEADERS’ FREQUENTLY USED METADISOURSE BY CATEGORIES

Metadiscourse Category	TH	MM	PK
Metalinguistic Comments	1. Clarifying	1. Clarifying	1. Clarifying 2. Reformulating
Discourse Organization	1. Introducing Topic 2. Enumerating 3. Reviewing 4. Endophoric Marking 5. Concluding Topic	1. Introducing Topic 2. Reviewing 3. Concluding Topic 4. Adding to Topic 5. Enumerating	1. Introducing Topic 2. Reviewing 3. Enumerating 4. Delimiting Topic 5. Concluding Topic 6. Adding to Topic
Speech Act Labels	1. Elaborating 2. Exemplifying	1. Elaborating	1. Elaborating 2. Exemplifying
References to Audience	1. Managing the Message	1. Managing the Message	1. Managing the Message

In Table 4 it can be seen that the most frequently used functions are generally those that are related to the organization of ideas, specifically ‘introducing topic’ and ‘enumerating.’ Other types of frequently-appearing functions are ‘elaborating,’ ‘clarifying,’ and ‘managing the message,’ which facilitate the audience’s understanding of an address. Other functions not shown in Table 4 are mostly those related to the authors’ respective chosen communication strategies. It should be noted that the relatively little emphasis in the current data on trying to support or engage an

audience may contribute to the common perception that political discourse is complex and boring, and may suggest that metadiscourse may be underutilized in political communications.

### B. Comparison With Other Genres

Although there were other studies of metadiscourse use in specific genres prior to the current study, few were carried out using reflexive metadiscourse. Only two studies (Tjioe, 2014; Zhu, 2018) were carried out 1) using Ädel's (2010) framework and 2) gathering data from one-way, author-to-audience communications. A comparison of the results of this study with those of studies of other genres is shown in Table 5.

TABLE 5  
METADISDISCOURSE COMPARISON AMONG GENRES

Genre	Metalinguistic Comments	Discourse Organization	Speech Act Labelling	References to Audience	per 1,000 words
Research Articles (Tjioe, 2014)	16.70%	63.64%	13.64%	6.06%	0.37
Commencement Speech (Zhu, 2018)	12.30%	27.50%	29.90%	30.30%	0.23
National Addresses (This study)	9.69%	76.73%	8.59%	4.99%	0.28

From Table 5 it can be seen that the pattern of metadiscourse use in the Research Article genre is quite similar to that in the National Addresses genre, which is the focus of the current study. In both genres, the highest frequency of metadiscourse use is in the 'discourse organization' category, followed by, in the same order, the 'metalinguistic comments,' 'speech act labelling,' and 'references to audience' categories. Neither genre makes much use of either the 'speech act labelling' function or the 'references to audience' function. In contrast, in the Commencement Speech genre, both the 'speech act labelling' function and the 'reference to audience' function are used quite frequently. These differences between metadiscourse use in the Research Articles and National Addresses genres on the one hand and metadiscourse use in the Commencement Speech genre on the other hand are likely closely related to differences in the purposes of the texts in these genres. A primary function of both Research Article texts and National Address texts is to deliver factual information to an audience. Texts in both genres typically comprise a series of subtopics that must be carefully organized if they are to be well understood by the audience. A high frequency of use of the 'discourse organization' function is therefore to be expected in these genres. In contrast, the primary function of Commencement Speech texts is to congratulate, encourage, challenge, etc. an audience consisting primarily of graduating students. The high frequency of use of both the 'speech act labelling' function, for example, "I congratulate you," "I encourage you," "I challenge you," and the 'references to audience' functions are therefore to be expected.

### C. Conclusion

In summary, the study employs an adapted version of the taxonomy proposed by Ädel (2010) to analyze the use of metadiscourse in a corpus of national addresses delivered by three national leaders during periods of democratic reform in their respective countries. The researcher also analyzes to search for additional metadiscourse functions that may be exclusive to the political genre and identified an additional function, 'elaborating,' which was previously included in the 'other speech act labelling' category. The study found that the leaders' use of metadiscourse depends on their respective communication strategies. 'Discourse organization' functions are used most frequently, followed by 'speech act labelling' and 'metalinguistic comments' functions. 'References to audience' is the least frequently used category.

In addition to their basic functions, there are cases where metadiscourse also plays a rhetorical role, to engage or persuade the audience. These include 'reformulation' being used to introduce evaluated terms, and 'clarification' being used as a defensive tactic. The current study also found that metadiscourse is underutilized in the current data, despite the data being national addresses delivered in a context of a reform period, in which the author is seeking cooperation from his audience. The results report a significantly high frequency of the 'discourse organization' function, which organizes the ideas. However, the use of other categories that support the audience's engagement or understanding is surprisingly infrequent. This fact may contribute to the general perception of political discourse as being complex and boring.

As the current study focuses solely on metadiscourse use in national addresses that were delivered in a very specific context, that of national reform, it might well be worth re-examining metadiscourse use in the political communication genre using data from other contexts (e.g., election rally addresses) and a larger data set.

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**Surakarn Yoovathaworn** is a Ph.D. candidate at the Department of Foreign Languages, Faculty of Humanities, Kasetsart University, Thailand. She obtained her B.Sc. in Information and Communication Technology from Mahidol University, Thailand, and M.A. in English for Specific Purposes from Kasetsart University, Thailand. Her areas of research include Corpus Linguistics and Professional English.

**Montri Tangpijaikul** is an Associate Professor at the Department of Foreign Languages, Faculty of Humanities, Kasetsart University. He obtained his Ph.D. in Applied Linguistics from Macquarie University, Australia, in 2009. His area of research includes Discourse Analysis, Corpus Linguistics, and Business English.

# “The Netherlands in Indonesia, 1945-49”: An Analysis of Argument Narrative Structure in Indonesian History Textbook

Arif Saefudin\*

Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia;  
Faculty of Teacher Training and Education, Universitas PGRI Yogyakarta, Yogyakarta, Indonesia

Wasino

Faculty of Social Sciences, Universitas Negeri Semarang, Semarang, Indonesia

Susanto

Faculty of Humanities, Universitas Sebelas Maret, Surakarta, Indonesia

Akhmad Arif Musadad

Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia

**Abstract**—History textbooks influence students' interpretations through the structure of arguments and the meanings they contain. This article attempts to answer the question, what is the narrative structure of argument and meaning in the textbook? This article explores narrative arguments using Toulmin's model framework and the use of lexicogrammatical features to detect diction and word choice to identify the contrasting language in textbooks. We explore the Indonesian history textbook in senior high school class XI (eleven). The material analysed is the confrontation between the Netherlands and Indonesia from 1945-49. The study found that the textbook narrative argument identifies the claim that the early conditions of Indonesian independence were fraught with obstacles. The textbook claims that the arrival of the Allies and the Netherlands caused resistance, so the Indonesian struggle occurred in two ways: war and diplomacy. Indonesian history textbooks have become a tool of persuasion to benefit students' national identity formation. Using lexicogrammatical features also reinforces the claim that the Netherlands is on the "bad" side and Indonesia is on the "good" side. Thus, the narrative argument validates the official state-sanctioned history of the Netherlands as a colonialist state and exhibits antagonistic behaviour toward the Indonesian people's decision for independence.

**Index Terms**—Indonesian history textbook, claim, argument, Toulmin model, lexicogrammatical

## I. INTRODUCTION

History textbooks are a source of collective memory (Schissler, 2009). They can be referred to as the "autobiography" of the political tool to strengthen the imagined community of a nation-state (Jana & Sarkar, 2021), a phenomenon that also occurs in Indonesia. Indonesian history textbooks are official school texts published by the Ministry of Education and Culture of the Republic of Indonesia as the main learning resource. The textbook's narratives influence students' collective memory as national citizens (Ho et al., 2018). Students are exposed to positive (or negative) textbooks narratives of certain histories, which can influence their interpretation of the social environment (Rajandran, 2013). They can even lead to narratives of past hatred that carry over into the modern era (Weatherley & Magee, 2018). Negative narratives in textbooks, often promoting the state's claim to be the sole consensus holder of history writing (Maadaad & Nasser-Eddine, 2021), can produce dangerously ultranationalist historical narratives. Therefore, emphasising arguments on historical episodes that are more open to alternative narratives with all possible differences will train students to think critically (see Albicher, 2012; Čehajić, 2020; Salih, 2021).

Studies on textbooks narratives have generally considered historical episodes from a nationalist perspective to shape national identity (see Helfer, 2021; Rodríguez, 2020; Redvaldsen, 2021; Sakki et al., 2021). For example, history textbooks in China are implicitly used to ensure: socialism with Chinese characteristics (Yan et al., 2021). Or the case in Turkey, Malaysia, Jordan and Pakistan by constructing "us" and "them" identities (see Khokhar, 2021; Qasmi, 2019; Rajandran, 2013; Yılar & Çam, 2021). There is the term: "the other" in categorising national identity formation in India (Nair, 2021). These studies emphasise using a critical discourse analysis approach, but few examine the narrative structure of arguments. A study by Jaganathan et al. (2014) identified the argument structure and rhetorical devices used

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\* Corresponding Author: [arifsae.com@gmail.com](mailto:arifsae.com@gmail.com)

in advertising texts. The narrative structure of the argument will improve if the meaning of academic text discourse is conveyed to students. The discourse function of textbooks significantly improves students' understanding of various scientific texts. Therefore, this study takes a position to explain the position and meaning of sentences by measuring the argument narrative structure and complemented by the use of lexicogrammatical features. Based on the selection of history textbooks, this study aims to identify the narrative argument structure and meaning in the narratives of an Indonesian history textbook.

The analysis in this article focuses on the Indonesian history textbook for the theme of the period of the Netherlands-Indonesia conflict from 1945-49, which is the most dilemmatic episode of relations between the two countries (see Kropman et al., 2020; Purwanta, 2018; Scott, 2017). This article explores how the Netherlands period in Indonesia is portrayed through argument structures. Arguments in history textbooks are important to examine because their veracity is rhetorical, where the narrative of the textbook's arguments can influence students' interpretations.

## II. LITERATUR REVIEW

### A. Previous Textbook Studies

The narrative argument is a powerful tool to appeal to readers and shape desired responses (Jaganathan et al., 2014). In history textbook writing, for example, various argument narratives are used to shape a positive perspective of imperialism and limit the topic of colonialism in Europe (see Helfer, 2021; Redvaldsen, 2021; Sakki et al., 2021). However, each narrative argument in written form illustrates a particular element in the context of the narrative perspective presented. For example, a study in the Netherlands sought to inform textbook authors with alternative explanations from various perspectives (Kropman et al., 2020). Therefore, it is important to understand how narrative arguments are used variably to evoke perspectives from readers.

In Indonesia, there have been many studies in history textbooks. The topics studied are also related to state political policies to instil national identity using a critical discourse analysis approach (e.g., Djono et al., 2021; Joebagio et al., 2019; Purwanta, 2018), but not many have studied from the angle of textbook argument structure. The argument structure is important to identify text content claims, data, and warrants. For example, Yoong et al. (2017) research on the argument structure of history textbooks in Malaysia illustrates Singapore's argumentation as an enthusiastic partner and then an untrustworthy partner of the Malaysian Federal Government. The narrative in the text identifies the argument, and the word sets used. According to Arsyad et al. (2020), argument structure underlines the communicator's manner as an important marker of understanding and misunderstanding, depending on the sensitivity to selecting text narratives. Therefore, this study contributes to analysing the arguments of Indonesian history textbooks using Toulmin's argumentation model.

This study provides a guide to analysing how textbook narratives are built with claims, data and warrants with narratives that meet the needs of students in Indonesia. The use of Toulmin's (2003) model contributes to the knowledge gap that exists in the content of Indonesian history textbooks, supported by the use of lexicogrammatical features to realise semantics as a source of meaning expression that can be seen from word structure (Muthalib et al., 2022; Oktavianti & Prayogi, 2022). Thus, this research is significant in displaying the narrative structure of arguments and sources of meaningful expression used in history textbooks in Indonesia.

### B. Theoretical Framework

Text language as a medium of persuasion is used to influence facts and logic (*logos*), conscience or ethics (*ethos*) and emotional feelings (*pathos*) (Jaganathan et al., 2014); therefore, this article adopts Aristotle's philosophy of rhetoric theory. This theory assumes that narrative argument (rhetoric) is an effective tool of persuasion. This means speakers who want to persuade their audience must consider three important elements: *logos*, *ethos*, and *pathos* (Macagno & Walton, 2015). In textbook writing, narrative arguments ultimately aim to influence students' logic, conscience and emotions in knowing their country's history. Therefore, the narrative arguments made in history textbooks are related to the long-term impact of students living life as citizens of the nation. It also relates to the data and warrants that support claims to influence students' interpretations. Generally, analysing narrative arguments to influence one's beliefs uses Toulmin's (2003) model. Toulmin's argument provides evidence and makes inferences to arrive at provisional claims. According to Erduran (2018), this model is considered a "horizon of possibilities" for understanding the transition of arguments to conclusions. The use of Toulmin's model to analyse argument structure has been used in many studies and has proven to be reliable (e.g., Arsyad et al., 2020; Erduran, 2018; H ärm ä et al., 2021; Jaganathan et al., 2014; Lee, 2017; Yoong et al., 2017). Therefore, Toulmin's model was also utilised in this study due to the emphasis on task diversity relevant to the research objectives.

Argumentation is an attempt to justify a statement (Lee, 2017). There are three basic parts to Toulmin's (2003) model arguments: claim, data and warrant. It starts with a statement, view, judgement or opinion on any topic that can be rationally justified (claim). The claim features data (experiences, events, or statistics) that support and reinforce the basis of the claim. It is considered a position supported or protested and a conclusion or believed viewpoint of the argument. A warrant is a general statement or hypothesis to justify the relationship between the data and the claim. This means students read the textbook because of its content and the quality of its knowledge base (warrant). Therefore, the



textbook's author claims that students should study the history textbook for various reasons, and the information (data) provided substantiates the claim. Thus, the claims, data, and warrant further strengthen the argument narrative. The level of persuasion in the argument narrative can increase if a component is added: qualifier, rebuttal and backing. The qualifier indicates the strength of certainty of the claim, warrant and backing. The rebuttal is the condition where the warrant does not apply. As a result of the rebuttal, the consequent conclusion can be cancelled. And backing authorises the strengthening of the reasoning and validity of the warrant. All these components are shown in Figure 1.

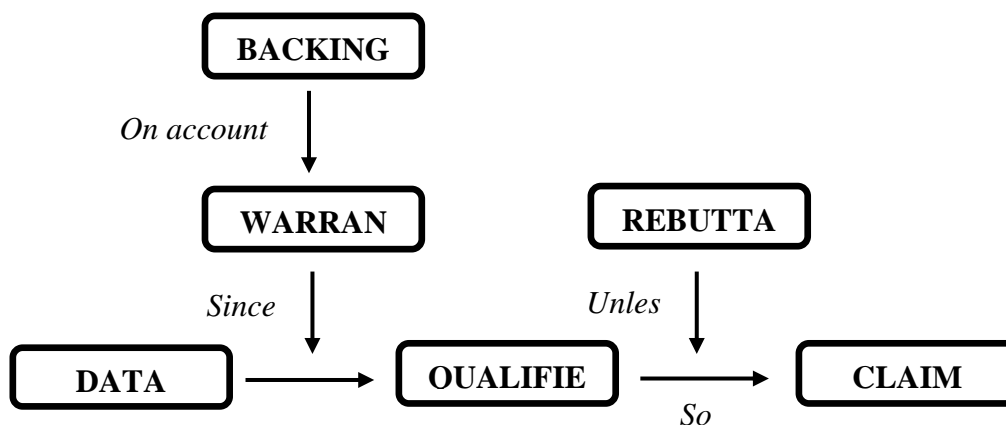


Figure 1. Toulmin's Model Argument

### III. METHODS

The textbook analysed is entitled "Indonesian History (*Sejarah Indonesia*)", published by the Ministry of Education and Culture of the Republic of Indonesia in 2017 (revised edition). This textbook is included in the national curriculum called "Curriculum 2013". The author of the history textbook hopes to "foster historical awareness for the younger generation to contribute to the progress of the nation's life". The purpose of writing this book also means fostering the values of nationalism and national identity of students (Joebagio et al., 2019; Purwanta, 2018). As a compulsory course that all students must follow, this textbook is structured using the more popular regressive approach (Sardiman & Lestariningsih, 2017). This means that the flow of the textbook presents present-day events, which are correlated backwards to historical events. This textbook is often used by students aged 16-17 for senior high school class XI (eleven). The book's table of contents explains the chronology of historical events in the independence revolution (1945-49). In addition, the material presents the process of Indonesia's declaration of independence (proclamation) and the resistance efforts against the Netherlands' return to Indonesia. The textbook's narrative on the return of the Netherlands to Indonesia is presented in the last chapter (Chapter 7), entitled "The Revolution to Uphold the Banner of the Republic of Indonesia (*Revolusi Menegakan Panji-Panji NKRI*)". This chapter contains the resistance between war and diplomacy that ended in 1949.

This article uses Toulmin's argumentation model to analyse the argumentation structure of Indonesian history textbooks on the history of the revolution to defend independence from Netherlands colonialism (1945-49). Toulmin's (2003) model frames the argument narrative in constructing and helping to understand history textbooks to convince students by creating persuasive arguments. The model underpins the essential identification of the parts of an argument narrative based on claim, data and warrant. It increases the level of persuasion of the argument narrative with the components: qualifier, rebuttal and backing. Through claims, textbook authors try to prove a narrative assertion. For example, the assertion can be the cruelty of Netherlands colonialism and must be expelled from all parts of Indonesia. This statement is then substantiated with facts and information relevant to the textbook author's claim. This is categorised as data. The element of warrant includes the initial assumption that underlies the argumentation. In general, the relationship between data and claims is expressed in the warrant. So warrant in this study includes assumptions and interpretations made based on claims and data. Persuasion can increase if qualifier, rebuttal and backing are included. Qualifier shows the strength of the claim, data and warrant, while rebuttal and backing influence the warrant, which concludes accepted or rejected.

In analysing textbooks argument narratives, the use of lexicogrammatical features is also used to detect diction, word choice and style to identify the contrasting language in textbooks. Lexicogrammatical combines lexis and grammar, i.e., representatives in realising semantics as a source of meaning expression that can be seen from word structure (Muthalib et al., 2022; Oktavianti & Prayogi, 2022), especially in this study to analyse verbs, nouns, and adjectives. For example, historical episodes of relations between Indonesia and the Netherlands are expressed in textbooks as social and political struggles (Maadaad & Nasser-Eddine, 2021). Therefore, using lexicogrammatical features can influence the course of history depicted in textbooks. For example, the passage on the clauses of the Indonesian and Netherlands sides during the 1945-49 confrontation. The Netherlands identifies its actions as "Police Action.", which has the right to provide

order in its territory. In contrast, in the clausal section, the Indonesian side visited by the Netherlands is considered "Military Aggression". Other nouns describing "Rebels" or "Colonisers" and other verbs, such as "to bring order" or "to clash", can modify the word "to fight". Lexicogrammatical features are used to show different perspectives of meaning in textbooks.

#### IV. RESULTS AND DISCUSSION

Findings look into two aspects: firstly, on the structure of claims, data, and warrant, coupled with qualifiers, rebuttals, and backing presented in an Indonesian history textbook, and secondly, on lexicogrammatical features that focus on the source of meaning expression that can be seen from word structure, especially to analyse verbs, nouns, or adjectives. The history textbook presents two claims in describing the beginning of independence. Claim 1, the arrival of the Allies and the Netherlands, led to resistance, and claim 2, the choice of war and diplomacy.

##### A. Claim 1: The Arrival of the Allies and the Netherlands Led to Armed Resistance

There are three reasons for claim 1: (i) the arrival of the Allies, which was initially welcomed, was followed by NICA representing the Netherlands government, (ii) NICA came with fully armed troops, and (iii) NICA was oppressive and considered Indonesia still as its colony. These three reasons are presented in excerpt 1.

###### Excerpt 1. The arrival of the Allies and the Netherlands

"...For the Allies and the Netherlands, Indonesia was in a vacuum of power. Therefore, the Netherlands' logic was to **return** to power over Indonesia as it had been before it was **captured** by Japan..." (p. 144).  
 "...The arrival of the Allied troops was accompanied by NICA who would **re-establish** their power in Indonesia. This led to suspicion of the Allies and an anti-Netherlands attitude..." (p. 146).  
 "...It turned out that they were **accompanied** by Nederland Indische Civil Administration (NICA) soldiers who then armed the former prisoners..." (p. 156).

In the text, claim 1 warrants the existence of colonialism that must be resisted. The warrant is described: colonialism in Indonesia, if left unchecked, can lead to oppression, so it must be expelled from all areas of the newly independent Indonesia. With the arrival of the Allies, which NICA also followed, there was resistance from the Indonesian people. Data and information can be formed by: the arrival of Allied troops accompanied by NICA caused suspicion of the Allies and anti-Netherlands behaviour. The backing was given to the Allies; after the end of World War II, the former Japanese colonies were the responsibility of the Allies.

The meaning in excerpt 1, using lexicogrammatical features, illustrates that the Netherlands had returned to Indonesia intending to regain control of its colonies and the newly independent Indonesian people were suspicious of the arrival of the heavily armed Netherlands. This can be seen from the verbs used, **return** (*the Netherlands' logic was to return to power over Indonesia*), **captured** (*as it had been before it was captured by Japan*), **re-establish** (*the arrival of the Allied troops was accompanied by NICA who would re-establish their power in Indonesia*), dan **accompany** (*accompanied by NICA*). These verbs describe the deep suspicion towards the arrival of the Allies, followed by NICA. The condition of the arrival of the Allies and NICA is also emphasised in nouns and adjectives that reinforce claim 1, such as emptiness, soldier, suspicion, armed, and prisoner. The textbook shows conflicts at the beginning of independence (excerpt 2).

###### Excerpt 2. Conflicts at the beginning of independence

"The arrival of the Allies in Indonesia caused various reactions from the Indonesian people. Especially with the Netherlands piggybacking on it, who wanted to **regain control** of Indonesia. This resulted in various efforts of opposition and resistance from the community, such as: (i) the **struggle** of the people of Semarang against the Japanese army, (ii) the Japanese takeover of Yogyakarta, (iii) Arek-arek Surabaya for Indonesia, (iv) the battle of Palagan Ambarawa, (v) the battle of Medan Area, (vi) Bandung Lautan Api, and (vii) Operation Sea Cross Banyuwangi - Bali" (pp. 167-173).

The warrant can be described as follows: the arrival of the Allies, followed by NICA, caused various reactions from the Indonesian people. The people in various regions did not have the slightest fear of fighting against the injustice of colonialism. On the contrary, they dared to fight with massive casualties. Data and information can be formed: the occurrence of opposition and resistance in various regions of Indonesia. Lexicogrammatical features can be seen in the verbs: **regain control** (*to regain control of Indonesia*) and **struggle** (*the struggle of the people of Semarang against the Japanese army*). At the same time, nouns and adjectives can be seen in reaction, resistance, battle, and power. It is evident that the suspicion of the Indonesian people led to the inevitable outright war at the beginning of independence.

The textbook has a more detailed explanation of each resistance. However, the approach is too temporal, so students have to be taken back in time with much dense writing. It is as if students are immersed in a boring past story. Several passages in the textbook provide rebuttals to claim 1. Although some groups chose to resist the Netherlands, some did not expect it, especially those who benefited from the Netherlands' presence, as in excerpt 3.

## Excerpt 3. Rebuttal to claim 1

"The arrival of the Allies in Indonesia caused various reactions from the Indonesian people. Moreover, the Indonesian people also realised that force of arms was **not the only one** way to achieve independence. Diplomacy or negotiation is another path that the Indonesian people need to take. This also shows that the Indonesian people are a peace-loving nation, but prefer independence. Why is that? Because diplomacy sometimes does not always favour the Indonesian people, and vice versa..." (p. 170).

The phrase "not the only one" comes after a difference of opinion between civilian and military leaders. Excerpt 3 shows the different interpretations of the struggle. Civilian political figures, led by Soekarno and Hatta, thought diplomacy was more effective in gaining recognition of the Republic of Indonesia's sovereignty and international sympathy. Meanwhile, the military, led by General Soedirman, thought that if the leader of a detained country could not negotiate with the invaders who held him, an armed struggle would be more effective.

## B. Claim 2: The Choice Between War and Diplomacy

The first part of the history textbook explains the conditions and wars that took place after the declaration of independence, while the second part presents the struggles that took place from 1945-49. The struggle during this period used two methods: war and diplomacy. The mention of war and diplomacy in the textbook is arranged in the order in which the events occurred. The sequence consists of the Linggarjati Agreement, Military Aggression I, Renville Agreement, Military Aggression II, Roem-Royen Agreement, Yogyakarta Kembali and the Round Table Conference, which ended with the recognition of sovereignty in 1949.

The textbook summarises the struggle between 1945-49 with several important points: (i) the Netherlands was not willing just to let go of Indonesia as an independent country, (ii) the Netherlands made various efforts to regain control of Indonesia, (iii) to solve the problem of Netherlands-Indonesian relations, and the Indonesian people used two ways of struggle, namely diplomacy and war, (iv) the patience and persistence of the Indonesian people finally obtained results with the recognition of Indonesian independence by the Netherlands on 27 December 1949. This point is further elaborated, as shown in excerpt 4.

## Excerpt 4. War and diplomacy arguments

The War Argument:

"On 21 July 1947 at midnight, the Netherlands launched their first 'police action'. Troops moved from Jakarta and Bandung to occupy West Java, and from Surabaya to **occupy** Madura and the East End. Smaller troop movements secured the Semarang area..." (p. 179).

"...After hearing that the Netherlands were launching an **attack**, General Soedirman **seemed** to have a new spirit. He remembered his promise when he took the oath when he was sworn in as commander of the Indonesian National Army to **fight** for the sovereignty and integrity of the Republic of Indonesia until the end..." (p. 187).

"...General Soedirman, who was sick with only one lung, was determined to **lead** the guerrilla war..." (p. 190).

Diplomacy Argument:

"...For Soekarno, Hatta, and Syahrir, the defensive war strategy was more risky than the old ways, because it would cause more casualties. According to them, the recognition of the sovereignty of the Republic of Indonesia was better **done** through diplomacy..." (p. 175).

"...This second Netherlands military action **attracted** the attention of the United Nations, because the Netherlands openly did not **follow** the Renville Agreement in front of the Three State Commission **commissioned** by the United Nations..." (p. 188).

"...With the end of the Round Table Conference, the Netherlands-Indonesian dispute ended. Indonesia then received recognition from other countries. The first recognition **came** from the countries of the Arab League, namely Egypt, Syria, Lebanon, Saudi Arabia, Afghanistan, India, and others..." (p. 203).

The warrant in the argument can be reconstructed: the colonisers must be expelled; fighting for independence can be done in any way. The Netherlands became a colonialist state, which exhibited antagonistic behaviour toward the Indonesian people's decision for independence. Therefore, diplomatic struggle and guerrilla warfare were justified to counter Netherlands policies. On the contrary, the Netherlands committed military aggression by committing violence in various parts of Indonesia, so Indonesia's choice to fight back with weapons should not be blamed. Data and backing are presented in various statements in excerpt 4.

Lexicogrammatical features show the interrelationship between parties in the field. For example, war arguments show action-orientated activities, such as the verbs: **occupy** (*from Surabaya to occupy Madura and the East End*), **attack** (*after hearing that the Netherlands were launching an attack*), and **seemed** (*General Soedirman seemed to have a new spirit*), **fight** (*fight for the sovereignty and integrity of the Republic of Indonesia until the end*), **lead** (*was determined to lead the guerrilla war*). The Netherlands considered Indonesia subversive, so they used the "mobilise and secure" argument. On the other hand, Indonesia considered the Netherlands colonialist, using the argument, "fighting

and leading a guerrilla war". Almost the same as the war argument. The lexicogrammatical features in the diplomacy argument also show some action in the verbs: **done** (*better done through diplomacy*), **attracted** (*This second Netherlands military action attracted the attention of the United Nations*), **follow** (*the Netherlands openly did not follow the Renville Agreement*), **commissioned** (*the Three State Commission commissioned by the United Nations*), and **came** (*The first recognition came from the countries of the Arab League*). Nouns and adjectives also reinforce the claim with word choice, such as police action, defensive, war, recognition, sovereignty, diplomacy, and ended. Looking at the words chosen, the arguments of war and diplomacy had their way of gaining independence.

The main finding in the argument structure confirms that Indonesian history textbooks explicitly state that Indonesia is in the right position (position: us) and cannot be denied, so the Netherlands' behaviour in the period 1945-49 cannot be justified in any grounds (position: them). The structure of the textbook's argument is similar to what happens in many countries around the world, namely, a nationalist perspective to shape national identity (e.g., Helfer, 2021; Khokhar, 2021; Rodríguez, 2020; Nair, 2021; Qasmi, 2019; Rajandran, 2013; Redvaldsen, 2021; Sakki et al., 2021; Yan et al., 2021; Yılar & Çam, 2021). The Netherlands has a long history in Indonesia, dating back to 1596 AD (Vickers, 2013). However, the turning point in World War II was the opportunity for Indonesia to declare independence after Japan lost to the Allies. Therefore, the argument structure of the textbook describes various Netherlands efforts as acts of colonialism (military aggression) against an independent country called Indonesia (Bijl, 2012; Purwanta, 2018). The Netherlands is positioned in the textbook as the "bad" side and Indonesia as the "good" side. The analysis of word structure illustrates that Indonesia's main goal as a newly independent country is only to maintain independence from the Netherlands colonialism. The warrant in this textbook favours Indonesia to justify its struggle to maintain independence because the coloniser must be expelled, and fighting for independence can be done in any way. Intentionally, Indonesian history textbooks direct students' national identity to instil values of unity, nationalism and love for the country. Interestingly, history books written by the Netherlands have different interpretations of its position in Indonesia during the 1945-49 period (see Kropman et al., 2020; Sijpenhof, 2020; Weiner, 2013).

Indonesian history textbooks cumulatively present longer narratives and contain more explanations with long texts that make the books very thick. This choice confirms students' stigma about history lessons being more rote (Joebagio et al., 2019; Purwanta, 2018). The data presented is mostly in the form of aggregate data and then supported by granular data. The analyses used are one-dimensional lines (aggregate data) rather than comparing the treatment of rejection and approval from outsiders (granular data). One source leads to the inclusion of one opinion and the exclusion of others. Indonesian history textbooks, therefore, do not seem to provide an expression for comparing holistic data and do not try to develop students' interpretations of balanced historical developments. Although the textbooks provide questions and tasks that encourage critical thinking, it seems that students' interpretations must still be in line with the official government history (Salih, 2021). Therefore, there is no room for alternative histories in history textbooks. This is, in fact, common in other countries around the world, significantly influencing students' *logos*, *ethos* and *pathos* in fostering national identity.

However, the Indonesian government's approach has a negative impact, which can affect students' critical thinking skills (Albicher, 2012; Čehajić, 2020), which are needed for 21st-century skills. As Hobsbawm (1997; as cited in Yoong et al., 2017) once wrote, "why do all regimes make their children study history in school? Not to understand society and how it changes, but to approve of it, to be proud of it, to be or become good citizens". The purpose of the state-making history textbooks is to socialise students as obedient and responsible citizens to make them proud of the country and contribute to maintaining its integrity for the future. The Indonesian government wants to determine the type of historical knowledge and how it is produced. This finding confirms Aristotle's theory of textbooks as effective tools of persuasion (Macagno & Walton, 2015). Historical knowledge should be objective, an independent endeavour without political interference. The special relationship between the Netherlands and Indonesia should continue to look to the future for better relations. Therefore, space should be given in textbooks to the "positive" Netherlands legacy in Indonesia. In order to use this approach, it is important to have an ongoing but rigorous dialogue between the government, university historians and history teachers.

## V. CONCLUSION

Finally, it is necessary to summarise the structure of the arguments in the analysed Indonesian history textbook. This article identifies two main claims about the Netherlands' position in Indonesia, 1945-49, namely: (i) the arrival of the Allies and NICA created suspicion and resistance because the troops were well armed, and (ii) there was Indonesian resistance to the Netherlands in two ways: war and diplomacy. All two claims are warranted with substantial data to justify the textbook's arguments. There are fewer rebuttals to the claims, and more backing and qualifiers are available in the textbooks. Indonesian history textbooks confirm the view of Aristotle's theory, where textbooks become tools of persuasion to benefit students' national identity formation. Using lexicogrammatical features to view words in textbooks also reinforces the claim that: The Netherlands is on the "bad" side and Indonesia is on the "good" side.

This article is relevant for language studies of textbooks, and its significance is threefold: specifically in the study of argument structure, in the analysis of textbook language and the use of argument narratives in history textbooks. History and history education scholars can use Toulmin's model to measure narrative arguments in history textbooks on other themes. Thus, the language of textbooks needs to have the advantage of encouraging students' thinking with diverse

preferences and asserting rational arguments according to the needs of the times. Therefore, the language used must be able to assert arguments that convince them to act rationally and appropriately according to national interests in living their lives as citizens. History teachers can also benefit from using Toulmin's (2003) model to train students to analyse arguments and write them down. This model can be considered a simple and guiding approach to students' writing assignments as it provides a more systematic framework for teaching writing by analysing the separate elements of an argument. However, the limitation of the study should be mentioned that the textbook's discussion only covers limited themes; future researchers could take another theme position by using Toulmin's model. History textbooks have always been improved in Indonesia following educational curriculum changes, although there have always been many obstacles. These obstacles are encountered when historians have to choose narratives following state ideology. This is also done in many other countries to control the narrative and maintain its influence on all citizens.

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**Arif Saefudin** is a Doctoral Candidate in the Department of History Education at the Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia. He is a lecturer at the Department of History Education at the Faculty of Teacher Training and Education, Universitas PGRI Yogyakarta, Yogyakarta, Indonesia. He has published articles and book chapters on education, history, and literature. He can be reached at [arifsae.com@gmail.com](mailto:arifsae.com@gmail.com).



**Wasino** is a Professor of History at the Faculty of Social Sciences, Universitas Negeri Semarang, Indonesia. He holds a doctorate in Humanities from Universitas Gadjah Mada, Yogyakarta, Indonesia. He has published several international articles and books on history and social education. He can be reached at [wasino@mail.unnes.ac.id](mailto:wasino@mail.unnes.ac.id).



**Susanto** is an Associate Professor of History at the Faculty of Humanities, Universitas Sebelas Maret, Surakarta, Indonesia. He holds a doctorate from Universitas Gadjah Mada, Yogyakarta, Indonesia. E-Mail: [susantofibuns@staff.uns.ac.id](mailto:susantofibuns@staff.uns.ac.id).



**Akhmad Arif Musadad** is an Associate Professor in the Department of History Education at the Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia. He earned his doctorate at Universitas Negeri Semarang, Semarang, Indonesia. E-Mail: arif\_mussadad\_fkip@yahoo.co.id.

# Death and Dying in the Fiction of Abdo Khal

Mohammed H. Albalawi  
University of Jeddah, Jeddah, Saudi Arabia

**Abstract**—The fiction of Abdo Khal has received critical treatments in the Arab world focusing on gender, sexuality, moral collapse, village life, and mores. However, Khal’s engagement with death in his novels has been overlooked. This study turns to the conception of death in Khal’s fiction to add to the scholarly understanding of how Saudi fiction tries to construct the subject of death. This research aims at showing the great potential of Arabic fiction to provide ways of investigating the death element as an unavoidable human reality and filling the void formed in Arabic studies by the lack of critical treatments of the subject of death.

**Index Terms**—Saudi literature, Abdo Khal, death and dying, Arabic literature, Saudi fiction

## I. INTRODUCTION

The experience of death is a mysterious event, leading people to try to understand it in forms such as watching others die or imagining it in fictional narratives. The literary critic Walter Benjamin argues that fiction provides an understanding of death that is hard to obtain in real life.<sup>1</sup> The portrayal of death and dying in literature has received a myriad of critical treatments. The literary critic Sorensen (2002) notes, “Death has been treated fully, even enthusiastically, in literature and philosophy” (p. 116). Strubel (2014) echoes the sentiment: “Since the beginnings of what we call literature, death has proven to be its most successful producer. It is that void which needs to be interpreted, the fundamental mystery of existence, which underlies every literary text”. Hence, death in literature is a major driving force, if not the most powerful theme, because death, though it can be seen as an individual experience, is not devoid of a social and cultural framework. It is an essential human condition that literature, as Vovelle (1983) notes, “attempts to respond to in its own way”. Representations of death in literature come in many forms. For example, it opens some stories in an attempt to weave the plot; it creates a reason for the story, such as in crime novels; or it ends the narrative, with the death of a major character bringing closure. Thus death can be, as Hakola and Kivistö (2014) argue, “very useful in literature”. Characters in fiction experience death as a necessary part of life, and in many works, they perish at the end. Regardless of the part death plays in the story, the theme of death has fascinated scholars who have attempted to understand the human condition. Bronfen and Goodwin (1993) note that death “is genuinely of universal interest and every discipline, scholar, and reader have something relevant to add”. And death is not removed from the culture it arises from. The discussion of death would be rather fruitless without understanding its relation to the culture because death, as Bronfen and Goodwin (1993) argue, is culturally constructed.

Writing about death is a “genuine attempt”, as Doig (2014) notes, to “experience death—both the moment and the state—before its arrival” due to the power of literature to use the imagination. Saudi literature, like any literature, embraces death and offers representations that aim to provide new understandings of our mortality. However, critics who have approached Saudi literature have paid little or no attention to this subject. Because research has shown that literature “models life, comments on life, and helps us understand life” (Mar & Oatley, 2008), and that it trains us to extend our understanding toward other people, this study attempts to show how literature offers a vessel through which authors design characters that provide insights into death, dying, and mortality. This reading offers new insights into the understanding of how death is depicted in the Saudi novel, through the example of Abdo Khal’s fiction. The reason for choosing Khal is twofold. First, Khal is a prominent, highly celebrated writer in the Saudi literary scene who has produced several works, mostly translated into English, that operate largely on the themes of death and dying.<sup>2</sup> Second, Khal, unlike other Saudi authors, shows death in an uninhibited manner, creating an unpleasant experience for the reader due to the way he weaves death throughout the plot. Albalawi notes that in Khal’s (2022) fiction, “the atmosphere is crammed with tragedies structured by the dualism of life and death”. Khal’s fiction has yielded to the presence and perceptibility of death and shown all death’s consequences, from its disruption of life and creation of pain to its unavoidability that causes suffering. The appearance of religious practices and cultural norms is also manifest in the fundamental personal experiences within his works, which this study seeks to exhibit.

## II. DEATH SYMBOL IN *DEATH PASSES FROM HERE* (1995)<sup>3</sup>

<sup>1</sup> See Benjamin (1968).

<sup>2</sup> Many critics have hailed Khal’s artistic creations of stories that touch people’s daily lives and suffering. To read more, see Alkhazim (2006); Alnaami (2009); Almash’hory (2020); Albalawi (2022).

<sup>3</sup> Khal took 11 years to write this novel.



Khal's first and most famous work, *Death Passes from Here*, deals directly with death, and its representations are violent and powerful.<sup>4</sup> The novel focuses the reader's attention on a plethora of fundamental individual experiences with death that make the novel, as argued here, the richest work in Saudi fiction in which death plays a significant part. The novel is exceptional, and critics have celebrated the 512-page work due to its construction of complicated themes such as death, injustice, superstition, and torture.<sup>5</sup> The specificity with which Khal paints the suffering of the characters can lend the book a distressing feel for some readers. In *Death Passes from Here*, Khal does not indicate a time or specific place for the events. Therefore, the reader has to identify the setting from the political and cultural references. Khal develops his characters in depth, trying to understand the duality of life and death. There are nearly 60 characters in the novel, and each has a weighty presence. The novel tells the story of a group of villagers who experience death at the hands of an evil man called Alsawadi, who is a symbol of injustice, torture, suffering, and most importantly of death.

Death comes very early in the novel, and Khal places it there to set a dark tone for the reader and prepare them for what follows. Khal (1995) writes, "A crow stood on a patch of dry land filled with dead bodies and nested on their heads". Researcher Alkhawaji (2010) notes that this beginning lends the novel a horror-fantasy feel. Alsawadi is the (metaphorical) crowkills and tortures the villagers. Critic Aldhamen (2019) records that Alsawadi, being a representation of death, abuses the villagers and denies their existence, thus denying their lives. Throughout the remainder of the novel, the reader encounters treatments of death narrated by several individual characters. The horror of life, symbolized by Alsawadi with no sensation of guilt, troubles the villagers, and the reader, like the characters, looks forward to his demise. People meet and discuss Alsawadi's actions. They argue about how to stop him.<sup>6</sup> Critic Alkhazim (2006) notes, "we are waiting, like in most Arabic fiction for the evil to be defeated at the end, but our expectations are not met, and the evil is not stopped". Researcher Alshorfat (2021) echoes this view, adding, "Death does not pass, it stays".<sup>7</sup> Khal does not force his narrative to reach an expected resolution, one that is hoped for by most readers. Moreover, death in itself in the novel does not mean an end. It is represented as a part of life. Alshorfat (2021) explains, "It [death] reflects the reality of the marginalized people" and the embodiment of "abuse of power". Hence, Alsawadi goes unpunished, because it is not about an individual: it is a system that patronizes disadvantaged people. It is not surprising, then, that the villagers seek to remedy the system by confronting death—or Alsawadi—but they fail constantly. Alsawadi gives orders and punishes those who break them. For example, he orders that villagers must not take water from the well for five days so he can use the water for his fields, which are suffering from a drought. One villager is caught getting water, killed, and left in the desert without receiving a funeral. Alsawadi's men bury him and leave parts of the body visible to the crows. Another example is when a donkey enters Alsawadi's fields and Alsawadi shoots both it and its owner. If Alsawadi does not kill, he tortures. He finds a woman in his field harvesting and uses her sickle to cut her ears off. There is no shortage of violent deaths—most of the deaths in the novel are murders. The killing appears in line with each individual experience throughout the book. Many characters are killed, and many others are subjected to attempted murder. Even weapons and methods are specified elaborately. Khal even employs animals as killers in the story. For example, a snake attacks a villager. Khal (1995) writes, "a venomous snake saw him and stood up then flew to bite him with her fangs right in his heart".

Alsawadi lives in a large castle surrounded by his entourage and guarded by an army of people who, on his command, punish, torture, and kill. Some villagers try to stop him, challenge him, and call for rebellion, but they fail. There are several characters who narrate their own suffering and hell. One of the narrators, Abdullah, tells the story of how his father was killed by Alsawadi. This narrator promises vengeance: "I will bury my father and come back with my dagger ... and put it in Alsawadi's paunch" (1995). After the burial, he passes through Alsawadi's fields and attempts to butcher his animals but changes his mind at the last minute. The pursuit of vengeance is even augmented by his mother, who says, "I swear not to wash and put perfume until I see your father's killer is killed and nobody at his funeral but dogs ... your father is killed ... he is killed" (1995). Abdullah's father had challenged Alsawadi and lost; the narrator tells the reader about his father:

When he [Alsawadi] was in front of him, he poked his thumb aggressively in my father's right eye until the blood splattered and got on Alsawadi's face and beard, but this did not stop him from poking the eye out. My father screamed loudly. The birds flew away so they would not hear his screams. Suddenly, there was silence and my father collapsed into unconsciousness. Alsawadi lifted the eye high in the air in front of everyone and then threw it and stepped on it and left smiling (1995).

The novel's title offers the reader clues about the centrality of death in the events of the story. The title is significant because it creates suspense that, according to Alshorfat (2021), serves to attract the reader to the dark novel. *Death Passes from Here* is littered with dead bodies and deadly diseases. No one can leave because if they attempt to do so, they perish. "Whoever enters is dead, whoever tries to leave is dead" (1995). The village is appalling, and Khal does not hesitate to remind his readers of death and its horrifying nature throughout the narrative: "Death is close to us even if it

<sup>4</sup> In the novel's foreword, novelist and poet Qazi Alquasiabi points specifically to Khal's talent in navigating through the narrative concepts of suffering and human tragedy.

<sup>5</sup> See Alnaami, (2009) and Albalawi (2022).

<sup>6</sup> Critic Mohammed Almash'hory hails the novel as a great example of argumentative discourse in fiction due to its inclusion of many argumentative speeches (2020).

<sup>7</sup> Alshorfat labels *Death Passes from Here* as an epic in need of critical investigation (2021).

seems far; it comes very fast”; “It’s a village that has known death since its birth” (1995). Not only do the villagers experience death in its natural form, but they also see the deceased get eaten during times of drought. It is unusual for Saudi novelists to include cannibalism in their fiction.

Khal details a funeral event in a way that adds more depth to the theme of death. Khal describes an Islamic funeral in his narration of the burial of one character. The body is transported to a mosque, where the village people gather to pray. After the prayer, the body is taken to the burial site in a silent procession. When they reach the graveyard, the body is carried by a group of men in rapid movements. The narrator describes the scene: “The road to the graveyard is deserted and horrifying. It is filled with thorns, and I was walking barefoot, and the thorns got into my feet ... people were running and I was running after them trying to carry the body” (1995).

In summary, the novel presents death in an uninhibited manner and the reader encounters a wide range of deaths in the course of the narrative. The word “death” and its variations (die, dying, dead, died) are mentioned over 100 times in the book. Alkhawaji notes that observers of Khal’s fiction can see that death, sadness, and injustice are crucial to his narratives and that there is “no relief, hope, or safety” (2010). The novel upholds a view of death that is part of a structure of meaning that characters face and challenge.

### III. IMMINENCE OF DEATH IN KHAL’S WORKS (1998–2019)

The fascination with death and dying continues to appear in Khal’s subsequent works. There is violent death in almost every novel he writes. People commit suicide, are killed in fires, are drowned or murdered, and there is often death by natural causes. Hence, death becomes a traditional tool with which Khal weaves his narrative, such as in his second novel, *Cities Eating Grass* (1998). The narrative is dark and contains different episodes of death, but the most significant one is the death of the narrator’s grandmother, which is central to the story. The novel takes place in the 1960s during the Yemeni Civil War and revolves around the experience of a young boy, Yahya, whose grandmother takes him with her from a remote village close to Yemen so they can go to Mecca for *Hajj*.<sup>8</sup> The grandmother dies en route and the boy is left destitute. To survive, Yahya is forced to work despite his young age. To give some context: in the past, thousands of pilgrims used to gather in caravans to go to Mecca on foot and camel, but they were subject to natural risks, dangers, or illnesses. Many could die of thirst and hunger, much like Yahya’s grandmother and many others. Yet irremovable from the spiritual journey is the centrality of death. It is a journey of death, as the Arab critic Hamdan (2001) argues. Khal shows how death harvests those pilgrims during the journey. For example, a mother and her son fall into an open well and die; the narrator tells us, “We spent the whole night by the well and no one was brave enough to go down and help them ... when the sun rose, the well owner came to drag two bodies out of the well” (1998). Khal indulges a sense of helplessness and absurdity in their death as if there is no escape from its reality.

Yet the death of Yahya’s grandmother is heartbreaking, and it is not sudden. Yahya tells the reader, “I hear her weak voice beg the caravan leader for a drop of water, but he ignores her. I sympathetically say, ‘My grandmother will die!’ and he carelessly responds, ‘and if we give away water, we all will!’” (1998). The grandmother is dying, and Yahya knows this; she tells him, “I feel my guts on fire” (1998). She suffers from the heat and her thirst for a few days and dies eventually. Yahya witnesses this suffering but is helpless. The thematic setting of this episode of death is significant in that it shows the brutality of life and the inevitability of death, especially of loved ones. Eventually, Yahya settles in Jeddah and grows up in hardship. He spends years looking for his mother, and she looks for him. But each thinks the other is dead. Mohammed Al-labbani notes that by having each character assume the death of the other, Khal (2010) employs a game of fate that is necessary to build up narrative suspense. Hence death here is a useful narrative tool and continues to be useful in Khal’s narratives.

In *Days Don’t Hide Anyone* (2002) we see episodes of violent death. The narrator tells the story of two prison mates, Bandar and Abdullah. The first loves a girl, Amna, whom many men love and want as a wife. He competes with a wealthy man for the love of Amna and they get into a fight; Bandar is beaten, which leads him to flee the neighborhood. Amna sends after Bandar, assuring him of her love for him, and they get married, but he finds out on their wedding night that she had lost her virginity to another man, Khalid, who had traveled to Egypt to study. Bandar forgives Amna but promises to take revenge against Khalid. When Khalid returns, he has an affair with Amna and she becomes pregnant. When Bandar finds out the child is not his, he kills Amna and her daughter and buries them in his yard. In *Days Don’t Hide Anyone*, Khal employs a different form of death—honor killing—as a narrative event that affects the characters and leads the story toward its climax. Although it is widely recognized, honor killing is rare in Saudi fiction. The death of Amna and her daughter is sad but, in some sense, it provides narrative closure or even catharsis for Bandar. Hence, death here confers meaning much like the story of the second inmate, Abdullah, who loses his family in a fire. Abdullah is with his beloved and when he returns, he finds the whole family dead.

Khal describes the death of Abdullah’s family in a graphic manner. The neighborhood men try to fight off the fire to save people, but the fire is fast: “The whole neighborhood stood in shock watching three dead bodies turned into burned skeletons. The bodies of the wife and daughter were attached to each other. The residents could not separate them, so they decided to bury them together” (2002). Khal’s obsession with death scenes transforms his narrative from a normal depiction of death to a spectacle of catastrophic loss. The occasion of death has a strong influence on society, and Khal

<sup>8</sup> The Yemeni Civil War started with a military rebellion and lasted six years; it led to the establishment of the Yemen Arab Republic.

gives the reader a sense of vision and visual representation to address the trauma. There is a vivid picture of the aftermath of the tragedy from the washing of the bodies to the grave and burial experience, with another horrible image when the narrator writes, “I held their skeletons, and I could hear the cracking of the burned bones while we inserted them in the *lahad*” (2002).<sup>9</sup> However, the impact of one particular death does not resonate on the same level as the other deaths in the novel. The death of the narrator’s mother receives little emotion from him; the narrator declares, “I felt no sadness over the death of my mother. However, this sudden death disturbed the happy moments I spent with Amna” (2002). It is a private experience that does not affect him. The narrator does not even like hearing kind words about his mother from funeral attendees. When one visitor honors her, he flaps, “Did you forget that the dead person is my mother? I am irritated to hear the many stories you tell of my mother” (2002). There is certainly no pain coming from this death, as it does not trouble the narrator.

Khal continues to invoke the theme of death in his subsequent work, *The Mud* (2002), but his treatment is unique. The novel is about a psychiatrist, Hussein, who tells the story of a strange, nameless patient who pretends that he has come back from the dead. Hussein becomes obsessed with his patient; that obsession leads him to visit the patient’s village and write long letters to colleagues in an attempt to better understand his illness. Hussein thinks he has encountered a rare case, thus his obsession is justifiable. But the story is not about Hussein—he is merely the voice that tells the reader all the misfortunes of his patient, and this telling takes up most of the narrative space. In every session, the patient starts by saying the words, “I remember I was dead. I remember it very well. And I am not delusional!” (2002). This kind of death defies any clear categorization, but it is crucial to the construction of the story.

In the narrative of the patient’s story, death appears in almost every part, but most notably in describing the events that occur in the patient’s village, especially the epidemic that kills many animals and people. The patient notes, “Everything dies here” and contends, “Death is the only thing that doesn’t allow you to welcome it as you like” (2002). Khal provides a clear description of the demise of one character, Yousuf, because of the epidemic, and does not hesitate to use multiple passages to describe his dying: “The villagers watched the swelling of different parts of Yousuf’s body. Worms passed out of various holes in his body and went back inside. Yousuf spent six days in agony before he died” (2002). Yousuf’s body was then dragged and thrown away, along with the carcasses of dead animals. In describing Yousuf’s death, Khal paints a revolting picture of death, one that is connected with animals, losing the typical associations of human death.

The critic Alqurashi (2002) believes *The Mud* presents a different approach to death, in that it becomes life. People do not actually live life, but die in it when pursuing material possessions. This is clearly evident in the example of the patient’s father, who, according to his son, died when his dreams did not come true. However, the alleged death of the patient seems to occupy a pivotal role in the narrative and is the most problematic one, because it suggests that death has occurred. The patient gets a fever and falls very ill. His mother seeks the help of a traditional healer, Aunt Misa’da, who tries to treat him using medical superstition. Aunt Misa’da believes that he is possessed and suggests he is exposed to the smell of a woman’s menstruation in order to free himself from any evil spirit. He gets well the first time but then falls ill again and dies. He describes his own death: “Something was taken out of my chest and rose like steam from boiling water. It stayed in front of my eyes for some time but then went up and up. I went up with it ... and before I went up further, my mother came with Aunt Misa’da, who wept. My mother cried loudly ‘Did he really die?’” (2002). The patient continues to detail the aftermath of his death, washing his body, his funeral, people’s reactions, and even his burial. In all Khal’s narratives, the dead stay dead. Yet here the death of the patient does not mean his life is over anyway.

It appears that Khal’s fiction is an attempt to explore death. Death and Khal’s fiction are intertwined, and the text brings acknowledgment of some experiences of death with all its passivity, as seen in Khal’s next novel *Immorality* (2005). The story centers on a poor girl called Jalila who loves a poor man, but whose father refuses to allow her to marry him. Jalila secretly meets this man, but is caught and killed by her family. After she is buried, her body disappears, causing a stir in her neighborhood. People and the police begin searching for the body, and in the process, the reader learns more about her life. Eventually, the body is found in a freezer owned by the gravedigger Shafeeq, who has been secretly in love with her. Shafeeq has a romantic relationship with the corpse, and the transgression is explicitly narrated.

The representation of death in *Immorality* is unique, as Khal attempts to show a type of death that no one embraces. There is certainly no closure in Jalila’s death. The father repeatedly utters “you killed me, Jalila” (2005). It should be noted that Jalila’s death is the most distinctive representation of death in Khal’s fiction because Khal employs a juxtaposition of honor killing and necrophilia in one death. Jalila dies because she has brought dishonor upon the family. And her death brings pleasure to her long-time secret admirer. Shafeeq dresses up the corpse and sprays perfume on it. Khal devotes many passages to Shafeeq’s peculiar relationship with the corpse, which is ultimately found out by the police, resulting in Shafeeq being sentenced to death. Using necrophilia in literature is unprecedented in Saudi fiction and even Arabic fiction. In his critical reading of *Immorality*, Awad (2015) claims that necrophilia has not been explored in Arabic literature in the depth that Khal does in the novel. No one in *Immorality* is haunted by the terrible fear of death. The constant presence of death is seen everywhere in the novel because the graveyard is in the

<sup>9</sup> A *lahad* (niche) is a place dug at the bottom of the grave to the side, in which the deceased is placed.

neighborhood. The neighborhood people and even children are used to the regularly passing funerals. Khal writes, “This neighborhood is used to talks about death ... children are used to watching dead bodies and women have given up watching them from their windows ... even the men stopped walking behind the funerals” (2005).

Khal’s most famous work, *Throwing Sparks* (2010), contains no shortage of representations of death, including its share of violent death, much like its predecessors.<sup>10</sup> The novel takes place in Jeddah and narrates the confessions of a poor hitman, Tariq, who is hired by a rich businessman living in a palace. Tariq’s job is to punish his employer’s enemies in the palace by sexually assaulting them. The nameless businessman, using his absolute power, forces people to perform indecent tasks. At first, the novel does not describe deaths directly but uses death in passing, for example against the businessman as a wish or as a prayer character’s hope will be answered. Tariq says, “I came to the realization that nothing short of death would slow him down, and judging by his good health, that eventuality was a long way off” (2010). Moreover, a few seamen die but the novel does not give their death a meaning. It is just mentioned in passing; the narrator explains, “Death doesn’t cause a stir sometimes. The death of a dog, a cat or an anonymous person does not cry out for the attention of the living” (2010).

One violent death appears in the novel and occupies a significant portion of the narrative space: the death of Tahani, Tariq’s lover, who is another victim of an honor killing to appear in Khal’s fiction. Tahani loses her virginity to Tariq; her family kill her and tell people she has moved to another city in an attempt to cover up the disgrace they feel. Although she is physically gone, Tahani’s presence is still manifest in the text through Tariq’s recollections of her: “I couldn’t free myself of Tahani’s memory. It would come back to remind me of the first delectable taste of a fruit in season that lodges itself deep inside” (2010). Clinging to these memories is important because, as the critic Farah (2021) argues, losing her memory means Tariq’s own imminent death. These recollections offer him a way out of thinking about his own mortality.

In *The Seducer Agony* (2012), we see heavy rain damaging houses and people dying. One man is killed because a balcony falls on his head. The novel chronicles the narrator’s life and search for his lost love during the ongoing Houthi–Saudi conflict.<sup>11</sup> The narrator, Mabkhoot, leaves his town unwillingly and wanders for years in the southern Saudi region in search of his beloved. In the story, death is central and important for the events to progress. For example, the circumcision festivity must be one of the most powerful passages in the novel and shows the centrality of death. To celebrate a circumcision, people gather to dance, and celebratory gunfire goes up. Khal describes the scene: “Smoke was everywhere and the smell of powder was pungent as tens of firearms were fired at once” (2012). However, stray bullets lead to the deaths of several attendees. The bodies of five women and one child are laid down, and the scene is hard to watch. Khal mentions some names in his narration of the tragedy to give it more depth: “Hafsa was bleeding to death and her mother was weeping as men hurried to check the remaining bodies ... Zahra was dying and people hurried to tell her to say the *Shahada*” (2012).<sup>12</sup> But even death surrounds the narrator in his quest. The Arab critic Ismael (2012) notes that the story of Mabkhoot is one about being close to death on many occasions and surviving, but eventually, death prevails and Mabkhoot dies. Moreover, the death of the narrator’s grandmother affects his mother intensely: “My mother collapsed and when she saw my grandmother’s body, she fainted several times and neighbors couldn’t calm her down ... later she was taken to the hospital for stabilization and treatment” (2012). Hence, death is a structure.

The relationship between Khal and death goes in another direction in his next work, *Night Coincidence* (2016). The novel narrates the story of Faiz, who works as an executioner and carries out public beheadings in the city of Jeddah. Faiz is Black, of African heritage, and his father was a formerly enslaved person. The story revolves around major issues such as love, race, terrorism, slavery, fundamentalism, and the Islamist–liberal dichotomy. It records major events that have bothered Saudi society in the past few decades, such as domestic terrorism, which is represented by the character of Faisal (distinct from Faiz), who wants to carry out terrorist attacks in Jeddah. Faiz marries a gorgeous Arab woman, Qottouf (Arabs—members of the majority group in Saudi Arabia—are racialized as “white” in the novel, in contrast to Faiz’s Blackness), and makes the whole neighborhood jealous. The novel is interesting due to its sense of the ubiquity of death as it is symbolized in the protagonist’s profession. Khal describes how the public gathered to watch the executioner carry out death sentences. “The heads were distant but connected with blood streams, the eyes were startled” (2016). The public beheading is described vividly and the process that follows is elaborated upon. Khal writes, “The beheaded is taken to the morgue to be examined by a coroner.” The reader sees Faiz’s performance as an executioner: “The sword cut the shoulders ... the sword cut the skull ... The belly was cut” (2016). Moreover, the execution agitates Faiz. In the execution arena, the blood troubles Faiz and the police try to steady his hands and prevent him from harming anyone. *Night Coincidence* constructs a form of death that aggravates some of the fear, pain, and loss traditionally associated with death and dying by showing the impact of capital punishment through the portrayal of the executioner, who lives, and the beheaded, who dies.

<sup>10</sup> In 2010 the novel won the most prestigious literary award in the Arab world, the International Prize for Arabic Fiction.

<sup>11</sup> This armed conflict is between the Saudi armed forces and Iran-backed Yemeni Houthi forces, and has been ongoing in the southern Saudi regions and northern Yemeni governorates since 2015.

<sup>12</sup> According to Islam, if death approaches and the person is able to speak, he or she should say the *Shahada*, or the declaration of faith: “I bear witness that there is no god except Allah and that Muhammad is the messenger of Allah.” It is a statement that the speaker believes in the oneness of God. If the person is not able to speak, then anyone who is attending should instruct them to say it.

The novel is separate from traditional treatments of death found in many works of literature, and closer to the realities of death, as some characters are highly afraid of dying. This reality is also shown when one character, Jamal, is dying. Jamal gets very sick to the point he is unable to talk. Jamal's muscles are relaxed, his face is paralyzed, and people surrounding him know that he is dying. People gather to bid farewell to Jamal, knowing of his impending death. Khal describes these moments vividly: "He is leaving tonight," to which the narrator asks, "How long do we wait for his soul to leave? He is tired even in his dying" (2016). Although the image of dying people is visible in reality and most people are familiar with different forms of death, the conception of a dying person is not often examined in Saudi fiction because the focus has largely been on death rather than character. Khal even utilizes Quranic verses to remind people of the dying agony: "Yea, when [the soul] reaches to the collarbone [as it exits the body], and there will be a cry, who is a magician [to restore him]? And he will conclude that it was [the Time] of Parting, and one leg will be joined with another" (Qur'an 75:26–29). This scene of Jamal's deathbed with family and friends gathered around is significant because Khal shows that death is not so far removed from daily life after all. Khal proceeds to describe the funeral, including the washing of Jamal's body, to offer a much darker vision of his death.

But Khal goes even further and brings a violent death into the narrative when Faiz smashes Faisal's head with a piece of metal then uses his knife to cut his throat. The scene is startling: "Faiz appeared, and with all his power, he hurled a metal rod, smashing Faisal's head, throwing sparks from his eyes at Qottouf's face. It didn't take long; he grabbed the bangs of Faisal's hair with his left hand and passed the sharp knife across his neck. Blood splattered from the throat, which widened to let out a gurgling. Due to the violent death, the victim did not even have time to look at his killer" (2016). In her interesting reading of the novel, the Arab critic Amal Almughaizewiya argues that the conflict between Faiz and Faisal is a conflict of colors, black and white, and that by killing Faisal—a symbolic representation of white—Faiz (2018) avenges the black color that has been tied to all things evil and bad. But even if there is a symbolic significance behind the killing of Faisal, the reader becomes aware that the character's death was imminent and inevitable.

Khal's literary work *Souls* (2019) represents a shift from his earlier works in the way death is represented. The novel tells the story of Waheed, an aborted embryo that is about to be buried until his grandmother hears a voice talking about his holiness so decides to keep him. He comes alive, causing a stir among the people, who think he is specifically chosen by God and endowed with exceptional gifts. Death in *Souls* is not significant because the novel does not deal with death directly but offers attitudes toward it and the characters' reactions to its inevitability. For example, the narrator reflects, "Love is a machine that only stops with death" (2019). The novel lacks clear episodes of violent deaths found in earlier works. *Souls* can be seen as a book of life. The miraculous birth of Waheed is an attempt to defy death. Critic Yahya Matalgeh believes that *Souls* is appealing not because of the beauty of its composition or the uniqueness of its storylines, but because Waheed (2019) questions his existence and the nature of death. Waheed states, "As I go on in this life, I realize that the sand we walk on is merely a universe filled with those who passed away ... It's billions of people who died to pave the way for another life to happen. If there were only a way for them to return!" (2019). The story moves deftly to show Waheed's struggle to understand both life and death.

#### IV. DEATH AS A COMMODITY IN KHAL'S *WATER TIES* (2022)<sup>13</sup>

The relationship between Khal's fiction and immortality is so powerful that readers cannot escape its centrality in the narrative. The interconnection between the discussed novels and death is notable and the exploration of the notion of death receives significant narrative space. And of course, death is central to Khal's new novel *Water Ties* (2022).<sup>14</sup> The novel addresses death in such a manner that it seems pertinent to give it its own section. The novel centers on Ameen and his family and the unusual events that transpire in their lives. Not only does Ameen narrate his own story but he also includes the stories of many other characters. The mysteries that surround the events that Ameen recounts are revealed in a delayed exposition narrated by another major character toward the end of the novel. Ameen's great-grandfather dies at the beginning, and Ameen's grandmother, Halima, decides to bury the man—her father—in their house. The great-grandfather is believed to be a holy man; therefore, Halima keeps the body indoors and prepares a shrine for his prospective visitors that seek blessings.

One of the unusual aspects of *Water Ties* lies in the early exposition of death, as it emerges in the first lines of the story. Khal depicts the last minutes of the old man's life with specificity, and even details the washing of the body in an unprecedented manner. Halima leans over her father and asks, "Why do you insist on leaving us?" (2022). Her father cannot speak, unaware of what is happening, and eventually dies. However, his death does not disrupt the family's life because it is not sudden. In fact, Halima asks her daughter, Arwa (Ameen's mother), to help her wash his body without showing any signs of distress. Khal provides a vivid description of the washing process, which he does not do in his earlier works. It is unusual and unprecedented because it is carried out by a woman. In Muslim culture, the washing of the body after death is usually done by those of the same gender as the person who has died. But in this narrative,

<sup>13</sup> The novel's first edition had the title *Umbilical Cord*. After a Syrian novelist mentioned on social media that she had published a novel with the same title, Khal changed the title to *Water Ties*.

<sup>14</sup> The novel was published during the writing of this study. Therefore, the novel has not had sufficient critical reception. However, due to the way it presents death, it seems important to include it in the discussion.

Halima washes all parts of her father's body with water, and perfumes him with musk and agarwood. She even shaves his armpits and grooms his beard. She believes, "This body will never decompose because he is a holy man" (2022). After she finishes washing him, Halima removes his navel so she can preserve it in a jar, and has the body buried in the backyard. Khal paints Halima as a strong woman who is not afraid of death or dead bodies. Halima saved her grandson, Ameen, from death when his umbilical cord was wrapped around his neck at the time of his delivery. "I will not let death steal you from me," she whispers (2022). The scene is frightening to Somaya, Ameen's aunt because blood is everywhere as Halima tries to cut the umbilical cord. Yet Halima appears calm and confident. Ameen must be saved; his great-grandfather must die, because it is crucial to the construction of the story. The deployment of both mortality and immortality in the same context carries some aesthetic allure in the text.

Khal does not use the death of the old man in *Water Ties* to advance the plot or create emotional anxiety. It is placed there from the very beginning to be part of his characters' daily lives. In most of Khal's stories, death is related to an ending, perhaps a closure. Here it provides alternatively a new narrative, a new beginning. The community does not return to its usual equilibrium after Ameen's great-grandfather's death. People visit his shrine and ask for blessings and fulfillment of their needs. It seems that Khal is experimenting with a new technique in this narrative and refusing to close this death in a conventional way. Moreover, the decomposition of the man's body is another striking aspect of death that is not shown in Khal's other works. It brings a lot of attention, and the family keeps having to move from one house to another when people complain about the smell. Ameen wonders, "How was my grandmother able to bear that pungent smell?" (2022). Khal indulges a sense of absurdity and irrationality in depicting Halima. She shows no sign of disgust over the smell of the decomposed body or discontent when the family is asked to leave the house. Every time she moves to a new house, she wants to ensure her father is well buried and discusses the blessings his dead body will bring to the world.

*Water Ties* seems explicit in its depiction of the decay of the dead man's flesh and narration of people's reactions. What is unique in this story is that although death and dying have a pivotal space, Khal does not include any aspects of mourning or grieving. There is not even a funeral. Readers do not experience fully, or really to any degree, the loss and pain of death. Khal employs the man's grave as a narrative tool with which the author manipulates the events in the first two-thirds of the novel. But after Halima dies, her father and his grave seem insignificant to the remainder of the story. Over the course of the narrative, Ameen asks, wonders, and reflects on his great grandfather's life and death; he says, "A body is a ruined vehicle once dead" (2022). But after the death of Halima, the narrative changes its course to focus on other minor stories, such as that of Ameen's aunt.

Somaya is not a major character in *Water Ties* but there is a symbolic significance in the telling of her story. Khal devotes fourteen short chapters to narrate her story. Somaya has been divorced six times. Men desire her and after each of her divorces, they go to her usual marriage officiant, Sheikh Tawfeeq, in the hope that she will accept one of them. The desire of men to win Somaya's affections ignites a sense of yearning in Sheikh Tawfeeq, but Somaya refuses his marriage offer. Sheikh Tawfeeq stalks her and finds out she is secretly meeting with a man and having sex with him. Not knowing that she is married in secret, and filled with hatred, Sheikh Tawfeeq shows her 18-year-old son a video recording of his mother having sex with the man. The son, filled with blind rage, agrees with Sheikh Tawfeeq to punish her by stoning her to death. The son takes his mother on car ride to a deserted area where they meet Sheikh Tawfeeq. Khal writes, "Somaya started screaming and crying out for help, but her voice was unable to reach the distance to the closest ear that could hear, and she quickly became mute ... a handkerchief was stuck in her mouth ... and her hands and feet were taped" (2022). She is then thrown into a pit, and they stone her to death. Somaya's death is a shock and a first of its kind in Saudi literature, and the reader is bound to empathize with her. However, her death is not rewarded with a continuing existence through grieving or public reactions. Her story ends with her death and Khal does not offer any contemplation.

## V. CONCLUSION

Thus far, this article has shown how Saudi fiction takes up the themes of death and dying through examples from Khal's fiction. Critics have long recognized Khal's craftsmanship and his courage to address sensitive issues in his fiction. However, Khal's preoccupation with death has not been decoded. The above discussion shows that death shadows Khal's art and drives his fiction. The reader cannot escape the constant presence of death and the fear of it in Khal's literary works. The narrative merges seamlessly with episodes of death that do not disturb the flow of events. Khal's representations of death change throughout the years, parallel to his development as a creative artist. These changes can be seen as a natural result of his attempt to find new understandings of death and take action when death approaches. In his works, death appears in many forms. There are natural deaths (starvation, fire, epidemic, flood); homicide (murder and honor killing); accidental deaths (stray bullets), and deaths by punishment (execution, stoning). However, there are several aspects of death that Khal avoids in his fiction. First, Khal does not include the last words of the dying in his death scenes. Khal strips the literary experience of these death scenes of any exposition of secrets or mysteries—that is, there is no revelation in his death scenes. A weightier aspect is that though Khal furnishes death with superstition and religious beliefs, no character dies for a political cause or as a sacrifice. Also, one can question the fact that there is no encounter with suicide in his death scenes. There is a myriad of violent deaths, of course, but suicide, while it is a dominant tragic element found in literature, does not have a place in Khal's representations of death.

Moreover, the causes of death are elaborated and Khal leaves no room for anonymity. Another important aspect is that no death is caused by a woman. Khal does not let women take charge of violence, even for revenge. And finally, in the context of dealing with death, Khal presents characters that exhibit denial or acceptance or even challenge death. Yet he overlooks grievances brought about by death. Mourning is eliminated and the feeling of pain following any experience of death is undermined. These notes call for further investigations and invite scholars to analyze representations of death in Arabic literature to add more depth to death studies.

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**Mohammed H. Albalawi** received his Ph.D. degree in English in 2016 from Kent State University in Ohio, USA. He subsequently joined The CFD in Dubai, UAE where he served as an assistant professor of English and director of the Advanced Center for Excellence from 2016-2018. He is currently an assistant professor in the Department of English and Translation at the University of Jeddah. He has made many scholarly contributions, including one book, *Read to Change*, several peer-reviewed research papers, and numerous conference presentations. His research interests include modern English literature and Saudi fiction. Albalawi's research centers on the question of how Saudi novel in particular and Saudi literature in general can manifest itself in today's global literary scenes. More specifically, by analyzing the conventions of literary study in Saudi fiction, Albalawi works to show how Saudi literature and Saudi authors are worthy of serious critical attention. He calls for a move toward collective literary actions that promise more visibility for Saudi fiction on the literary world stage.

# University Instructors' Attitude Towards Writing Academic Articles in English for Publication: Voices From Indonesia

Pirman Ginting\*

Department of English Education, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia

Eka Lestari

Department of English Education, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia

Yenni Hasnah

Department of English Education, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia

**Abstract**—Grasping varying purposes of English in scientific publications has become a critical point for many scholars (Cargill & Burgess, 2017). The present study examines the attitudes of Indonesian university teachers towards writing scholarly works in English for publication. It also explored whether teachers' perceptions varied based on gender and specific areas of expertise (English and non-English). Applying the convenience sampling technique, this research included 50 lecturers from public and private institutions in North Sumatra, Indonesia, separated into EFL and non-EFL instructors. Additionally, the participants were split into male and female subgroups. A survey method was utilized to collect the data, and SPSS version 23.0 was adopted to analyze the data. The findings demonstrated that the instructors had a favorable outlook on publishing scholarly works in English. Although there were no statistically substantial distinctions in responses between female and male lecturers or English and non-English lecturers, gender and their area of expertise in education influenced their views on the necessity of authoring academic papers in English for publication. Given that attitude strongly influences whether or not a person will change their behaviour, the degree to which a person has a positive attitude about writing may have a bearing on how effectively they write. Therefore, academics' constructive stances in composing journal articles must be bolstered. Such ideals can be accomplished through hands-on activities such as actual writing practices and participation in academic writing seminars and workshops.

**Index Terms**—English academic writing, writing for publication, international publication, English and non-English lecturers' writing attitudes, gender-based instructors' perceptions of writing

## I. INTRODUCTION

Since English was established as the preferred language for several international academic journals (Getie, 2020), the number of scientific papers produced in English and submitted for publication has steadily increased over the last few years (Moldovan, 2011). Scientists have a greater need to publish in English journals to make their research visible to a broader audience and gain international recognition (Martín et al., 2014). Such a necessity in academia is strengthened by the well-known slogan "publish or perish," which has pervaded academia and substantially influenced academics (Lee, 2014). Proficiency in English writing is believed to be essential for obtaining prominence in having scientific papers published in international journals or proceedings (Phothongsunan, 2016). In addition, writing for publication offers the chance to provide original ideas and perspectives, participate, and present discoveries based on the fundamental knowledge of a certain topic (Klein, 2008).

With respect to the demands of writing academic articles in English, the ability of Indonesian lecturers and researchers to generate international publications, particularly those indexed by reputable institutions, is still limited (Wiryawan, 2014). Among these is Indonesian lecturers' lack of English mastery (Lie, 2007). On the other hand, academic writing in English is fundamentally demanding and challenging (Biber & Gray, 2010). It presents many challenges for researchers, particularly in developing countries, to write articles that can be published (Huang, 2010), including plagiarism, emotional and psychological variables, motivation, knowing the culture of the audience for whom an article is being written, establishing an academic voice, lack of knowledge, and funding issues (Phothongsunan, 2016; Salih et al., 2014). It is not surprising that many of them have written English that does not correspond closely to what a native speaker would produce.

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\* Corresponding Author.



In light of this, numerous studies of scientific writing in English for scholarly publication have been conducted; nevertheless, the research has been more focused on the student level's attitude or ability in writing. For instance, a study by Lathif et al. (2021) investigated graduate students' difficulties in writing for scientific publication from the perspective of discursive obstacles. However, the topic of lecturers' attitudes toward writing English papers for international publication in the Indonesian context has been underexplored (Hartono & Arjangga, 2020). Therefore, the current study emphasizes the investigation of Indonesian university instructors' attitudes toward writing academic publications in English. To achieve the study purpose, research questions were formulated: 1) What is Indonesian university instructors' attitude towards writing journal articles in English for publications? 2) Do female and male lecturers represent different attitudes towards writing journal articles in English for publications? 3) How are different attitudes represented by English and non-English lecturers towards writing journal articles in English for publications?

## II. LITERATURE REVIEW

### A. *Writing Academic Articles in English for Publication*

Academic writing is more complex and has a more formal structure than other forms of writing (Sowton, 2012). Academic writing is considered a tough and essential skill (Akhtar et al., 2020). Although there are no fixed standards for academic writing, and writing styles might vary from topic to subject, academic writing is undoubtedly distinct from writing a newspaper or book (Bailey, 2011). In writing scientific papers, writers ought to understand why they are writing. The most common reasons for writing are as follows: 1) to report what has been done by the author; 2) to answer the author's questions; 3) to discuss specific topics and express the opinions of the author; and 4) to synthesize research that has been undertaken by someone else before (Bailey, 2018). Writing for publication is a great privilege that should be approached creatively. It provides an opportunity to contribute original ideas and views, take on a role, and accurately describe the findings based on the core knowledge of a particular subject (Klein, 2008). In the sphere of scientific writing, the use of English has emerged as the dominant language on a worldwide scale (Flowerdew, 2013). Hence, the writers need to have a strong command of the language. Even more so, writing for an international publication entails much more than writing correct English and adhering to a specific structural pattern (Bardi, 2015).

Regarding the constraints imposed by language, researchers, particularly non-native English speakers, often encounter issues while attempting to complete the writing of papers in English. Grammatical problems, lexical mistakes, word-for-word translation, coherence errors, lack of academic style, and mastery of the topic are among the concerns found in the research findings (Ahmed & Abouabdelkader, 2016). As an act of cognition and knowledge originating from the mind (Al Fadda, 2012), writing is considered a cognitive, social, and dynamic activity rather than a static one (Ismail, 2011). In addition, researchers must ensure that their writings for publications are honest, transparent, accurate, thorough, and balanced and should avoid misleading, selective, or unclear material. Journal editors should also maintain the research literature's integrity, as outlined in the accompanying standards (Kleinert & Wager, 2010). Academic dishonesty includes fabrication, falsification, plagiarism, duplication, most miniature publishable units, and disregarding references (Akbulut et al., 2008).

### B. *Attitude Toward Writing Academic Articles for Publication*

An attitude is a person's predisposition towards an object that might be positive (favourable) or negative (unfavourable) (Oskamp & Schultz, 2004). Attitude, essential to human uniqueness (Bhoner & Wanke, 2014), is formed by a person's evaluative reaction to an item based on his or her beliefs or thoughts (Gardner, 1985). In addition to what has been mentioned, in the context of writing, attitude is considered an essential non-linguistic factor that influences writing using a second/foreign language and causes success or failure in the writing activity (Al-Sobhi et al., 2018). Attitudes can be volatile and emotional, involving sentiments about oneself and one's social connections (Brown, 2000). For example, lecturer A previously had a negative attitude towards learning to write a journal. Nevertheless, after discovering the benefits of journaling, the lecturer's attitude shifted to optimism and a willingness to put in the effort to learn to write.

According to Hartono and Arjangga (2020), one's attitude is composed of affective, behavioural, and cognitive components. The affective component refers to a person's feelings and emotions about something, such as whether they like, detest, love, are furious with, or are disgusted with it. The behavioral or conative component refers to a person's activities or tendency to pick up and practice a particular behavior in a given environment. The cognitive component concerns a person's beliefs, thoughts, and ideas about an object. With respect to writing attitude, a study by Tok and Kandemir (2015) unpacks that creative writing exercises positively influence writing achievement and preparation, which later boost the ability to write English-language journals for worldwide publication. If, on the other hand, the activity brings about negative values, such as an increase in workload and thoughts, an increase in busyness, and does nothing or even harm, then a rejection or avoidance of the move arises.

## III. METHODS

### A. *Research Problem*

This research was quantitative by adopting a survey method. A survey method is best-suited because it involves gathering data to test hypotheses or answer questions regarding people's attitudes on a particular topic or issue (Creswell, 2009). In the present study, the researchers selected the participants by utilizing asynchronous communication, such as Google Form, which enables people to participate without the limitation of time and place (Opdenakker, 2006). Through the survey method, this research investigated the lecturers' attitudes towards writing scientific papers in English for publication. It also investigated whether the instructors' gender and different specialization (English and non-English) significantly impacted their attitude toward writing journal articles in English for publications.

### B. Participants

The subject of this study consisted of 50 lecturers from different universities, in the province of North Sumatra, Indonesia. The respondents were English and non-English instructors in different departments. The participants were selected for the study using a convenience sampling technique, which is the selection of samples based on the circumstances and willingness of the lecturers (Galloway, 2005). The researcher conducting a convenience sample invited friends, relatives, and colleagues in the workplace to participate in this research based on the ease of contact via social media.

### C. Data Collection, Instruments, and Procedures

In this study, researchers used the questionnaire method by distributing questionnaires set up in a Google form, allowing the researcher to verify the Indonesian university instructors' attitude toward writing journal articles in English for publications. The questionnaire created on a website, comprising 15 items, enables participants to complete questions and submit surveys and replies online (Ary et al., 2010). The questionnaire's reliability was assessed using Cronbach's Alpha to check its relevance, clarity, and coherence (Setyowati & Sukmawan, 2016; Aydin & Başöz, 2010). For confidentiality, each participant's responses are only visible to the researcher. This is evidence that there is no interference from other participants.

Furthermore, the researcher used a Likert Scale questionnaire with reference to five attitude scales according to Podsén (1997), namely: 1) Strongly Disagree, 2) Disagree, 3) Undecided, 4) Agree, and 5) Strongly Agree. However, some of the questionnaire answers do not offer a positive direction. Therefore, a sufficiently large reverse coding is required to evaluate the data. Questionnaire scores range from 20 (lowest) to 100 (highest). Podsén (1997) categorized participants' attitudes into three levels based on their scores, namely low (20–39), moderate (40–68), and high (69–100). The data were collected through several procedures: 1) distributing questionnaires to research samples; 2) questionnaires shared were then collected; 3) classifying the respondents' responses based on the research questions; 4) analysing the data, and 5) verifying the conclusions.

### D. Data Analysis

The data were analyzed by using the SPSS statistic 23.0. The SPSS program generates several types of descriptive statistics and analysis of variance (ANOVA) or independent sample t-tests from the quantitative data collected via the questionnaire (Ismail, 2011). As for the statistical analysis, the data were examined for two procedures: 1) evaluating the number, frequency, mean, and standard deviation to analyze the level of lecturers' attitude towards writing scientific papers in English and testing the group's homogeneity, and 2) investigating the independent variable gender and the difference between English and non-English lecturers' attitudes towards writing journal articles in English for publications by employing a t-test.

## IV. FINDING

Fifty participants filled out a questionnaire created via Google Forms. The participants were lecturers from state and private universities in North Sumatra, Indonesia, who have gained experience in publishing scientific articles in English. The attitude related – questionnaire consisted of 15 statements of indicators covering behavioral, cognitive, and affective components. Based on the reliability test result, Cronbach's alpha value was more significant than 0.8, as shown in Table 1, indicating the reliability of the questionnaire. Meanwhile, the closed-ended question was analyzed using SPSS version 23.0.

TABLE 1  
RELIABILITY OF QUESTIONNAIRE ITEMS

Reliability Statistics	
Cronbach's Alpha	N of Items
.864	15

### A. Lecturer's Attitude Towards Writing Academic Articles in English for Publication

In the questionnaire sheets, the researchers used the Likert scale by Podsén (1997) to measure the lecturer's attitudes in which all questions had some options such as strongly agree (SA), agree (A), undecided (U), disagree (D), or strongly disagree (SD). The point values for positive statements: SA = 5, A = 4, U = 3, D = 2, and SD = 1. For negative statements, the scales were reversely scored. The statements in the questionnaires cover the behavioral aspects of

attitude indicators (items No. 2, 6, 8), cognitive aspects (items No. 3, 4, 5, 7, 11, 12, 13), as well as affective aspects of attitude indicators (item No. 1, 9, 10, 14, 15). The data from the questionnaires were converted into percentages, as presented below.

TABLE 2  
THE PERCENTAGE OF LECTURERS' RESPONSES TO ATTITUDES ABOUT WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION (%)

No.	Statements	SD		D		U		A		SA		Total	
		F	%	F	%	F	%	F	%	F	%	F	%
1.	I like to write scientific articles in English	-	-	2	4%	7	14%	17	34%	24	48%	50	100%
2.	Writing scientific articles for publication in English is important	-	-	-	-	1	2%	10	20%	39	78%	50	100%
3.	Writing scientific articles in English will help improve my performance as a lecturer	-	-	-	-	2	4%	12	24%	36	72%	50	100%
4.	Writing scientific articles in English will help me build networks with other researchers	-	-	-	-	2	4%	12	24%	36	72%	50	100%
5.	Writing scientific articles in English can help develop my academic ability	-	-	-	-	1	2%	14	28%	35	70%	50	100%
6.	Writing articles in English encourages me to read and understand topics that are relevant to my topic more broadly and deeply	-	-	-	-	1	2%	16	32%	33	66%	50	100%
7.	Scientific articles written in English are more easily accepted by international journals	-	-	1	2%	2	4%	10	20%	37	74%	50	100%
8.	When there is training in writing scientific articles in English, I will participate	-	-	-	-	2	4%	22	44%	26	52%	50	100%
9.	I will feel proud of myself if I can finish a scientific article in English	-	-	-	-	4	8%	17	34%	29	58%	50	100%
10.	I will feel proud if my scientific articles can be published in journals international.					2	4%	10	20%	38	76%	50	100%
11.	Writing articles in English is too difficult for me. Because I have to master grammar and vocabulary	5	10%	13	26%	11	22%	15	30%	6	12%	50	100%
12.	I often don't know specific English terms relevant to the topic I'm writing about	5	10%	10	20%	9	18%	22	44%	4	8%	50	100%
13.	When writing articles in English, I often worry that the way I express and organize ideas in accordance with the norms of writing in English	6	12%	12	24%	15	30%	12	24%	5	10%	50	100%
14.	Honestly, I don't have interest in writing articles in English	2	4%	3	6%	5	10%	14	28%	26	52%	50	100%
15.	Writing articles in English will only make me dizzy	1	2%	2	4%	11	22%	12	24%	24	48%	50	100%

As a result of the descriptive analysis, the total mean score was determined. The results indicate that, in general, almost all participants had favourable perceptions about publishing articles in English. They ranged from 2.96 at the low to 4.76 at the high end, with a standard deviation (SD) between 0.476 and 1.209. Viewed from the attitude perspective, the average score for the behavioral component is 13.88, whereas the average score for the cognitive and emotional factors reaches 27.64 and 21.20, respectively. The data are displayed in Table 3.

TABLE 3  
DESCRIPTIVE STATISTICS FOR QUESTIONNAIRE ITEMS

No.	Statements	N	Mean	Std. Deviation
1.	I like to write scientific articles in English	50	4,26	,853
2.	Writing scientific articles for publication in English is important	50	4,76	,476
3.	Writing scientific articles in English will help improve my performance as a lecturer	50	4,68	,551
4.	Writing scientific articles in English will help me build networks with other researchers	50	4,68	,551
5.	Writing scientific articles in English can help develop my academic ability	50	4,68	,513
6.	Writing articles in English encourages me to read and understand topics that are relevant to my topic more broadly and deeply	50	4,64	,525
7.	Scientific articles written in English are more easily accepted by international journals	50	4,66	,658
8.	When there is training in writing scientific articles in English, I will participate	50	4,48	,580
9.	I will feel proud of myself if I can finish a scientific article in English	50	4,50	,647
10.	I will feel proud if my scientific articles can be published in journals international.	50	4,72	,536
11.	Writing articles in English is too difficult for me. Because I have to master grammar and vocabulary	50	3,08	1,209
12.	I often don't know specific English terms relevant to the topic I'm writing about	50	3,20	1,161
13.	When writing articles in English, I often worry that the way I express and organize ideas in accordance with the norms of writing in English	50	2,96	1,177
14.	Honestly, I don't have interest in writing articles in English	50	4,18	1,101
15.	Writing articles in English will only make me dizzy	50	4,12	1,023
	Valid N (listwise)	50		

Furthermore, lecturers' attitude degrees are rated as moderate and high. Podsden (1997) subdivided the frame of mine into three distinct levels: low (20–39), medium (40–68), and high (69–100). As per the results of the questionnaires of attitudes the respondents filled in, there were 36 lecturers with attitude scores ranging from 40 to 68, and 14 gained grades spanning from 69 to 100. It points out that 72% of lecturers had a moderate writing attitude, whilst 28% of them held a high frame of mind. As a result, the academics' perspectives on scholarly article writing in English for publication were, on the whole, average or fall under the category of being positive, as shown statistically in Table 4.

TABLE 4  
LEVEL OF LECTURER'S ATTITUDE TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION

Attitude Level	Attitude Scores	N	%
Low attitude	20-39	-	-
Moderate attitude	40-68	36	72 %
High attitude	69-100	14	28 %
Total		50	100 %

### B. Gender-Based Lecturers' Attitudes Towards Writing Journal Articles in English for Publication

Table 5 depicts the proportion of male and female lecturers' attitudes towards the publication of journal articles written in English. In the meantime, tables 6 and 7 demonstrate the average score of attitudes for male instructors was 62.78 (SD = 6.486), whereas the mean score for female counterparts' attitudes was 64.06 (SD = 7.632). The descriptive analysis points out that the overall attitude of female lecturers is higher than that of males. The assessment of whether there are significantly distinctive viewpoints between male and female lecturers can be portrayed from the significance value of the SPSS output, greater or less than Sig 0.05. About the independent sample's t-test output, the Sig. Value is 0.55, higher than 0.05, confirming that attitudes toward academic writing are not substantially tied up with gender.

TABLE 5  
THE FREQUENCY OF ATTITUDES OF MALE AND FEMALE RESPONDENTS TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION (%)

No.	Statements	Gender	SD		D		U		A		SA		Total	
			F	%	F	%	F	%	F	%	F	%	F	%
1.	I like to write scientific articles in English	Male	-	-	1	5,6 %	2	11,1 %	6	33,3 %	9	50,0 %	18	100 %
		Female	-	-	1	3,1 %	5	15,6 %	11	34,4 %	15	46,9 %	32	100 %
2	Writing scientific articles for publication in English is important	Male	-	-	-	-	-	-	5	27,8 %	13	72,2 %	18	100 %
		Female	-	-	-	-	1	3,1 %	5	15,6 %	26	81,3 %	32	100 %
3	Writing scientific articles in English will help improve my performance as a lecturer	Male	-	-	-	-	1	5,6 %	5	27,8 %	12	66,7 %	18	100 %
		Female	-	-	-	-	1	3,1 %	7	21,9 %	24	75,0 %	32	100 %
4	Writing scientific articles in English will help me build networks with other researchers	Male	-	-	-	-	1	5,6 %	3	16,7 %	14	77,8 %	18	100 %
		Female	-	-	-	-	1	3,1 %	9	28,1 %	22	68,8 %	32	100 %
5	Writing scientific articles in English can help develop my academic ability	Male	-	-	-	-	-	-	7	38,9 %	11	61,1 %	18	100 %
		Female	-	-	-	-	1	3,1 %	7	21,9 %	24	75,0 %	32	100 %
6	Writing articles in English encourages me to read and understand topics that are relevant to my topic more broadly and deeply	Male	-	-	-	-	-	-	8	44,4 %	10	56,6 %	18	100 %
		Female	-	-	-	-	1	3,1 %	8	25,0 %	23	71,9 %	32	100 %
7	Scientific articles written in English are more easily accepted by international journals	Male	-	-	1	5,6 %	1	5,6 %	7	38,9 %	9	50,0 %	18	100 %
		Female	-	-	-	-	1	3,1 %	3	9,4 %	28	87,5 %	32	100 %
8	When there is training in writing scientific articles in English, I will participate	Male	-	-	-	-	-	-	8	44,4 %	10	55,6 %	18	100 %
		Female	-	-	-	-	2	6,3 %	14	43,8 %	16	50,0 %	32	100 %
9	I will feel proud of myself if I can finish a scientific article in	Male	-	-	-	-	2	11,1 %	8	44,4 %	8	44,4 %	18	100 %
		Female	-	-	-	-	2	6,3 %	9	28,1 %	21	65,6 %	32	100 %

	English													
10	I will feel proud if my scientific articles can be published in journals international.	Male	-	-	-	-	1	5,6 %	2	11,1 %	15	83,3 %	18	100 %
		Female	-	-	-	-	1	3,1 %	8	25,0 %	23	71,9 %	32	100 %
11	Writing articles in English is too difficult for me. Because I have to master grammar and vocabulary	Male	3	16,7 %	3	16,7 %	4	22,2 %	7	38,9 %	1	5,6 %	18	100 %
		Female	2	6,3 %	10	31,1 %	7	21,9 %	8	25,0 %	5	15,6 %	32	100 %
12	I often don't know specific English terms relevant to the topic I'm writing about	Male	2	11,1 %	4	22,2 %	2	11,1 %	10	55,6 %	-	-	18	100 %
		Female	3	9,4 %	6	18,8 %	7	21,9 %	12	37,5 %	4	12,5 %	32	100 %
13	When writing articles in English, I often worry that the way I express and organize ideas in accordance with the norms of writing in English	Male	2	11,1 %	5	27,8 %	5	27,8 %	4	22,2 %	3	11,1 %	18	100 %
		Female	4	12,5 %	7	21,9 %	10	31,3 %	8	25,0 %	2	9,4 %	32	100 %
14	Honestly, I don't have interest in writing articles in English	Male	1	5,6 %	2	11,1 %	1	5,6 %	6	33,3 %	8	44,4 %	18	100 %
		Female	1	3,1 %	1	3,1 %	4	12,5 %	8	25,0 %	18	56,3 %	32	100 %
15	Writing articles in English will only make me dizzy	Male	-	-	-	-	5	27,8 %	4	22,2 %	9	50,0 %	32	100 %
		Female	1	3,1 %	2	6,3 %	6	18,8 %	8	25,0 %	15	46,9 %	32	100 %

TABLE 6  
ATTITUDE SCORES OF MALE AND FEMALE LECTURERS TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION

Score Attitude	Gender	N	Mean	Std. Deviation	Std. Error Mean
	Male	18	62,78	6,468	1,524
Female	32	64,06	7,632	1,349	

TABLE 7  
INDEPENDENT SAMPLES T-TEST OF MALE AND FEMALE LECTURERS' ATTITUDES TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	,478	,493	-,602	48	,550	-1,285	2,134	-5,574	3,005
Equal variances not assumed			-,631	40,453	,532	1,285	2,036	-5,398	2,828

C. English and Non-English Lecturers' Attitudes Towards Writing Academic Articles in English for Publication

A t-test was managed to determine if the instructors' teaching area represented a significant difference in attitudes on writing academic articles in English for publication. For details, the data are summarized in Table 8. On the other hand, Tables 9 and 10 demonstrate the mean score of attitudes for English and non-English lecturers, at 65.72 and 62.41, respectively. The results exhibited that the F of Levene's test for the variance equation was 1.554 with sig. 0.219, while t for the assumed variance equation is 1.589 with sig. (two-sided) 95% confidence interval is 7.513 for the equal assumed variance and 7.271 for the non-assumed variance. It provides evidence that the null hypothesis is not rejected. In other words, there are no substantial differences in the attitudes of English and non-English educators about scholarly publications written in English.

TABLE 8  
FREQUENCY OF RESPONDENTS' ATTITUDES BY ENGLISH AND NON-ENGLISH LECTURERS TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION (%)

No	Statements	Field of Teaching	SD		D		U		A		SA		Total	
			F	%	F	%	F	%	F	%	F	%	F	%
1.	I like to write scientific articles in English	English	-	-	-	-	1	5,6%	6	33,3 %	11	61,1 %	18	100 %
		non-English	-	-	2	6,3%	6	18,8	11	34,4 %	13	40,6	32	100 %

									%			%		
2.	Writing scientific articles for publication in English is important	English	-	-	-	-	-	-	3	16,7 %	15	83,3 %	18	100 %
		non-English	-	-	-	-	1	3,1 %	7	21,9 %	24	75,0 %	32	100 %
3	Writing scientific articles in English will help improve my performance as a lecturer	English	-	-	-	-	-	-	3	16,7 %	15	83,3 %	18	100 %
		non-English	-	-	-	-	2	6,3 %	9	28,1 %	21	65,6 %	32	100 %
4	Writing scientific articles in English will help me build networks with other researchers	English	-	-	-	-	1	5,6 %	6	33,3 %	11	61,1 %	18	100 %
		non-English	-	-	-	-	1	3,1 %	6	18,8 %	25	78,1 %	32	100 %
5	Writing scientific articles in English can help develop my academic ability	English	-	-	-	-	-	-	3	16,7 %	15	83,3 %	18	100 %
		non-English	-	-	-	-	1	3,1 %	11	34,4 %	20	62,5 %	32	100 %
6	Writing articles in English encourages me to read and understand topics that are relevant to my topic more broadly and deeply	English	-	-	-	-	-	-	5	27,8 %	13	72,2 %	18	100 %
		non-English	-	-	-	-	1	3,1 %	11	34,4 %	20	62,5 %	32	100 %
7	Scientific articles written in English are more easily accepted by international journals	English	-	-	-	-	1	5,6 %	2	11,1 %	15	83,3 %	18	100 %
		non-English	-	-	1	3,1 %	1	3,1 %	8	25,0 %	22	68,8 %	32	100 %
8	I will feel proud of myself if I can finish a scientific article in English	English	-	-	-	-	-	-	9	50,0 %	9	50,0 %	18	100 %
		non-English	-	-	-	-	2	6,3 %	13	40,6 %	17	53,1 %	32	100 %
9	I will feel proud of myself if I can finish a scientific article in English	English	-	-	-	-	-	-	4	22,2 %	14	77,8 %	18	100 %
		non-English	-	-	-	-	4	12,5 %	13	40,6 %	15	46,9 %	32	100 %
10	I will feel proud if my scientific articles can be published in journals international.	English	-	-	-	-	-	-	5	27,8 %	13	72,2 %	18	100 %
		non-English	-	-	-	-	2	6,3 %	5	15,6 %	25	78,1 %	32	100 %
11	Writing articles in English is too difficult for me. Because I have to master grammar and vocabulary	English	1	5,6 %	3	16,7 %	3	16,7 %	8	44,4 %	3	16,7 %	18	100 %
		non-English	4	12,5 %	10	31,3 %	8	25,0 %	7	21,9 %	3	9,4 %	32	100 %
12	I often do not know specific English terms relevant to the topic I am writing about	English	1	5,6 %	4	22,2 %	1	5,6 %	11	61,1 %	1	5,6 %	18	100 %
		non-English	4	12,5 %	6	18,8 %	8	25,0 %	11	34,4 %	3	9,4 %	32	100 %
13	When writing articles in English, I often worry that the way I express and organize ideas in accordance with the norms of writing in English	English	3	16,7 %	2	11,1 %	5	27,8 %	6	33,3 %	2	11,1 %	18	100 %
		non-English	3	9,4 %	10	31,3 %	10	31,3 %	6	18,8 %	3	9,2 %	32	100 %
14	Honestly, I do not have interest in writing articles in English	English	1	5,6 %	1	5,6 %	-	-	5	27,8 %	11	61,1 %	18	100 %
		non-English	1	3,1 %	2	6,3 %	5	15,6 %	9	28,1 %	15	46,9 %	32	100 %
15	Writing articles in English will only make me dizzy	English	-	-	1	5,6 %	2	11,1 %	6	33,3 %	9	50,0 %	18	100 %
		non-English	1	3,1 %	1	3,1 %	9	28,1 %	6	18,8 %	15	46,9 %	32	100 %

TABLE 9  
VALUE OF ENGLISH AND NON-ENGLISH LECTURERS' ATTITUDES TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION

	Field_of Teaching	N	Mean	Std. Deviation	Std. Error Mean
Score Attitude	English	18	65,72	6,066	1,430
	non-English	32	62,41	7,585	1,341

TABLE 10  
INDEPENDENT SAMPLE T-TEST ON ATTITUDES OF ENGLISH AND NON-ENGLISH LECTURERS TOWARDS WRITING ACADEMIC ARTICLES IN ENGLISH FOR PUBLICATION

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	1,554	,219	1,589	48	,119	3,316	2,087	-,881	7,513
Equal variances not assumed			1,692	42,166	,098	3,316	1,960	-,640	7,271

## V. DISCUSSION

The first question addressed in this study deals with the lecturers' attitudes towards writing academic articles in English for publication. The findings demonstrated that they had a positive attitude. Most participants believed that authoring scientific papers in English for publication was vital since such output is often required for work-related activities such as recruitment, promotion, and continuation of employment (Belcher, 2007) and achieving international recognition (Huang, 2010). Furthermore, the lecturers agreed that producing and publishing international English papers would enhance their performance as well as their networks with other scholars. They admitted that having their work published in esteemed international publications would be advantageous for either their careers or the institutions that they are affiliated with (Arsyad et al., 2019). In order to enhance their writing, the vast majority of teachers claimed that they needed to learn how to write in English, attend writing courses, maintain practices, and read English papers related to their fields of expertise. Arsyad et al. (2019) assert that to assist teachers in effectively publishing their studies in respectable international journals, they need to learn journal articles' format and style, acquire writing experience, and attend seminars and workshops. Additionally, educators must be self-assured to begin writing and increase output throughout their educational careers (Hartono & Arjanggi, 2020). Another intriguing finding indicated that since English is the world's most widely used publishing language, teachers feel accomplished when they complete writing journals in the language (Cargill & Burgess, 2017).

In addition, according to the teachers, the pattern for writing academic papers in English was quite demanding for them. They must acquire grammar and terminology to construct an English article with a clear framework. It is consistent with the findings of a study by Phothongsunan (2016), asserting that most respondents cited grammar, research-related discussion, a dearth of technical vocabulary, sentence formation, and writing styles as linguistic barriers to writing in English for academic purposes. Just as before, Flowerdew's (1999) research into the challenges of writing an article for publication in English reveals various impediments, including the writers' inability to articulate themselves, the length of time it takes them to write, restricted vocabulary, difficulty claiming their research, and L1 interference in writing. It was also discovered that the authors experienced disorientation while writing journal papers because of the issues of drafting introductions and arguments due to their profundity.

The second research question in this study explores how gender affects attitudes about producing scholarly works in English for publication. The findings reported that female lecturers were more optimistic than their male counterparts, although the difference is statistically insignificant. The replies to this, however, vary markedly depending on gender. Of the 32 female participants, the majority responded that they enjoyed writing English-language scientific papers and would be willing to do so, provided they could complete the essays and submit them to a credible publication. Interestingly, just a few of the 18 male lecturers shared this perspective. In light of this, Knudson (1993) demonstrated that females exhibit more constructive attitudes towards writing than males and outperform males on various writing measures.

Furthermore, female instructors are more willing to learn to write, participate in training if relevant, stay at tryouts, and read English articles pertinent to their field than males. Males with lower self-efficacy than females tend to devote more effort to learning (Chan et al., 2002). Accordingly, Hartono et al. (2019) uncovered that female respondents' self-efficacy in writing English articles for international publication was slightly more significant than that of males. It implies that males and females exhibit unequal levels of interest in learning, with females demonstrating more enthusiasm Saidi and Al-Mahrooqi (2012). Since learners' motivation influences self-efficacy in English learning, females denote better self-efficacy than males. Only a few female lecturers said that it was hard to write English articles and that they needed help getting their ideas across if they had to write in English. In contrast, most male lecturers urged that writing English papers was arduous. It is consistent with the study by Eriksson et al. (2012), revealing that female

instructors are more advanced than male teachers in terms of their language abilities, particularly in terms of communicative gestures, productive vocabulary, and the ability to combine words. Similarly, in the research conducted by Adams and Simmons (2019), females construct words more frequently than males when writing. It signifies that women and men were different in written English.

The last subject looked into for this study constitutes the attitudes of English and non-English lecturers toward writing academic articles in English for publication. The data displays no noticeable gaps between English and non-English lecturers concerning their attitudes toward publishing scholarly works in English. Most of the 18 English and 32 non-English lecturers believed that writing scientific articles for publication in English was significant because they assumed it would assist them in measuring their performance and building networks with other instructors. Instructors acknowledge the numerous merits of scientific publications, and the majority are willing and ready to publish articles for international publications, although they may be occupied with other academic and administrative work (Arsyad et al., 2019). For this reason, the most significant number of English and non-English lecturers agreed that to improve their writing, they would take writing courses, practice writing, read English papers on topics that interest them, and learn how to write in English.

Still, most English instructors like to write in English. However, only a minority of non-English instructors feel academic writing in English is enjoyable. They encounter challenges while attempting to publish their publications in English due to grammatical and lexical constraints (Salih et al., 2014). Similarly, Thai university lecturers who value the essence of research and writing for publication also cite insufficient skills in Standard English and knowledge of research-related protocols as significant impediments (Phothongsunan, 2016). They encountered grammatical difficulties when writing academic articles for international journals, such as composing phrases and sentences, selecting and employing proper vocabulary pertinent to their field of study, and translating Indonesian sentences into English. Furthermore, non-English lecturers frequently fear that how they express and organize their thoughts does not match the writing standard norms of English lecturers (Hartono et al., 2019). A comparable conclusion of the studies by Al Fadda (2012): Flowerdew (1999) demonstrates that the linguistic limitations that non-native English instructors confront become challenges for them when it comes to writing for publication in English.

## VI. CONCLUSION

The study examined the lecturers' attitudes toward writing academic articles in English for publication. The findings reveal that Indonesian college teachers have a favorable attitude regarding publishing international academic papers in English. The attitude concept could be viewed from different aspects of it, and each has unique characteristics that influence attitude outcomes, i.e., behavioral, cognitive, and affective (Eshghinejad, 2016). Behaviorally, they would learn English, join a writing program, and read relevant English publications. Effectively, they adored composing English articles for publication in well-respected journals. Cognitively, they assumed that writing articles in English for international publications would help them enhance their build connections with other lecturers. In addition, the data analysis found no statistically significant differences between female and male as well as English and non-English instructors' responses. However, the gender and field of teaching significantly impacted their perceptions of the value of writing academic articles in English for publication.

Since attitude plays a significant role in determining whether or not a person will modify their behavior, the degree to which one has a favourable attitude towards writing may have an effect on how well they write. Thus, this study can be a catalyst to provide academics with crucial information about the significance of a positive attitude on the success of performing high-quality writing for publication. In addition, it is suggested that in order to attain publishing success in peer-reviewed international journals, the lecturers would need to become familiar with the journal article structure and writing style, as well as improve their writing skills via actual writing practices and attendance at academic writing seminars and workshops, particularly those geared towards publishing articles for international journals (Arsyad et al., 2019). Furthermore, universities and the Indonesian government must develop and implement beneficial policies, such as transparency, budgetary assistance, and infrastructure. Feyera et al. (2017) make a similar suggestion, stating that numerous efforts must be made to improve academic publishing at a particular university. These include recognition, awards, training, financial assistance, and a pleasant working environment.

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**Pirman Ginting** is an assistant professor at the Department of English Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia. He received his master's degree in Applied Linguistics from Universitas Negeri Medan, Medan, Indonesia. Presently, he is pursuing his doctoral degree in the same field at Universitas Negeri Medan, Medan, Indonesia. His major areas of interest include discourse analysis, research methodologies, language education, and methods of teaching English as a foreign language.

**Eka Lestari** received her Bachelor of Education at the Department of English Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara. At present, he is employed as an instructor of English.

**Yenni Hasnah** is a full-time lecturer at Universitas Muhammadiyah Sumatera Utara. She is currently a doctoral candidate in Applied Linguistics at Universitas Negeri Medan, Medan, Indonesia. She has taught undergraduate courses, including teaching English as a foreign language, reading for academic purposes, and curriculum and material development. Her research interests involve teaching English as a foreign language, teaching methods, and discourse analysis.

# A Nano Syntactic Analysis of the Mandarin Spatial Preposition *Zai*

Xiujing Yang

Faculty of English Language and Culture, GuangDong University of Foreign Studies, Guangzhou, China

**Abstract**—This paper argues for a nano syntactic approach to the structure of Mandarin spatial preposition *zai*. It is assumed in this paper that the morpheme *zai* possesses a fine-grained internal structure with different semantic features on the terminal nodes. This complex syntactic structure provides insight into the omission of *zai* in Chinese which is in essence due to the feature movement.

**Index Terms**—nano syntax, spatial prepositions, syntactic structures, semantic features, feature movement

## I. INTRODUCTION

Chinese locative preposition *zai* can be optionally omitted when following the verb that expresses the stative meaning (Yang 2019). The implications of the sentences are the same whether *zai* is present or not. In (1), *shui* ‘sleep’ is an intransitive verb implicating stative meaning. When the preposition *zai* is omitted, (1a) and (1b) indicate the same meaning that he is located in bed when he is sleeping.

- (1) a. ta shui *zai* chuang shang.  
he sleep in bed above  
‘He sleeps in bed.’  
b. ta shui chuang shang.  
He sleep bed above  
‘He sleeps in bed.’

The studies on the spatial preposition *zai* have collected wide popularity in linguistic field (Ma, 1997; Shen, 2003, 2004; Peng, 2011; Liu, 2019). However, most of the studies on Chinese spatial prepositions are carried out from the perspective of cognitive linguistic and typology, leaving little attention to the syntactic analysis. Moreover, the omission phenomenon fails to be captured from the syntactic perspective.

The structure of this paper is developed as follows: Section two provides general review of previous studies on preposition ‘*zai*’. Section three introduces the major arguments of nano syntax theory. Section four functions as the analysis of the structure of preposition *zai* and explains its omission phenomenon. The last section serves as a conclusion.

## II. RELATED STUDIES

Recent years have witnessed rapid growth in the investigation of locative prepositions cross languages. In this section, both domestic and overseas studies on spatial prepositions are selected to be presented.

Dikken’s (2003, 2010) foundational idea is to develop a complex structure for locative prepositions with different extended projections when embedded under V. There is only one structure for locative PP embedded under V but with full extended projections, which is schematized as V [CP C [Dxp DX [AspP Asp [PP P loc DP]]]]. Bare locative PP cannot serve as the complement of V, for they cannot incorporate with each other (Koopman, 2000). From this point of view, PP locative must be embedded in its own extended projections.

Base on Andrews (1985) and Cinque (1999), Svenonius (2004) postulates a series of functional heads for a refined structure of English locative phrases: p-Deg-Deix-Loc-AxPart-K-DP. What makes Svenonius’s (2004) discussion much more particular is that vector space and axial part are taken into consideration. The K category is created to indicate a genitive marker and Axpart as a newly added category, presupposes the axial structure of the ground reference object. It is in Axpart that frame of reference is determined. Loc indicates vector space where DegP is postulated above to generate degree and measure phrases in order to identify the region. Deix is occupied by demonstratives referring to different degrees to a deictic center (Svenonius, 2008). P commonly expressed by prepositions is the locus of relational notions of containment and attachment.

Dikken (2003) and Svenonius (2004) propose that P as a lexical head is built up to be locative expressions with a sequence of functional projections; while Noonan (2006) suggests that the uniform category order for directional PPs is Vdir > Rpath > (Modpath) > Path > Ploc > Rplace > (Modplace) > Place, in which Ploc is a functional locative preposition and the abstract Vdir is a functional verb which needs to be licensed. Besides, Noonan (2006) ties the cross-linguistic variation to whether pronunciation or movement of components is achieved in the hierarchy.

Sentences in (2) receive directional reading when the contained locative PPs co-occur with motion verb.

- (2) a. They ran under the bridge.  
b. The snake slid in front of the door.

Noonan (2006) suggests that this is due to the movement of PlocP to the specifier of silent Vdir which is schematized as [VP [VdirP Vdir [PlocP]]]. In Noonan's (2006) explanation, the rigid order in Path>Ploc>DP indicates that Path moves together with Ploc to the specifier of abstract Vdir in order to denote directional reading.

Based on Jackendoff (1983, 1990) and Kayne (2004), Pantcheva (2011) semantically explains how each head can be postulated and generated. For locative expression, he adopts the orthodox assumption that the Place head encodes a spatial domain. According to Pantcheva (2011), PathP can be further cut into several smaller expressions including Scale, Bound, Route, Source, Goal and Place expressions respectively, all of which are ordered in hierarchic structure as [ScaleP/BoundP[RouteP[SourceP[GoalP[PlaceP]]]]]. On the basis of morphological containment, Scale and BoundP, the most complex ones, are built above the RouteP, meanwhile SourceP selected by RouteP contains GoalP in morphology itself. In turn, the Goal head takes the PlaceP as its complement.

A large number of domestic analyses on Chinese spatial prepositions in syntactic way have been carried out, most of which are studied from aspects of cognitive linguistic, typology and syntactic structure under the framework of conventional generative grammar. Grammaticalization is the phenomenon which is essential in the development of language (Chomsky, 1995). It is believed that most Chinese prepositions to some extent derive from verbs and during the development process they are influenced by the grammatical factors, thus keeping close connection with verbs. Present domestic studies on the most widely used spatial prepositions in Chinese are illustrated in following part.

Locative preposition has been explored in many works. Traditional studies on prepositions *zai* are mainly conducted in traditional grammar such as Wang (1943), Zhu (1982), Wang (2008), Wang (2009), Zhao (2016), Yan (2019) and Zhou (2019).

Wang (1943) proposes two constructions to present locative meaning, *zai*-place noun and *zai*-common noun-zhe /na. Zhu (1982) proposes three positions for *zai*-place noun construction (ZP) in sentence. Different position of ZP in sentence leads to diverse sentence structure syntactically and semantically.

- (3) a. ZP+NP+VP  
b. NP+ZP+VP  
c. NP+VP+ZP

In (3a), ZP indicates where things occur and disallows the merge of auxiliary as well as to be modified by adverb. Sharing the same semantic function with ZP in (3a), ZP in (3b) includes the stative meaning and allows the occurrence of adverb, adjective and auxiliary. ZP in (3c) presents the stative meaning of the action, thus being closer to VP and disallowing the insertion of other elements between VP and ZP.

Wang (2008) concludes that locative *zai* following an intransitive verb represents the stative meaning of the action and when selected by a transitive verb, *zai* construction can present the location of action. Wang (2009) holds the view that when indicating locative meaning, *zai*-place noun construction is followed by verb, adjective and subject, while it only appears after a verb to present the place where the events happen. What's more, *zai* construction needs to merge before the verb that is modified by adjunct (Zhao, 2016).

In conclusion, the related studies on the locative *zai* are rarely conducted from the syntactic perspective and the omission issue of *zai* has been neglected.

### III. THEORETICAL FRAMEWORK

Nano syntax is a new model of grammar that connects syntax and morphology. Different from the conventional generative grammar, it is assumed that a morpheme like a sentence possesses a fine-grained syntactic structure whose terminal nodes are features instead of lexical items.

In conventional generative grammar theory, one lexical item occupies each terminal node so the lexical item is the smallest component in syntactic tree and cannot be decomposed further. In nano syntax however, lexical item turns to be decomposed into a complicated substructure with atomic syntactic features in the terminal nodes. A series of features can be spelled out by a lexical item. A morpheme can be presented as the combination of phonological representation, syntactic structure and conceptual content (Caha, 2009, 2010; Starke, 2009; Pantcheva, 2011).

#### A. Phrasal Spell-Out Principle

One of the main principles in nano syntax is phrasal spell-out which is an essential syntactic principle in this paper. Phrasal spell out can be defined as a replacement of a piece of the syntactic tree by a lexical item from lexicon, thus supplying the syntactic structure with phonological and conceptual content of the entry (Pantcheva, 2011). There is a sequence of features underlying lexical item, which means different lexical item possesses different sizes of syntactic structures. Based on Starke's (2009) and Pantcheva's (2010) proposal, the lexicalization process is in a bottom-up, right-to-left and cyclic order. In this way, the whole structure is spelled out as a lexical item, which means the lexical item can also be inserted to a phrasal node. The core idea of phrasal spell out can be captured as [XP X [YP Y Z]]. The terminal nodes X, Y and Z are occupied with semantic features. The projections XP and YP can be inserted by a lexical item. The lexical entries in the biggest projection XP require the compatibility of features between the syntactic structure and the inserted lexical item. The lexical insertion in YP is supposed to possess the feature of Y and Z; this is

also true of element in XP satisfying the features of X, Y, Z. As a result, the insertion in non-terminal nodes is known as phrasal spell out.

The phrasal spell-out principle is applied in overseas linguistic studies. Ramchand (2008) proposes that a complete event structure is composed of three subevents causing event, process event and result event. The tree diagram is presented as [ InitP [ProP [ ResP]]].

Three subevents correspond to three different projections initiation phrase, process phrase and result phrase respectively. In her system, a single verb indicating an event can be decomposed into more than one subevent, for example, the verb *break* occupies the phrasal node ProcP indicating two subevents: ProcP and ResP, while the verb *enter* can be inserted in InitP covering all three subevents InitP, ProcP and ResP.

Further, concerning different sizes of structures underlying the lexical items, language variation is explained within the operation of phrasal spell out. For example, English verb *kill* and *sha* the counterpart in Chinese differ in their compatibility when co-occurring with the word *death* in English and *si* in Chinese, as presented in (4). Chinese verb *sha* is allowed to appear with *si*, whereas English one does not.

- (4) a. ta sha si le laohu.  
       he kill dead PRF tiger  
       ‘He killed the tiger.  
       b. \*He killed the tiger to death.

Conventional generative grammar cannot provide a satisfying account for this kind of phenomenon, but there will be an enchanting sight if phrasal spell out is applied. According to phrasal spell out, English verb *kill* and Chinese verb *sha* encode different underlying structures. Different sizes of syntactic structures stand for those different verbs. In other words, those two verbs span different terminal nodes. In term of English verb *kill*, the whole event structure is fleshed out as [ InitP [ProP [ResP]]]. However, this is not the case in Chinese. The feature [res] is not the component of Chinese verb *sha*, thus only spelling out a substructure [InitP [ProP]]. If the feature [res] represents the result death, then the word *death* cannot co-occur with *kill* in English, for death is one of the features in the structure, in other words, the structure of *kill* includes the meaning of death already and the sentence is ungrammatical in (4b). However, in the syntactic structure of Chinese *sha*, death representing result feature is not included. Therefore, *sha* can co-occur with *si* as in (4a).

Generally speaking, language parameters can be explained by the assumption that lexical items are represented in different shapes. Phrasal spell out provides a formal mechanism for the account of unsolved controversies in framework of conventional generative grammar.

### B. Spell-Out Driven Movement

Another crucial syntactic operation in nano syntax is spell-out driven movement. Movement operations in nano syntax and conventional generative grammar like head movement, wh-movement and NP movement are crucial syntactic derivation processes. Although sharing the same term, some diversities are highlighted with the former happening only for spell-out while the latter commonly occurring for such reasons as case-driven, locality and association with inflectional morphology. Movement in nano syntax is specifically termed as spell-out driven movement by Starke (2009) on the idea that this type of movement is triggered by creating the appropriate configuration for insertion of a lexical item. As explained by Starke (2009), three aspects about movement operation need to be noted. Firstly, the movement operation as the last resort movement driven by the spell-out requirement takes place only when a constituent is blocking in the right configuration for spell out; secondly, the blocking lexical item raises above the highest position to a new node, thus creating an adjunct structure. Thirdly, unlike the trace of moved element in conventional generative grammar serving as an empty category, encoding the base position of the moved constituent and not being ignored, the trace of the evacuated lexical item in nano syntax must be ignored in matching procedure (Caha, 2009). Structure [AP[BP[CP[DP]]]] is generated in syntax with four features [A], [B], [C] and [D] as the head and the underlying structure of the lexical item *student* is [CP[DP]] with two features [C] and [D], and the structure [AP[BP]] stands for the morpheme ‘-s’ with two features [A] and [B].

To spell out the entire syntactic structure [AP[BP[CP[DP]]]], no less than two lexical items should be inserted into the structure, because a single lexical item that can cover all features is unavailable in lexicon.

According to the bottom-up and right-to-left lexicalization order mentioned previously, lexical item *student* at the first stage, is inserted into the sub-part [CP[DP]] of syntactic stored structure [AP[BP[CP[DP]]]] with its encoding structure [C [D]] exactly matching with the sub-tree features.

After the insertion of *student*, features [A] and [B] in the newly generated structure are still waiting for the spell-out and the lexical item ‘-s’ remains unused with features [A] and [B] in the underlying structure at the same time. Noted that the generated structure [AP [BP [student]]] after insertion of *student* appears to be incompatible with the underlying structure of the morpheme ‘-s’, so the morpheme ‘-s’ cannot be inserted into the structure, in other words, features [A] and [B] cannot be spelled out at the moment.

To make the way out, the idea of movement operation is proposed by Starke (2009) in nano syntax framework. Following this derivation, the obstructing element *student* is evacuated to a new node to get a right configuration [AP [BP]] and the trace can be ignored so as to exactly match the syntactic structure of ‘-s’. In this way, the right structure [AP [BP]] is derived after the item *student* moves out with its trace ignored, which will meet the requirement for the

insertion of ‘-s’, hence yielding ‘student-s’. If there is a trace represented by *t* left after the evacuation of spell out *student* to the highest node, then the left constituents fail to match with the syntactic structure of ‘-s’, hence failing to derive ‘student-s’.

In conclusion, the spell-out driven movement operation in nano syntax is triggered only for the lexicalization. In addition, no trace is left at the base site of the moved-out lexical item. Moreover, a new node in syntactic structure is created to which the moved-out material adjoins.

### C. Superset Principle

The superset principle is one of several principles formulated as the conditions on matching so as to restrict the circumstance when a structure can be spelled out by a lexical item. In other words, the superset principle will make a difference on the insertion operation of the lexical item. According to the superset principle, the inserted lexical item must possess features no less than ones in the syntactic configuration and a lexically stored tree matches a syntactic node if and only if the lexically stored tree contains the syntactic node (Starke, 2009).

Matching does not mean one to one correspondence between inner structure and generated structure (Yan, 2019). Instead, matching requires that the lexically stored tree should be identical or bigger than the generated syntactic tree. The insertion of a lexical item to the node can be achieved only if the lexically stored structure is the superset of the node. Namely, when inner structure of lexical item is exactly the same as the structure of that node, it is the most ideal mapping. Besides, it is also accepted that if the syntactic structure of lexical item also contains other features which are not in the syntactic tree encoded in the node.

## IV. OUR ANALYSIS

Under the guideline of nano syntax framework and based on Pantcheva’s (2010) proposal of the internal structure of locative preposition, we assume that the locative preposition *zai* possesses a complex internal structure which is diagrammed as [PlaceP Place [AxpertP Axpert]]. Axpert presupposes the axial structure of the ground reference object. It is in Axpert that frame of reference is determined (Johan & Wyngaerd, 2007).

The constructions formed by the spatial preposition *zai* are generally classified into two categories: [zai/dao/cong-Place noun] and [zai/dao/cong-Place Noun-Localizers] and the derivation processes of these constructions vary in the shape of configuration. Various substructures of diverse prepositions, based on the spell-out governing principles, are used to account for both grammatical and ungrammatical lexicalizations of spatial expression constructions. In addition, nano syntax theory together with the uniformity between properties of verbs and features of spatial element provides a satisfying explanation for optional omission of prepositions in oral Chinese (Zhou, 2019).

Based on the basic syntactic structure of preposition *zai*, the language facts previous mentioned in (1) repeated here in (5) can be well explained. As demonstrated in (6a), place noun *chuang shang* ‘on the bed’ can follow preposition *zai* to form locational expression which denote stative meaning and give information about physical relationship between figure the people and ground the bed as well as the location where things happen. Bare place noun *chuang shang* ‘on the bed’ only refers to the identity of place; however, when attached to preposition *zai* to form *zai*-place noun construction, it will give more information about physical configuration and the location. The sentences below implicate that the semantic meaning remains the same no matter whether the locative preposition *zai* is present or not.

- (5) a. ta shui *zai* chuang shang.  
       he sleep in bed above  
       ‘He sleeps in bed.’  
       b. ta shui chuangshang.  
       He sleep bed above  
       ‘He sleeps in bed.’

The stative verb *shui* ‘sleep’ encodes an internal structure including two terminal nodes: verb node and place node. Therefore, the syntactic structure of stative verb *shui* ‘sleep’ is [VP [PlaceP [AxpertP]]]. The underlying structure of preposition *zai* is [PlaceP [AxpertP]], so the preposition *zai* is the ideal entry for Place projection, leading to the legit sentence in (5a). The stative verb *shui* ‘sleep’ and preposition *zai* can be inserted into the corresponding head position. The final structure is [VP Vstative [PlaceP Place Axpert [AxpertP t Axpert [DP]]]].

When the structure of complex head in which the preposition *zai* is inserted moves up to the head of VP, it is reasonable to get a more complex head. The movement is legal because the stative feature is in the verb head position, thus denoting a stative meaning. The semantic meaning of the preposition *zai* is also the same with that of the stative verb. In other words, the semantic meanings of preposition *zai* and stative verb are compatible with each other. The derivation process of the omission of preposition *zai* is shown as [VP Vstative Place Axpert [PlaceP t Place [AxpertP t Axpert [DP]]]].

## V. CONCLUSION

This paper serves to analyze Chinese spatial preposition *zai* in a nano syntactic approach. It follows the trend towards finer-grained internal syntactic structures encoded in the spatial preposition *zai*. The syntactic tree underlying location

element *zai* corresponds to [Place [Axpant]] which indicates different type of terminal node denotes corresponding feature constituent. The semantic meanings of spatial preposition get explained by the features in the syntactic structure encoded in the individual spatial preposition.

All in all, as an advanced method of studying Chinese spatial prepositions, current analysis proposed here will open a whole new field on the further study of spatial prepositions in other languages for example, in Japanese Locative marker *-ni* which denotes specific interpretation. If so, nanosyntax theory would be greatly enhanced from theoretical and practical point of view.

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**Xiuqing Yang** was born in Shandong, China in 1991. She received her M.A. degree in Ludong University in 2018 and she is a PhD candidate majoring in English Language and Literature in Guangdong University of Foreign Studies. Her research interests include syntax and theoretical linguistics. She has published a number of studies in her areas of expertise, which have appeared in scholar publications in Mainland China.

# Children's Interpreting at the German Gynecologist's: Difficulties and Challenges From the Children's Perspective

Renata Asali-van der Wal\*

School of Foreign Languages, University of Jordan, Amman, Jordan

Saba Emile Al Akasheh

Department of Translation, Linguistics and Cultural Studies, Johannes Gutenberg-University Mainz, Germesheim, Germany

**Abstract**—The current research project's goal is to look at the use of children as interpreters for their mothers at the gynecologist from the children's perspective. We are going to answer the following research question: What issues and problems are presented by children interpreting at the gynecologist's from their point of view? A literature review was conducted to find an answer, and an outline for the implementation of an empirical study in the form of a survey of children was developed. Guided interviews should and were implemented when dealing with youngsters. The advantages and disadvantages of the selected approach were described and evaluated. It is known that using children as translators is a common practice with a variety of challenges that mostly affect youngsters. These issues primarily revolve around emotional troubles. Due to their age-specific character, children are exposed to a number of undesirable outcomes that can take many different forms since they are ill-equipped to handle these challenges. According to the research viewpoint, the knowledge acquired needs to be empirically confirmed.

**Index Terms**—children as interpreters, psychology, medical communication, doctor-child-interaction

## I. INTRODUCTION

German language learners who need to speak with medical professionals rely on the assistance of third parties. The protection of human rights depends on qualified communication; this holds true for both the rights of patients in the medical setting and the perception of participation rights in social security. Since there are still no laws in Germany requiring the participation of qualified interpreters, anyone present is employed haphazardly, or parents bring their kids along (Federal Association of Interpreters and Translators, 2021, p. 1). The current study focuses on the phenomenon of using children as interpreters.

This work fits into the participatory research framework, which addresses the techniques, methods, and research designs in the fields of conference, lay, and specialist interpreting. The focus is on children who accompany their mothers to the gynecologist as interpreters. Gynecologists treat conditions affecting the female reproductive system, and any communities view such subjects as taboo for both children and adults. In the majority of Arab and Turkish families, discussing sex or the menstrual cycle is discouraged. When a youngster is asked to interpret at the gynecologist, they must listen and discuss topics that they are ordinarily not permitted to discuss.

In the current work, the issue of using children as interpreters at gynecologists' offices is looked at from a psychological angle. When youngsters interpret at gynecologists, what problems and issues do they see from their point of view? This is the question that is being investigated. By integrating theoretical research on the subject with the planning of an actual study in which the children are questioned about their experiences with interpreting at the gynecologist's office, method triangulation is used to analyze this question. Thus, the current work is structured as a study outline, within which the design of an empirical inquiry is offered, together with the most recent scientific advancements and studies that serve as the investigation's base.

This paper is divided into four sections: Following the introduction's formulation of the problem and research topic, the fundamentals of using children as interpreters at gynecologists are described. The analysis of the scientific literature primarily focusing on the obstacles and limitations of using children as interpreters at gynecologists is then conducted. Following a description of the chosen research design, a summary of the learned information and an outlook on the study perspective are provided.

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\* Corresponding Author.



## II. CHILDREN AS INTERPRETERS IN THE FIELD OF HEALTH: THEORETICAL BASICS

### A. *Children as Interpreters in Doctor-Patient Interaction*

It's a highly delicate subject when youngsters are used as interpreters in the medical industry or during doctor-patient interactions. The use of children and young people as interpreters is a part of Germany's unseen daily life and is a result of global trends like migration and refugee waves. Children and teenagers typically serve as interpreters for the authorities, particularly in the health and education sectors, and in commonplace situations (Federal Association of Interpreters and Translators, 2021, p. 1).

In interpreting research, the interpreting skills of bilingual children have been examined numerous times, particularly in relation to the phenomenon of natural translation. Given their degree of experience and education, it has been demonstrated that youngsters are capable of having good translating and interpreting skills. Children who take on the job of community interpreters are extremely helpful and also grow as individuals, which aids in their socializing and overall development. The medical industry's experience, however, portrays a different picture: it has repeatedly been noted that youngsters do not accurately comprehend the unique circumstances in the medical field, mostly due to psychological factors or because of the psychological stress this situation causes. However, young children are frequently used as interpreters, even in contexts that are outside their scope of knowledge and experience, such as doctor-patient relationship (Rajic, 2008, pp. 143–144).

There are some traits that define doctor-patient relationship. Instead of speaking at eye level, the interlocutors develop a hierarchical connection, the patient must agree to the framework that the doctor gives for the discussion as a representative of the healthcare facility. Since the patient seems to be a layperson and the doctor to be an expert, there are informational asymmetries between the interlocutors as well. This holds true for institutional knowledge, medical skill, and understanding of customary conversational techniques. In such a dialogue, lots of medical jargon and idioms are utilized, and intrusive questions are posed, especially when a patient is seeing a gynecologist. The intricacy of the doctor-patient relationship is reduced to the pure content level if children are also used as lay interpreters, which significantly limits the treatment options for the doctors (Schmidt-Glenewinkel, 2013, pp. 31–33).

The majority of children who work as translators in the medical industry are either refugees or members of immigrant households that are second or third generation. These translators are typically no older than fourteen years old (Kuljuh, 2003, p. 143). Children deal with problems that are very sophisticated for their age and come with a lot of responsibility. They emerge from a carefree childhood and perceive themselves as superior to their parents in such an interpretative position, which is not always beneficial for their continued growth (Pöllabauer, 2000, p. 196). More information on the psychological aspects of using children as translators is provided in section II B.

### B. *Psychological Aspects of Using Children as Interpreters in Doctor-Patient Interaction*

Children may experience stress when used as translators during doctor-patient interactions. Children are put in an unusual scenario when interpreting at their parents' doctor's appointment; if there were no language hurdles, children would be excluded from such a setting. Since mothers rely on their children's ability to mediate language, when children are used as interpreters, the parent-child bond is altered. Children are given a lot of responsibility that is not suitable for their age, which can cause disputes. Additionally, children take on the role of the powerful actors in this scenario (Fheodoroff, 2021, p. 64).

Thus, there is a great deal of potential for conflict and tension when using children as interpreters during doctor-patient interactions (Fheodoroff, 2021, p. 64). First of all, utilizing children as interpreters might cause issues for the mother because they are insufficiently skilled and unfamiliar with medical jargon, which can make it difficult for the mother to comprehend her own condition. Second, since the concerns brought up in the gynecologist's office frequently entail cultural taboos, interpreting can become difficult for the child him/herself. In light of this, utilizing children as translators frequently leads to insufficient and inaccurate communication, which has an impact on the child, the mother, and the treating physician. When the child serves as an interpreter, for instance, particularly uncomfortable or shameful questions are not raised or addressed during the dialogue. The conversation is thus left unfinished. Due to the fact that the children are intimidated by the language, context, and topic, the error rate with children's interpreters is also substantially greater than with other lay interpreters. Children are exposed to concepts, subjects, and emotions that are outside the scope of their experience and are inappropriate for their age, which causes an overload (Federal Association of Interpreters and Translators, 2021, p. 1).

It is crucial to keep in mind that multilingual children are typically included in a category of particularly vulnerable individuals since they are both migrants and youngsters. Therefore, using children as interpreters might have major detrimental effects on their development and health. The severity of these adverse effects is influenced by the context in which children interpret events and the parental pressure they experience (Federal Association of Interpreters and Translators, 2021, p. 2).

In light of this, the empirical study looks at the issue of what effects using children as interpreters at the gynecologist's office has from the perspective of the impacted kids.

### III. QUALITATIVE RESEARCH

#### A. Aim of the Investigation and Research Design

Since there is more research to be done in this area, as stated in section 2, the study's goal is to determine the difficulties, obstacles, and effects of using children as translators at gynecologists' offices from the child's perspective.

The following is the formulation of the main research question that is looked at:

What issues and problems are presented by children interpreting at the gynecologist's from their point of view?

The following sub-research topics can be derived to study this question:

1. What challenges do kids have at the gynecologist's when interpreting?
2. How do children deal with these difficulties?
3. What are the consequences of using children as interpreters at the gynecologist's from the point of view of the children concerned?

To obtain the answers to these questions, exploratory qualitative research would be the appropriate approach, because there are many gaps in the status of the field's knowledge. Exploratory research encompasses both fundamental and application-focused research. Here, the emphasis is on the formulation of theories and hypotheses on the one hand, and on the problem-solving process and planning for more research on the other (Kuß et al., 2018, p. 49).

The purpose of a qualitative technique is to produce concepts and hypotheses, which is also true of the developed research questions. Little structure in the research process, close connections between data collection, analysis, and hypothesis generation during the research process, small and mostly non-representative samples, interpretive and descriptive data analysis, and the use of free and unconventional data are all characteristics of qualitative research. Use of multiple sources of information in the context of an investigation, research into human behavior under circumstances that are as natural as possible, observation and survey forms, consideration of the context in which the behavior occurs, and consideration of the framework conditions (Kuß et al., 2018, p. 51). When performing the research, all of these considerations are made.

The qualitative investigation is to be conducted using a participatory approach. The phrase "*participatory research*" is a catch-all for research methodologies that seek to jointly explore and shape social reality. It is crucial to comprehend and alter this reality. The teaching sector uses and develops the participatory research methodology. Participatory research is centered on the co-creation of knowledge to uphold particular social values, this relates to, among other things, the advancement of democracy, social justice, and other value orientations (Unger, 2014, p. 1). The promotion of children's rights is the focus of the current study in light of the topic's definition.

High levels of flexibility and contextuality are characteristics of participatory research as a research method. The study participants' viewpoints and learning processes are the main emphasis of participatory methodologies. Participatory research aims to organize and carry out the research process in collaboration with the individuals whose life practices are being studied. The research procedure created in this way ought to be advantageous to both parties. This encourages collaboration across system boundaries, which is crucial for interdisciplinary initiatives in particular. Additionally, it is possible to take several viewpoints into consideration (Unger, 2014, p. 2). When planning the study, all of these elements should be taken into account.

Guided interviews with children who have served as interpreters for their mothers at gynecologists are how the participatory research for the current project is conducted. Guided interviews provide us the chance to learn more about a subject and conduct research on undiscovered information. These interviews are performed using guide that is provided below as a basis. The rules help to establish a semi-structured interview setting, which guarantees that responses may be compared and that the respondents are given some latitude. It is possible to inquire about specifics and get clarification. This allows for better management of the interview's flow, which enables the resolution of the research questions (Jeske & Schunck, 2016, p. 253). Given that interviewing children has unique requirements, it's also critical to pay attention to how the interview scenario is set up. When adults ask a child a question, the youngster assumes that they already know the answer and that they now anticipate receiving the right response from them. The fact that there are no right or wrong responses in an interview setting should be highlighted for this reason. The children should be made aware that they act as experts in the interviews themselves (Moschner, 2012, pp. 13–15).

#### B. Sample

Children from the same region or nation who have at least once interpreted for their mothers at a gynecologist's office, make up the target population for this study. The justification behind this sample restriction is that children from comparable regional or cultural backgrounds share many traits, taboo subjects, and attitudes. The study includes children between the ages of 10 and 14. This limitation is based on the developmental traits of children in one age group, therefore the age of the children that were questioned matters a lot. There are twenty interviews conducted in all.

Through schools or teachers who work in schools, I enlisted children to participate in the study. The administration of the chosen schools gets the request directly, given that these children are the participants. Children are voluntarily recruited to participate in the research with administration approval. Obtaining the parents' permission of the involved children is also crucial. Children may have concerns or apprehensions about taking part in the study, therefore it is important to provide them with a thorough and age-appropriate explanation of its objectives, the precise steps involved,

and how they should participate. The intended contribution should be explained to the children in accordance with their age, and it should be underlined that the interview results are kept private, assessed, and presented anonymously.

### C. Data Collection Method

According to the children's ages, the intended contribution should be stated, and it should be emphasized that the interview results are kept confidential, evaluated, and presented anonymously. It is also essential to get the involved children's parents' consent.

1. Have you ever interpreted for your mother at the gynecologist's?
2. How was that? How did you feel about it?
3. What did you find most difficult about interpreting? Why?
4. If you experienced something difficult/embarrassing, how did you deal with it?
5. How did this experience affect you—in your relationships with your mother, or in your attitudes toward the issues discussed at the visit, or in other areas?

The guidelines must be modified to fit the unique interview situation. To be able to adjust to each child throughout the interview, it is crucial to use the guidelines flexibly. The guidelines merely serve as an interview orientation grid. They should be made with the intention of inspiring stories as a tool for designing narrative interviews (Nohl, 2009, pp. 20–22).

A suitable interview environment should be created in addition to the guidelines' design. The interviews with the children should take place in settings where they are at ease, like a classroom. The children should feel comfortable in their surroundings. In order to maintain a balance of power throughout the interview, it is crucial to maintain a physical distance from the youngsters being questioned. The youngster should feel respected and hear what they have to say. Additionally, it is crucial to create a welcoming environment (Kostenius, 2007, p. 29).

Individual interviews are advised so that the children do not feel embarrassed to bring up taboo subjects and may answer honestly. Although it is impossible to completely eliminate the drawbacks associated with interviewing children, it is possible to actively control the interview scenario and to exclude the impact of other children, which is much more difficult in group interviews. Every interview needs to be captured on tape and transcribed.

### D. Data Evaluation Method

The approach of qualitative content analysis is used to evaluate the data, and Mayring's theory is used to the transcribed interview texts (1991). According to Mayring (1991, pp. 209–211), a qualitative content analysis refers to a rule-based processing of the interview texts and allows for the evaluation of large amounts of textual data. The smallest analysis unit (such as a sentence, paragraph, or text), according to Mayring (1991, pp. 209–211), is chosen in the initial step of the analysis. Then, the key passages that pertain to the subject are paraphrased.

In a subsequent phase, it is important to establish the degree of abstraction at which the paraphrases become generalized. The integration of the text units reduces the number of paraphrases and enables the organization of statements into a category system. The interview materials are used to check the created category system numerous times. The final phase involves categorizing and coding the interview data, which enables their interpretation in light of the developed study questions (Mayring, 1991, pp. 209–211). Such a strategy guarantees a thorough analysis of the interview data and makes it possible to respond to the stated research questions.

### E. Limitations

Specific restrictions that stem from the chosen study design on the one hand, and the setting (interviews with children on the other), must be taken into consideration when conducting the interview. Since the scientific merit of the research project depends on the validity and reliability of the empirical investigation, it is crucial to pay attention to these factors (Kuß et al., 2018, p. 51). All of the procedures included in the study's planning, execution, and follow-up are recorded to guarantee its dependability. Interviews are done theoretically and with consideration for the situational setting of the interviews to ensure validity. Additionally, it is crucial to prepare the research's material, set up the right environment for the interviews, and show the interview participants that you care about them by being friendly, respectful, and appreciative (Saunders et al., 2009, pp. 327–336).

It's also crucial to keep in mind that throughout the interviews with the children, they frequently try to make a favorable impression on the interviewer and occasionally alter their responses, which can cause bias to appear. The results should be interpreted keeping in mind that the underage children's narrative ability is constrained by their age. Children frequently express doubt in their responses or construct them "creatively", which calls into the credibility of the children's claims. When assessing the interviews, this weakness should also be taken into consideration. All of these requirements call for the interviewee to be very patient and empathic, the use of narrative aids and incentives, and the phrasing of the interview instructions in a straightforward manner (Moschner, 2012, pp. 14–15).

### F. Discussion of the Results

The theoretical research on the topic serves as the backdrop for the explanation of the study's findings. It can be assumed that using children as interpreters at the gynecologist's office can lead to a variety of issues, including: shame at having to discuss taboo subjects or shame for the parents who can't help themselves; subjectively experienced

excessive demands; the feeling of having to shoulder too much responsibility; irrational feelings of guilt; and taking on parental responsibilities (so-called parentification). Since their age-related level of reflection has not yet evolved, most of the time, the children do not even know how to handle these problems; instead, they only comprehend the mechanisms and results of utilizing them as interpreters in retrospect (if at all). This has detrimental effects on child interpreting, including the formation of family imbalance, anxiety, sleep difficulties, migraines, depressive and regressive reactions, and psychosomatic disorders (Federal Association of Interpreters and Translators, 2021, pp. 2–3).

According to the findings of empirical studies, children also report feeling proud, like they belong in the adult world, have higher self-esteem, etc. when they interpret for their parents (Federal Association of Interpreters and Translators, 2021, p. 2). Children develop their empathy, maturity, independence, and wisdom via interpreting. On the other hand, since the effort of interpreting goes beyond linguistic mediation and is typically also accompanied with emotional challenges, which various children experience as varying degrees of stress, many children may feel overburdened and exposed to adverse effects (Bach, 2019, p. 79). Here, the current parent-child relationship, which must be considered while talking about the issue of child interpretation, is crucial (Yüksek, 2020, pp. 77–78).

#### IV. CONCLUSION

The purpose of this study was to examine the phenomena of mothers utilizing their children as interpreters for them at gynecologists and to offer insights into this practice. The goal was to look at what obstacles and hurdles, from the children's point of view, come up when using children as interpreters at gynecologists' offices. A literature review was conducted to address this research topic, and a plan for the implementation of an empirical inquiry in the form of a survey of children was created. The children's survey is structured methodologically as a guideline-based interview. This method's benefits and drawbacks, as well as the potential for data collecting and analysis, were presented and critically analyzed.

Throughout the research, it was discovered that children face a variety of issues when interpreting at a gynecologist's office, which are less related to their ability to interpret per se and more related to emotional concerns. Children typically lack the knowledge necessary to deal with these challenges effectively, which makes the situation much more challenging. Numerous detrimental effects result from this, which vary depending on the specific circumstances of each case. Although some children equate interpreting with good sentiments, this does not indicate that interpreting labor can never have a bad outcome.

From a research standpoint, it is essential to conduct the described research and theoretically support the knowledge acquired. Additionally, it would be a good idea to create and evaluate certain approaches for overcoming the difficulties associated with using children as interpreters. To prevent the negative effects of utilizing their children as interpreters, parents who rely on their children's assistance should benefit from developing actionable advice.

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**Renata Asali-van der Wal** was born in Lithuania, where she completed her undergraduate program on German and English philology. She earned her master's degree on linguistics, literature and GFL from the Free University Berlin (Germany), in 2003 and her doctoral degree on linguistics and German as a foreign language from the Humboldt University Berlin, in 2008. She is now associate professor at the University of Jordan.

**Saba Emile Al Akasheh** graduated from the University of Jordan with a double-major Bachelor's degree in German and English in 2018, and earned a Master's degree in Translation from the Johannes Gutenberg University Mainz (Germany) in 2022. Her main research interests include interpreting in the medical field, community interpreting.

# Investigating the Implementation of Multimodality and Spherical Video-Based Immersive Virtual Reality in the Indonesian Language for Foreign Speakers' Learning Materials

I Wayan Eka Dian Rahmani

Business Administration Department, Polytechnic State of Bali, Bali, Indonesia

Ida Bagus Artha Adnyana

Business Administration Department, Polytechnic State of Bali, Bali, Indonesia

I Putu Yoga Laksana

Business Administration Department, Polytechnic State of Bali, Bali, Indonesia

I Gusti Putu Sutarma

Tourism Department, Polytechnic State of Bali, Bali, Indonesia

Ni Putu Somawati

Tourism Department, Polytechnic State of Bali, Bali, Indonesia

I Made Riyan Adi Nugroho

Electrical Engineering Department, Polytechnic State of Bali, Bali, Indonesia

**Abstract**—Experts have developed multimodality and spherical video-based immersive virtual reality (SV-IVR) for language learning to escalate learners' cognition. However, neither experts nor teachers have explored and optimised the use of multimodality and SV-IVR in the Indonesian Language for Foreign Speakers (BIPA) learning materials. This study investigates foreign learners' perception of multimodality and SV-IVR immersion in BIPA programme. The total sample involved in this study was 20 people from Europe, Asia, and the US. The results reveal that multimodality including utilisation of text, audio, video, and images contributed to the foreign learners' motivation and eagerness to learn the Indonesian language. Although the foreign students argued that the combination of text, audio, video, and images elevates foreign learners' eagerness to study the Indonesian language, the SV-IVR implementation indicated no significant effect on the foreign students' eagerness. Regarding the combination of multimodality and SV-IVR, the students indicated that the simultaneous use of multimodality and SV-IVR could increase their motivation to learn the Indonesian language.

**Index Terms**—multimodality, Indonesian language for foreign speakers, SV-IVR, learning materials

## I. INTRODUCTION

Indonesian Language for Foreign Speakers or *Bahasa Indonesia Bagi Penutur Asing* (BIPA) is an educational programme for those who speak a foreign language and desire to learn the Indonesian language (Nugroho, 2017). Teachers and tutors are the two technical implementers in the BIPA programme who interact directly with learners. The use of four language skills, namely listening, reading, speaking, and writing, must be integrated (Siroj, 2015). Thus, vocabulary and sentence structure must be introduced to grow learners' expertise in using the Indonesian language (Junpaitoon, 2017). This requires a suitable BIPA approach to assist learners in fostering their Indonesian language skills. Additionally, the frequency of using the Indonesian language for specific purposes has developed significantly. The Indonesian language is not learned merely for academic purposes but also for specific purposes such as business communication, health, tourism, and economics. Foreigners in Indonesia generally select the Indonesian language for specific purposes to improve their language skills, which will potentially assist them in obtaining or providing information.

Researchers and experts have used several approaches and methods to foster learners' comprehension. Multimodality including images, video, text, and audio immersion plays a significant role in expanding learners' comprehension of learning the Indonesian language (Rahmanu & Santosa, 2022). The increased employment of multimodality in the learning materials has developed the teaching and learning equipment. The implementation of learning materials such as ebooks provides audio, video, and images which help foreign learners study the Indonesian language effectively. Audio implementation was deployed to enhance the learning media in the BIPA programme (Sahasti, 2019). Immersive audio is intended to escalate foreign learners' ability to listen to Indonesian words, which encourages students to grasp how to express the Indonesian language. Similarly, the video immersion in the ebook enriches the content, which potentially increases foreign learners' motivation to study the Indonesian language. Experts have also discovered the implementation of interactive contemporary images such as emoticons that underpin the BIPA teaching and learning materials. Emoticons include verbal and visual expression of emotion, because not only verbal communication such as text but also the facial expression itself (Merlina et al., 2013). The immersion of emoticons as an alternative in the BIPA programme enhances the instructional material variety (Arvianto, 2020). The learning media including audio, video, and handouts are deployed to develop the learners' language skills (Astuti & Bewe, 2020). The BIPA teaching systems and materials that attract BIPA learners abroad can be adjusted to the objectives of BIPA teaching through activities related to Indonesian culture such as intensive traditional games, materials, media, and pictures (Seni et al., 2019).

In line with the multimodality approach trend, the current technology frequently employed in the education field is spherical video-based immersive virtual reality (SV-IVR). Optimising information and communication technology could be fruitful for running the BIPA programme (Siroj, 2015). Further sophisticated learning media such as 3D models and animated characters are employed to help foreign speakers (Amani & Yuly, 2019). However, the tendency to spend extra time and money is the drawback of providing virtual animation. The high computer requirements are another shortcoming compared to employing a 360-camera to create SV-IVR. The 360-camera contributes to the advantage for the creator in generating SV-IVR for learning media. The satisfaction, interaction, and situational experience of SV-IVR reveal its vast potential in the field of education (Ye et al., 2021). The SV-IVR is an innovative technology with significant instructional potential. Furthermore, SV-IVR offers greater advantages in terms of technology and experience than common video. Researchers have proposed the effect of employing this technology in the education field. SV-IVR appearance gives teachers a fresh teaching concept and technique (Chen & Hwang, 2020). The SV-IVR had been utilised by teachers to elevate learners' academic competencies such as writing skills. The technology was adopted to analyse learners' writing competency and interest. The results revealed that students using SV-IVR obtained higher grades (Yang et al., 2021).

On the other hand, although learning and teaching resources have the potential to increase students' interest in and excitement for learning, this appears to be contingent on a variety of circumstances including an appropriate degree of familiarity with certain technology. Technological problems have been identified as a key contributing element in the continuation of BIPA learning programmes (Zamzamy, 2021). However, the SV-IVR immersion had no massive impact on learning achievement and learning motivation (Chang et al., 2020). In terms of the BIPA programme in Bali, the multimodal and SV-IVR advantages have not been explored significantly. With these concerns in mind, this study examines the following:

- a. To what extent is the foreign learners' perception of multimodality immersion in the BIPA towards the behavioural intention (BI) to learn the Indonesian language?
- b. To what extent is the foreign learners' perception of SV-IVR immersion in the BIPA towards the BI to learn the Indonesian language?
- c. What is the foreign learners' assumption if the immersions of multimodality and SV-IVR are applied simultaneously in the BIPA learning materials?

## II. THEORETICAL FOUNDATIONS

### A. *Multimodality*

Multimodality refers to the transition from paper-based to multimodal education that necessitates reconsidering how teaching and learning are designed, approached, and practised (Philippe et al., 2020). Multimodality media such as audio, visual, picture, video, and text have been leveraged to help students learn in the classroom. The multimodal learning experience of video making has assisted students in developing their knowledge of digital empathy. The term "multimodality" refers to communication and representation as more than just language. It emphasises various means of communication such as the visual modes of pictures, gestures, looks, posture, colour, typography, and composition (Kress & Van Leeuwen, 2020). Teachers frequently employed the pictures, gestures, looks, posture, and colour for teaching and learning activities. The educational setting has been impacted by visual literacy and communication modes (Kress & Van Leeuwen, 1996). The multimodality method in particular is viewed as useful to language learners with poor language because it allows them to engage in numerous reading and writing tasks. Because of the positive relationship between brain activity and the use of nonlinguistic representations, interactions between verbal and nonverbal communication are expected to increase understanding of content (Gerě & Jaušvec, 1999). This approach is closely integrated with critical analysis, which allows learners to become aware of the dominant structure of literacy (Rowse et al., 2008). By underpinning literacies as being conditioned in a situation where they develop (Bomer et al.,

2010), students gain an insight that literacy extends beyond learning only standard language and print-based representational modes (Mills, 2009). Language teachers use video clips or images to entertain students between lessons, but in many cases, the integration of multimodality may not be relevant to instruction or complement traditional literacies (Han & Kinzer, 2008).

#### *B. The Indonesian Language for Foreign Speakers or Bahasa Indonesia Bagi Penutur Asing Programme*

The Indonesian language has been popularised in the Unitary State of the Republic of Indonesia as the national language and the state's official language. The reach of the Indonesian language must be able to cover the entire country so that unity can occur among Indonesian citizens. Thus, Bahasa Indonesia has an important position (Murtiani et al., 2017). Bahasa Indonesia has recently acquired popularity among foreigners for a variety of reasons, including tourism, business, investment, and employment (Sudini, 2008). Moreover, Indonesia is a member of the Asian Economic Community (MEA), which means that workers from other Asian countries can apply for jobs in companies in Indonesia (Gusnawaty & Nurwati, 2019). BIPA was established to accommodate the demand for the Indonesian language used by foreign speakers. The BIPA programme is currently under the Ministry of Education, Culture, Research, and Technology, which assists teachers in expanding their ability to teach the Indonesian language to foreign speakers. One of the goals of this organisation is to establish partnerships and cooperation in the development of BIPA teaching in a more professional direction. The Language Agency has a vision of "implementing BIPA teaching that can improve Indonesia's positive image in the international world to make Indonesian language the language of broad communication at the international level" (Yaacob & Lubis, 2022).

#### *C. Spherical Video-Based Immersive Virtual Reality*

Virtual reality (VR) provides an opportunity for learners to experience remote areas during their lessons. The constructivist theory is particularly well suited as a theoretical background and foundation for this teaching and learning approach (Prisille & Ellerbrake, 2020). In recent years, the number of Spherical Video Virtual Reality (SVVR) systems or resources in the development process has expanded (Yang et al., 2021). One of the SVVR developments is SV-IVR, which can potentially meet the demands of the education field. The purpose of spherical video VR technology is to allow the viewer to continuously pan and tilt in a circle. Immersive technology improves students' learning experiences, increases collaborative involvement, and can encourage creativity and engagement; hence, it is advantageous for teachers to include immersive experiences in the education process as appropriate (Suh & Prophet, 2018). Immersive video offers viewers the freedom to explore 360 degrees and control the position and angles they need (Chien et al., 2020). In addition, SV-IVR solves the issue of VR's excessive reliance on 3D modelling. Compared to 3D model-based VR technology, SV-IVR saves a great deal of time. It is a simpler and more straightforward approach for teachers, lecturers, or experts to create VR resources that are easy to promote (Chen et al., 2021).

#### *D. Learning Materials*

Materials refer to anything which teachers or learners can apply to enable the learning of a language (Tomlinson, 2011). In other words, materials assist teachers and lecturers in elevating learners' comprehension or experience of the language. Materials should consist of novelty, including unusual topics and illustrations, variety, attractive presentation, appealing content, and achievable challenge (Tomlinson, 2011). Delivering a new idea through the materials has the potential to expand the learners' comprehension of learning a language. In line with this, the necessity of the variety of materials allows teachers and learners to conduct interaction during the teaching and learning process in the classroom. An attractive presentation assists learners in understanding how to present using the target language. This material leads learners to sharpen not only their speaking skills but also their speech ability in front of the audience. In terms of appealing content, materials could be generated using technology and a suitable teaching approach. Through technology immersion, the students' eagerness can increase during the teaching and learning activities. In terms of achievable materials, levelling the task or assignment tends to ease the learners in studying the target language. Providing students with the easiest assignment to the hardest allows them to gradually solve the problem in detail.

### III. METHOD

#### *A. Research Purposes*

This research was intended to scrutinise the foreign learners' perception of the multimodality and SV-IVR immersion in the BIPA learning materials. Furthermore, the study explored the students' argument regarding the simultaneous use of multimodality and SV-IVR in the BIPA learning materials.

#### *B. Setting and Participants*

This research was conducted in June 2022, and the population of this study was the foreign students who joined the BIPA programme. The research sample included learners who attended the BIPA programme in Bali province. The sample of the BIPA programme is shown in Figure 1.



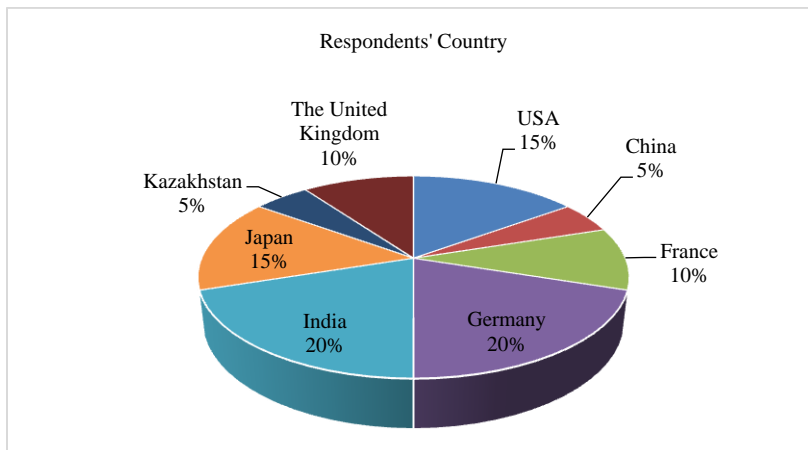


Figure 1. The Sample From the Indonesian Language for Foreign Speakers Programme

The total sample was 20 individuals from Europe, Asia, and the US. Five per cent of the respondents were from each of China and Kazakhstan compared to 20% from each of India and Germany. Ten per cent of the respondents were from each of the UK and France, and 15% were from Japan.

C. Data Collection

The participants were asked 13 questions using the Google Forms platform, which made it easy for the researchers to receive the specific data. The researchers employed a Likert scale from 1 to 5 to gauge respondents' arguments. The multimodality including words (text), sound (audio), images, and visuals (video; Jewitt & Kress, 2010) were employed. Additionally, performance expectancy (PE), effort expectancy (EE), social influence (SI), facilitating condition (FC), and BI from Unified Theory of Acceptance and Use of Technology (UTAUT) theory were entangled in this research (Venkatesh et al., 2016).

In terms of the questionnaire items, several questions were provided before the participants answered the multimodality and BI items. Table 1 outlines the questionnaire items. There were eight questions in the independent item and just one question in the dependent item.

TABLE 1  
ITEMS OF THE QUESTIONNAIRE REGARDING THE STUDENTS' OPINION OF THE MULTIMODALITY IMMERSION

Multimodality (X1)	Item
Text	When learning a new language, Bahasa Indonesia for instance, vocabulary is very important part for me.
	When learning a new language, Bahasa Indonesia for instance, the generic structure is very important part for me.
	Images could assist me in learning Bahasa Indonesia.
Image	Visuals allow me to expand my comprehension in learning Bahasa Indonesia.
Audio	When listening to a new language on a video, Bahasa Indonesia for instance, voice-over helps me to learn.
	I can learn Bahasa Indonesia from Indonesian songs.
Video	Using video with Bahasa Indonesia voice-over could assist me to learn the culture and Indonesian language.
	Video immersion could assist me to learn a new language.
Behavioural Intentions	I want to learn a new language or Bahasa Indonesia using image, text, audio, video, and immersion virtual reality (360 Video degree).

TABLE 2  
ITEM OF THE QUESTIONNAIRE REGARDING THE STUDENTS' OPINION OF THE SPHERICAL VIDEO-BASED IMMERSIVE VIRTUAL REALITY

UTAUT (X2)	Item
PE (Performance Expectancy)	Using E-learning, audio, video, text, image, or virtual reality (360-video) would help me in learning a new language.
EE (Effort Expectancy)	E-learning, audio, video, text, image, or virtual reality (360-video) are easy for me to use in learning a new language.
SI (Social Influence)	My friends are keen to use E-learning, audio, video, text, image, or virtual reality (360-video) in learning a new language.
FC (Facilitating Conditions)	I have media for example smartphones and internet access to run the E-learning, audio, video, text, image, or virtual reality (360-video) during the learning activities.
Behavioural Intentions	I want to learn a new language or Bahasa Indonesia using image, text, audio, video, and immersion in virtual reality (360-video degree).

D. Data Analysis

Regarding the hypotheses and problems urged in this research, the researchers conducted descriptive statistical analysis. They utilised the platform Statistical Product and Service Solutions (SPSS) to obtain the specific data and descriptive analysis, ANOVA and coefficients to analyse the effect of multimodality and SV-IVR on the students' BI to use learning materials. The statistical analysis was also employed to determine the foreign learners' argument about the

multimodal and SV-IVR immersion on learners' BI to use learning media in the BIPA programme.

#### IV. FINDINGS

##### A. Result of Research Question 1

To examine the students' assumptions about the use of multimodality immersion, the researchers employed descriptive and regression methods. As shown in Table 3, the respondents agreed on the utilisation of multimodal absorption in the teaching and learning materials. The rate of learners who agreed on the multimodal immersion was 75% compared to the 20% of respondents who opined the disadvantages of multimodality. Subsequently, the percentage of students who totally agreed on the multimodal utilisation was 5%. Based on the descriptive analysis results, students were keen to apply multiple modes including text, image, audio, and video in the learning materials.

TABLE 3  
MULTIMODALITY DESCRIPTIVE ANALYSIS INCLUDING THE USE OF TEXT, IMAGES, AUDIO, AND VIDEO

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	3.00	4	20.0	20.0	20.0
	4.00	15	75.0	75.0	95.0
	5.00	1	5.0	5.0	100.0
	Total	20	100.0	100.0	

To further investigate the result of the learners' argument on the multimodality, including text, image, audio, and video towards the BI to use learning materials, the experimental results are shown in Table 4, and according to the results, the multimodality scores are  $F = 19.578$ ,  $p < 0.05$  and the mean square is 4.064, which indicates a significant effect of the use of multiple modes on the BI to utilise Indonesian language learning materials.

TABLE 4  
ANOVA RESULT ABOUT THE LEARNERS' OPINION ON THE USE OF MULTIMODALITY TOWARDS THE BEHAVIOURAL INTENTION TO USE LEARNING MATERIALS

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.064	1	4.064	19.578	.000 <sup>b</sup>
	Residual	3.736	18	.208		
	Total	7.800	19			

a. Dependent Variable: Y

b. Predictors: (Constant), X1

##### B. Result of Research Question 2

Table 5 shows the descriptive analysis of the SV-IVR utilisation in the teaching and learning process in the BIPA programme. Eighty per cent of the respondents believe that the SV-IVR meets the PE, EE, SI, and FCs. The result of students' opinion of the SV-IVR use also reveals that the respondents totally agreed with the benefit of SV-IVR use, which accounts for 15% compared to the 5% of foreign learners who argued that SV-IVR provides less significance for teaching and learning process in BIPA programme.

TABLE 5  
SPHERICAL VIDEO-BASED IMMERSIVE VIRTUAL REALITY DESCRIPTIVE ANALYSIS INCLUDING THE OPINION OF PERFORMANCE EXPECTANCY, EFFORT EXPECTANCY, SOCIAL INFLUENCE, AND FACILITATING CONDITION

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	3.00	1	5.0	5.0	5.0
	4.00	16	80.0	80.0	85.0
	5.00	3	15.0	15.0	100.0
	Total	20	100.0	100.0	

The data in Table 6 explains the analysis of SV-IVR about foreign learners' BI to apply the learning materials. The SV-IVR scores ( $F = 0.397$ ,  $p > 0.05$ ) and the mean square (0.168) denote an insignificant result of the SV-IVR use of foreign learners' BI to utilise the learning materials.

TABLE 6  
ANOVA RESULT OF THE LEARNERS' OPINION ON THE USE OF SPHERICAL VIDEO-BASED IMMERSIVE VIRTUAL REALITY TOWARDS BEHAVIOURAL INTENTION TO USE LEARNING MATERIALS

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.168	1	.168	.397	.536 <sup>b</sup>
	Residual	7.632	18	.424		
	Total	7.800	19			

a. Dependent Variable: Y

b. Predictors: (Constant), X2

##### C. Result of Research Question 3

Regarding the result of the effect of multimodal and SV-IVR on the learners' BI to utilise the learning materials, The

F score of the multimodality and SV-IVR is 9.503,  $p < 0.05$ ). Furthermore, the mean square score is 2.059, which means the multimodality and SV-IVR immersion simultaneously made a significant contribution to the learners' BIs to employ the learning materials in the BIPA teaching and learning activities.

TABLE 7  
ANOVA RESULT CONCERNING THE LEARNERS' OPINION ON THE USE OF MULTIMODALITY AND SPHERICAL VIDEO-BASED IMMERSIVE VIRTUAL REALITY TOWARDS BEHAVIOURAL INTENTION TO USE THE LEARNING MATERIALS

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.117	2	2.059	9.503	.002 <sup>b</sup>
	Residual	3.683	17	.217		
	Total	7.800	19			

a. Dependent Variable: Y  
b. Predictors: (Constant), X2, X1

## V. DISCUSSION

Because multimodality and SV-IVR utilisation contribute to the learners' learning language comprehension, this study aims to gauge the foreign learners' perception of multimodality and SV-IVR immersion on the desire to employ the BIPA learning materials. Generally, the use of multimodality (text, audio, video, and image) contributes to the foreign learners' motivation and eagerness to learn the Indonesian language. Although the combination of text, audio, video, and images helps foreign learners to study the Indonesian language, the SV-IVR implementation revealed no effect on the foreign students' motivation and attitude. In terms of the combination of multimodality and SV-IVR, the students argued that the immersion of multimodality and SV-IVR could simultaneously escalate their motivation to learn the Indonesian language.

### A. Foreign Learners' Perception of Multimodality Immersion in the Indonesian Language for Foreign Speakers on the Behavioural Intention to Use Learning Materials

A multimodal lens can illuminate a language's specific evidences and constraints (Grapin, 2019). The data indicate that foreign learners favour combination of text, audio, video, and images to learn the Indonesian language. Using audio-visuals when delivering material is necessary when participating in the BIPA class. For instance, the combination of pictures, video, audio, and games assists students in enhancing their BIs to learn the Indonesian language as a foreign language. According to the data in the multimodality use, vocabulary and generic structure allow learners to expand their writing skills. Linguistics is identified as a part of multimodality that improves foreign learners' skill in using a foreign language. Employing diverse multimodal resources (linguistic, visual, and gestural) fosters learners' appropriation of knowledge, strategies, and attitudes (Valero-Porras & Cassany, 2015). Students believe that the role of the image during the teaching and learning process assists them in learning the Indonesian language. Similarly, by obtaining Indonesian language vocabulary, foreign learners have the potential to not only support their writing skills but also improve their speaking ability. In terms of audio use in the classroom, utilising Indonesian songs related to education can be fruitful. In general, the learners appreciated the role that video technology played in feedback generation and delivery, emphasising that feedback in video mode not only promotes greater interaction but also more individualised learning and attentive engagement. The current study uncovered a variety of cognitive and social strategies that learners used to ensure the fluency and accuracy of their oral feedback to achieve cognitive goals by efficiently producing feedback, observing positively reinforced behaviours from peers, and collaborating with others to generate ideas for future improvement (Hung, 2016). It is important to emphasise that the study's results were achieved when learners were exposed to videos, which appeared to be more appealing because the findings show that students followed instructions accurately, possibly due to clearer instructions given through the audio-visual materials. This indicates that providing clear instructions increases students' motivation to participate in the teaching and learning process (Salazar & Larenas, 2018). Their speech contributions increased with each contact with the multimodal text (Kaminski, 2019).

### B. Foreign Learners' Perception of Spherical Video-Based Immersive Virtual Reality Immersion in the Indonesian Language for Foreign Speakers on the Behavioural Intention to Use Learning Materials

According to the results, the implementation of SV-IVR had lack of impact on the foreign learners' BI to learn the Indonesian language. VR applications provide significant opportunities for both engaging students in the foreign language learning process and successfully achieving the discipline's three primary objectives of enhancing foreign language learning, preparing undergraduates for real life and expert circumstances outside of the native language environment, and enhancing student communication abilities (Symonenko et al., 2020). However, the analysis reveals that VR could not influence foreign students' BI to learn. This study underpins Chang in 2020 about the less significant contribution of SV-IVR use alone. The SV-IVR immersion had no major effect on learning achievement and learning motivation (Chang et al., 2020). The lack of a suitable approach to applying the SV-IVR and the deficiency of time to introduce the SV-IVR utilisation are factors that could affect learners' eagerness to learn the Indonesian language. Additionally, the learners must be familiarised with the use of SV-IVR for it to elevate their academic comprehension.

Furthermore, writing skills tend to be difficult to study using SV-IVR (Van Waes et al., 2014). The demand to provide extra time to introduce the SV-IVR would potentially increase English language skills. Providing a short period of SV-IVR implementation to run the classroom would be a barrier to escalating foreign learners' eagerness to learn. The SV-IVR used in the classroom requires additional time to allow learners to adopt the technology. Furthermore, it would be beneficial to investigate the impacts of learning strategy and engagement level on students' other talents in other tasks. Finally, for the sake of educational sustainability, more impressive innovations in language teaching and learning should be investigated (Huang et al., 2021).

BIPA classroom management remains a key aspect of integrating technology into regular teaching. The use of VR in education involves not just technology and curriculum but also health and psychology (Castaneda et al., 2016). Several issues must be addressed in terms of technology and curriculum to handle health and psychology, such as students being concerned about the use of modern technology, being too eager to focus on studying, or feeling dizzy when viewing SV-IVR content. One key issue is the lack of physical equipment for use with SV-IVR, which means that teachers must utilise their knowledge and expertise of applying SV-IVR when structuring learning activities. When intending to include SV-IVR in their education, they must answer the 5W-H questions (who, what, when, where, why, and how). Teachers must also evaluate whether they will serve as learning agents, facilitators, or supervisors in SV-IVR language learning. This is followed by the question of how to measure learning results when SV-IVR is incorporated into the BIPA programme given that standard pencil-and-paper examinations are insufficient. How to incorporate tests into the virtual experience (Lan et al., 2018) and provide FL learners with appropriate feedback (including text-based and verbal feedback) are also major challenges.

### *C. Foreign Learners' Opinion if Multimodality and Spherical Video-Based Immersive Virtual Reality Are Applied Simultaneously in the Indonesian Language for Foreign Speakers' Learning Materials*

In terms of the multimodal and SV-IVR combination as the learning material in the Indonesian language, foreign learners argue that the immersion of text, image, audio, video, and 360-video provide an opportunity to enhance students' urge to study the Indonesian language. Based on the analysis, these combinations contribute to the learners' desire and motivation to learn the Indonesian language. The use of text, image, audio, conventional video, and SV-IVR is probably able to empower foreign learners' Indonesian language cognition. VR enables activity-based multimodal learning and instruction (Dickey, 2003). Integrating text into SV-IVR allows learners to grasp the instruction more clearly. Providing text also leads learners to create Indonesian language familiarization. The SV-IVR without text has potential to confuse the users; thus, it would be difficult to reach the goal of learning the Indonesian language. Similarly, the use of audio allows learners to obtain a new vocabulary and way of pronouncing the Indonesian language and familiarise themselves with the Indonesian words. The importance of text and audio use is in line with the demand for utilising the image on the SV-IVR. Including pictures in the learning tools contributes to the users' keenness in receiving the knowledge (Choi et al., 2020). The incorporation of multimedia learning into various modes of learning appears to enable learners to adopt a more adaptable approach focused on enquiry and data retrieval (Hazari et al., 2009; Mayer, 2005). The use of multimodality and SV-IVR expand the teaching and learning tools as an approach in the education field. However, deep interaction is still necessary when tutors deliver the lesson in the classroom.

## VI. CONCLUSION

The research proves that foreign learners are keen to use multimodality or the combination of SV-IVR and multimodality compared to the partial utilisation of SV-IVR. Foreign learners favour multimodality because it assists students in elevating their Indonesian language ability. SV-IVR is a great learning tool; however, it must be suitable for the BIPA programme. The technology immersion of multimodality and SV-IVR for Indonesian language learning materials has the potential to increase foreign students' eagerness to learn. The use of text, audio, images, and SV-IVR combined provides an opportunity to expand learners' language skills, especially in Indonesian. The elements of multimodality such as text lead the foreign learners to read the explanation. Providing text in the SV-IVR is beneficial for increasing foreign learners' understanding of the lesson. Similarly, pictures are advantageous for enriching foreign learners' comprehension. Adding images to the SV-IVR potentially assists students in starting to learn the Indonesian language in the BIPA programme. Exploring multimodality is a call for experts and researchers to generate more interactive learning tools in the BIPA programme.

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**I Wayan Eka Dian Rahmanu** is an English language lecturer at Polytechnic State of Bali, Indonesia. He obtained his master's degree (M.Pd) from Pendidikan Ganesha, Indonesia. His research focused on the use of multimodality during the teaching and learning process, 360-video technology immersion, English as a foreign language, and English for specific purposes. He can be contacted at rahmanueka@gmail.com

**Ida Bagus Artha Adnyana** is an Indonesian language lecturer at Polytechnic State of Bali, Indonesia. He gained his master's degree (M.Hum) from Udayana University, Indonesia. His research concerned BIPA and culture. He can be contacted at arthaadnyana@pnb.ac.id

**I Putu Yoga Laksana** is an English language lecturer at Polytechnic State of Bali, Indonesia. He obtained his master's degree (M.Pd) from Pendidikan Ganesha, Indonesia. His study focused on eportfolios, technology immersion, and English for specific purposes. He can be contacted at yoga.laksana@pnb.ac.id

**I Gusti Putu Sutarma** is an Indonesian language lecturer at Polytechnic State of Bali, Indonesia. He gained his master's degree (M.Hum) from Udayana University, Indonesia. His research concerned BIPA, Indonesian culture, and Indonesian literature. He can be contacted at gustiputusutarma@pnb.ac.id

**Ni Putu Somawati** is an English language lecturer at Polytechnic State of Bali, Indonesia. She obtained her master's degree (M.M) from Udayana University, Indonesia. Her study focused on teaching business English, code-mixing, and code-switching. She can be contacted at psomawati@yahoo.com

**I Made Riyan Adi Nugroho** is an electrical engineering lecturer at Polytechnic State of Bali, Indonesia. He obtained his master's degree (M.T) from Teknik Informatika, Indonesia. His research focused on the use of ICT, elearning, and emodules. He can be contacted at maderiyan@pnb.ac.id

# Mao Zedong's Poetry Translated by Eugene Eoyang in *Sunflower Splendor*: A Textual and Cultural Interpretation

Donglin Li

School of Foreign Languages, Renmin University of China, Beijing, The People's Republic of China

**Abstract**—Translating Mao Zedong's poetry into English has been a significant cause since the founding of New China and aroused great academic attention in China and other countries. In 1975, Eugene Eoyang, a Chinese American scholar, translated eight poems of Mao and published them later in the remarkable poetry anthology *Sunflower Splendor*, which has made a considerable contribution to the promotion and canonization of Mao's poetry as well as traditional Chinese poetry in the English world. Eoyang is a scholar translator who knows well about both cultures, the identity, cultural concepts, translation strategies, and other aspects that he demonstrated in his translation are of great reference value compared with other versions home and abroad. By analyzing the textual and cultural features and specific cases in his translation, the translator's valuable first-hand experience, along with the profound literary and cultural attainments reflected in the translation process, can be learned to guide future translation and promotion of Mao's poetry in foreign cultures.

**Indexing Terms**—Mao Zedong's poems, translation, *Sunflower Splendor*, Eugene Eoyang

## I. INTRODUCTION

Since the founding of the People's Republic of China, translating Mao Zedong's poetry into English has been one of the most important achievements in the field of cultural exchange. It has gained unprecedented influence among scholars and readers at home and abroad. In the 1970s, at least eight known versions of English translation of Mao's poetry were published in China and other foreign countries. Translators include professionals from domestic translation agencies, scholars, overseas Chinese translators, Sinologists and artists. In 1975, the poetry anthology *Sunflower Splendor: Three Thousand Years of Chinese Poetry* was published by Doubleday, Anchor Books and Indiana University Press, with Wu-chi Liu and Irving Yucheng Lo, two renowned Chinese Sinologists, as the chief compilers. In this anthology, eight of Mao's poems, namely, *Snow*, *On the Plum Tree*, *after a poem by Lu Yu*, *A Reply to Kuo Mo-jo*, *Double-ninth Festival*, *Ch'ang-sha*, *Ta-po-ti*, *Loushan Pass*, and *Kunlun Mountains*, are translated by Eugene Chen Eoyang (欧阳桢), with an introduction and comments on Mao's life and poetry. Eugene Chen Eoyang (1939-2021) was born in Hong Kong. After he was graduated from Taiwan University, he migrated to the US for further study. In 1959, he graduated from Harvard University and acquired his doctorate degree of comparative literature in Indiana University in 1971. As a Professor Emeritus of Comparative Literature and of East Asian Languages and Cultures at Indiana University (Bloomington), he stayed and taught there until he passed away. In the early days of his teaching, he was commissioned by his mentor Irving Lo to participate in the compilation of *Sunflower Splendor*, and one of his tasks was to translate Mao's poetry.

Currently, most studies on the translation of Mao's poems published in China have failed to pay sufficient attention to this version, at least far less attention than it should deserve considering the significance of *Sunflower Splendor*. Those mention this version list it among all the versions collected as a literature review, merely pointing out that there are eight pieces of translation in *Sunflower Splendor* without any in-depth analysis. According to those published studies, the researchers were neither scrupulous nor conscientious: they cannot even write the translator's Chinese name correctly, or identify the real translator accurately. Ridiculous mistakes are made, printed, and spread. In the book *毛泽东诗传*, the translator's name Eugene Eoyang (欧阳桢) is transliterated as 欧根 欧阳 by Hu (2014, p. 476), and later it is miswritten as 欧阳桢 in the book of Li (2015, p. 170). In a form of collected translators and versions given by Li and Chen (2018, p. 13), Wu-chi Liu and Irving Yucheng Lo, the chief compilers of *Sunflower Splendor*, are also mistakenly regarded as the translators of Mao's poems.

## II. WHY TRANSLATING MAO'S POEMS: THE TRANSLATOR'S VIEW

The author fortunately had the chance to communicate with Eugene Eoyang, the translator himself, via e-mail in 2020 to discuss issues concerned when he was translating Mao's poems back in the 1970s. Professor Eoyang kindly answered the questions about things he can remember, revealing his first-hand experience and important considerations during the translation process. Both the chief compilers and the translator emphasized the great value of Mao's poems. According to Eoyang, when they were translating for the anthology, team members called it 两毛的诗选 (an



anthology of two Maos). Liu and Lo (1975, p. 621) explained it in the book: “This three-thousand-year-old tradition of Chinese poetry that started with the Mao (Mao Heng and Mao Ch’ang of the early Han Dynasty) version of the *Shih Ching* will aptly conclude with the works of another Mao, the Marxian revolutionary poet.” Although only eight poems are selected, Mao’s poetry plays an important role in the last chapter of this classic works of Sinology, and its research value is self-evident.

Eoyang believes that the highest standard of translation is being transparent, that is, a good translation should perfectly present the traits of the original poem and the poet. In his eyes, Mao is an earnest student of literature who kept on pursuing better study and creation throughout his lifetime, and a dedicate poet who was able to master traditional Chinese poetic imagery with his profound literary knowledge. In addition, Mao’s identity was more complicated than many other poets. He says in the interview: “The hardest part was to capture the oral and rhetorical aspect of Mao’s poetry, which I saw as the product of a general. I knew that the general-poet was quite common in Chinese history.” Mao, as the author of his renowned poetry, served also as the political and military leader in China. The US Monthly Review once commented that the poetry of Mao along with the translations are political documents and should also be regarded as literature (Raskin, 2009). In particular, Eoyang says in the interview that he likes most the poems that captured Mao’s martial spirit, showing his affection to the particularity of Mao’s multiple identity. Gu Zhengkun, another significant Chinese scholar who translated Mao’s poetry in the 1990s, says that “what particularly marks him out as a celebrated poet is, as many believe, his enormous breadth of mind, unbounded aspiration and his dauntless daring, which often go beyond the commonly conceived poetic universe”(Gu, 1993, p. 2). As for the translation motive, Eoyang says that the true nature of introducing Mao’s poems in *Sunflower Splendor* is to humanize someone who was being elevated to godlike status. Gu (1993, p. 14) proposed the similar idea that in the eyes of Western critics and scholars at the time, Mao was seen as a messianic being, dedicated to saving humanity and devoid of human emotion. By translating his poems through a humanistic approach, Western readers can understand that Mao’s image is more like a human being, instead of deifying him for his great political and military achievements.

### III. POWER AND CAPITALS IN TRANSLATION

Eugene Eoyang is a Chinese American translator and a typical scholar translator. He has been educated in traditional Chinese culture since he was a child, and has profound cultivation in traditional Chinese culture and Chinese language. At the same time, he laid a solid English foundation in his teenage years and is familiar with Western literary traditions. Later, he received systematic training in Western language and literature in American universities, and gained a deep understanding of European and American literature and culture. Therefore, as a scholar translator with a Chinese root, he has sufficient conditions to conduct comparative research on Chinese and Western literature, and also has the conditions to introduce the translation of Chinese poetry and other literary works to the United States and the West. He has a lot of practical experience in the field of Chinese poetry translation to English. During his academic career, he has translated Chinese poetry extensively and published in a variety of literary anthologies in the United States and English books and periodicals. As one of the important representatives of the contemporary American deconstructionist school of translation theory, he put forward very influential translation concepts, published many academic works on translation and comparative culture studies, and gave full play to his advantages as a scholar and a translator. Personally, Eoyang (1993) also believes that as a scholar translator, he can fully explore and make use of the advantages of comparative research on different translations, analyze their ability to interpret the original works, and make innovations in his own translation behavior.

As a scholar, Eoyang has accumulated a lot of cultural, economic and social capital, which facilitates his acquisition of symbolic capital and his right to speak in the academic circle. When he took on the task of translating Mao’s poetry assigned directly by his mentor Irving Lo, he was already a professor of comparative literature at Indiana University and on the rise in his academic career. Because of the professional nature of college professors with stable income, it is relatively easy to obtain the economic capital to survive and pursue life development, and it is more conditional to create a comfortable and ideal translation environment. He has mastered excellent academic research and translation practice ability, a large number of academic and interpersonal resources, and occupied a relatively advantageous position in the field. His identity as a translator also created convenient conditions. In terms of introducing works and interpreting texts, Eoyang’s identity established a high degree of credibility in the academic circles with the help of his previous capital accumulation, so as to achieve more ideal translation effects.

Eoyang said that the translation content was completed by himself, and there was no substantive discussion with others about the translation content and techniques. This is quite different from the mode of cooperative translation that other Chinese and foreign translators were willing to adopt when translating Mao’s poetry at that time. Actually, it was not until the end of Cultural Revolution that a batch of translations independently completed by Chinese scholars emerged successively. However, although the translator expressed that he was not restricted or affected by any specific translation policy or institutional power when he was engaged in the translation of Mao’s poetry in the 1970s, the chief compilers exercised the potential power to manipulate the translator and translation in an imperceptible way. Irving Lo was holding more cultural capital in the whole field of translation activities and has the dominant power. Eoyang’s translation needs to serve the preference of him and the publication of the entire anthology. No matter in the selection of original texts or the translation drafts, the chief compilers occupied the commanding height of discourse power in the



field of translation activities through the large amount of cultural capital possessed by their cultural identity and the economic capital obtained by direct contact with sponsors and publishers.

For instance, when asked about the number of translations, Eoyang remembered quite clear that he had personally translated more than eight Mao's poems, but only these eight were selected by Irving Lo to be published in *Sunflower Splendor*. In another case, according to the compilers' explanations, Chinese words and names in *Sunflower Splendor* are given in the Wade-Giles system according to Mathews' Chinese-English Dictionary with several modifications, and geographic names given in the form most commonly used or spelled out with a hyphen in Wade-Giles system (Liu & Lo, 1975, p. 25). It is quite common that the traditional works of Sinology are familiar to generations of Sinologists in Wade-Giles transliteration, and Mao's poetry in this anthology is no exception. However, Eoyang pointed out that many Chinese-English transliteration systems and rules were produced in previous American Sinology studies, but there were great defects in the uniformity and strictness. Many terms (especially the names of people and places) were wrong, which could easily lead to misunderstanding and confusion among Western readers. "Adding phonetic confusion to orthographic irregularity" (Eoyang, 1993, p. 2), as he states in *The Transparent Eye*. On the contrary, he apparently preferred to use the *pinyin* system formally adopted by the Chinese People's Congress in 1958. He says: "The *pinyin* system is employed in the People's Republic of China and cannot be ignored by anyone who addresses a Chinese audience" (Eoyang, 1993, p. 1), and used *pinyin* in most of his lifetime of academic works. The reality is that he undoubtedly gave up his own translation strategies and made necessary concessions and compromises in the face of compilers and mainstream researchers with more accumulated cultural capital, greater discourse power and higher status in related fields.

On the other hand, as a group of translators with the characteristics of Westernized Chinese after World War II, both the editor Irving Lo and the translator Eugene Eoyang needed to meet the increasingly complicated group of readers, that is, Western readers who can't speak Chinese, Western readers who can speak Chinese and Chinese readers who can speak English. Before the translation is actually published, it needs to be tested by three types of readers and be responsible for three or more types of readers with different cultural and educational backgrounds. Each translation of Mao's poem by Eoyang was reviewed by at least three different readers in a Chinese-English version. As he recalls, "Irving's students (also the translators participated in the compilation of the anthology) met once a month to test out their translations on a live, and presumably knowledgeable audience." They tested its acceptance, gathered face-to-face feedback and revised the translation accordingly. It is rare that readers are empowered to occupy a place in the production chain of translation, exercise the voice granted to them by the editor group, put forward their opinions and demands as recipients, and thus influence the translator to adopt corresponding strategies to meet the needs of readers.

#### IV. CASE STUDIES: TEXTUAL AND CULTURAL ANALYSIS

##### A. *The Beauty of Prosody*

Xu Yuanchong, another Chinese translator who made great contribution to translating Mao's poetry, says that to convey the sound beauty of poetry, translators can borrow the meter that British and American poets like to see and use (Xu, 1993, p. 10). Eoyang's translation of the eight poems fully reflects his ability to perceive and understand the Chinese prosody of the original poems and his extraordinary linguistic ability to use the English prosody, which makes them very beautiful in rhyme of English poems. Eoyang often pays great attention to the details of Chinese poetic temperament. He followed the prose-style strategy adopted by many previous Chinese American translators in translating Mao's poetry, and did not deliberately pursue the end rhyme that also exists in the original. Instead, he used a variety of common metrical techniques in English poetry in his lines as the creative compensation and fidelity for not being able to strictly present the rhyming technique of Chinese language.

Personally, Eoyang is very fond of and good at using alliteration in the translation. Alliteration of two or more words in a single sentence translation is ubiquitous in his translation. In the translation of *On the Plum Tree, after a poem by Lu Yu*, the fourth line 尤有花枝俏 is translated as "Yet there's still the beauty of blossoms on the branch", and the seventh line 待到山花烂漫时 is translated as "Wait till the mountain flowers blaze out and bloom", both with consecutive alliterations started with "b". In *Kunlun Mountains*, the line 搅得周天寒彻 is translated as "Stirring the heaven with your snowcapped scales", containing three words of the alliteration started with "s". In *Ch'ang-sha*, the sentence 恰同学少年, 风华正茂; 书生意气, cut into three consecutive lines in English, is translated as "We are schoolboys, and still young,/ With an air of strength and of life./ The spirit of scholars". Five among a total of 18 words compose the alliteration started with "s", creating a sense of smoothness and consistency for readers.

Assonance is also a common usage of rhyme in this version, sometimes cooperating with other forms of rhyme. In *Ch'ang-sha*, the translation of the line 漫江碧透 is "Wide river blue right through", with two couples of assonance in five words. "Wide" and "right" have the assonance of [i:], and "blue" and "through" have [u:], making the sentence more poetic in sound. In *A Reply to Kuo Mo-jo*, 几声凄厉, 几声抽泣 is translated as "Sometimes screeching,/ Sometimes weeping". Four words compose not only the alliteration of "s" and the end rhyme of "ing", but also the assonance of [i:], combining all three types in one single line. It makes a perfect manifestation of the translator's literary capability. Such techniques also appear in the form of other rhymes, such as eye rhyme. Examples can be found in the translation of 雨后复斜阳 in *Ta-po-ti*: "After the rain, sunlight slants down again"; and in the translation of 已是悬崖

百丈冰 in *On the Plum Tree, after a poem by Lu Yu*: “Already, on the high precipice, a hundred yards of ice”.

It is also worth exploring where the translator uses phonology and its special meaning. For the notional words with special meanings in the original, the translator chose to use alliteration, which is like “labeling” some expressions in the translation, so that they are more closely bonded in both sound and meaning in English. In *Loushan Pass*, the line 马蹄声碎 is separated into 马蹄 and 声碎 based on their Chinese meanings, which are translated as “horses’ hooves” and “shattering sounds”, respectively, with two couples of alliteration to enhance the bond within the Chinese words. Also, he preferred to use alliteration when translating original words into English partial phrases or verse-object phrases. “West wind” for 西风 is quite common in translation. Other typical examples include “sacred sword” for 宝剑 in *Kunlun Mountains*, “bloody battle” for 鏖战 in *Ta-po-ti*, “morning moon” for 晨月 in *Loushan Pass*, and “silver serpent” for 银蛇 in *Snow*. The verb-object phrase 弯弓 is translated as “bend the bow” along with “bringing down” for the verb 射 in the same line, consisting of three words with alliteration.

Eoyang translated Mao’s poems based on thorough understanding of Chinese language, and tended to set rhymes when the original line has certain Chinese prosody features. In *Kunlun Mountains*, 安得倚天抽宝剑 is translated as “If I could only, leaning against the sky, draw the sacred sword”. 天 and 剑 in Chinese make an internal rhyme, so the translator also deliberately set their English counterparts “sky” and “sacred sword” as alliteration, showing faithfulness to the original. In the line 待到山花烂漫时, 烂 and 漫 make a vowel rhyme. Again the translator used alliteration and translated it as “blaze out and bloom”. The word “blaze” means to burn brightly and strongly and renders the beautiful scene of mountain flowers in bright colors “blazing out” in the mountains, which is far more poetic and picturesque than a single word “bloom” in most other versions. On the basis of retaining the beauty of sound, Eoyang also achieved the equivalence of meaning.

### B. The Beauty of Form

The translator tries to follow the format of the original work to ensure that the number of lines is consistent and the length of the lines is as close as possible to the original text. Only a few of the eight translations have increased or decreased in the number of lines, unlike previous overseas translations, which prefer to completely follow the style of the prose translation and unnaturally divide the original line structure. Xu (1993, p. 10) also believed the beauty of form of poetry mainly refers to the length and symmetry, which should be similar in shape, or at least “generally close”.

The translator pays great attention to the strict correspondence of the translated language, and the phonetic correspondence between the original verses is preserved in English. He adopted some exquisite language skills to build the phonetic correspondence in grammatical structure and emotion. The first example is from *Double-ninth Festival*, which containing the precise correspondence in terms of number of syllables and words, word choices and artistic techniques.

The original text:

岁岁重阳。  
今又重阳，

Eoyang’s translation:

Year after year, the Double Nine;  
Now, once again, the Double Nine,

The two lines in original text have the same number of words and the ending is repeated. The number of syllables in the two translations is the same, and the two sentences are both composed of six words and seven syllables. 重阳 are both translated as “the Double Nine”, and The reduplicated word 年年 has even been translated into the English reduplicated form of “year after year”, forming a rigorous phonetic equivalence. Similar technique can be found also in *Loushan Pass*. In the line 关山阵阵苍, the reduplicated word is translated as “range after range”. We can infer that even if the reduplication technique in Chinese has no perfect counterpart in English, the translator is very used to using the English expression of “A after A” to maintain and reproduce the formal characteristics of repeated words in the original text as some sort of compensation.

In order to ensure that the grammatical structure of the translated poem is highly corresponding to that of the original, another technique commonly used by Eoyang is the use of parenthetical elements, especially the flexible adjustment of the position of adverbials of place. The examples are selected from *On the Plum Tree, after a poem by Lu Yu*.

The original text: 已是悬崖百丈冰，

Eoyang’s translation: Already, on the high precipice, a hundred yards of ice,

“Already” in the sentence corresponds to 已是, and the parenthetical element “on the high precipice” is placed in the sentence as an adverbial of place, corresponding to 悬崖 in the middle of the original, and “a hundred yards of ice” strictly corresponds to 百丈冰. The whole translation, whether divided by components or interpreted by single character, has achieved a very neat correspondence.

In *Loushan Pass*, the translator’s exquisite arrangement of the presentation format of the translation makes it beautiful in the visual form of rhythm, and at the same time provides readers with an immersive experience of the poetic conception.

The original text:

长空雁叫霜晨月。霜晨月， .....

Eoyang's translation:

Geese call in the open air, there's frost under the morning moon,  
Frost under the morning moon

The original text:

而今迈步从头越。从头越， .....

Eoyang's translation:

For today we have marched right up to the summit,  
Right up to the summit,

The translator deliberately indents the repetition, and makes it “hang” at the end of the previous line. It was endowed with the form like the echo with aesthetic feeling. Due to the failure of the strategic plan in reality, the poem should sound tragic and bleak, and the voice and emotion should be agitated, reflecting the poet's solemn mood. Under the echoing arrangement of the translator, the depressive feeling in the original work hangs on the reader's sight, and the emotional atmosphere and the poet's melancholy also linger in the reader's mind and are reluctant to dissipate.

### C. The Interpretation of Imagery

The translation of images in Mao's poetry is directly related to the interpretation of its aesthetic features. Eoyang praised that Mao has profound literary skills and rich images in his poems, which are mostly inherited from traditional Chinese poems. Attributing human emotions to natural and living objects, such as natural scenery and climate phenomena, is the recovery and compensation of emotional sources and the return of semantic capital to meaningful resources. Therefore, the translation of images directly determines whether the poet's emotional expression in the translation can be understood and resonated by readers.

天空 (tian kong) is a very commonly used static image in Mao's poetry. In a precious study of Zhang (2008), 天 was the key image to conduct a comparative analysis on translation techniques in 12 other versions. In the eight pieces of Eoyang's translation, it also occurs quite frequently, which can be used as a typical example to analyze his preference and subjective strategies. The table below lists all the translations of 天 and 空 in Eoyang's version:

Poem	Line	Word choice
<i>Snow</i>	欲与天公试比高	heaven
	一代天骄	heaven
<i>A Reply to Kuo Mo-jo</i>	天地转	heaven
<i>Kunlun Mountains</i>	横空出世	atmosphere
	搅得周天寒彻	heaven
	安得倚天抽宝剑	sky
<i>Double-ninth Festival</i>	人生易老天难老	heavens
	寥廓江天万里霜	skies
<i>Ch'ang-sha</i>	鹰击长空	sky
	万类霜天竞自由	air
<i>Ta-po-ti</i>	谁持彩练当空舞	sky
<i>Loushan Pass</i>	长空雁叫霜晨月	air

According to the statistics, in the total 12 scenes, the translator chose “heaven” five times, and “sky” or its deformation four times. Also, the image was dissolved into “air” twice, and “atmosphere” once. In two of the four “sky” sentences, the original word used was 空 rather than the 天, and the probability of 空 triggering other understandings was generally much lower than that of 天. Therefore, it can be concluded that Eoyang preferred to use the word “heaven” for 天 in most cases.

In everyday English expressions and interpretations of the concept 天, “sky” is arguably the most common and direct counterpart. The frequency of its use is high, and most of it will not cause misreading in the interpretation of images, so it is a normal translation phenomenon here. By contrast, the word “heaven” is more poetic and can better reflect the classical elegance of Mao's poetry.

When the translator criticized the translation by James Legge, he once elaborated on the understanding and translation of the cultural concept of 天, and frankly opposed the translation of 天 as “Heaven”, a quite common rendering used by most Sinologists and scholars in their translation of Mao's poetry as well as many other Chinese classics. According to Eoyang's study, “Heaven” in the Christian world is inextricably bound up in concepts of the hereafter, the dwelling place of God the Father (Eoyang, 1988, p. 63). Mao is a Marxist and an atheist, so translating 天 in his poetry into “Heaven” is like translating 天 mentioned by Confucius, who is also an atheist and not influenced by western Christian culture, into “Heaven”, which obviously goes against the author's intention and faith, and is seriously inconsistent with the context and ideology of the text. When interpreting this image, we should not directly and spontaneously resort to Western theology, and readers and translators should not infer a Western theological universe

behind the poem text according to this interpretation. Instead, Eoyang used the word “heaven” with the initial letter not being capitalized. 天 in many Chinese contexts, including in Mao’s poetry, sometimes “refers not to a divine and otherworldly empyrean, nor even to the sky above, but generically to the natural order of things” (Eoyang, 1988, p. 63). He further elaborated this decision over forty years later in his email: “On 天, I was merely pointing out that, to Westerners, ‘Heaven’ has a religious connotation, ‘heaven’ doesn’t. While I am careful not to mistakenly Westernize Chinese poems, I refuse to allow Western practice to eliminate the possibility of certain words, which are natural in the Chinese context.” In fact, even the official translation of Foreign Languages Press in 1976 used “Heaven” and failed to make a distinction between the concepts (Mao, 1976).

In consideration of the specific context of the poem, it is also necessary to understand the special intention of the translator in choosing heaven. In the line 天地转 in *A Reply to Kuo Mo-jo*, 天地 is the exclusive concept of the East Asian nation to the universe according to the Xinhua Dictionary. The word “heaven” can also be better used as the opposite of “earth”, highlighting the vastness and vicissitude of the universe. Chinese phrases like 天公, 天骄, and 天难老 all imply the personification of 天, describing something higher than human being. And “heaven” just can give it a lofty and sacred sense, while the more popular “sky” cannot achieve the artistic effect. In the line 飞起玉龙三百万, 搅得周天寒彻 in *Kunlun Mountains*, Mao refers to Kunlun as a giant loong in the first part. It comes from a popular Chinese myth: When Sun Wukong, the monkey king, travelled to the Flame Mountain during his journey to the West, he borrowed a huge Chinese banana fan to put out the scorching fire and Kunlun Mountains was then covered in snow and ice. Translating 周天 into “heaven” is to think it as the mythological paradise of Chinese tales, and remind the readers of the Sun Wukong’s mighty power, subtly echoing the allusion implied in the previous sentence.

Through the analysis of the translation of the high-frequency image 天, it can be seen that the first principle that the translator follows is to be faithful to the original text, including not only the text itself, but also the reality that the text intends to describe, the poet’s personal belief, the Chinese cultural background, and the psychology when using the image. On the other hand, the translator also adheres to the attitude of being responsible to the readers, gives full play to his subjectivity and power in the field of translation activities, breaks the shackle of the old theological concepts in translation, and creates new, more faithful and reasonable translation expressions in order to reduce the misunderstandings caused by cultural differences.

#### V. BLIND ZONES: LIMITATIONS OF EOYANG’S TRANSLATION

Due to the text particularity of Chinese poetry and the differences between Chinese and English poetry languages, it is difficult to achieve perfect translation in many aspects such as rhythm, form, image and rhetoric. Some scholars even put forward the “untranslationability” of poetry. However, if the translator’s subjectivity and creativity can be fully brought into play in English culture to make up for the loss with creation, the compromise in translation will be reduced and the translationability of poetry will be greatly increased. However, sometimes due to different cultural environments, even if translators who have been in the Western cultural environment for a long time have received strict education in traditional Chinese culture, they will more or less ignore some language and emotional characteristics that are easier to grasp by translators and researchers in the Chinese cultural background. In these eight translations, it is not difficult to find examples that prove the existence of “blind zone”.

The translator might lose some of the original meaning for rhymes, which leads to debatable embodiment of the actual situations presented in the original. In the line 原驰蜡象 in *Snow*, the static image 原 is translated as “high headlands”, composing an alliteration of “h”, while “ramble” for the Chinese dynamic image 驰 and “waxen” for the adjective 蜡 compose a couple of internal rhyme. However, headland in English, in its singular or plural form, refers to 陆岬 or 海角 in Chinese, that is, a narrow piece of high land that sticks out from the coast into the sea. This poem was originally written when Mao stayed in the northwest plain of China, and 原 refers to the Qinjin Plateau. Headland in the translation makes no sense when there was even no seas around the poet’s residence. Also, the verb 驰 in Chinese means “run quickly”, while “ramble” in English means to walk for pleasure, especially in the countryside. The original description of the plateau snow scene is magnificent, but the translation seems to be leisurely and loose, and the sense of grandeur is completely lost. Because the translator pursues the internal sound of the poem, there is a serious contradiction between the meaning of the words and the historical and geographical facts, and the atmosphere and personal emotion that the poet wants to create.

Also in this poem, Eoyang translated 唐宗宋祖 as “the founding fathers of T’ang and Sung” when dealing with the Chinese literary quotation, and accidentally or deliberately, composing an alliteration of “f”. By doing so, he approved that 唐宗, or Emperor Taizong of Tang, is the founding emperor of the Tang Dynasty. However, it is now universally acknowledged that Li Shimin’s father Li Yuan, also known as Emperor Gaozu, is the actual founding father of the Tang Dynasty. The translator did not adopt transliteration strategy like most other versions, but made alliteration to cater to Western readers’ taste of sound and rhyme, and at the same time took care of their understanding ability by translating the connotation of the allusions. However, his translation method falls into the false area of expressing authenticity, which is actually against the fidelity of translation and is not conducive to the Western readers to establish a true and reliable understanding of Chinese history.

There are some minor deviations in the translator's understanding of the original words and sentences and the interpretation of the translation. 分外 in the line 战地黄花分外香 was supposed to describe the extraordinary beauty and delight of chrysanthemums blooming on the battlefield under fire. It implies the contrast between "battlefield yellow flowers" and "ordinary daily yellow flowers", which is filled with the poet's spirit of revolutionary optimism. However, Eoyang only translated it as "the yellow flowers smell sweet", which eliminated the comparative relationship in the original, and the revolutionary optimism in the poet's inner comparison disappeared. By referring to other 13 translations of this line, it is found that only the translation by Nieh and Engle failed to reflect the true meaning (Nieh & Engle, 1972, p. 41), while as many as 12 translations present the exact spirit by means of comparative level, adverbs of degree and exclamation sentences. For instance, Wong (1966, p. 12) used "wonderfully sweet" to describe the flowers in his translation. Willis Barnstone, another scholar translator at Indiana University in 1972, used "deeply fragrant" three years before Eoyang published his version (Barnstone & Kuo, 1972, p. 41). Both versions are listed in the references of the anthology. However, the spirit and information of the original was obviously lost when Eoyang decided not to reveal the hidden comparison like previous translations.

When translating some terms with traditional Chinese cultural significance, Eoyang mainly adopted the domestication translation strategy, which was closer to the cultural environment of the target language, so as to convey the text information to Western readers who did not understand Chinese culture generally. For example, the traditional Chinese length units 丈 (about 3.33 meters) and 里 (about 0.31 miles) are translated into English length units "yard" and "mile" respectively, and their specific values must be inconsistent with the facts described by the poet.

Ye Junjian, who participated in the translation of the first English version of Mao's poetry in 1958, once pointed out that the traditional Chinese unit of measurement 里 could be translated as li in pinyin. At that time, li had been confirmed as an English word in the Oxford Dictionary (Ye & Wu, 2003). But his opinion did not change the fact that, in the 1976 "official version", 里 was translated as the English unit of measure "league (about three miles)" (Mao, 1976). Even as the official domestic translation, the same strategy as Eoyang's was adopted. Regardless of the specific English unit used in the translation, term domestication can be regarded as a common strategy of official and Chinese American translators. The difference lies in that the official publication shoulders the mission of political and cultural output, so the acceptance of the translation in the Western world should be fully considered. On the other hand, due to the Westernized environment in which Chinese American translators grow up and receive education, their choice of domestication is more about personality and habitus in translation.

## VI. CONCLUSION

More than thirty versions of English translations of Mao's poetry have been published at home and abroad, and many of the translations have become important research objects of scholars. A considerable number of translators and researchers are committed to building multi-perspective reference for the foreign translation and communication of Mao's poetry and Chinese culture in the new era. Eoyang's translation and *Sunflower Splendor* have achieved good dissemination effect and high academic evaluation in the Western world, but they have not yet attracted enough attention in China. Combining Eoyang's personal experience in translation and interpretation practice as a Chinese American scholar translator and the translation concepts and theories summarized by his later studies, we can obtain a perspective that previous studies on English translation of Mao's poetry have not provided. His translation activities reflect the power relations among the various actors and their open but balanced operation process in a relatively successful translation experience, which provides a valuable lesson for us to build a new and effective translation mode. Secondly, his translation highlights the new considerations for the translation and interpretation of Mao's poetry, fully exploring the understanding of Western readers from the cultural perspective, which is conducive to further optimizing the literary and artistic characteristics and value of the translated texts, and improving the acceptance degree of the works at the textual level. Thirdly, the errors and flaws in each version make us have a clearer understanding of the original work: on the one hand, Eoyang revealed the deviations of some other translators in their versions, and on the other hand, through his own blind zones in translation, he provided another fresh perspective of information for later translators and researchers. These lessons and blind zones reflected in multiple cultures fully prove the urgency and necessity for China to have its own theoretical power and discourse system in translation.

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**Donglin Li** (1996-) is currently a Ph.D. candidate in Translation Studies at School of Foreign Languages, Renmin University of China, Beijing. He obtained the bachelor's degree in English and International Studies from China Foreign Affairs University and the master's degree in Translation and Bilingual Communication from Hong Kong Baptist University. His research focuses on poetry translation and Chinese translation discourses.

# Some Effects of Randomly Practiced Translation Strategies on Arabic

Khaled AlZubi

Department of English Language and Translation, Jerash University, Jordan

**Abstract**—Translation has always been considered a sign of existing communication processes between nations. The act of translating from or into a language usually reflects its cultural and economic status. For example, during the middle ages, the Arab World's cultural and economic situation was witnessing a prosperous era; hence, various nations at that time were highly interested in translating the Arabic culture into their languages and cultures. Nowadays, the Arab World lives its worst times in terms of scientific or technological developments which have resulted in a state of cultural fall back; accordingly, the direction of translation is reversed to make Arabic negatively the target language. However, it should be crystal clear that it is not an intrinsic feature of a language which makes it weak or inferior; on the contrary, an original and elegant language in terms of its cultural heritage may lose its power and superiority as a result of inferior conditions lived by its people. On the other hand, a relatively modern language may become very powerful and influential because of the well-developed status achieved by its natives in various aspects. Arabic, being one of the languages that have lost their superior and influential status, has been influenced by English and other languages in terms of sounds, vocabulary, structures and culture.

**Index Terms**—Arabicization, culture, superior, mistakes, strategies

## I. INTRODUCTION

It is not uncommon nowadays that languages affect and are affected by each other. This fact becomes more and more intensified as communication among nations and cultures relies heavily on the extent to which technological developments in various ways change our huge planet into a small village. Technological advancements in communication and transportation are directly proportional to the process of affecting or being affected by other languages. The internet, mobile phones, satellites and modern means of transportation help many languages and cultures move freely throughout the world and have the possibility to invade any place on earth. Translation is the activity which makes communication among cultures possible and more efficient (Hayah, 2012).

However, the more powerful a nation is the more influential becomes the impact of its language and culture on other languages (AlZu'bi, 2020). Nowadays, English is considered the lingua franca throughout the world for many reasons (Dickins et al, 2017). Military, political, technological, and economic dominance of the peoples whose mother tongue is English constitute the main reason behind this reality. It is a matter of fact that when a nation obtains the ability to export its power, technology and culture to other nations, its language will be imposed on them as well. Scientific and technological inventions and discoveries will be, for sure, named or labeled by the people who made them. When spread throughout the world, these original names will be borrowed by the users of other languages. It is axiomatic that developing countries will never have powerful languages under the current world conditions; their languages will be most of the time target languages rather than source ones.

Currently, Arabic, which used to be the main means of communication throughout different parts of the world (Hawamdeh & AlZu'bi, 2021), is more influenced by other languages than any other time before. The reasons behind this state are quite clear; the weak political, technological and economic conditions, among other reasons, in the Arab World are responsible for this inferior cultural situation. Currently, English is the most influential language on Arabic in terms of borrowed lexical items, structural constructions and cultural concepts. Many English words and concepts are used nowadays by Arabs as if they were part of their mother tongue despite the fact that they know these words are not original in their language but borrowed from other languages. They have been transferred to the Arab World nearly during the last 200 years, i.e., since the clear powerful prominence of the western English empire, represented mainly by the United States of America and Great Britain.

There could be two main reasons behind the dominance of the English language over Arabic. Contrary to the countries in the Arab World, English speaking countries like America and Britain have achieved advancements nearly in every aspect of life. They invent and produce various products and technologies used in every part of the world. Consequently, when Arab countries import these products, they also import their original English names. Some of these names are *translated* while others are just *transferred* (AlZu'bi, 2020). When translated, they acquire Arabic equivalent names; while, on the other hand, when transferred through employing some semi translation procedures, these labels preserve much of their original SL features in the TL. Though, they may become an integral part of the TL linguistic system later. They are actually implanted in a new cultural and linguistic system (AlZu'bi, 2021).

It is not always possible to find readily appropriate equivalents for SL names of products in the TL. Hence, sometimes, even if Arab translators succeed in finding equivalents or translations for new foreign imported words and concepts, it would be too late to make them broadly circulated and accessed by the Arab users of language. The reason behind this situation could be the fact that these lexical items would probably have gone under an earlier unsystematic process of transference or borrowing; being used for a relatively long period of time as a borrowed word or structure, it would not be an easy task for the translator to impose his appropriate translation choice. When, for example, a reporter, an interpreter or a news agency translates a newborn term or concept into Arabic it will not be an easy task for translators to interfere by providing an appropriate alternative translation equivalent.

It is worth mentioning that many Arab native speakers are so fascinated with a western culture, so they prefer, intentionally or unintentionally, to use foreign vocabulary and concepts instead of their possible Arabic equivalents. The reason behind this phenomenon is that there have been no systematic well-established governmental efforts that aim at translating or Arabizing the imported linguistic items (Al Khateeb, 2011). Another reason could be a social one, i.e., some people find it prestigious to use foreign words while they are speaking in Arabic. We can easily realize this tendency if we have a look at the names and labels given to shops and markets throughout the cities and villages of the Arab World.

As a method of translation, Arabization (localization) has been practiced by Arab translators via two levels: either the borrowed foreign words are replaced by Arabic words using similar sounds, i.e., the foreign words are transcribed or phonologically localized; or new Arabic words are coined to stand as equivalents to their foreign counterparts in terms of meaning (Asfoor, 2007). In fact, transliteration can hardly be considered a translation procedure as the original foreign words maintain their pronunciations and some of their original features in the TL system. Coining new Arabic words to stand as equivalents to their foreign counterparts is a more appropriate method of communication for introducing new foreign words safely into Arabic. However, in order to accomplish its aims typically, this process needs to be supervised collaboratively efforts by the Arab World governmental institutions (Hanani, 2010).

At first glimpse, it seems that translation may affect the TL positively by enriching it with new terms and concepts. Consequently, the language and its users will be provided with modern and up-to-date vocabulary that will make them cope with modern worldwide scientific, technological and cultural developments. However, this is not always the case; there are usually undesirable side effects for this process as well. The prevalence of common linguistic mistakes, the spread of local colloquial accents, the preference of using foreign words and expressions by native Arabs at the expense of their language original equivalents and the intrusion of new concepts which may not belong to our culture are some of the negative manifestations of translation into Arabic (Aram, 2022). By no means shall *dialogue of civilizations* and *cultural exchange* be for the favor of a language at the expense of another.

## II. DISCUSSION

The effects of translation on the Arabic language can be classified according to four levels: The phonological level, i.e., the level of the new English sounds that have entered Arabic. The lexical level, i.e., the new English vocabulary that has become part of the Arabic lexical system. The structural level, i.e., the new English structural forms that have become acceptable by users of Arabic even though they were not used to be part of our linguistic structural system. The cultural level, i.e., the influence of English language and culture on Arabic in terms of the new foreign concepts and thoughts that invade Arabic language and culture.

### A. The Phonological Level

Every language has its own phonetic system. It contains all the sounds of the letters or combinations of letters specific to that language. Many of the sounds of letters exist in most languages. However, some are language-specific sounds. Letter sounds like /p/ and /v/ do not exist in Arabic, while Arabic sounds like /dh/ (ض) and /k/ (ك) are not part of the English linguistic system. However, some of the English sounds, the /p/ and /v/ for example, are now used by Arab native speakers when pronouncing some borrowed words. This seems to be normal as some English borrowed words have kept in the TL language some of their original features including the sounds of some letters. As a result, many people in the Arab world can pronounce words like 'video' and 'power' clearly with the original sounds /v/ and /p/ as if these sounds are part of the Arabic language.

It is worth mentioning that Arabic can cope with the borrowed sounds more efficiently than other languages. English native speakers, for example, find it very difficult to pronounce some letters sounds that are borrowed by their language from Arabic. It is also worth noting that some linguistic sounds, which seem to be borrowed from other languages, have been used originally by native speakers of Arabic as being part of their accentual tongue. For example, English sounds like /ch/ and /g/ are widely used throughout the Arab World in spoken language. That is why these sounds found its way easily to the Arabic formal linguistic system compared to the sounds: /p/ and /v/ which are pronounced correctly only by learners of English or other languages which have these sounds in their linguistic systems.

Another relevant issue here is the ignorance by some translators of the appropriate method of representing English short vowels in Arabic during the process of translation. Because short vowels in Arabic are not represented by letters but by what is called case endings or 'harakat' in Arabic, many translators tend to use Arabic long vowels as equivalent to English short vowels. The reason behind this phenomenon is that in English both long and short vowels in English



are represented by letters. For example, English names such as *Bush* and *Clinton* which include short vowels, 'u' and 'i' are transferred during the process of translation into 'بوش' /bōš/ and 'كلينتون' /klīntōn/ with long Arabic vowels, 'و' /ō/ and 'ي' /ī/, instead of 'بُش' /boš/ and 'كلينتون' /klinton/, i.e. instead of using the Arabic case endings 'ُ' /o/ and 'ِ' /i/ respectively. The inappropriate rule of exchanging the English short vowels by Arabic long vowels has been also applied to much Arabic borrowed lexical items such as 'كومبيوتر' /kōmbyōter /, 'تليفون' /tilīfōn/ 'جاكيت' /jākīt/ which stand for the English words 'computer', 'telephone' and 'jacket' respectively. The underlined short vowels in the previous English examples have been replaced by Arabic long vowels. Worse, original Arabic words which do originally include short Arabic vowels appear nowadays in other forms which include long Arabic vowels. For example, the Arabic personal names 'جُمَانِيَة' /jomāna/ and 'عليَة' /'alya/ which include short vowels at the end of each word appear nowadays in other Arabic forms 'جومانيا' /jōmānā/ and 'عليَا' /'aly ā/ with long Arabic vowels.

### B. The Lexical Level

At this level, the impact of translation on Arabic seems to be the most prominent. Many 'Arabic' words which are part of the well-established lexical reservoir of Arabic are foreign in origin; etymologically speaking, they are not Arabic. The process of translating from other languages into Arabic has provided Arabic with a huge bulk of vocabulary in various areas of knowledge. This process of providing Arabic with new lexical terms has extended for hundreds of years. Most of the time, no rules, regulations, or policies guide the process of borrowing new words into Arabic. The main concern of translation was to convey the meaning of foreign items into Arabic regardless of the appropriate methods or strategies of translation. Accordingly, many foreign words have been transferred, rather than translated, into Arabic (cf. AlZu'bi, 2021). Hence, it is safe here to say that the translation movement into Arabic has been carried out in a rather random way. This fact contributed heavily to the existence of 'hybrid' lexical items in Arabic. Many Arab natives find it challenging to recognize the originality of many 'Arabic' words they usually use to communicate.

Arabic words like 'تلفزيون' /tilfīzyōn/ television, 'كومبيوتر' / kōmbyōtr/ computer, 'إنترنت' /intarnēt/ internet, 'راديو' /radiō/, 'تليفون' /tilīfōn/ telephone, 'موبايل' /mōbāyl/ mobile, 'باص' /bās / bus, 'بسكليت' /baskalīt/ bicycle, 'ليت' /lāt/ light, 'دريشة' /dirīša/ window, 'موتور' /motōr/ motor, 'هرن' /haran/ horn, 'جاكيت' /jākīt/ jacket, 'موديل' /mōdāil/ model, 'أدمن' /ādmīn/ admin, 'قير' /gīr/ gear, 'ستيرينغ' /stīring/ steering, 'شصي' /šašī/ chassis, 'ورد' /wārd/ word, 'بودي' /bodī/ body, 'شور' /šūr/ PowerPoint, 'بور بوينت' /bawar bōint/ PowerPoint, 'شاور' /šawar/ shower, 'بوتس' /bōts/ boots, 'دكتور' /doctōr/ doctor, 'كورنر' /kōrnar/ corner, 'شامبو' /šāmbō/ shampoo, 'لمبة' /lambā/ lamp, 'تير' /tāyar/ tire, 'وير' /wayār/ wire, 'هوز' /hōz/ hose, 'شيلن' /šīlin/ shillings, 'صالون' /šālōn/ saloon, 'بنشر' /banšar/ puncher, 'ستاند' /stand/ stand, 'رووف' /rōf/ roof, 'بوفيه' /bōfāh/ buffet, 'شوكولاتة' /šokalātā/ chocolate, 'كرتون' /kartōn/ cartoon & carton, 'تابلت' /tāblīt/ tablet, 'فريم' /frām/ frame, 'بلوك' /blok/ block, 'فاكس' /faks/ fax, 'باركينغ' /barking/ parking, 'بلوزة' /blōzā/ blouse, 'اتيكيت' /itikāt/ etiquette, 'تقنية' /taqnīah/ technique, 'بريك' /brāk/ brake & break, 'بوست' /bōst/ post, 'تلفن' /talfan/ telephone, 'كيلو' /kīlō/ kilo, 'سنتيمتر' /sāntimītr/ centimeter, 'ريموت' /rimōt/ remote, 'شيك' /šīk/ cheque, 'إستراتيجية' /īstrātijīyah/ strategy, 'بالون' /bālōn/ balloon, 'فان' /vān/ van, 'سويتش' /switč/ switch, 'شوفير' /šūfīr/ chauffeur, 'كوفير' /kwāfār/ Coiffeur, 'كيبورد' /kībōrd/ keyboard, 'ديزاين' /dizāin/ design, 'لبسك' /libstīk/ lipstick, 'ماتش' /mātč/ matš, 'شوفير' /šūfīr/ chauffeur, 'ايلينر' /āylāynar/ eyeliner, 'مايك اب' /mākāb/ makeup, 'كفر' /kafar/ cover, 'فاونديشن' /fāwndāšin/ foundation, 'بنك' /bānk/ bank, 'ماكينة' /makīna/ machine, and many others are borrowed foreign words that have been naturalized, partially, phonetically to suit the Arabic phonological system.

On the other hand, some English words have been translated literally into Arabic; however, not all the denotative original meanings of these words have been transferred into Arabic. Only the first surface or dictionary meanings have been approved by some translators to refer to these words, which led to using Arabic denotations different from the original ones. As a result, only alternatives to the original meanings of these words are now used by Arabs with denotations different from their original meanings regardless of the context.

For example, the word 'play' which is used in English contexts to refer to 'act or have an effect', which can be translated into Arabic as 'أدى' or 'قام', is usually translated into Arabic to mean 'لعب' /la'iba/ participate in sport or games regardless of the context. Generally speaking, the Arabic verb 'لعب' refers to the same English referential or dictionary meaning *participate in sport or games*. However, in the sentence 'he **played** a great role in the negotiations between the two countries', the verb 'play' has nothing to do with games or sport. Hence, it is not logical to translate it into 'لعب' when we translate this sentence into Arabic (cf. Al Khateeb, 2011). Instead of translating it into:

دورا كبيرا في المفاوضات بين البلدين لعب.

[la'iba dawran kabiran filmofāwaḏāti baynal baladayn]

We can translate it into the following Arabic sentence:

دورا كبيرا في المفاوضات بين البلدين قام.

[qama bidawrin kabīrin filmofāwaḏāti baynal baladayn]

or

دورا كبيرا في المفاوضات بين البلدين كان له.

[kana laho dawron kabīron filmofāwaḏāti baynal baladayn]

or

دورا كبيرا في المفاوضات بين البلدين أدى.

[adda dawran kabīran filmofāwaḏāti baynal baladayn]

Another example on the same issue is the translation of the verb 'cover' into Arabic. One of the words that are used frequently in Arabic, especially by news reporters, is the verb 'يغطي' /yoğatti/. The use of the verb 'يغطي' in a journalistic discourse as an equivalent to the English word 'cover' is unacceptable in Arabic. Because 'يغطي' means 'to put a cover to hide something', which refers to a different meaning from the desired one in such contexts. The word 'cover' can be used in English with the two meanings. However, we should find an appropriate equivalent which suits the meaning aimed at in journalistic contexts. So, instead of saying 'غطى الصحفي الأخبار' /ğattal šahafiyol 'hbārah/ *the reporter covered the news* as a translation for the English sentence 'The journalist covered the news', it is more appropriate to say 'نقل الصحفي الأخبار' /naqalal šahafiyol 'hbārah.

The same problem applies when we deal with the following words and phrases: 'against', 'stores', 'turn the tables' and 'according to'. Usually, many Arab translators or language users usually resort directly to employing the first or most common dictionary surface meaning regardless of the original contexts which may require less common meanings or alternatives. The result of this inappropriate strategy of translation is the spread of Arabic words carrying new borrowed denotations, i.e., adding new meanings to original Arabic lexical items.

Choosing incorrect Arabic equivalents for some English polysemic words due to detaching the original words from their semantic field or context is another issue to be discussed under this category. For example, the English words *business*, *feedback* and *literature* have general meanings 'تجارة' /tijāra/, 'تغذية راجعة' /tağḏiyah raji'ah/ and 'أدب' /adab/ respectively; however, they have other meanings that depend on their contexts and semantic fields such as 'شان' /ša'n/, 'رد فعل' /rad fi'l/ and 'دراسات' /dirāsāt/. The inability to choose an appropriate meaning that suits the original context is the result of the tendency of some translators to choose the most popular meaning, surface meaning, as equivalent to polysemic English words.

It is worth noting here that the insistence of some translators on translating an English word by only one Arabic word is one of the main effects of translating from other languages into Arabic. It is not uncommon that a single English word needs to be translated into more than one Arabic word. For example, translating the word 'Islamization' into one Arabic word 'أسلمة' /'slamah/ sounds unnatural in Arabic. The case also applies to the words 'dehydrate' and 'deflower'; using the Arabic words 'يُزْمَوْه' /yozamwih/ and 'يُنْزَّرْه' /yonazhir/as equivalents to the previous words sounds unnatural in Arabic. Using more than one Arabic word as equivalent to one English word solves this problem. Hence, translating 'dehydrate' into 'يزيل الماء' /yozilulma'a/ and 'deflower' into 'ينزع الزهر' /yanzi'olzahra/ is more appropriate.

Sometimes, the meaning of some words can be construed implicitly in the target language. In this case, it is not logical to insist on an explicit translation for every source language lexical item. For example, one of the meanings of the English word 'against' is 'ضد' /did/in Arabic. However, the Arabic structure does not opt for using the word explicitly to indicate its meaning. Hence, the equivalent Arabic meaning of the English sentence 'he fights against his enemy' can be clearly expressed in Arabic without the need to literally translate the word 'against'. The Arabic sentence 'قاتل عدوه' /qatal adwah/ is a typical translation for the previous English sentence.

### C. The Structural Level

At this level, the influence of other languages, especially English, can be considered the most serious on the purity of Arabic. This is due to the fact that it is not easy to decide whether a specific linguistic structure is originally Arabic or not. Most language users cannot realize the foreignness or oddity of various linguistic structures used by them both orally and written in their daily life. The circulation of ready-made linguistic forms and structures contributes to the negative influence of some English linguistic structures on Arabic in an invisible process. This fact has led to the acceptance of such odd linguistic structures consciously and subconsciously.

There are many examples on the wide spread of hybrid Arabic linguistic structures as a sign of influence of other languages on Arabic. To start, let us consider the use of the Arabic expressions 'أكثر وضوحا' /'kthara woḏḥan/ and 'أكثر دقة' /'kthara diqatan/as equivalents to the English expressions *more obvious* and *more accurate* respectively. The insistence of some translators to employ a word-for-word translation strategy might be the reason behind the existence of such linguistic forms in Arabic. To avoid such a problem a translator can simply use the Arabic comparative degree 'أوضح' /'wḏah/ and 'أدق' /'daq/ as equivalents to the two-word comparative expressions 'more obvious' and 'more accurate' respectively.

Another issue to be mentioned here is the direct influence of employing the English adjectival phrase structure in Arabic. Usually, adjectives come before nouns in English. It is natural to say 'very beautiful' or 'very wonderful' to describe a place or a person. However, in Arabic the natural adjectival phrase structure is (noun + adjective). Hence, these phrases should be translated into Arabic as 'جميل جدا' /jamīlon jiddan/ and 'رائع جدا' /ra'i'on jiddan/ respectively. Unfortunately, this is not the case in many situations. Nowadays, you can hear or see Arabic adjectival phrases such as, 'جدا جميل' /jiddan ra'i'/ and 'جدا رائع' /jiddan jamīl/ as equivalents to the abovementioned English adjectival phrases.

A third issue to be discussed here is the insistence of some users of Arabic to mention the subject in the passive voice structure. Although this seems natural in English, the voice rules of Arabic language should be realized. For example, in the English sentence

*This book was written by Umberto Eco.*

The subject of the sentence is Umberto Eco which is mentioned at the end of the sentence attached to the by-phrase. This adjectival structure sounds very natural in English. However, it is not natural to use a by-subject phrase in Arabic

when employing the passive voice. Hence, the abovementioned English sentence may be mistakenly translated into Arabic by the following odd structure

‘كُتِبَ هذا الكتابُ من قِبَلِ أميرتو إيكو’

/kotiba haḍal kitabo min qibali ‘mbirto ‘iko/

Actually, the English passive structure can be naturally translated into Arabic active voice structure. So, the previous English sentence can be translated into

‘كُتِبَ هذا الكتابُ أميرتو إيكو’

/kataba haḍal kitab ‘mbirto ‘iko/or

‘أميرتو إيكو كتب هذا الكتاب’

/ ‘mbirto ‘iko katab haḍal kitab/.

It is worth noting here that translation is not only concerned with finding meanings of lexical items in other languages; it is more concerned with finding natural transparent methods of conveying in the target language the meanings and messages of the source language. Hence, the translator should be competent and well versed in his own language in the first place in addition to his competence in the language he is translating from. A competent translator should be able to recognize the odd structures that are used nowadays by Arab native speakers of language who cannot realize the oddity of these structures. Following are some examples of the borrowed structures that have, unfortunately, become part of our used language.

1. Adding more than one adverbial phrase to a single genitive. Arabic language has its own method of adding several adverbial phrases that express a verb or a noun phrase. For example, the following sentence seems natural in Arabic:

‘أمضى معظم الوقت في انتظار الأخبار وترقبها’

’mḍa mo‘ḍamal waḡti fintiḍaril ‘ḥbāri watarāqqobihā/

which is equivalent in meaning to the English sentence:

*he spent most of the time in waiting and anticipating the news.*

However, you may read another Arabic odd version in a book or newspaper which permits adding the two adverbial phrases to the noun phrase in consequence. Actually, many Arab native speakers will not recognize that the following structure sounds unnatural in Arabic:

‘أمضى معظم الوقت في انتظار وترقب الأخبار’

’/mḍa mo‘ḍamal waḡti fintiḍari watarāqobil ‘ḥbār/.

2. Delaying the subject and moving forward its pronoun:

In Arabic, a pronoun usually refers to a noun mentioned previously in a text. However, a structure which mentions the pronoun before its referent has become acceptable in Arabic especially in media genre. For example, the following Arabic sentence is usually seen in the press:

‘في تصريح له عن الأحوال الأمنية في البلاد، قال رئيس الوزراء ...’

/fi taṣrīḥin laho ‘anil aḥwalil amniyah fil bil ād qāla ra’isul wozara/

as an equivalent to the English structure used naturally in such contexts. It is normal to see an English sentence like: *In a statement about the security situation in the country, the Prime Minister said....* The appropriate normal Arabic structure shall be in the following form:

‘قال رئيس الوزراء في تصريح له عن الأحوال الأمنية في البلاد ...’

qāla ra’isol wozara’i fi taṣrīḥin laho ‘anil aḥwalil amniyah fil bil ād

The abovementioned unnatural Arabic structure is a clear example as to the influence of English language on Arabic.

3. Combining a number of nouns in one sentence without using ‘and’:

We can see a cluster of nouns in some Arabic sentences added to each other without using ‘and’. The following Arabic sentence is an example on combining nouns without using the conjunction ‘and’:

‘ذهب الرجل إلى السوق واشترى فاكهة، مواد تموينية، كتباً، هدايا.’

Using ‘and’ only once before the last item in a list is natural in English: *The man went to the market and bought fruits, groceries, books and gifts.* The natural Arabic additive structure shall be in the following form:

‘ذهب الرجل إلى السوق واشترى فاكهة ومواد تموينية وكتباً وهدايا.’

4. Insisting on translating the modal verb *will* into ‘سوف’ /sawfa/ in negative sentences produces unacceptable structural forms in Arabic. We cannot say ‘سوف لن أذهب’ /sawfa lən ‘ṭhab/ in Arabic as a word-to-word translation of the English natural structure: *I will not go.* Actually, there is no need to translate the word *will* into ‘سوف’ /sawfa/ to express the future tense; we can simply cover the original meaning by just saying ‘لن أذهب’ /lan aṭhab/ as the ‘future tense’ is implied by using the word ‘لن’.

5. Having a structure which uses the word ‘كلما’ /kollamā/ twice in the sentence ‘كلما أسرعت في حل المشكلة، كلما قلت الخسائر’ /kollamā asra’ta fi ḥalil moṣkilati kollamā qallatil ḥasa’ir/ occurs in Arabic because of the word-to-word translation too. The original English sentence can naturally include the phrase the more twice in the two clauses,

‘the faster you solve the problem, the less losses you will have.’

However, in Arabic this structure cannot occur naturally. We can simply say ‘كلما أسرعت في حل المشكلة قلت الخسائر’

- /kollamā asra·ta fi ḥalil moškilati qallatil ḥasa'ir/  
which will cover the original meaning without using the word *كلما*/kolama/ twice in the sentence.
6. Using the Arabic verb 'شكّل' /šakkala/ as a translation equivalent to the English verbs form and constitute. For example, in English we say:  
*This stage forms an important step towards full independence.*  
Actually, we do not need to translate the verb 'form' literally into Arabic. So, it sounds more natural to translate the previous sentence into,  
هذه المرحلة خطوة مهمة نحو الاستقلال التام،  
/ḥaḍihil marḥalato ḥotwaton mohimmaton naḥwal istiqlalil tam/  
instead of  
'هذه المرحلة تشكل خطوة مهمة نحو الاستقلال التام،'  
/ḥaḍihil marḥalato tošakkilo ḥotwaton mohimmaton naḥwal istiqlalil tam/.
7. The following comparative structure in Arabic is unnatural  
'هذا الطالب هو ثاني أذكى طالب في المدرسة،'  
/ḥaḍā altalibo howa ṭani 'ḍka talibin fil madrasa/  
However, we usually see this structure used by Arab natives as if it sounds natural in Arabic. This structure usually occurs as a result of the literal or word-to-word translation of the English comparative structure. It is natural to say in English:  
*This student is the second clever student in the school;*  
but in Arabic it is more appropriate to say  
'هذا الطالب هو الثاني بعد أذكى طالب في المدرسة،'  
/ḥaḍā altalibo howal ṭani ba·da 'ḍka talibin fil madrasa/ or 'هذا الطالب هو الثاني،'  
'ذكاء في المدرسة'  
/ḥaḍā altalibo howal ṭani ḍka'n fil madrasa/.
8. Adding the Arabic letter 'ل' /la/ at the beginning of the word 'مدة' /modda/ as a prefix is also unacceptable according to the Arabic grammar rules. Hence, it is not appropriate to say,  
'لقد انتظرتك في المحطة لمدة طويلة.'  
/'intazartoka fil maḥaṭati limoddatin ṭawaīla/  
as a translation for the English sentence,  
I have waited a long time for you in the station.  
The correct translation must be as follows,  
'لقد انتظرك في المحطة مدةً طويلة.'  
/'intazartoka fil maḥaṭati moddatan ṭawaīla/  
There is no need to translate the preposition 'for' literally. The Arabic natural structure should be respected.
9. One of the common mistakes committed by language users in the Arab World is the literal translation of the English word 'under' into 'تحت' /taḥt. For example, the English sentence:  
The job application is under consideration.  
is likely to be translated into Arabic in this way,  
'طلب التوظيف تحت الدراسة،'  
/ṭalabol waḏīfati taḥtal dirasa/  
Such literal translation has participated in generating similar Arabic structures using the word 'تحت' in the abovementioned meaning. Actually, it is not natural to use this word in such contexts. The previous English sentence can be simply translated into Arabic in this way  
'طلب التوظيف قيد الدراسة،'  
/ṭalabol waḏīfati qaidal dirasa/.
10. The usage of expressions such as 'ممنوع التدخين' /mamnanō·on altadhīn/ and 'ممنوع الوقوف' mamnanō·on alwoqōf/ is also a result of weak translations of such English expressions. The original English expressions are *No Smoking* and *No Parking* sound natural in English. When translated into Arabic, the Arabic rules should be taken into consideration. Hence, a better translation of the previous examples can be 'التدخين ممنوع' / altadhīno mamnanō·on/ and 'الوقوف ممنوع' / alwoqōfo mamnanō·on respectively.
11. The Arabic sentence is basically verbal. Hence, it is natural to use Arabic verbal sentence as equivalents to non-verbal English sentences. So, the English sentence  
The teacher asked the student a question.  
sounds more natural in Arabic if translated into  
'سأل المدرس الطالب سؤالاً،'  
/sa'alal almodarrisol ṭalibo so'alan/ instead of  
'المدرس سأل الطالب سؤالاً،'  
/ almodarrisol sa'alal ṭaliba so'alan/.

#### D. The Cultural Level

This level is the most serious one as the influence here touches the conceptual framework of the TL culture. The new concepts that may invade the TL culture may cause the most serious effect on our language and culture. The effects here concern the thoughts and ideas of the TL readers. At this level, the threat is both linguistic and ideological as well. It addresses the minds of the TL audience. Usually, foreign concepts of superior and strong nations invade weak nations. Hence, we have many western concepts in our culture such as Globalization, Valentine's Day, Mother's Day, girlfriend, single mother and New Year's Day. However, it should be maintained here that if the communication occurs between equivalent cultures, i.e., neither of them is superior or inferior, the influence of one of them on the other will sound natural or acceptable; but when one culture is considered superior, its influence on other cultures will be a type of intellectual invasion.

### III. CONCLUSION

Languages communicate with each other through translation. The technological developments our planet witnesses play a main role in making translation/communication among nations. In terms of the direction of translation, especially when it comes to scientific and technological translation, Arabic language is nowadays a more TL than a SL. Arabic has been influenced by the translation process from English language on four levels: sound level, lexical level, structural level and cultural level. Various examples on new sounds, vocabulary, structures and concepts that have been implanted in Arabic as a TL can be seen clearly if we have a look at how Arabic is used nowadays by Arab native speakers.

#### APPENDIX. LIST OF ARABIC LETTERS TRANSLITERATIONS

ء	'
ا	a
ب	b
ت	t
ث	t̤
ج	j
ح	h
خ	ħ
د	d
ذ	ḏ
ر	r
ز	z
س	s
ش	š
ص	ṣ
ض	ḍ
ط	t̤
ظ	ẓ
ع	'
غ	ġ
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
long vowel a	ā
long vowel i	ī
long vowel o	ō

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**Khaled Saleem AlZu'bi** received his bachelor degree in the English language and literature (1996) from Yarmouk University in Irbid, Jordan; he pursued his higher studies and was awarded the M.A. degree from Yarmouk University in Jordan (January, 2001) and the Ph.D from the University Sains Malaysia (USM) in Malaysia (June, 2017) in translation studies. Dr. AlZu'bi writes in literary translation, terminology and general translation studies.

He has worked as lecturer at Jerash Private University for four years (2018-2022). Currently, he is working at Amman Arab University in Jordan as assistant professor of translation. He has already published five papers on translation issues (Literary Translation Implantation vs Transference- Transference vs. Translation Bridging Cultural and Linguistic gaps and Translating the Symbolic Hunting Series in Golding's Lord of The Flies from English into Arabic a Relevance theoretic Perspective)

Dr. AlZu'bi is a member of the Jordanian Translators' Association, the Asian Federation of Translators and Interpreters and the International Union of Languages & Translation. Dr. AlZu'bi is a certified legal translator in Jordan.

# Theater *I La Galigo* by Director Robert Wilson: A Linguistic Study

Adinda

Faculty of Cultural Studies, Hasanuddin University, Makassar, Indonesia

Fathu Rahman

Faculty of Cultural Studies, Hasanuddin University, Makassar, Indonesia

Andi Muhammad Akhmar

Faculty of Cultural Studies, Hasanuddin University, Makassar, Indonesia

Inriati Lewa

Faculty of Cultural Studies, Hasanuddin University, Makassar, Indonesia

**Abstract**—The literary work *I La Galigo* is an ancient book in the form of poetry that contains the myth of the creation of the Buginese civilization which was crowned by UNESCO as World Memory. Literary reading of *I La Galigo* is done while singing Laoang or Selleang songs. In fact, its existence is increasingly disappearing in the life of the Buginese Society today. *I La Galigo* then returned and attracted international attention after director Robert Wilson presented it in the form of a play written by Rhoda Grauer. By presenting a story about the process of the formation of the world as well as the long and spiritual journey of Sawerigading, the theater *I La Galigo* directed by Robert Wilson is considered capable of giving a stronger impression to the audience. This paper aims to 1) explore the theater of *I La Galigo* by Robert Wilson from the study of Linguistics, and 2) reveal the change of literary works of *I La Galigo* into theater performances and the process of transferring written literary works called *I La Galigo* into script theater performances. This study uses a qualitative method with data obtained from the literature study. It focuses on looking at the adaptation in the literary work of *I La Galigo* into a theatrical performance and the process of changing a written literary work, namely *I La Galigo* into a script for a theatrical performance by using dramaturgy theory and discourse transfer method.

**Index Terms**—*I La Galigo*, dramaturgy, linguistics, media transformation

## I. INTRODUCTION

Theatrical performance is a combination of the use of language power and literature content in the form of dialogue, movement, fashion and costumes, make-up, stage decoration, lighting, music and sound as well as dance (Pishkar et al., 2017, p. 70). All of these elements are part of the means of conveying the message or mandate of the story visualized in the theatrical performance. Thus, theater performances are part of linguistic studies (Ryan-Scheutz & Colangelo, 2004, p. 376). The study of linguistics is simply a science that studies language both from its internal structure and the external structure of language. The internal structure of language consists of a sound system, word form, semantic system, discourse system and others, while the external structure is related to the use of language in the structure of society (Covington et al., 2015). In a theatrical performance, language is not only limited by its internal structure, but also its external structure.

One of the functions of theater is as a means of human communication by using several media to express it, so that theater can reveal more things to other humans (Pishkar et al., 2017). To be able to provide an expression that is in accordance with the value of the story, in theatrical performances, actors and also the properties in it must support the story. Not only playing a role, but also must animate the character of the role. This will help the audience to be able to take the value and content of the story raised. Because of this, many story scripts were later turned into theatrical performances in order to provide a better guide to the values contained in the story to the audience. One of them is the adoption of *I La Galigo's* written literature into the theater stage. *I La Galigo* is an ancient book containing the myth of the creation of the Buginese Civilization which was then visualized by Robert Wilson on a theater stage with a script written by Rhoda Grauer (Rahmaeni et al., 2020, p. 149). The theater performance of *I La Galigo* by Robert Wilson is seen as quite effective as a means of communication in showing the noble values of Indonesian culture such as courage, cultural richness, and the shame and empathy of Indonesians to the international world (Sugiyanto, 2009).

## II. RESEARCH OBJECTIVE

This research aims to 1) explore Robert Wilson's *I La Galigo* teater from Linguistics studies, and 2) reveal the

changes in I La Galigo's literary works into theater performances and also the process of transferring written literary works, namely *I La Galigo* into script theater performances.

#### A. Previous Study

Tanamas et al. (2020) conducted a research on theater performances entitled *Teater Sebagai Media Untuk Memperkenalkan Budaya Papua Kepada Generasi Milenial*. Papua is often seen as a primitive tribe and second-class society, but on the other hand Papua has a diverse, unique and beautiful culture that can be used as a national cultural heritage. The performing arts are an effective communication medium in conveying messages because they involve the audience and provide real experiences, and one of them is the performing arts of theater. In addition, theater itself is an effective communication to introduce Papuan culture to the current millennial generation because in this case, theater is very close to and in demand by the millennial generation. This research used literature approach and to support any required data, the researcher took several references to journal articles related to the above theme. Moreover, the researcher took references as additional secondary data, the authors conducted interviews and surveys to obtain facts and supporting data needed in this research process. It can be concluded that performances such as theater can be an effective medium to introduce Papuan culture to the public, especially the millennial generation.

The next article is written by Pramayoza about theatrical performances entitled *Pertunjukan Teater Sebagai Sebuah Sistem Penandaan*. The researcher stated that theatrical art utilizes almost all marking media which are also used in everyday life, which are all parts of the human body and also the objects that become their environment. When projected onto a theater stage, it is very possible for a semiotization process that can be absorbed by involving all the equipment of the human senses to occur (Pramayoza, 2013). The existence of communication built in the theater stage also allows the audience to receive the message outside the stage. In his writings intends to describe the nature of theatrical performances as a marking system by using a theater semiotic perspective. The results of the study indicate that in theater performances it is possible to use symbols (one of the sign systems) that strengthen communication between the audience and the performance. The communication system is considered important especially for the performance of works that have been transformed into other genres.

A research conducted by Novianto (2019) immediately explained that apart from being a product of expression, theater can also be seen as a cultural product in his research entitled *Peta Teoritik Pengkajian Teater: dari Teori Strukturalis sampai Teori Postrukturalis*. Theater as a product of expression becomes the presentation of artists in showing their expressions by the supporting of themes, storylines, characterizations in the script, directing methods, stage layouts, lighting locations and so on. Meanwhile, as a cultural product, theater art is also related to the background of the social and cultural aspects of the artists who present the conditions of the surrounding environment. In his research, it explained that there are several types of analysis of theater performances, one of which is dramaturgical analysis which focuses more on aspects that affect the form and style of the performance articulated in three stages; namely (1) the sources; (2) the process; (3) results and impacts. Thus, dramaturgical analysis sees the relationship between 'content', which is more than a theme or message but an articulated ideology and also a 'form' which is not only limited to what is shown on the stage, but has a wider reach to the segmentation of the audience and its socio-cultural space. Dramaturgical analysis in a performance is concerned with the above analysis; (1) the style and type of play in the performance; (2) the relationship between content and form of performance; (3) the contextual and actual value of the performance for the audience; and (4) the approach used by playwrights, directors, actors and also designers in all aspects of staging (Novianto, 2019).

#### B. Dramaturgy

Dramaturgy is known as the influence of drama or theatre, understanding that in human interaction there is an agreed behavioral "agreement" that can lead to the ultimate goal of the purpose of the social interaction (Boje et al., 2004, p. 753). Role playing is one of the tools that can refer to reaching an agreement that first introduces dramaturgy, as a basic theory of how individuals appear in the social world. In Goffman's (1971) view, the self does not belong to the actor but rather the result of a dramatic interaction between the actor and the audience. The self is a dramatic influence that emerges from the atmosphere it presents. Dramaturgy pays attention to processes that can prevent interference with one's appearance. Although much of his discussion is focused on this dramaturgical interaction, Goffman points out that its implementation is a success. The result is that in ordinary circumstances, the self that is in harmony with the perpetrator, his appearance comes from the perpetrator (Poloma, 2010, p. 14; Koubová 2014). In dramaturgy theory, humans are actors who try to combine personal characteristics and goals with others. The theory proposes humans as individuals and communities. In this theory, humans are different from animals because they have the ability to think, and they can learn and change meanings and symbols, perform actions and interact.

#### C. Linguistics

Linguistic Studies is the study of 'natural language' (Widdowson, 2000). This usually includes the study of the structure of language (grammar), the study of meaning (semantics) and the social functions of language (sociolinguistics). In recent years it has become a popular subject to study, included in the study of linguistics is an introduction to language theory and linguistic theory, children's language theory, language acquisition, phonetics, semantics, sociolinguistics, language, gender, pragmatics and psycholinguistics (Harris, 2014; Rahman & Weda, 2018).



Furthermore, Herman's opinion is that dialogue creates a situation that is built by the participants themselves. This includes spoken speech, that the linguistic code used in the dialogue is integrated with other codes in a performance, such as paralinguistic, kinesics, gestures, and so on. Linguistic unit analysis is suitable for dialogue as an interactional conversation, namely speech. Speech is relevant for the study of language in use, sentences in grammar (Herman, 2015).

#### D. Theatrical Performance

According to Kusumo et al. (2020, p. 2) theater is one of the performing arts that are often used to inform the public. With so many elements in theatrical performances such as musical, artistic, and also roles, this art is the choice for artists to convey their messages, ideas or ideologies to the audience (Wendy, 2014). The use of theater as a medium of communication has been used for a long time and still persists today. However, the exact time and place of theatrical performance is not known, but one theory says that theater originated from primitive religious ceremonies, which later added story elements and eventually developed into a performance drama. Although religious ceremonies have long been abandoned, theater is still developing today.

Through the media of theatrical performances, the ideology can be shown to the public, because the communication of theatrical performing arts has a pattern as a communication medium for cultural and environmental education (Wendy, 2014). The communication pattern of such theater performances basically has an interactive pattern with the local community who wants to get involved by watching, appreciating, observing, interpreting, and criticizing. Interaction in theater performances is seen as a symbolic interaction, namely as an activity that is characteristic of humans by means of communication or the process of exchanging symbols that are given meaning (Sugita et al., 2021, p. 7).

#### E. Media Transformation

According to Damono (2018, p. 12) Media transformation is a change from one type of art to another. Media transformation is one of the efforts to develop Indonesian literature as stated in government regulation number 57 of 2014 concerning the development, guidance, protection of language and literature, as well as improving the function of the Indonesian language (Ardiansyah et al., 2020; Elleström, 2014, p. 89). In this case, transformation is very important to do to improve the quality of literature so that it can be used as a medium of expression, reflection, and search for identity to build a new culture. In addition, media transformation is a legitimate and beneficial activity for a deeper understanding of the nature of literature (Wendy, 2014). The transformation of a literary work to other forms or media has long been carried out, for example changing the form of poetry into a song or painting, drama being converted into short stories and dance (Rahman et al., 2019).

The transformation process is that each product transfer is a new work because of the transfer from one work to another (Oktavia & Herwanfakhrizal, 2021). The transformation of the form of literary works into works of art is a change in the form (media) of literary works in the form of novels into works of art in the form of films (Yuliza, 2020). The appearance of films adapted from novels has recently become increasingly widespread, filmmakers are now using literary works in this case novels as ideas for making films, and this proves that novels are rich in interesting stories.

### III. METHODS

This research used qualitative method with data obtained from a literature review. In analyzing the data obtained regarding the change of *I La Galigo's* written literature into a drama script and in the show under the direction of director Robert Wilson, the media transformation method with a dramaturgical approach. Media transformation includes activities of translation, adaptation, and transfer from one art form to another (Darmono, 2012; Sparacino, 2000, p. 481). Media transformation can be interpreted as a transfer of the way of delivery, ideas, or feelings. Ideas that were initially conveyed through stories from novels or short stories were transferred to other media such as films or dramas. The feelings that were initially expressed through poetry were then transferred to a musical performance accompanied by dance or so on (Darmono, 2012). Media transformation method used to see the process of transferring the literary works of *I La Galigo* into a theater script by Rhoda Grauer and staged under director Robert Wilson.

### IV. RESULTS

*I La Galigo* or Sureq Galigo is an ancient book written in the form of poetry that contains the myth of the creation of the Buginese civilization. *I La Galigo* is also a book for adherents of the local Buginese religion, namely the Tolotang Faith. At first *I La Galigo* was a story that was passed down orally from generation to generation. In Makassar culture, it is customary to perform Sinrilik as a way of telling stories. Sinrilik since ancient times has been used as a medium to raise the spirit of patriotism among the people of Makassar. In addition, Sinrilik is used as a means to educate Makassar people to be brave, honest, and have noble character. The way to do this is to tell the history of struggle, heroism, courage, and journey, sometimes by adding a love story (Lewa, 2018). It is believed that this is how the stories in *I La Galigo* developed in Buginese society.

It is believed that since the 13th century, the stories in *I La Galigo* began to be written in Lontarak script, the original writing of the Bugis. This epic consists of 6000 pages with 360,000 lines consisting of 3 main chapters with many

stories in it. Referring to the writings of Rahman (2006) that uses the opinion of Kern and Sirtjo Koolhof said, *I La Galigo* is the longest work in the world, longer of the Indian epic Mahabharata and Ramayana, also longer than the Greek epic of Homer. However, as a written literature, along with the passage of time and the development of the times, *I La Galigo* is getting dimmer and is starting to be forgotten by the Buginese.

*I La Galigo*, the theatrical performance by Robert Wilson provides another perspective in showing the origins of the Buginese. It was through Robert Wilson's theater performance that *I La Galigo* became known to the international world and also revived an epic that had become extinct for most Indonesians, especially the Buginese of South Sulawesi (Hamilton, 2006). Robert Wilson himself made a long journey in 'finding' *I La Galigo* who actually 'disappeared' in his homeland.

The screenwriter of *I La Galigo* in director Robert Wilson's theater performance is Rhoda Grauer. Grauer first heard of *I La Galigo* in the late 1990s while doing research for a film about Bissu. Grauer's interest in writing a screenplay about *I La Galigo* then brought the idea to the Coordinator of the Center for the Arts in Bali and also proposed the idea of including Robert Wilson on their team in 2000. While in the process of making the script, Grauer received information and development from the advisory team who also communicate with the Bissu Saidi Community regarding their cultural protocol. Broadly speaking, Sureq Galigo tells about the origin of the creation of the first human in the Buginese belief with a core story that describes adventure, war, friendship, forbidden love stories, marriage ceremonies to betrayal. It is told that hundreds of characters then one by one fill the middle world which is still empty through various interesting events. Although initially it could only be read through ancient Buginese writings which were originally written, then they were told orally like readings when certain rituals were held by the local community (Adinda et al., 2021). The story in *I La Galigo* turned into a theatrical script by Grauer.

For Robert Wilson, *I La Galigo* is not the first work adapted from written literature. In 1988, Robert Wilson performed *The Forest* which was an adaptation of the ancient Babylonian epic, *Gilgamesh*. However, in working on *I La Galigo*, Robert Wilson involved negotiations with cultural groups as well as Bissu in South Sulawesi. Robert Wilson spent more than 20 years visualizing *I La Galigo* Literature in theatrical performances. With the help of Rhoda Grauer in writing the script, Robert Wilson made the literary stage of *I La Galigo* an experimental theater model. The result is a riveting three-hour epic tale that projects *I La Galigo* itself (Hamilton, 2006).

The development of the cultural heritage of *I La Galigo* is not only done by theatrical performances. *I La Galigo's* literature was also adapted into genres such as novels, comics and animation. This is a form of effort by the Indonesian people, especially South Sulawesi to protect *I La Galigo*. In the Law on the Advancement of Culture, Article 1 Paragraph 5 of 2017 concerning "Development is an effort to revive the Cultural ecosystem and enhance, enrich, and disseminate Culture". That art is not only limited to performances, but also the birth process of art and culture is also included in it (Indonesian Art Coalition, 2019). *I La Galigo* Literature adapted into the form of theatrical performance art with the aim of opening and also showing the values of life in it in the form of performing arts became part of the Law on the Advancement of Culture.

## V. DISCUSSION

Linguistics is the study of language, both from its internal and external structure. The internal structure of language consists of a sound system, word form, semantic system, discourse system and others, while the external structure is related to the use of language in the structure of society (Covington et al., 2015). In a theatrical performance, the internal structure of language consists of the whole system in its elements, ranging from acting, diction in speech to certain sounds and signs in their attributes and characteristics. The external structure in theatrical performance is to respond to the environment around the performance and also the audience. Dramaturgical analysis can explain the study of the performance of *I La Galigo* directed by Robert Wilson from linguistic studies.

Dramaturgy focuses on aspects that affect the form and style of performance, which are articulated in three stages; (1) source; (2) birth process; (3) results and impacts. Robert Wilson before staging *I La Galigo* had previously seen these three aspects.

### A. The Sources

The source is not only the literary works of *I La Galigo*, but also more broadly the memory of the Buginese community, especially Bissu and also the customary council to the local government. Talking about *I La Galigo*, it is not only a poetry text, but a system of life that is rooted in Buginese society. Robert Wilson needed more than 20 years to conduct research and collect data on *I La Galigo*. Likewise with Grauer, in writing a script, interviews and research are needed.

### B. The Process of Transitioning *I La Galigo* From Written Literature Into a Theatrical Performance

The script for the theatrical performance *I La Galigo* was written by Grauer. In the process of adapting *I La Galigo's* literature from writing to a theatrical performance, what needs to be developed is the dialogue, space, time and other contexts shown on the theater stage. The ideas and values written in *I La Galigo* must be able to be visualized with the movements of actors, music, dance and also properties in staging (Darmono, 2012).

The process of converting the text of *I La Galigo* into a script also requires a team. There are also considerations that

must be adjusted considering that the narrative in *I La Galigo* must be able to be transformed into a dialogue or movement that does not eliminate the ideas or values contained in it.

### C. Response to Robert Wilson's *I La Galigo* Theater Performance

The first show of *I La Galigo* was held in 2003 in Singapore. After that, it continued to major world cities, such as Amsterdam, Barcelona, Madrid, Lyon, Ravenna, New York, Melbourne, Milan, and Taipei, during 2003-2008 (Tempo, 2011). Robert Wilson is a well-known director and is accustomed to bringing written works to the theater stage. So *I La Galigo* became famous. After 'around the world', *I La Galigo* theater arrived in Indonesia in 2011. Various sponsors then wanted to be a part of the show. *I La Galigo* became famous among the people of Indonesia.

However, what needs to be seen is not in terms of financial benefits, but in terms of the values in it. The performance of *I La Galigo* is considered more capable of visualizing the process of the formation of the Buginese civilization. The fame of the *I La Galigo* theater stage is expected to be able to attract interest, especially the young people of South Sulawesi. Several years after *I La Galigo*'s performance in Indonesia, the local government has intensively conducted socialization about *I La Galigo*. Several youth groups have established the *I La Galigo* Foundation which aims to dig deeper into the values in *I La Galigo*.

The dramaturgical analysis of *I La Galigo* theater is also seen from several things: 1) style and Type of Play in the Show, 2) the relationship between content and form of performance the relationship between 'content', which is more than just a theme or message, but an articulated ideology and 'form' which is not only limited to what is displayed on stage, but has a wider reach on audience segmentation and socio-cultural space. The contents of *I La Galigo* are a set of cultural values, beliefs and life systems that were born and developed in Bugis society. Robert Wilson and Grauer tried to develop idealism and ideology in *I La Galigo*, 3) the contextual and actual value of the performance for the audience, and 4) the approach used by *I La Galigo*'s scriptwriters, plays, directors, actors and designers in all aspects of the show. In the *I La Galigo* stage, these actors not only act as humans, but also as characters as descendants of God, animals, and plants. Buginese have a philosophy of life to live a noble life, therefore every actor who plays a character in the *I La Galigo* story must be able to show the glory of Buginese society at that time (Adinda et al., 2021). The elements in the theatrical stage are all adapted to the same style and 'feel' as in the *I La Galigo* text. This requires months of specialized training.

## VI. CONCLUSION

*I La Galigo* Literature which was adapted into the form of theatrical performing arts became part of the Law on the Advancement of Culture. Robert Wilson director and Rhoda Grauer screenwriter took a long time to convert *I La Galigo*'s literary form into theatrical performance. Several aspects that Robert Wilson paid attention to include sources of information about *I La Galigo*, the process of transitioning written literature into theater performance scripts and also the international response to *I La Galigo*'s performances since 2004.

The transfer of the written work of *I La Galigo* into a theater performance script was very attentive to the details obtained from cultural groups and also Bissu in South Sulawesi. Not only limited to dialogue, but the entire system of elements in the theater stage does not eliminate the values and ideas of *I La Galigo* itself. The theatrical performance of *I La Galigo* by director Robert Wilson succeeded in bringing back *I La Galigo*, not only to South Sulawesi and Indonesia, but also internationally.

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**Adinda** is a Student of Doctoral Program in Linguistics, Media and Cultural Studies, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia. She is a teaching staff at Yogyakarta Institute of the Arts PSDKU ISBI KALTIM (Study Program Outside the Main Campus of the East Kalimantan Institute of Arts and Culture) and School of Performing Arts and at Nahdlatul Ulama University, East Kalimantan, Faculty of Engineering, Interior Design Study Program.



**Fathu Rahman** is a professor and a senior staff member in the Faculty of Cultural Studies, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia. His research interests are Literature, Semiotics, Stylistics, Linguistics, and Cultural Studies.



**Andi Muhammad Akhmar** is a teaching staff at Faculty of Cultural Studies, Hasanuddin University, Makassar Indonesia. His research interests are Philology, South Sulawesi Literature, Literary Theory, and Mediatization.



**Inriati Lewa** is a teaching staff at Faculty of Cultural Studies, Hasanuddin University, Makassar Indonesia. Her research interest is Literature.

# A Study on WAR Metaphors in the Reports on the Reform and Opening-Up Policy in China

Jinlin Gao

College of Foreign Studies, Guangxi Normal University, Guilin, 541003, China

**Abstract**—Based on the BCC (Beijing Language and Culture University Corpus Center) corpus, an analysis on the WAR metaphors in the reports on the Reform and Opening-up Policy in China showed that the potential metaphor in the report is *THE IMPLEMENTATION OF REFORM AND OPENING-UP AS WAR*, which is supported by such sub-metaphors as *PLACES WHERE POLICIES ARE IMPLEMENTED AS BATTLEFIELDS*; *POLICIES OR THEORIES AS WEAPONS*; *IMPLEMENTATION OF POLICIES AS MILITARY ACTION*; *DIFFICULTIES AND RISKS AS ENEMIES*. War metaphors highlight the conflicts, risks and strategies in the process, and arouse the sense of emergency, alertness and strategy. The resonance distribution of the Source domain elements partially reflected the highlights of the reports. Battlefields highlight the universality of conflicts and arouse the sense of risk, alertness and emergency. Participants motivate the readers to learn from the developed areas to devote to the enterprise of Reform and Opening-up.

**Index Terms**—Reform and Opening-up Policy, reports, war, metaphors

## I. INTRODUCTION

Metaphor plays a crucial role in politics. Thompson (1996) held that “politics without metaphor is like fish without water” (p. 185). War is an important topic in the human society. Yuan (2004) mentioned that “War permeates ancient and modern times, changes the development of human society, affects people’s thinking and consciousness, and manifests itself in human language expressions” (p. 38). “In peacetime, war terms express people’s understanding of the objective world and modern society through metaphor” (Jia, 2015, p. 148). In *Metaphors we live by*, the first conceptual metaphor analyzed by the author is ARGUMENT IS WAR (Lakoff, 1980, p. 4).

War activities run through the history of human development, while war metaphors pervade all fields of human society. In the field of politics, political activities are perceived as WAR activities and influenced by them (Lakoff, 2003; Huang & Hu, 2021; Sun & Sun, 2019). In the domain of economy, the combat between different economies is regarded as the war (Cai & Deignan, 2019; Chen & An, 2016). In diplomacy, the international conflicts and interactions are held to be the invisible war between countries (Yue, 2019; Fu & Yuan, 2016). In sports, the physical contests are usually carried out as wars in which war strategies are frequently applied (Hou & Lu, 2019; Lin, 2018). In health care and the pandemic illness report, the disease is often described as the enemy to human health and should be conquered in the form of war (Abdel-Qader & Al-Khanji, 2022; Hanne, 2022; Kazemian & Hatamzadeh, 2022).

The category of war is projected to all fields of social life through the categories of weapons, battlefields, strategies, the war process and combatants, showing their antagonism, contradiction and strategy. Yuan (2004) and Jia (2015) systematically analyzed the universality of war metaphor and found that the universality of war metaphor has its historical, cultural experiential and philosophical roots.

The Reform and Opening-up policy has laid a solid foundation for China’s unprecedented development from the planned economy to the market economy. There are contradictions and conflicts in the implementation process of this policy. For example, the ground-breaking reform may be confronted with differences and contradictions between the old systems and the new systems. With opening to the outside world, the process of “going-out and bringing-in” leads to differences and conflicts among diverse world cultures. War is one of the forms of conflicts resolution, and the expressions of war category are often used in the reports on reform and opening up.

(1) a. 天津在新一轮改革开放中争当领军者、排头兵。<sup>1</sup>

Tianjin strives to be the Commander and vanguard in the new round of Reform and Opening up.

b. 官僚主义是当前改革开放的大敌。

Bureaucracy is the enemy of the current Reform and Opening up.

c. 在改革开放的主战场上，企业家担当着极其重要历史使命。

In the main battlefield of Reform and Opening-up, entrepreneurs play an extremely important historical mission.

<sup>1</sup> All the corpora in this study comes from the corpus of Beijing Language and Culture University Corpus Center (BCC), which has a total of about 15 billion words, including newspapers (2 billion), literature (3 billion), blog (3 billion), science and technology (3 billion), comprehensive (1 billion) and ancient Chinese (2 billion), etc. Newspapers include People’s Daily from 1946 to 2018. The corpus of this study was retrieved from <http://bcc.blcu.edu.cn/help#intro>, October 24, 2022.

- d. 各族人民团结和睦，正在改革开放的大进军中走向富裕和文明。  
People of all ethnic groups are united in harmony, and are moving towards prosperity and civilization in the great March of Reform and Opening up.
- e. 我国的改革开放和现代化建设战胜各种困难和风险，取得巨大成就。  
China's Reform and Opening up and modernization has overcome various difficulties and risks and made great achievements.

In these examples above, war categories, such as commander, enemy, battlefield, march and victory, are used respectively to conceptualize the leading areas, obstacles, fields, processes and results of Reform and Opening up. War and policy belong to different conceptual domains. In these reports, the war category is projected onto the policy category. Studying these reports is conducive to deepening readers' understanding of this policy and promoting its popularization and implementation.

At present, there are relatively few researches on the Reform and Opening up policy report from the perspective of cognitive linguistics. Wang and Yang (2012), Wang and Huang (2012) and Zhang (2018) used contexts examples of "Reform and Opening up" when studying the metaphor phenomenon in political discourse, but systematic studies on the metaphors related to Reform and Opening up, especially war metaphors, are relatively limited.

In this study, *People's Daily* is selected as the data source (extracted from BCC corpus), and the sentences containing "Reform and Opening up" are selected as the research object, and the metaphorical phenomenon in the report is analyzed to reveal the distribution tendency of war metaphors in the reports on the Reform and Opening up policy, as well as the values and ideology advocated in them.

## II. THEORETICAL FRAMEWORK

Lakoff (1980) held that "the conceptual system on which we think and act is metaphorical in nature, and the essence of metaphor is to understand and experience a certain kind of thing through another kind of thing" (Lakoff & Johnson, 1980, p. 5). Kövecses (2010) pointed out that "a conceptual metaphor consists of two conceptual domains, in which one domain is understood in terms of another; the conceptual domain from which we draw metaphorical expressions to understand another conceptual domain is called source domain, while the conceptual domain that is understood this way is the target domain" (p. 4).

In the reports, Reform and Opening up is the Target domain, and the concept of war used to understand this policy is the Source domain. The concept of policy is abstract, while the concept of war is relatively familiar and concrete. Lakoff (1980) pointed out that "the primary function of metaphor is to partially understand one experience with another" (p. 154). In the report, the experience of war is used to understand the experience of policy implementation, which constitutes a metaphor of war, that is, "to compare non-war behaviors or events with real war. As a discourse phenomenon, war metaphor describes various non-war categories in terms of war, giving other categories strong antagonism, urgency and rhetorical cognitive tension" (Yang & Dong, 2017, p. 2).

## III. RESEARCH DESIGN

### A. Research Questions

This paper studies the war metaphors in the report on Reform and Opening up policy, and answers the following questions:

- 1) Which aspects of the war category are mapped to the policy category?
- 2) What is the distribution tendency of these mappings?
- 3) What role does war metaphor play in the report on Reform and Opening up policy?

### B. Research Corpora

In this study, BCC corpus (the sub-database of newspapers and periodicals) is selected as the corpora source, which contains all issues of *People's Daily* from 1946 to 2018, with a total word count of about 1.26 billion, and the retrieval key word in Chinese characters are 改革开放 (gaige kaifang, Reform and Opening up in English).

War metaphor is embodied by war expressions, and a semantic classification dictionary can provide great help for the identification of war categories. This study selects *Dictionary of Modern Chinese Classification - Cihai* (Dong, 2007) as the source of war categories. The dictionary details the war-related categories into three categories: military, war and weapon, involving 119 sub-categories, with a total of 1513 words and explanations of military categories, involving all aspects of war, such as participants, weapons, sites, processes and results, providing an effective reference for the confirmation of war metaphors.

### C. Research Process

1. The establishment of the Target domain text database.

Select newspapers and periodicals from BCC corpus self-defined retrieval, and then select *People's Daily*, with Reform and Opening up as the retrieval key word, and set the context to 30 Chinese characters on both sides. 81573 index lines containing Reform and Opening up were obtained from BCC corpus and imported them into the minor

closed Target domain corpus text database.

2. The establishment of the category text database of the Source domain.

Three categories, war, military and weapons, as well as the subordinate categories and interpretations, are derived from the *Dictionary of Modern Chinese Classification-Cihai* (Dong, 2007), which consists of three categories, 119 subcategories and 1513 entries, and all of them are stored in the corpus text database of the Source domain.

3. Identification of WAR metaphors in the reports on Reform and Opening up.

The Source domain is war, and the Target domain is Reform and Opening up. The identification of the mapping relationship between them determines whether the war metaphor exists or not. Charteris-Black (2004) put forward the stages of metaphor identification: first, carefully read the target text to identify whether there is semantic conflict caused by cross-domain transformation in language, pragmatics and cognition, and then further qualitatively analyze the context containing relevant keywords to determine whether the relevant usage is original or metaphorical (p. 35). With reference to the entries in the Source domain text database, read through the index lines in the target domain text database, identify the co-occurrences and semantic conflicts between the Source domain keywords and the Target domain keywords in the combination with the context of the index lines, and determine whether the source domain keywords are original or metaphorical.

4. Analysis of WAR metaphor resonance values<sup>2</sup> and the distribution tendency.

Mark, classify and count the keywords in the Source domain of potential metaphor expressions. Based on the data of Types and Tokens<sup>3</sup>, the resonance values of relevant metaphorical expressions are calculated and ranked, and the distribution tendencies are described and interpreted cognitively.

5. Analysis of WAR metaphor.

#### IV. RESULTS AND DISCUSSION

##### A. Distribution Analysis

Based on the identification, annotation and count of war metaphors, this paper obtains 91 Types and 2169 Tokens of war metaphors. These tokens are classified into combatants, battlefield, weapons and equipment, the war process, war state, tactical strategy, the war outcome and so on. Different aspects of the war concepts have different resonance values (productivity) in the Reform and Opening-up reports. The larger the resonance value, the bigger Types and Tokens of the keywords; the greater the degree of occurrence and the greater the productivity. Based on the statistics, calculation and the percentage sorting of relevant Token and Type, the resonance value sorting of different aspects of war concepts in Reform and Opening-up reports is as follows. The resonance value and its percentage in the total resonance value reflect the different productivity of different aspects in the report.

TABLE 1  
WAR METAPHOR DISTRIBUTION

Source	Type	Token	Resonance	Percentage
Battle Field	783	18	14094	46.04%
War Personnel	346	25	8650	28.25%
Weaponry	195	11	2145	7.01%
War Process	88	22	1936	6.33%
War Stage	384	5	1920	6.27%
Strategy and Tactics	364	5	1820	5.94%
War Achievements	10	5	50	0.16%
<b>Total</b>	2170	91	30615	100%

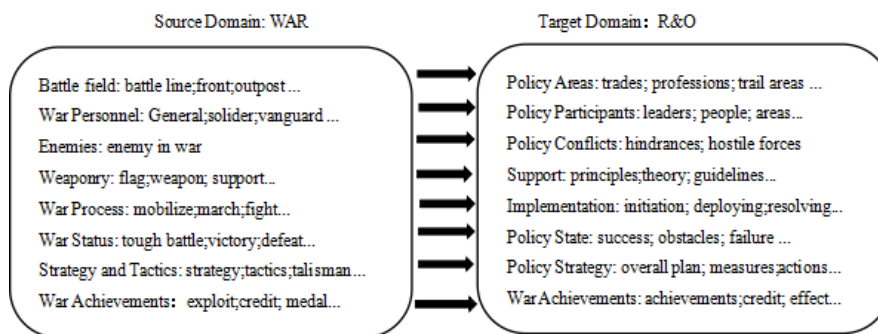
##### B. War Metaphor Mapping in the Report on Reform and Opening-Up

Reform should solve the old and new contradictions, while Opening-up will introduce external contradictions and conflicts. The process of resolving these contradictions and conflicts is just like the war process, which is full of antagonism and urgency. The war concept can be used in the understanding of the implementation process of the Reform and Opening-up policy. In the report on Reform and Opening-up, the relatively concrete and intuitive concept of war is mapped onto the relatively abstract implementation process of Reform and Opening-up. The non-war implementation process of Reform and Opening-up is conceptualized by war categories, and the policy category is described by war terms, which endows Reform and Opening-up with strong antagonism, urgency and strategy. The potential conceptual metaphor is *IMPLEMENTATION OF REFORM&OPENING-UP AS WAR*, as demonstrated in the figure below:

<sup>2</sup> The resonance is an indication of the extent to which metaphor source domains are found in a particular corpus and therefore is a measure of their productivity. Resonance value shows the degree of origin domain appearing in specific corpus, which is a method to measure the productivity of origin domain. The calculation method is to multiply the Token number from the same origin domain by its corresponding Type number (Charteris-Black, 2004, p. 89).

<sup>3</sup> Types are separate linguistic forms while tokens are the number of times each form occurs (Charteris-Black, 2004, p. 89).



Figure 1. War-R&O<sup>4</sup> Mappings

As shown in Figure 1, *IMPLEMENTATION OF REFORM & OPENING-UP AS WAR* is a kind of structure metaphor, in which the conceptual elements from the Policy and these from War correspond to each other closely. The reports of the implementation of Reform and Opening-up policy constructed a systematic mapping from the domain of WAR to the domain of POLICY. In the process of policy implementation, different aspects are embodied in WAR concept.

Kövecses (2010) pointed out that “politics is war, American society is composed of different political hostile groups, and the leaders of political groups are military generals” (p. 68). The places or areas to implement the policy are the battlefields, on which the government leaders and the people are the commanders and soldiers who applied scientific theories and guidelines as weapons to conquer the conflicts and hindrances like the enemies on the battlefield. Different areas play different roles in the process, some places like Guangzhou and Shenzhen are the battle fields and outposts where the policy is first implemented, while other places will cooperate and learn from them. The process of implementation is the process of WAR, in which the policy is initialized and deployed to resolve the conflicts and hindrances in the way the soldiers are mobilized to march and fight against the enemies. The policy plan or measures are the strategy and tactics, which guides the implementation process through different stages like tough battle, victory or defeat.

However, in the report on Reform and Opening-up, hostile forces are not necessarily political groups, but also people or events that hinder the implementation of the Reform and Opening-up policy. Generals are not necessarily political leaders, but people or areas that take the lead in the implementation process of the reform and opening up policy. Conflict is not a conflict between political groups, but a contradiction and conflict between the Reform and Opening-up policy and the factors that hinder the development of the policy. Other concepts in the category of war are projected to all levels of the implementation of the Reform and Opening-up.

### C. Analysis of WAR Metaphor in the Reports on Reform and Opening-Up Policy

The elements of war concept, such as battlefield, participants, equipment, process, state and outcome, is mapped to the process of policy implementation, and the direct or indirect war experience accumulated by human beings is used to construct abstract experience of the policy implementation; Items in the Source domain structure, such as generals, warriors, hostile relations and their roles in war events, are projected to the participants in the implementation of the Reform and Opening-up policy.

Secondly, the relationship between various parts in the concept of war, such as the relationship between the commander in chief and the soldier, is projected onto the policy concept, which forms the relationship between leaders or regions, participants in reform and opening up and regions, and thus produces a series of projection relationships.

#### (2) a. 天津充分利用滨海新区平台，在新一轮改革开放中争当领军者。

Tianjin makes full use of Binhai New Area platform and strives to be a Commander in the new round of Reform and Opening-up.

#### b. 深圳是中国改革开放的闯将。

Shenzhen is a pioneer in China's Reform and Opening-up.

#### c. 厦门经济特区勇敢肩负起改革开放“排头兵”的历史使命。

Xiamen Special Economic Zone bravely shoulders the historical mission of “vanguard” of Reform and Opening-up.

#### d. 工人阶级和劳动群众是改革开放和现代化建设的主力军!

The working class and working people are the main forces of Reform and Opening-up and modernization!

#### e. 干部队伍是推动改革开放不断发展壮大着的一支生机勃勃的队伍。

The cadre team is a vigorous troop that promotes the continuous development of Reform and Opening-up.

#### f. 官僚主义是当前改革开放的大敌。

Bureaucracy is the enemy of the current Reform and Opening-up.

In (2)a, (2)b and (2)c, the first places to implement the policy of Reform and Opening-up have played a leading and

<sup>4</sup> In this table, R&O stand for Reports on Reform and Opening-up

exemplary role, and they are the commander, pioneer and vanguard in the implementation process of the reform and opening up. In these examples, the conceptual metaphor of *GOVERNMENT AS PEOPLE* and the conceptual metonymy of *LOCATION FOR GOVERNMENT* is both present in that the local government is the promoter of policy, government behavior is the human behavior, and the region or place under the government jurisdiction refers to the government. In (2)d, the working class and working people are the main participants and promoters of the implementation of the Reform and Opening-up policy, and they are the main force. Without the participation and the support of the people, the policy can merely be empty talk. The cadre team, which is leading the development of Reform and Opening-up, promotes this war (2)e, and the enemies it confronts are the factors that hinder the development of Reform and Opening-up, such as bureaucracy (2)f.

Battlefield is the place where conflicts occur and are resolved. In the conceptual metaphor of *IMPLEMENTATION OF R&O AS WAR*, the area or field of Reform and Opening-up is a battlefield. Corpus analysis shows that different areas, fields or groups play different roles in the Reform and Opening-up war.

(3) a. 在改革开放的主战场上，企业家担当着极其重要历史使命。

In the main battlefield of Reform and Opening-up, entrepreneurs play an extremely important historical mission.

b. 我要到广州、深圳，到中国改革开放的最前沿阵地去取经。

I will go to Guangzhou and Shenzhen to learn from the forefront of China's Reform and Opening-up.

c. 五大经济特区是改革开放的前哨。

The five special economic zones are the outposts of Reform and Opening-up.

d. 广州是“一带一路”国家战略中的关键一环，是改革开放的桥头堡。

Guangzhou is a key link in the national strategy of “the belt and road initiative” and the fortification of Reform and Opening-up.

e. 自贸试验区凭借得天独厚的地缘优势，形成各具特色的改革开放高地。

The Pilot Free Trade Zone has formed a highland of Reform and Opening-up with its unique geographical advantages

f. 在改革开放和现代化建设的各条战线，活跃着许许多多优秀青年。

Many outstanding young people are active in all fronts of Reform and Opening-up and modernization.

The economic foundation determines the infrastructure. In (3)a, economic reform is the main battlefield of Reform and Opening-up. The first places to implement Reform and Opening-up are the frontier (3)b, outposts (3)c and fortification (3)d. The first places to implement Reform and Opening-up are the first places to confront and experience conflicts and contradictions. They can observe and monitor conflicts and have their own advantages. They stand on the highland and look far, which is the highland of Reform and Opening-up. The fields and industries that implement Reform and Opening-up are the front lines (3)e. Reform and Opening-up involve politics, economy, education, transportation, industry, agriculture and other industries. Different industries have different problems to be improved. In (3)f, the potential metaphor of these reports is *PLACES WHERE POLICIES ARE IMPLEMENTED AS BATTLEFIELDS*.

Kövecses (2010) pointed out that the policies and views of political groups are weapons (p. 68). In the reports on Reform and Opening-up, policies and ideas are weapons and flags. The underlying metaphor is *POLICIES OR THEORIES AS WEAPONS*.

(4) a. 继续高举改革开放伟大旗帜，坚持改革正确方向。

Continue to uphold the great banner of reform and opening up and adhere to the correct direction of Reform.

b. 邓小平同志 1992 年视察南方的讲话中国改革开放“第二次动员令”。

Comrade Deng Xiaoping's speech on inspecting the south in 1992, “The Second Mobilization Order” of China's Reform and Opening-up.

c. 会议确立了社会主义建设的正确路线，吹响了改革开放的进军号。

The meeting established the correct line of socialist construction and sounded the March of Reform and Opening-up.

d. 有中国特色的社会主义的理论是我国改革开放必备的理论武器。

The theory of socialism with Chinese characteristics is a crucial theoretical weapon for China's Reform and Opening-up.

e. 军队将永远置于党的绝对领导之下，永远做改革开放的坚强后盾。

The army will always be under the absolute leadership of the Party and will always be the strong backing for Reform and Opening-up.

In (4)a, the Reform and Opening-up guides the development direction, just like the banner which guides the marching direction. In (4)b, Deng Xiaoping's southern tour speech once again called on the people of the whole country to deepen Reform and Opening-up, which was a mobilization order to mobilize the people to solve contradictions. The Third Plenary Session of the Eleventh Central Committee declared the beginning of Reform and Opening-up, sounded the March (4)c, and began to March into various contradictions. In (4)d, the theory of socialism with Chinese characteristics is a weapon to overcome contradictions and conflicts in the implementation of Reform and Opening-up,

and provides theoretical support and tools for conflicts resolution. In (4)e, the People's Army provides a stable social environment for the implementation of the Reform and Opening-up policy, and is the strong backing guarantee for the implementation of the Reform and Opening-up.

There are contradictions and conflicts in the implementation process of Reform and Opening-up. Domestic reform may face the contradiction between the old and the new systems and concepts, while opening to the outside world may face the conflicts of diverse world cultures, values and interests. The implementation process of Reform and Opening-up is like war, and various internal and external conflicts and contradictions should be constantly confronted and resolved. The expression of the concept of war, such as conflict, challenge, mobilization, march, struggle, defense and victory, is used in the report on Reform and Opening-up. The underlying conceptual metaphor is *THE IMPLEMENTATION OF POLICIES AS MILITARY ACTION*.

- (5) a. 改革开放是一场革命，不仅会遇到利益冲突，也会遇到旧观念的挑战。

Reform and Opening-up are a revolution, which will not only encounter conflicts of interest, but also confront the challenges of old ideas.

- b. 总书记今天的讲话，号召动员广大青年继续投身改革开放伟大事业。

In his speech today, the General Secretary called for mobilizing young people to continue to join the great cause of Reform and Opening-up.

- c. 我国改革开放不断向广度和深度进军。

China's Reform and Opening-up is constantly advancing in breadth and depth.

- d. 改革开放中的两种方向（社会主义和资本主义）的斗争将长期存在。

The struggle between two directions (socialism and capitalism) in the Reform and Opening-up will exist for a long time.

- e. 经过改革开放 20 年洗礼的中华民族，奋起保卫改革开放成果。

After 20 years of reform and opening up, the Chinese nation stood up to defend the achievements of Reform and Opening-up.

- f. 我国的改革开放和现代化建设战胜各种困难和风险，取得巨大成就。

China's Reform and Opening-up and modernization has overcome various difficulties and risks and made great achievements.

In (5)a, there are contradictions and obstacles (conflicts and challenges) in the process of policy implementation. The speech of the General Secretary of Communist Party of China encouraged the people to join in the cause of Reform and Opening-up. Solving contradictions and conflicts from multiple fields and levels is to march into contradictions (5)b. There are different ideas about the direction of social development. Most people support socialism, while a small number tends to capitalism. There are contradictions and conflicts between them, and they constantly compete and struggle (5)c. Protecting the achievements of Reform and Opening-up from destruction means safeguarding the achievements of reform (5)d. To solve difficulties and overcome risks is to defeat the enemy (5)e, and its potential conceptual metaphor is *DIFFICULTIES AND RISKS AS ENEMIES*. In (5)f, the purpose of Reform and Opening-up is to successfully solve difficulties, realize socialism, overcome (eliminate) difficulties and risks (enemies), and the war will be won and the goal will be achieved.

There are different stages in the process of war, such as protracted war, defeat and victory, etc. The implementation of Reform and Opening-up is not always smooth, and there will be persistent difficulties and failures. Victory is our goal.

- (6) a. 全面深化改革是攻坚战，也是持久战，越是爬坡过坎，越要保持定力。

Deepening the reform in an all-round way is a tough battle and a protracted war. The more you climb the hill, the more you must keep your strength.

- b. 改革开放还只是搞了十多年，有些干部在考验面前就已经打了败仗。

Reform and Opening up has only been carried out for more than ten years, and some cadres have already lost the battle before the test.

- c. 改革开放事业中取得了巨大的胜利。

Great victory has been achieved in the cause of Reform and Opening-up.

In (6)a, deepening the reform in an all-round way is confronted with various contradictions. It is difficult to implement and takes a long time. It is a tough battle and a protracted war. In (6)b some cadres can't stand the test and lose the battle. However, in (28)c, the Reform and Opening-up has been successfully implemented in various fields and won great victories.

Strategy and tactics are very important in the process of war implementation, and determine the success or failure of war. In the process of implementing Reform and Opening-up, we should also pay attention to ways, including comprehensive plans (strategies), specific skills (tricks), and effective measures or methods to ensure smooth implementation (magic weapon to win).

- (7) a. 这一战略安排是对改革开放“三步走”发展战略的深化和拓展。

This strategic arrangement is the deepening and expansion of the three-step development strategy of Reform and Opening-up.

- b. 不同地区也要有不同的改革开放招数。改革就怕一刀切。

Different regions should have different tactics of Reform and Opening-up. Reform is afraid of uniformity.

- c. 解放思想，实事求是，是我国改革开放事业的制胜法宝。

Emancipating the mind and seeking truth from facts is the magic weapon to win the cause of China's Reform and Opening-up.

The "three-step" development plan of Reform and Opening-up clarifies that the implementation of the overall planning is the development strategy of Reform and Opening-up (7)a, the way adopted by different regions are the trick of Reform and Opening-up (7)b, emancipating the mind and seeking truth from facts is the magic weapon to ensure the victory of Reform and Opening-up (7)c, which is an effective method and experience of Reform and Opening-up.

The achievements and contributions made by leaders and regions in the Reform and Opening-up will be remembered by everyone, just like the meritorious deeds and great contributions made in the war.

- (8) a. 邓小平同志为我国改革开放事业立下的功勋将永远铭记在人民心中。

Comrade Deng Xiaoping's meritorious service for China's Reform and Opening-up will always be remembered in the hearts of the people.

- b. 一些曾为改革开放立过汗马功劳的老工业基地已经开始衰落。

Some old industrial bases that have made great contributions to Reform and Opening-up have begun to decline.

Deng Xiaoping is the designer and promoter of Reform and Opening-up, and his contributions and dedication will be engraved in the hearts of the people like meritorious deeds (8)a, while some industrial bases have made great contributions to Reform and Opening-up and made great contributions (8)b.

#### D. Discussion

The war categories are mapped onto the implementation of Reform and Opening-up. The analysis shows unbalanced distribution in the mapping of these categories, such as the mapping of battle fields and war participants produces more metaphorical expression types and quantities, which partially reveals that the reports pay attention to the fields and regions involved in Reform and Opening-up.

Wars widely exist in various fields and regions, and different fields or regions play different roles in this war. The universality of war stimulates readers' sense of danger, hardship and tension. The participants revealed the leading, charging and exemplary role played by different groups and regions in the Reform and Opening-up war, and inspired people to learn from advanced groups and regions and actively participate in the Reform and Opening-up cause. Other aspects, such as weapons and equipment, the war process and stage, strategy and tactics, war results and achievements, are relatively low in productivity, but they also reveal the complexity and durability of the Reform and Opening-up war. To have theoretical and ideological weapons, we must also talk about methods and strategies, which can stimulate and remind people of the strategic awareness of implementing the Reform and Opening-up policy.

The frequency of specific metaphorical keywords is also different in different items of the war concept, which reflects the focus of the report to a certain extent. The most frequent keywords in battlefield are the frontier (459), which is the closest to the enemy's threat on the battlefield, while the areas that first implement the Reform and Opening-up policy are also the first to face various risks, conflicts and changes, and they are at the forefront of Reform and Opening-up. Such metaphorical reports can stimulate people's sense of danger, urgency and fighting spirit. The vanguard (169) is the most frequent fighter, which highlights the exemplary role and leading role of the regions and fields that first implemented the Reform and Opening-up policy, inspiring other fields and regions to learn from them and join the great cause of Reform and Opening-up. Flag (140) is the most common weapon and equipment, which emphasizes the guiding role of ideology and socialist system. Struggle (13) appears most frequently in the course of war, which reveals the universality of contradictions and conflicts. Tactical strategy (282) appears most frequently, which highlights the importance of overall planning. Scientific and rational overall planning will determine the success or failure of this war. The most frequent stage of war is victory (379). Overcoming difficulties, resolving contradictions and promoting the Reform and Opening-up policy are victories, which arouses people's pride and willingness to join in this battle.

WAR metaphors in the reports on the implementation of the policy constructed a special cognitive context in which WAR metaphors play a crucial role in social management. WAR metaphors in the reports created a simulated WAR context, in which the implementation process of Reform and Opening-up is full of contradictions and risks. The policy designers, the government leaders are depicted as commanders and pioneers who will guide the whole nation in the great cause of Reform and Opening-up. Some regions and fields are the first to implement it, rushing to the forefront, confronting difficulties and risks, serving as the vanguard for the implementation of other regions and leading them forward. The conflicts, hindrances and hostile forces in the process of implementation are the enemies which should be diminished, so the people will follow the policy and try to dedicate themselves to protecting the great cause. Socialism is the banner, indicating us the way forward. Confronting contradictions and conflicts, we should pay attention to overall planning. Only in this way can we realize the socialist system, achieve final victory and build meritorious deeds.

#### V. CONCLUSION

Based on BCC corpus, this study systematically analyzed the phenomenon of war metaphor in the reports on the

Reform and Opening-up policy. After corpus collection, potential metaphor identification, metaphor classification and ranking, a total of 2169 index lines was collected, that is, 2169 tokens. Based on *Modern Chinese Classification Dictionary*, these tokens were classified into 91 Type. Based on the items of war events, these Types are grouped into seven items with different resonance values of war metaphor: battlefield: 14094(46.04%), participants: 8650(28.25%), weapons and equipment: 2145(7.01%), and the war process: 1936(6.33%). The different resonance values reveal the different emphases of the report, and the emphasis of the battle field highlights the universality of the conflict, arousing readers' sense of danger, anxiety and tension. Participants inspire people to learn from advanced groups and regions and actively participate in the great cause of reform and opening up. The different frequency of metaphorical keywords also reflects the ideology and values advocated by the report.

The underlying conceptual metaphor of the war category in the report is *THE IMPLEMENTATION OF REFORM AND OPENING-UP AS WAR*. Supporting this conceptual metaphor is *PLACES WHERE POLICIES ARE IMPLEMENTED AS BATTLEFIELDS*; *POLICIES OR THEORIES AS WEAPONS*; *IMPLEMENTATION OF POLICIES AS MILITARY ACTION*; *DIFFICULTIES AND RISKS AS ENEMIES*. War metaphor emphasizes conflict, danger and strategy in the process of policy implementation, which can stimulate people's sense of crisis, urgency, strategic awareness, honor and morale.

WAR metaphor plays an important role in the social management, in which a simulated WAR context is created and applied into the process of policy implementation. Through the conceptual frame of WAR concept, the abstract process of policy implementation is systematically reported and received by the general public. The personally-embodied or socially-inherited WAR experience can have a psychological effect upon the general cognition and realization of the policy, which may influence and guide the general public's dedication and action in the implementation process of the Reform and Opening-up policy.

In a word, this study uses BCC corpus to systematically analyze the reports on Reform and Opening-up policy from the perspective of cognitive linguistics, which can be used as a reference for the study of Reform and Opening-up policy and the political discourse analysis. In the report on Reform and Opening-up policy, war metaphor is widely used to show the implementation process of Reform and Opening-up and inspire readers to actively participate in this great cause, which requires leadership, dedication, patience, vigilance, cooperation and morale.

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**Jinlin Gao** (b.1979) is a Ph.D. candidate in the College of Humanities at Mokpo National University. He earned his Master degree in Foreign Linguistics and Applied Linguistics at Guangxi Normal University in 2008 and Bachelor Degree of English Teaching at Henan Normal University in 2005.

He is currently a lecturer in the College of Foreign Studies at Guangxi Normal University. His research interests include cognitive linguistics and English teaching. His publications include “Chinese Zodiac Culture and the Rhetorical Construction of A Shu B, C.” (2019). “Metaphors in the Reports on the Reform and Opening-up Policy in China” (2021). “A Cognitive Study on the Semantic Extensions of GOLD in English” (2021). “Metaphoric and Metonymic Operations for the Iron Expressions” (2021).

# Gender in Fashion Advertising on Social Media: A Multimodal Discourse Analysis Approach

Attaouia Ikhlef

Department of English Language and Literature, The University of Jordan, Amman, Jordan

Zahra Mustafa Awad

Department of English Language and Literature, The University of Jordan, Amman, Jordan

**Abstract**—This study examines digital fashion advertising discourse on social media from a multimodal perspective. The focus is on Facebook clothing posts published by 'H&M' and the effect of gender on determining the semiotic modes used in such advertisements. The data consists of 8 clothing posts for the two genders published by the company on Facebook during (2020-2022). The data were analyzed using Kress and Van Leeuwen's (2006) Visual Grammar paradigm to explore the role of gender in the choice of visual modes employed in these posts. The findings show that digital fashion clothing ads widely involve visual semiotic modes as a tool that creates meaning and enables interaction with the target audiences. The results also indicate that gender is a primary factor in the selection of such visual semiotic resources. In particular, the construction of visual meaning, especially representational and interactive meanings, is different from that in male ads.

**Index Terms**—multimodal discourse analysis, fashion advertising, visual semiotic modes, Facebook advertising, gender

## I. INTRODUCTION

The study of discourse in its various forms within different settings has been a topic of discussion in different humanities, social sciences, and communication fields. One kind of discourse that has attracted the attention of many scholars is advertising (e.g., Leech, 1966; Vestergaard & Schroder, 1985; Jones, 1990; Richards & Curran, 2002; Dominick, 2013; Ly & Jung, 2015; Hu & Luo, 2016; Kamath, 2018; Rosa & Savitri, 2019). In its broad sense, advertising is viewed as a communicative means that consists of verbal and non-verbal semiotic modes to present a certain service, promote a product, or attract consumers. The traditional concept of advertising refers mainly to the use of mass media including television, radio, print media like newspapers and magazines, and outdoor billboards to transmit commercial messages. The explosion of technology the world is currently witnessing has changed the advertising practice to become increasingly digital. In particular, the widespread of internet-enabled companies to use social media platforms, web browsers, mobile apps, and many other digital channels to communicate with their customers. Digital advertising has become the new vehicle through which different industries and companies maintain communication with their customers.

It is well-established that the construction of meaning in advertisements is not limited to the use of language, other non-linguistic modes including music, images, colors, and layouts are utilized to transmit the intended message (e.g., Dastijerdi et al., 2012; Abed & Jasem, 2019; Rizvi et al., 2020; Yussuf, 2021). This diversity in the construction of advertising discourse is known as multimodality which has attracted a lot of attention in various fields. The Multimodal Discourse Analysis (MDA) as an approach to research has marked its presence in studies on various forms of spoken and written discourse including advertising discourse (e.g., Al-Masri, 2016; Hussein, 2019; Ghouschi, 2020).

Advertising, especially in its digital form, is regarded as the key to the success of fashion companies. It reflects the vision of fashion designers and enables them to keep in contact with consumers through a multimodal representation of their products and services. This raised the interest in analyzing fashion advertising discourse from a multimodal perspective (e.g., Nguyen, 2017; Wang, 2020; Haffifah, 2021). Most of the studies that tackled multimodality in fashion advertising discourse focused mainly on the multimodal semiotic construction of fashion advertisements giving very little attention to the impact of social variables on the choice of semiotic modes. In this respect, the study at hand will be of significance in that it sheds light on the role of gender in the visual structure of these advertisements. It aims to identify the visual semiotic modes incorporated in fashion clothing digital advertisements and examines the influence of gender on these modes.

To achieve these aims, the following research questions are formulated:

1. What visual semiotic modes are incorporated in fashion clothing digital ads?
2. What are the differences and similarities between female and male fashion clothing digital ads in terms of the adopted visual semiotic modes?



## II. LITERATURE REVIEW

### A. Theoretical Framework (Visual Grammar Paradigm)

Different research approaches and perspectives have been employed to explore how meanings are generated and communicated through various modes. Such interest has been enhanced with the emergence of Kress and Van Leeuwen's *Visual Grammar* framework (1996). Their work is based on Halliday's systemic functional grammar theory (1978, 1994) which views language as a social semiotic system. Unlike Halliday, they focused on the analysis of images. In their framework, Kress and Leeuwen (1996) asserted that "the visual, like all semiotic modes, has to serve communicational and representational requirements, to function as a full system of communication" (p. 40). According to them, non-linguistic resources such as images are like language, they represent meaning which is constructed through the interaction of different visual semiotic elements. On these grounds, Halliday's three meta-functions of language are replaced by three meta-functions of images in the visual grammar framework: the *representational*, *interactive*, and *compositional* meta-functions.

In the representational meta-function, the meaning of images is realized through three main components: *processes*, *participants*, and *circumstances*. The processes in this meta-function are divided into *narrative processes* and *conceptual processes*. While the former occurs in images that represent an action recognized as '*Vector*', the latter tends to occur in images that lack dynamicity. As for the participants, they are regarded either as interactive or represented. The interactive participants are generally not represented in the images but participate in producing and viewing these images. On the other hand, the represented participants are those who can be viewed in the images. The last component is circumstances, which are classified into two main categories: *locative circumstances* and *circumstances of means*. The former concerns the analysis of the foreground and the background of the image while the latter is mainly concerned with the tools used in action processes.

The second meta-function is interactive. The visual interactive meaning, according to Kress and Van Leeuwen's framework can be described through different elements including visual contact or gaze, social distance and size of the frame, perspective, and modality. In line with this, the image can be either regarded as a 'demand' or an 'offer' image based on whether it represents the participant's gaze direction or not. As for the size of the frame, the image designer can adopt different types of shots through which the social distance between the represented and interactive participants can be described. The third visual element is perspective which indicates the angle or the point of view from which an image is produced. To this end, using a frontal angle indicates an 'attachment' between viewers and participants while using an oblique angle expresses 'detachment'. Last but not the least, *modality*, accounts for the extent to which an image can be authentic. It is concerned with credibility which can be determined in terms of a set of markers including colors, brightness, illumination, context, and representation.

The compositional meta-function is about how visual elements are composed and integrated to form a meaningful whole. Three main elements are included in this kind of image meta-functions: *information value*, *salience*, and *framing*. Information value is associated with the placement of elements in a certain image in terms of right, left, center, margin, or top and bottom positions. Salience is concerned with how depicted elements are presented to attract the viewer's attention. This can be inferred from various clues like colors, size, and the position of elements in the background and the foreground. The last element in this meta-function is framing, it refers to whether the represented elements are connected or separated from each other by frame lines, and it can be realized using different techniques such as discontinuation of a particular color and empty spaces between elements (Kress & Van Leeuwen, 2006).

### B. Previous Studies

Many scholars have investigated the multimodal aspect in various kinds of discourse including health discourse (e.g., Hunt, 2015), advertising Discourse (e.g., Huo & Luo, 2016), political discourse (e.g., Benderbal, 2017), online media discourse (e.g., Tan et al., 2018), educational discourse (e.g., Peng, 2019). Advertising is one kind of discourse in which multimodality has been widely examined. The focus was on how advertisements are designed to better construct meaning and convey it to the target audiences through different verbal and non-verbal semiotic modes.

Wulan and Pratiwy (2018), for instance, conducted a multimodal discourse analysis of Dettol TV advertisements. Based on the Systemic Functional Linguistic and Visual Grammar theories, the researchers attempted to explore the multimodal components that comprise Dettol ads and the way these components construct the meaning intended by the advertisers. Their results suggested that multimodality in TV advertisements can be clearly described and explained via functional and visual theoretical frameworks. The linguistic analysis revealed that the material processes as a verbal mode were largely presented in comparison with other processes. On the other hand, the visual analysis confirmed the significance of the visual elements in effectively communicating the whole meaning of the ads. As for the auidial, gestural, and spatial components, the researchers claimed that these elements proved to help communicate the intended message.

With the intent of analyzing digital advertising, Abed and Jassem (2019) chose to analyze Arabic advertisements. They analyzed from a multimodal perspective fourteen online ads produced by an Iraqi telecommunication company named *Asiacell*. These ads were gathered from the company's official website and social media platforms. The purpose of their study was to identify the different semiotic resources used by the Asiaccell company to form the ads' content and structure. Their results indicated that the multimodal characteristics involved in the selected online ads form an



interrelated complementary relationship. Abed and Jassem (2019) demonstrated that Asiaccell's ads are constructed to persuade its users through a set of integrated linguistic and non-linguistic strategies including "the aesthetic dimension of the images, the information value of the salient elements, and the short shot" (p. 30).

Another example of a study exploring multimodality in digital advertising discourse is the one conducted by Rizvi et al. (2020). The researchers examined the semiotic modes used to persuade consumers in six e-advertisement visuals retrieved from different online shopping sites. Their analysis was based on using Kress and Van Leeuwen's (1996) three meta-functions framework. The results revealed that each mode involved in the selected digital ads significantly promoted the products. The study also unveiled that all the integrated visual modes such as the participants, the element of gaze, colors, and the placement of the elements carry a deep meaning which contributes to the attractiveness of the product's image. Further, the linguistic modes like capitalization, font, and boldness of writing were highly persuasive and extremely effective in describing the represented product. At the end of this study, the researchers asserted that Kress and Van Leeuwen's three main meanings; the representational, the interactional, and the compositional were effectively conveyed by both the textual and the visual modes.

When it comes to fashion advertising, several studies were conducted (e.g., Camiciottoli, 2013; Nervino, 2018; Hafifah & Sinar, 2021) to analyze different fashion brands' and companies' advertisements to explore the multimodal structural nature of such advertising discourse. Hafifah (2021) studied the photograph collection of Gucci's pre-fall 2020 campaign from a multimodal perspective. The researcher focused on the analysis of the visual elements of Gucci's photograph collection using Kress and Van Leeuwen's (2006) Visual Grammar Design to investigate a set of thirteen pictures collected from several fashion websites. The results revealed that the photograph collection under investigation comprises all of the three meanings in the Visual Grammar approach, namely the representational, the interactional, and the compositional meanings. The study confirmed that the presence of the visual text alone in multimodal discourses is sufficient to deliver the intended meaning without the need for verbal text.

Not enough attention was devoted to exploring the issue of gender in the visual construction of fashion advertisements on digital media. The present study sheds light on online ads for females' and males' clothing. In particular, it examines the effect of gender on the choice of visual semiotic modes adopted in the digital fashion advertisements of H&M company.

### III. METHOD

#### A. Sample and Data Collection

The sample of this study consists of eight fashion clothing Facebook posts selected from the official Facebook page of the Swedish multinational fashion company "H&M". This company emerged in 1947 in Stockholm. It operates in more than 74 countries where it owns thousands of warehouses and employees, and it largely relies on digital advertising to run its business all around the world. The posts on which the study is based were concerned with the clothes of the two genders excluding unisex products (four for male clothing and four for female clothes). The selected female and male clothing ads were balanced in terms of products advertised (Shirts, jeans, jackets, sweaters). These posts were analyzed to compare the semiotic choices employed in females' and males' clothing digital ads. Table 1 below shows the products' names and the posts' date of publication.

TABLE 1  
THE SAMPLED FEMALE AND MALE CLOTHING POSTS

Posts	Product's Name	Date of Publication
Females' Posts	Shirt	July 30, 2020
	Jacket	October 05, 2020
	Jeans	February 11, 2020
	Sweater	October 06, 2022
Males' Posts	Shirt	February 04, 2020
	Jacket	February 24, 2021
	Jeans	October 05, 2022
	Sweater	September 28, 2021

The first post in the female category is an advertisement for a summer white shirt. The second one presents an H&M female puffer jacket. The third post is designed to advertise trending straight-leg female jeans. The last one shows a knit sweater from the new collection of H&M (see appendix A).

In the male category, the first post is an online advertisement for a check shirt. The second one advertises a male windproof jacket. The third post represents an ad for a black pair of jeans. Finally, the fourth post is for a roll-neck knit sweater from H&M for a casual look (see appendix B).

#### B. Data Analysis

The present study adopts the qualitative approach in the analysis of each selected post using KVL's (2006) Visual Grammar framework. It is important to note that the researcher concentrated on the analysis of the visual part of each post (the image) to identify the different visual semiotic modes adopted by online fashion advertisers to promote their products and maintain communication with consumers from both genders. The focus is on the representational,

interactive, and compositional visual elements. In this regard, the analysis of the selected females' fashion clothing posts will be presented first followed by the analysis of males' fashion clothing posts to highlight the main similarities and differences between the two sets of digital ads.

#### IV. RESULTS AND DISCUSSION

In this section, a visual qualitative analysis of the selected digital ads is conducted to provide answers to the two questions formulated in this paper.

##### A. *The Visual Semiotic Modes Adopted in Females' Fashion Clothing Digital Advertisements*

###### (a). *Representational Meta-Function*

The representational meaning comprises three elements: participants, processes, and circumstances. The analysis of the four selected female clothing posts shows that the incorporated images include only one participant in each one, a young female model. According to Kress and Van Leeuwen's (2006) terminology, a participant is regarded as an actor when he/she is represented alone in a given visual characterization. Thus, it seems plausible to consider the represented participants in these images as actors and the receivers of the posts, that is, the audience or the viewers as the interactive participants. The kind of process embodied in each image is narrative. Particularly, actional and reactional processes. The analysis reveals the presence of these two processes in all the examined female ads due to the representation of the participant's gaze and her smiling expressions. In this case, the element of gaze and the smiling act are regarded as the 'vectors'; the performed actions, the represented participants are known as the 'reactors'; the ones who conduct the looking and the smiling acts, and the audience represents the 'phenomenon'; the ones to whom the actions are directed (ibid).

The last element that constitutes the representational meta-function is circumstances. Following Kress and Van Leeuwen's (2006) notion, circumstances are of two types: locative circumstances and circumstances of means. As for the locative circumstances, the represented participant in post one appears to be sketched against a simple white background. Similarly, the model in the second post is foregrounded against a wall painted grey and orange. On the other hand, the background of the image in post three and four refer to two different places, a street, and a front seat of a car respectively. As far as the circumstances of means are concerned, the analysis disclosed the presence of the element of gaze and smiling expressions as the two means through which a sense of communication is established between the represented participants and the viewers.

###### (b). *The Interactive Meta-Function*

The interactive meaning is realized visually through various components including the gaze, size of the frame, perspective, and modality. Interestingly, the participant's direct gaze toward the audience is represented in all the females' clothing posts put under investigation. This implies that these posts encompass a 'demand' image instead of an 'offer' one. Simply worded, the models' direct gaze demands the viewers' attention to the advertised clothing pieces and indicates an interaction between the represented models and the audience. As for the size of the frame and the social distance, the scrutinized images seem to display different sizes. Online advertisers used a medium close shot to capture a 'shirt', a close shot for a 'jacket', a long shot for 'jeans', and a medium long shot for a 'sweater'. In contrast, the perspective which is the third element in the interactive meta-function is the same in all the analyzed images. A frontal angle was used to capture the female model in each post. The use of such an angle, according to Kress and Van Leeuwen's (2006) terminology, indicates an 'attachment' between viewers and participants. It calls for the involvement of the viewers in the visual characterization. In other words, the image is at the viewers' eye level to get them involved with the represented participant, and hence be attracted to the advertised piece of clothing.

Modality is the last component, and it consists of different markers including colors, context, representation, illumination, and brightness values. These markers measure the extent to which an image can be authentic. Although the degree of modality varies among the images incorporated in females' clothing posts, they all appear authentic. The first and the second posts exhibit a moderate degree of modality due to the absence of context. However, modality is high in the third and fourth posts. This can be explained by the depiction of the elements in their natural colors, the detailed representation of the participants' figures and facial expressions, the presence of illumination and different brightness values as well as the context, that is, the setting where the models are captured.

###### (c). *The Compositional Meta-Function*

The compositional meta-function is about how visual elements are composed and integrated to form a meaningful whole, and it consists of three main elements: information value, salience, and framing. The visual composition of elements in the images under scrutiny is almost the same. In terms of information value, a single piece of pictorial information which refers to the represented participant is depicted in the central position of each image. Following Kress and Van Leeuwen's (2006) visual grammar, information positioned in the center is more significant than those placed in the margin. In this respect, it is plausible to claim that the represented models are the only significant visual information provided in all the examined ads. As for salience, it can be argued that the salient elements in these images are the represented models themselves as they represent the means through which the advertised clothing piece is

demonstrated to the audience. Their central position in the images and the large space they occupy reinforce their salience. About the framing, a glance at each image reveals the absence of separating frame lines. All the depicted elements appear to be composed within a single frame.

### *B. The Visual Semiotic Modes Adopted in Males' Fashion Clothing Digital Advertisements*

#### *(a). The Representational Meta-Function*

The analysis of the representational meaning in the images involved in male clothing ads appears to be different to a certain extent in comparison with female ads. The difference occurs mainly in the type of processes carried out by the represented participants and circumstances. Similar to female clothing ads, online fashion advertisers use a single male participant in each image to present the advertised products. However, the visual examination exhibits a wide presence of conceptual process which was completely absent in female ads. This suggests the lack of dynamicity in male clothing ads except for the fourth post where the element of gaze is represented. In line with this visual representation, it is reasonable to claim that almost all the posts in the male category lack a circumstance of means. No tool seems to be represented in the concerned images to maintain contact with the receivers of these ads. On the other hand, locative circumstances totally mark their presence as each image involves a background and a foreground.

#### *(b). The Interactive Meta-Function*

Another difference between females' and males' clothing ads is noticed in the construction of the interactive meaning. Unlike female ads, the images used in male ads are 'offer' images. In this case, creating interaction with the audience through a 'demand' image is not the concern of online fashion advertisers in designing male clothing ads. By using 'offer' images, advertisers aim only to provide information about the advertised piece of clothing without creating visual contact with the viewers. By the same token, the visual analysis points to a difference in the adopted size of frames. Although images of the same kind of clothing pieces are examined in both female and male ads, the used frame to capture them differs. A medium long shot was used to capture the 'shirt', a medium close shot for the 'jacket', and a long shot for the 'jeans' and the 'sweater'. In terms of perspective, the same angle used to capture female models is adopted in male ads. Post designers chose a frontal angle instead of an oblique one to engage the audience in the image's content where the participant is directly facing them.

In contrast to females' ads, the modality of the images in males' clothing ads does not vary. All the incorporated images show a moderate modality. Such a deduction stems from the fact that the location of the represented participants is not clear enough for the viewers of these images, but they still look authentic due to the accurate depiction of the participants' physical appearance, the representation of natural colors, and the considerable amount of illumination the participant receives in each image.

#### *(c). The Compositional Meta-Function*

The visual composition of elements in male ads is almost similar to females. The analysis reveals the inclusion of one main pictorial information in each image. The latter refers to the represented participant who seems to occupy the foregrounded central position. Such a placement points to the participants' significance as being the models who advertise the pieces of clothing. In this regard, it is plausible to assume that the represented participants are the most salient elements in the analyzed male fashion clothing ads. As for the framing, these visual compositions do not seem to encompass any frame lines that separate the depicted elements.

## V. CONCLUSION

The current study came up with two main results; it points to the variety of the visual semiotic modes used in female and male fashion clothing digital advertisements and the remarkable differences in the visual construction of these two categories of digital advertising. The study confirms that the gender of the target audience has an impact on the choice of visual semiotic modes. Online fashion advertisers seem to use different semiotic resources while communicating the visual meaning of female and male clothing ads, particularly, representational and interactive meanings.

Concerning the representational meaning, the findings show a significant difference between the examined females' and males' clothing ads in terms of the represented processes and circumstances. Despite the presence of a single participant in each of the analyzed posts' images, female participants seem to carry out different processes compared to male participants. The analysis unveils the presence of visual contact with the audience and dynamicity in female ads due to the representation of reactional and actional processes. On the other side, these two elements are almost completely absent in male ads because of the wide presence of conceptual processes. As for the circumstances, the results show the representation of locative circumstances (background and foreground) in all the ads put under scrutiny. However, the circumstances of means mainly mark their presence in females' ads only in which no communicative means appears to be involved in the majority of males' ads.

Another difference is noticed in the interactive meaning. Unlike male clothing ads, 'offer' images are totally absent in female ads. This suggests that online fashion advertisers give more importance to the representation of the participant's gaze while designing female clothing ads to create interactive meaning. In contrast, demanding the viewers' interaction through visual contact does not seem to be the main concern of advertisers in male ads. Similarly, the visual analysis of

this meta-function points to diversity in the adopted frames. Although the difference is slight, online fashion advertisers are more inclined to demonstrate a close social distance between the represented participants and the audience in female ads than in males. Alternatively, the same angle was used in all the investigated images. As for the modality of the images, the findings reveal that images in females' ads are more vivid and authentic than the ones in males' ads due to the accurate representation of the context.

Finally, no differences are found between the two sets of advertisements regarding the construction of compositional meaning. The analyzed images appear to have the same visual compositions. They included central information value which referred to the represented participant. Such significance is reinforced by the absence of separating frame lines in all the analyzed images where the represented participant occupied almost all the space in a single frame.

To conclude, this study reveals that in the advertising field, particularly, fashion advertising, the gender of the addressee significantly influences the advertisers' choice of visual techniques to promote their products and persuade consumers. Considering the different personalities of females and males, they intentionally concentrate on the representation of gaze, smiling expressions, close social distance, and vividness of images in the female clothing ads to attract this category of consumers while they chose to keep male ads simple focusing mainly on the advertised clothing pieces.

#### APPENDIX A H&M FACEBOOK FEMALE CLOTHING POSTS



Post 1 An H&M White Summer Blouse



Post 2 An H&M Puffer Jacket



Post 3 An H&M Wide Leg Jeans



Post 4 An H&M Knit Sweater

APPENDIX B H&M FACEBOOK MALE CLOTHING POSTS



Post 1 A Check Shirt from H&M



Post 2 A Windproof Jacket from H&amp;M



Post 3 A Straight Leg Jeans from H&amp;M



Post 4 A Rollneck Knit Sweater from H&amp;M

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**Attaouia Ikhlef** is an Algerian PhD candidate at the University of Jordan. Her research interests are discourse analysis, sociolinguistics, and teaching English as a foreign language.

**Zahra Mustafa Awad** is a Professor of Linguistics at the University of Jordan and has been a visiting scholar at several universities in Europe, the United States of America and the Middle East. Her research focuses on Discourse Analysis, Language and Media, Cross-Cultural Communication and Foreign Language Teaching. Her current research combines corpus linguistic and discourse analysis approaches to highlight the impact of media on public opinion. Her publications include articles in international journals, chapters in edited volumes, and two textbooks. She is a member of the Editorial Boards of the International Journal of Arabic-English Studies and Voices in Asia Journal. [orcid.org/0000-0002-5583-9167](https://orcid.org/0000-0002-5583-9167).



# Task and Feedback-Based English for Tourism Subject Courses to Enhance Students' Character

Gede Ginaya

Tourism Department, Politeknik Negeri Bali, Indonesia

Ni Putu Somawati

Tourism Department, Politeknik Negeri Bali, Indonesia

Luh Nyoman Chandra Handayani

Accounting Department, Politeknik Negeri Bali, Indonesia

Putu Dyah Hudiananingsih

Accounting Department, Politeknik Negeri Bali, Indonesia

Ni made Rai Sukmawati

Tourism Department, Politeknik Negeri Bali, Indonesia

**Abstract**—Task-based English learning is important because it helps in strengthening students' character. However, not all teachers believe the task is important to the learning process. Furthermore, the tasks such as homework given to students need to consider their situation and psychological state. Therefore, the aim of this study is to determine an overview of the teachers' task model and the feedback in English classes. It was carried out at the Tourism Department, Politeknik Negeri Bali. A total of 116 students who learned English were selected as the participants utilizing a questionnaire. Moreover, the data were analyzed using descriptive statistics with stages of collecting, compiling, processing, and presenting numerical data to give a regular, concise, as well as clear description of an event or symptom. The study indicated that students' perceptions varied with the tasks assigned. Almost all students considered that the teacher only sometimes comments on their sheets. In conclusion, each individual student showed different response patterns while exploring foreign languages.

**Index Terms**—task, feedback, English for tourism, character

## I. INTRODUCTION

English learning is important because it has become one of the criteria for a country's success. English is not only meant for daily communication but for global business interaction (Nova & Koerniawaty, 2021). It becomes simpler to maximize children's potential when they speak English properly. Recently, teachers are investigating and developing different learning methodologies. Vocabulary classes thus become a good place to start learning English. The study by Durongbhandhu and Suwanasilp (2021) emphasized that displaying picture recognition technology can be used for language acquisition. In English, learning is distinguished from confusion (Christiansen & Aungamuthu, 2012). Jiménez et al. (2015) indicated that the capacity to communicate orally and in writing is necessary to fulfill the purpose of studying this international language.

The way the environment supports the learning process needs to be considered in developing English (Roos et al., 2021). This is supported by Brewer and Comyn (2015), Hiim (2014), and Mouzakitis (2010) in Skarpaas and Hellekjær (2021), that vocational competence requires students to have solid knowledge and skills to handle personal and societal demands. Vocational is distinguishable from occupational because teachers as well as learners also require to learn a specialist discourse (Mulyah & Aminatun, 2020). According to Dudley-Evans et al. (1998) in Mulyah and Aminatun (2020), English for Specific Purpose (ESP) is the use of language in both the fundamental methodology and activities in terms of grammar, terminology, register, study skills, speech, as well as in genre. It also assists to separate activities within English Language Teaching (ELT) and becomes part of a movement that also focuses on the practices (Dudley-Evans et al., 1998; in Liljedahl, 2009).

In vocational education, children tend to display their goals and reasons for tackling a foreign language (Getie, 2020). However, the assignments which are provided for groups or individuals, or provided as homework, show the learner's circumstances and psychological state. Al-Sobhi and Preece (2018) emphasized that warming up, planning, speaking practice, task presentation, error correction, as well as feedback are processes necessary in vocabulary classes. In the educational curriculum, writing projects are important since writing is a difficult process that is one of the fundamental abilities that enable children to show their proficiency in English (Rao, 2019). The study by Rajabalee and Santally



(2021), explained that teacher performance shows the way satisfied students perform during tests, assignments, and evaluation processes. Several innovative methods such as flipped learning can help students in doing assignments either during class activities or as take-home tasks. It also showed a connection between the grammatical category as well as the stress of the tasks. Berg et al. (2020) explained that the straightforward distinction between verbs and nouns can lead to stress. In computer-mediated writing activities, feedback is provided directly or online because teachers can immediately send notes to students (Arroyo & Yilmaz, 2018). It also tends to be gained through an automated writing evaluation program (Nova, 2018).

Based on English instruction, feedback needs to consider the cognitive aspects of children in offering and making tasks such as homework a group or individual activity. The study by Consoli and Dikilita (2021), explained that a module contributes to the process of receiving and developing constructive criticism while serving as a reflection. Feedback is important because students often observe their teachers' comments and advantages (Baharom & Shaari, 2022). It also becomes of great value in the level of coherent organizational structure. Furthermore, this feedback tends to be conveyed with appropriate linguistic elements, namely vocabulary choices as well as pedagogical grammar (Kartakusumah et al., 2022). Several programs that can offer positive and negative feedback help to facilitate honest communication between teachers and students (Aloka, 2022).

This study needs to consider children's cognitive growth and not only provide competent English instruction in line with concepts and methodologies. It also must consider the way positive values are incorporated into learning in order to strengthen learners' character. A person who possesses certain admirable moral virtues tends to have a collection of principles that underpin the ideas, attitudes, and actions demonstrated by good tendencies (Defitrika & Mahmudah, 2021). Learning can incorporate the idea of local wisdom to foresee diverse impacts (Apriani et al., 2017). According to Septiani et al. (2020), people need a strong character since their personal, social, and political lives are affected. This positively affects the process of knowledge and skill acquisition.

It is important to have strong language abilities, a superior mind, and character to develop character-perspective English learning. Therefore, this study explains the importance of strong character education for students. Character education is one of the components enabling people to think and act with purpose as well as having traits that mirror their habits (Hasanah & Deiniatur, 2020). The Ministry of National Education identified honesty, democracy, tolerance helping, as well as a love of peace as parts of the humanist principles that make up the majority of the 18-character values (Usadiati & Norahmi, 2019). These principles are regarded as the most highly retained, and to be retained, learner values, due to the current state of Indonesian society.

Additionally, honesty, tolerance, democracy, helping, and a love of peace are values that place a high priority on treating people with respect. This is because only by treating others kindly and having little to do with divinity are human standards emphasized. Another issue is the belief that religion is not a basic means to becoming a decent person, particularly in a pluralistic nation. The question raised is how students view the task model that teachers provide inside and outside the classroom, and what can be done to create a constructive feedback process. Therefore, this study sets out to determine children's perceptions of the teachers' tasks and their feedback in English classes.

## II. METHODOLOGY

This study was carried out in Travel and Tour Operation, Hospitality, and Tourism Business Management Study Programs. A total of 116 students from these three different programs were selected as the participants using the quantitative descriptive technique. The sampling process is tailored to the permits received based on the distribution of study programs. Purposive sampling was used under the following steps: 1) focusing on the locus in each study program, 2) selecting participants in conjunction with the study program, and 3) using learning as a method of offline data retrieval. A questionnaire was distributed to each respondent during offline learning with a Likert scale. Therefore, the results of focus groups with other English teachers showed that the participants completed a questionnaire about their perceptions of the task model. Table 1 shows that alternative responses can be provided through a score statement.

TABLE 1  
ALTERNATIVE ANSWERS WITH LIKERT SCALE

Alternative Answers	Value
Always	3
Sometimes	2
Never	1

To create a consistent, succinct, and understandable picture of a symptom or event, data analysis employs descriptive statistics, where the stages are gathering, compiling, processing, presenting, as well as interpreting numerical statistics. Quantitative methods are first used, followed by qualitative analysis to thoroughly examine a specific instance or social phenomenon to understand its context, conditions, and interactions with other factors. This study describes the way feedback is offered to students and their feeling about the task model presented by teachers inside or outside the classroom.

## III. RESULT AND DISCUSSION

## Result

This study aims to determine students' perceptions or opinions of the task model presented by the teacher. Similarly, the results indicated that the perceptions were based on indicators such as tasks performed individually, in groups, and at home. Figure 1 indicates the results related to students' perceptions of the task presented by the teacher.

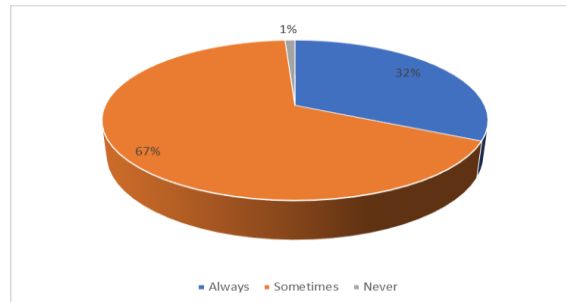


Figure 1. An Overview of the Perception of Tasks Accomplished As Homework

Based on the chart, about 32%, 67%, and 1% of students respectively think teachers always, sometimes, and failed to provide assignments in the form of homework. This shows that teachers do not always give assignments to students to be completed at home.

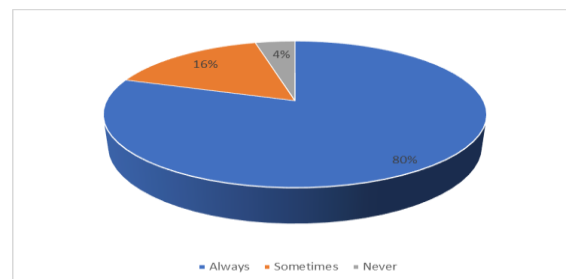


Figure 2. An Overview of the Perception of Tasks Given Individually

Figure 2 indicates that 80%, 16%, and 4% of students respectively consider the same teachers always, sometimes, and never give assignments in the form of individual tasks. Therefore, they have the opinion that teachers more often wish that the task be accomplished individually rather than in groups.

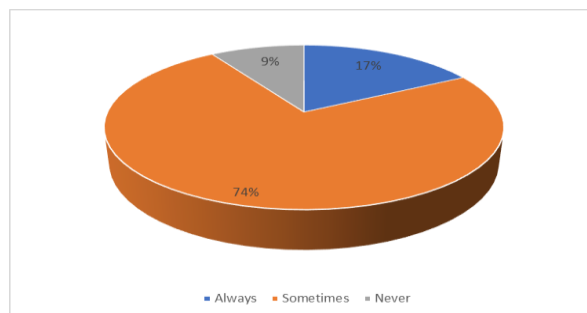


Figure 3. An Overview of the Perception of Tasks Assigned in Groups

Figure 3 indicates that 17%, 73%, and 9% of students respectively consider that teachers always, sometimes, and never give assignments in the form of a group. Therefore, teachers do not always give tasks in groups.

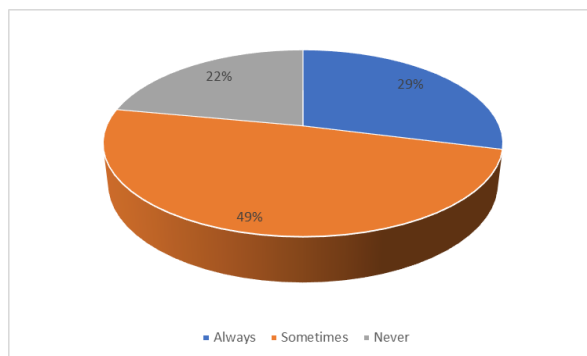


Figure 4. An Overview of Perception of Teacher Writing Feedback on Assignment

Figure 4 indicates that 29%, 49%, and 22% of students respectively consider the teachers always, sometimes, and never write comments on the tasks.

#### IV. DISCUSSION

Homework is one of the ways to give extra tasks to students in learning English. The giving of assignments either in groups or individually enables children to absorb the learning process. Several models show the need for teachers' creativity in the future in conceiving these tasks for their students. According to Azizah (2018), homework is beneficial to students in three aspects including broadening knowledge, sharpening skills, and inculcating values. It enables teachers to provide detailed comments which can help the children gain better performance in English tests (Latif et al., 2022). Manalo et al. (2019) emphasized that a semester assignment where students note what is being understood in class during the week can involve the ability to use and increase the imagination and unwittingly sharpen their creativity. In metacognitive intervention, homework tends to boost students' motivation and confidence in listening comprehension (Bozorgian et al., 2022). Assignments serve as a communication between students as well as teachers, particularly in English learning. This shows exploring homework tends to give ample chances for children (Khonamri & Pavlikova, 2020).

Khonamri and Pavlikova (2020) indicated that a positive impact on students' learning achievement is only gained when teachers provide proper homework. Similarly, providing assignments needs to be in line with both perceived usefulness and children's interests (Suárez et al., 2019). Several classroom activities are dedicated to homework because it helps in building children's knowledge. The tasks accomplished are promoted to enhance critical thinking skills (Yavuz & Ozdemir, 2019). Moreover, flexibility needs to be evaluated to provide more creative stimuli such as permitting images and sharing homework reports in class. Additionally, students pass through different problems in their journey to correct answers to accomplish their assignments (Liao, 2022).

The data collected indicates that individual tasks in English class dominate. According to Kachlicka et al. (2019), continuous auditory practice facilitates language learning. Several inputs, namely games as well as social media, tend to make the classroom interactive as well as enhance all language production components due to the differences in people's abilities (De Wilde et al., 2020). The study by Lamb and Arisandy (2020) emphasized that students are comfortable with learning instruction rather than the formal aspect. It is necessary to consider individual differences to enable media development as a resource and potential tool to dynamically adjust learning instruction. Teachers also need to consider experiences to observe the difficulties as well as troubles facing students.

Individual and group tasks are important in language learning. According to Janzen (2021) and Tran et al. (2019), the group aspect brings about transformative learning and higher motivation. It also emphasizes well-designed instructional models to create interactive learning (Jacobs et al., 1997). In a group learning setting, students are given tasks in which each participant is assigned a role. Coggeshall (2010) indicated that assigning roles lowered the intensity of students' escape from their responsibility. The task performed by small groups contributes to language learning because it allows interactions among members. This study shows that this group accomplished diverse pedagogical practices. Group leaders give instructions, assign turns, emphasize the educational focus, revise, give scaffolded feedback, and define words, while other members comment on nominations, offer suggestions, ask for clarification, and help with the language (Lo, 2017). Assigning roles enables students to help themselves in overcoming difficulties and problems. Therefore, assigning tasks, either individually or in groups significantly contributes to increased student learning (Caulfield, 2010).

The Bali State Polytechnic (PNB) Tourism Department can benefit from the use of ICT in lectures that are integrated with character education, according to study findings and data analysis that has been done. Especially for instructors with a high number of students, the use of ICT can boost the effectiveness and efficiency of lecture time (e-Learning Lentera, Google documents, WAG, and others). To begin using this method, the lecturer's role in developing and fostering character from the first to the last stage of lectures is necessary. This is so that if the professor is there, numerous aspects of student character will be made clear. This is evident when students copy assignments from one another during the weekly independent tasks that make up the student learning outcomes test. These assignments are

completed online, and the behavior of the students involved who copy from each other does not show a sense of responsibility or discipline.

The PNB Tourism Travel Business Study Program has used the e-Learning during lectures in a definite way. Character education for students has not, however, been incorporated into its utilization. In addition to dealing directly with student assistance on the implementation of character education, students still require direct supervision from professors. ICT-based learning that is integrated with character education can be applied in all courses offered by the PNB Tourism Department with careful planning, including the creation of Semester Learning Plans (RPS), student worksheets, student character assessment sheets, and learning achievement tests. With careful planning, enhanced and integrated ICT-based learning can realize effective learning and grow and assess student character. Additionally, it can be observed that the student's personality seems to match the signs that have been established as a result of the research that has been done. Students' communicative, religious, and appreciation for variety traits are highly evident in their character, but they still lack the trait of honesty. The majority of pupils, who have not exhibited behavior consistent with these character markers, attest to the fact that they still require guidance from all parties, including parents.

Feedback is one of the approaches to monitoring students' progress. In this study, the majority of the respondents agreed that the teachers only sometimes comment on their task sheets. Feedback needs to be provided because it shows correct answers, motivates, enables collaboration, and enables students to apply correction, as well as learn from their errors (Harijaz & Hajrulla, 2021). Teachers used several techniques such as oral and written to comment on the children's tasks. However, the learning environment was changed from face-to-face to distance during COVID-19. The study by Taskiran and Goksel (2022) showed that the development of automated scoring and feedback systems are parts of the alternative techniques used by teachers. Furthermore, the combination of these two methods improves students' learning, particularly in their writing tasks.

Students at Tourism Department gave several opinions concerning the availability of tasks and feedback. The conclusion obtained was that each individual indicated distinct response patterns while exploring foreign languages. Therefore, teachers need to remember that tasks and feedback are given to accommodate student learning and engagement.

## V. CONCLUSION

In English, assignments and feedback help to improve student's language skills as well as character. Furthermore, tasks assigned either individually or in groups serve as variations to adjust differences in student learning models. Character values tend to be part of the learning process incorporated into the primary material. The use of ICT-based learning resources and integrated character education can boost student learning activities in courses at the PNB Tourism Department. A model of character education and ICT-based learning that may provide effective learning as well as evaluate and enhance student character has been developed by the PNB Tourism Department. The goal of this research is to provide examples of learning tool models that can be used to create sets of learning materials or other subjects, such as ICT-based learning and integrated character education, and to present character-based learning for students. This research is intended to be applied to learning activities on campus, particularly in the PNB Tourism Department.

Researchers offer recommendations based on the findings that character education is effectively applied to the learning process when it is ICT-based and integrated. As a result, teachers can develop ICT-based learning models that include character education in order to develop effective teaching tools that are based on national cultural characteristics. The learning process can be facilitated before the lecture process and for teachers and students using ICT-based learning methods like Lentera. This includes lecture material that is simple to manage because it has a structured data storage feature and teleconference features that can make it easier for Online Learning participants to interact directly with each other. Accordingly, the limitation of this study is not to examine deeply the teachers' comments. Further review is hoped to investigate several kinds of feedback as well as their benefits.

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**Gede Ginaya** was born in Buleleng, Bali, Indonesia on 19<sup>th</sup> September 1966. He is a permanent lecturer of English at Tourism Department, Politeknik Negeri Bali (PNB), Bali, Indonesia. He received a bachelor's degree in English language teaching from The Faculty of Education and Teacher Training Udayana University, Bali, Indonesia (Currently is UNDIKSHA Singaraja) in 1992 and a master's degree in cultural studies from the Faculty of Arts, Udayana University, Bali, Indonesia in 2010.

He has been assigned to teach English for Tourism in the three study programs of Tourism Department, Politeknik Negeri Bali, Indonesia. His research interests include classroom-action research, cultural studies, and tourism and have been published in several journals. His Email address: ginaya@pnb.ac.id



**Ni Putu Somawati** was born on 27<sup>th</sup> of May 1963 in Denpasar, Bali, Indonesia. She is a permanent lecturer of English at Tourism Department, Politeknik Negeri Bali (PNB), Bali, Indonesia. She received a bachelor's degree in English Department, faculty of letters, Udayana University, Bali, Indonesia in 1987. She continued to master program in management and was awarded Magister Manajemen (MM) in Udayana University, Bali, Indonesia in 2005.

Her research interests include development tourism, English literature, English language teaching. Her Email address: putusomawati@pnb.ac.id



**Luh Nyoman Chandra Handayani** was born in Klungkung, Bali, Indonesia on 20 January 1971. She is a permanent lecturer of English at Accounting Department, Politeknik Negeri Bali (PNB), Bali, Indonesia. She received a bachelor's degree in English Department, faculty of letters, Udayana University, Bali, Indonesia in 1994 and a master degree in Linguistic majoring at Terminology, Lexicology Multilanguage, and Translation from the Faculty of Letters, Universite de Lyon, France in 2000.

She has been assigned to teach English for Accounting in the two study programs of Accounting Department, Politeknik Negeri Bali, Indonesia, i.e., Accounting Study Program and Accounting Management Study Program. Her research interests include classroom-action research, teaching learning activity and accounting and taxation terminologies, and have been published in several journals. Her Email address:

nyomanchandrahandayani@pnb.ac.id



**Putu Dyah Hudiananingsih** was born in Malang, East Java, Indonesia on 20<sup>th</sup> March 1963. She is a permanent lecturer of English at Accounting Department, Politeknik Negeri Bali (PNB), Bali, Indonesia. She received a bachelor's degree in English Department Faculty of Letter Udayana University, Bali, Indonesia in 1988 and a master's degree in Linguistic majoring at translation studies from the Faculty of Arts, Udayana University, Bali, Indonesia in 2007.

She has been assigned to teach general English, ESP in TAX Classes, Accounting Managerial and D3 study programs of Accounting Department, Politeknik Negeri Bali, Indonesia. Her research interests include classroom-action research, cultural studies, and tourism and have been published in several journals. Her Email address: dyahhudiananingsih@pnb.ac.id



**Ni Made Rai Sukmawati** was born on 19<sup>th</sup> of March 1960 in Badung, Bali, Indonesia. She is a permanent lecturer of Logistic Management at Tourism Department, Politeknik Negeri Bali (PNB), Bali, Indonesia. She received a bachelor's degree in English Department, faculty of letters, Udayana University, Bali, Indonesia in 1988. She continued to master program in tourism and was awarded Magister Pariwisata (M.Par) in Udayana University, Bali, Indonesia in 2011.

Her research interests include creative economy, green tourism development model, entrepreneur model in sustaining tourism, tourism village development. Her Email address: maderaisukmawati@pnb.ac.id

# Does Conceptual Integration Theory Work? A Case Study of the English Translation of Culture-Loaded Terms in Chinese Government Work Report\*

Guobing Liu

Faculty of International Studies, Henan Normal University, Xinxiang, China

Qianwen Jiao

Faculty of International Studies, Henan Normal University, Xinxiang, China

**Abstract**—Currently, the emphasis of research on culture-loaded terminology in the Chinese Government Work Report lies in developing translation strategies, with limited analysis of the cognitive process that translators undergo during the translation process. However, Conceptual Integration Theory has gained significant attention in recent years for its effectiveness in analyzing cognitive activities. This paper employs the Conceptual Integration Theory as a theoretical framework to analyze culture-loaded terms in the Chinese Government Work Report. This analysis involves the use of the conceptual integration network, including generic space, cross-space mapping, selective projection, blending, and emergent structure, as well as the construction of mental spaces. It has been found: (1) Translators utilized four mental spaces, namely the original terms space, translator space, generic space, and translation space. Through cross-space mapping, the original terms space and translator space projected a shared, abstract structure and organization into the generic space. The elements of the original terms space and translator space were then projected into the translation space within the constraints of the generic space. (2) The simplex network is unsuitable for translating these terms, while the other three conceptual integration networks do. Translating these terms with a mirror network is deemed to be the simplest method, while the two-scope network is the most complex. This paper aims to illustrate the thinking process of translators and offer suggestions for translating these terms.

**Index Terms**—culture-loaded terms, the Government Work Report, English translation strategies, Conceptual Integration Theory, cognitive process

## I. INTRODUCTION

The Government Work Report provides a comprehensive review of the government's achievements over the past year, ongoing efforts, and future prospects. Its English version serves as a valuable tool for the international community to gain insight into China's national conditions and major policies. As a result, the translation of this report is essential in showcasing China's national image, conveying its ideological values, and bolstering global confidence in its social development. Given the widespread use of culture-loaded terms in the report, their accurate translation holds significant influence.

The existing research on the Government Work Report can be categorized into three types. The first category pertains to the investigation of translation strategies and techniques, while the second category focuses on the impact of report translation. The third category centers on the language characteristics of the Government Work Report. However, only a small number of scholars have analyzed the cognitive process of translators during the translation process.

This paper aims to outline translators' dynamic cognitive process during the translation of these selected terms. It will detail the integration of the four mental spaces to produce a widely accepted and comparatively optimal translation, and also discuss the selection of an appropriate network for different terms. Terms involved in this paper are selected from the Chinese Government Work Report and its corresponding English version, which were sourced from the Xinhua News Agency website ([www.xinhuanet.com](http://www.xinhuanet.com)).

## II. LITERATURE REVIEW

### A. General Introduction to Culture-Loaded Terms

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The translation of the Government Work Report is a crucial undertaking, as it represents the foremost political document issued by the Chinese government (Hu, 2018). The translation of numerous culture-loaded terms presents a challenge, which will be the subject of analysis in this paper, along with suggestions for improving the translation process. To effectively analyze the translation of these terms, it is imperative to first comprehend their concepts and characteristics.

(a). *Concept of Culture-Loaded Terms*

Previous studies have presented varying definitions of these terms, and a standard concept is yet to be established. Xie (2016) has observed that culture-loaded terms comprise diverse expressions featuring Chinese characteristics that have developed within the context of China's unique historical background. Xie has classified these terms into three categories: traditional Chinese culture terms, economic and political reform terms, and grassroots culture terms. Meanwhile, Liu (2017) has argued that, in comparison to borrowed words and frequently used words, culture-loaded terms are a unique phenomenon in our society.

This study introduces a fresh term concept that aligns with the research objectives. The concept describes culture-loaded terms as expressions generated within China's distinctive social milieu, which mirror the country's existing political, economic, social, cultural, and diplomatic circumstances, as well as policy initiatives.

(b). *Features of Culture-Loaded Terms*

As a unique linguistic phenomenon, this kind of term has its characteristics.

The first characteristic of these terms is their broad scope, as they pertain to various areas of Chinese society, including politics, economics, and culture, thereby reflecting the progress of China in diverse domains. During specific historical periods, these terms have reflected people's ideologies and values concentratedly.

The second characteristic of these terms is their strong contemporary nature. As society develops, people's ways of thinking also transform, which is reflected in the language and the emergence of new terms. These expressions are closely tied to China's special social period and serve as a representation of the country's cultural and societal customs.

The third characteristic of these terms is their distinctive cultural connotation. These expressions reflect China's exceptional modes of thinking and national culture, which are rooted in significant social and historical origins.

It was only in 2007 that investigations into the translation of culture-loaded terms in political publicity texts (Xing & Gan, 2014). At the time, the number of scholars working in this area was relatively small, and their research was confined to a limited scope. In recent years, the volume of research in this field has gradually expanded. Scholars have largely approached the study of term translation from three angles: translation, language, and culture. Although studies have been conducted on all three aspects, research on form translation has been the most widespread, while studies on the other two have been relatively rare. Moreover, cognitive processes have scarcely been explored (Li, 2011).

B. *Development of Conceptual Integration Theory*

Falconer introduced the concept of Mental Space in 1985, describing it as a "small concept package." According to him, the study of the cognitive domains formed by people during prolonged conversations or listening is crucial for understanding meaning. In the 1990s, Falconer further proposed the Conceptual Integration Theory. Since the beginning of the 21st century, there have been significant advancements in both Mental Space Theory and Conceptual Integration Theory in two aspects (Yang, 2022). Firstly, the research on the internal structure of the theory has continued to grow more in-depth. Secondly, the theory has been applied more extensively.

(a). *Mental Space Theory*

Falconer introduced the concept of Mental Space Theory, which suggests that language functions as a guide for constructing meaning, directing people to produce meaning through high-level and intricate mental operations, behaviors, or communication, which are essential components of human cognition.

The concept of concept packages, according to Fauconnier, is constructed by individuals during communication and thinking to achieve a precise understanding. It serves as a temporary storage unit for information that is constantly generated as the conversation proceeds. Mental space is a conceptual package that individuals create while reading, thinking, and writing. The formation of mental space is inseparable from people's behavior, thinking, and feeling (Ungerer, 2008). Within mental space are conceptual areas that individuals are already familiar with, such as running, swimming, or watching movies. Any social activity or phenomenon has the potential to establish a mental space, which comprises multiple specific areas of knowledge.

The appearance of Mental Space Theory at the Florence Academic Conference in 1978 was noticed by semanticists Hans Camp and Franz Geithner. Since then, the theory is used for semantic analysis and is distinct from concepts like possible worlds and cognitive domain. Jachendoff (1985) proposed the concept of virtual space or mental space to differentiate between reality and representation. Fauconnier published a monograph on Mental Space Theory, in which he provided a comprehensive introduction to the theory. Later, Fauconnier (1996) collaborated with Sweetser applying Mental Space Theory to study semantic and grammatical issues. In 1997, Fauconnier's second monograph, *Mapping of Thoughts and Languages*, was published. This book explores the mapping between cognitive domains, which is at the core of people's cognitive abilities to generate, communicate, and process meaning (Langacker, 2008).



### (b). *Conceptual Integration Theory*

Fauconnier and Turner developed Conceptual Integration Theory in 1996 as an extension of Mental Space Theory, which is a cognitive theory of meaning construction. Its purpose is to reveal the cognitive rules and principles behind the meaning construction of networks through the mapping and projection relationships between different mental spaces (Evans, 2006). Conceptual Integration Theory explores the integration process of meaning. It believes that human beings can establish mental space through thinking, and integrate new meanings by mapping and merging different mental spaces (Roberts, 2018).

Coulson's (2001) analysis delves into the frame transformation of conceptual integration, highlighting the crucial role played by Mental Space Theory and Conceptual Integration Theory in language production and comprehension. Moreover, the study verified the theoretical construction of mental reality through cognitive and neurological experiments. Based on Mental Space Theory, *The Way We think* comprehensively explains the Conceptual Integration Theory, and further explains the internal structure and constraint principles of mental space and concept integration, making the theory one of the important research paradigms of cognitive linguistics (Croft, 2004).

## III. BASIC IDEAS OF CONCEPTUAL INTEGRATION THEORY

### A. *Mental Space*

The study of the mapping between cognitive domains has become a significant topic in cognitive science. Conceptual integration refers to the process by which the construction of meaning is facilitated through a set of non-structural processes, leading to the formation of an emergent structure. According to Fauconnier and Turner (1998), conceptual integration happens in the conceptual integration network, which enables the speaker to create a mental space. A typical conceptual integration model is comprised of four thinking spaces.

### B. *Cognitive Operations*

According to Fauconnier and Turner (2002), the generation of novel structures during conceptual integration relies on three distinct cognitive operations: composition, completion, and elaboration. These cognitive processes effectively compress different elements and their corresponding relationships within the blend space.

**Composition:** The process of composition involves taking information from different input spaces and merging them to create new relationships that were not present in any individual input space. A good example of this is the game of "waste paper basketball". In the game, the combination creates an abstract concept in which someone throws something into a container. Fusion is a type of composition that allows for the relevant components and relationships to be fused or separated in the blend space.

**Completion:** To complete the integration process in the blend space, people utilize their background knowledge and structure. Even when a part of an element is not clearly indicated, the integration process will automatically refine it and bring it into the blend space. This completion process in integration adds a wide range of information to the blend space. Fauconnier and Turner (2002) highlighted that "completion allows the blend space to be composed, making the blend space a concrete example of a specific familiar framework, which is the premise of elaboration" (p. 44).

**Elaboration:** The principles and logic of the blend space are used by cognitive constructors to manage the blend space through mental simulation and imagination. This allows them to "live in integration" and further explore the structure of integration. One could analyze the composition of the integration process as a "continuous integration" which encompasses the cognitive behavior involved in the integration.

A novel concept cannot be formed in a single step, rather it requires going through a series of integration processes, which involve composition, completion, and elaboration. Integration is a fundamental approach for fusing events, and it is instant, inventive, and generated swiftly.

### C. *Governing Principles*

Fauconnier and Turner (1998) put forth five principles of optimality, namely, integration, topology, network, unboxing, and good reasons. Integration implies that the combination of the input spaces must be rigorously integrated, and the relationships of the elements in the input space must also apply to the corresponding components in the blend space. Network indicates that the blend space and the input space should be closely connected, and the elements in each space have an anaphoric relationship. Unboxing means that integrations can be unpacked or rebuilt, and input spaces can be rebuilt, and mapping can be done across spaces. The principle of good reasons requires that each element in the blend space has a good reason, implying that there are related connections and functions in the blend space with other spaces. These five principles play a critical role in conceptual integration and help establish a conceptual network.

### D. *Network Models*

Fauconnier and Turner (1998) also proposed various categories of conceptually integrated networks, including the simple network, mirror network, one-scope network, and two-scope network. Such studies augment the internal framework of the integration theory and provide a fundamental basis for its practical applications.

The simplex network is characterized by the presence of a blank frame within input space I, while input space II lacks any frames and only includes the specific elements used to complete the blank frames. As an illustration, consider

the sentence “Ye Huimei is the mother of Jay Chou.” In this instance, input space I comprises a “mother-son, blank frame,” whereas input space II consists of two elements, namely “Ye Huimei” and “Jay Chou”. By way of cross-space mapping, the elements contained in input space II are utilized to complete the blank frame located in input space I.

The mirror network employs two input spaces that feature identical frames but differ in their specific elements. As an illustration, Kant was rendered speechless by the probing questions posed by Feng Youlan. By applying techniques such as “composition, completion, and elaboration”, a resulting structure is derived which leads to the conclusion that Feng Youlan surpasses Kant in terms of capability.

The one-scope network involves two input spaces that feature distinct frames, with one of the spaces being projected into the composition space and remaining active within it. For instance, Lenovo hits Dell, where input space I represents the frame of a boxing match, while input space II represents that of a commercial competition; thus, the frames are entirely dissimilar. Through the application of methods such as “composition, completion, and elaboration,” an emergent structure is eventually attained.

A two-scope network differs from a one-scope network in that it utilizes two input spaces that provide different frames. However, the unique feature of a two-scope network is that the organizational framework of the two input spaces is projected onto a synthesis space, where it can be processed simultaneously. For instance, “The surgeon is a butcher”. This statement contains two distinct frames, one depicting “a surgeon applying a scalpel to a patient” and the other “a butcher applying a scalpel to livestock”. These frames serve opposite purposes and produce different results. By integrating parts from each frame, a new structure emerges: “The surgeon’s operation was very poor”.

TABLE 1  
A SUMMARY OF THE INTEGRATION NETWORK (BASED ON FAUCONNIER & TURNER, 2002)

Network	Input	Blend
Simplex	Only one input contains a frame	Blend is structured by the frame
Mirror	Both inputs contain the same frame	Blend is structured by the same frame as inputs
One-scope	Both inputs contain different frames	Blend is only structured by one of the input frames
Two-scope	Both inputs contain different frames	Blend is structured by both of input frames

IV. APPLICATION OF CONCEPTUAL INTEGRATION THEORY IN THE ENGLISH TRANSLATION OF CULTURE-LOADED TERMS IN THE GOVERNMENT WORK REPORT

A. *Mental Space in the English Translation of Culture-Loaded Terms*

Conceptual Integration Theory plays an important role in real-time reconstruction and understanding of meaning (Taylor, 2002). The process of translating such terms involves the reconstruction and interpretation of meaning. Therefore, the primary objective of this theory is to examine the mechanisms and principles of mental space in the comprehension of texts. The integration process of translating these terms is introduced below (see Figure 1).

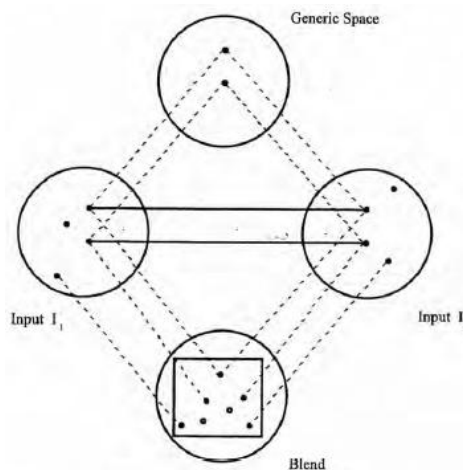


Figure 1. Network of Conceptual Integration Theory (Fauconnier & Turner, 1998, p. 143)

The input space I, referred to as the original Chinese-specific term space, encompasses the original culture-loaded terms and their grammatical and conceptual structures. On the other hand, the input space II, known as the translator space, is generated by the translator. The generic space is established by the shared features between the original terms and the translator space. These similarities are achieved through cross-space mapping, which facilitates the translation process across languages. The blend space creates two Chinese input terms with integrated input spaces, which are not exact replicas of the original input spaces but rather their re-creations.

(a). *Two Input Spaces*

In the process of term conversion, there are two input spaces called the original terms space and translator space. The

original terms space displays the grammatical representation and conceptual structure of the terms, such as the term “三去一降一补(cutting overcapacity, reducing excess inventory, deleveraging, lowering costs, and strengthening areas of weakness)”. Its conceptual structure in the original terms space is that [agent behavior] leads to [object deletion, reduction, and addition]. Additionally, the original elements, “三去(de-capacity, destocking and deleveraging)”, “一降(cost reduction)”, and “一补(insufficient replenishment)”, indicate that three areas should be deleted, one aspect reduced, and one aspect added. This term is an important reform measure and is often mentioned at various conferences. As the readers of the original language understand its content, the terms are expressed in Chinese for ease of communication. In the translator space, “三去”, “一降”, and “一补” are equivalent to “three aspects deleted”, “one aspect reduced”, and “an aspect added”. The concepts of “三去”, “一降”, and “一补” have conceptual equivalence to “destocking”, “deaccumulation”, “cost reduction”, and “undersupply”.

Aside from locating equivalent components, there are many other elements in translator space. The translator’s familiarity with the goal, language and social culture have limited his reconstruction of translated texts.

During the translation of “三去一降一补”, the translator was aware that the content referred to a supply-side reform. To address issues such as insufficient production capacity, destocking, deleveraging, cost reduction, and insufficient replenishment, specific measures needed to be implemented. Additionally, the translator had to consider the genre of the text, as the Government Work Report has its unique characteristics. Moreover, the cultural background and expression habits of the target audience had to be considered in the source language. All these factors constitute the translator space (see Figure 2).

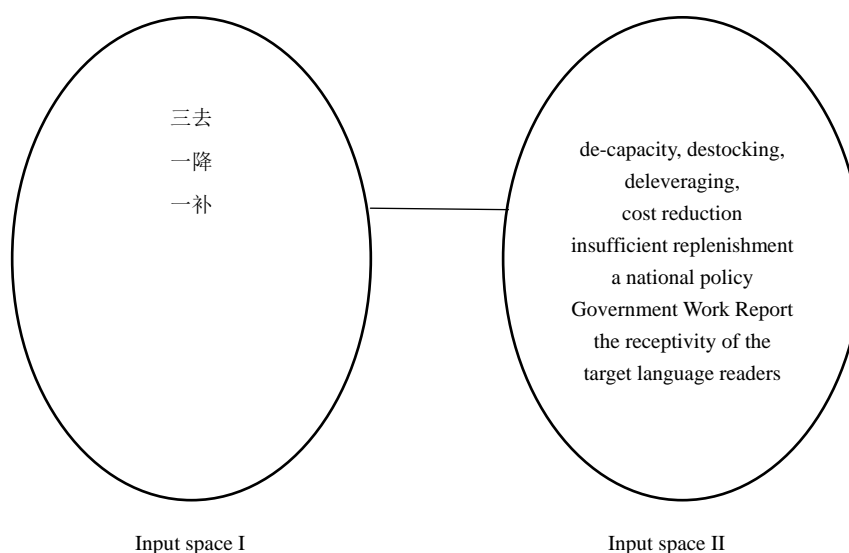


Figure 2. Input Spaces in the Translation of “三去一降一补”

### (b). Generic Space

Despite having different social backgrounds and languages, individuals coexist in the same world, thereby sharing similar life experiences and emotions. The commonalities between the two input spaces form a universal space, which enables the feasibility of translation. During the conversion process, the universal space serves as a bridge by identifying the resemblances between the source and target spaces through cross-space mapping.

The divergences between two languages often pose a challenge to using grammatical structures as a conduit linking the source and target spaces. The key factor that binds the two input spaces together is the conceptual structure. For instance, “三去一降一补” is structured as NP VP, with the underlying concept being that [agent’s behavior] results in [deletion, reduction, and addition of objects]. If translators focus solely on preserving the grammatical form, the translation may end up as “three aspects deleted, one aspect reduced, one aspect added”, thereby losing the original concept. Therefore, it is relatively common to maintain the same conceptual framework during translation.

During the translation of “三去一降一补”, the frames of “去(deleted)”, “降(reduced)” and “补(added)” belong to input space I, while the frame of “supply-side structural reform” is part of input space II. Despite having different frames, corresponding elements in both input spaces are connected through cross-space mapping. For instance, “三去” is linked to “de-capacity, destocking and deleveraging”, “一降” corresponds to “cost reduction”, and “一补” is associated with “insufficient replenishment”. Similar abstract structures between the two input spaces are projected onto the generic space, where three aspects are deleted, one aspect is reduced, and one aspect is added (see Figure 3).

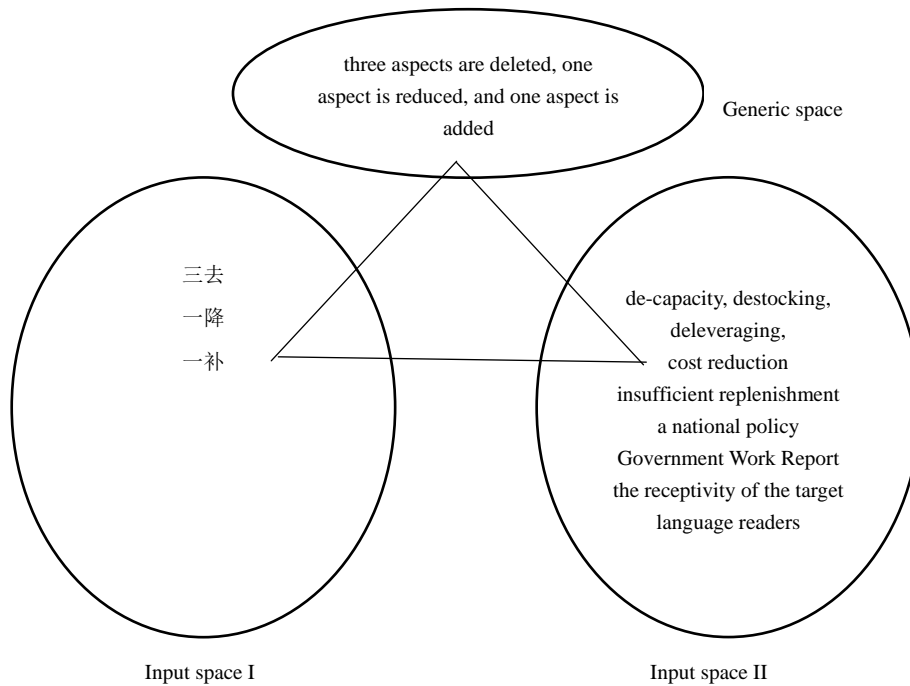


Figure 3. Generic Space in the Translation of “三去一降一补”

(c). *Blend Space*

As proposed by Fauconnier and Turner, there exists a relationship between generic spaces and blend spaces. Translating these terms necessitates not only breaking down the original terms, but also identifying suitable expressions in the target language that can evoke relevant cognitive associations. The blend space leverages and enhances the linkages between corresponding elements in the two input spaces to amalgamate related events into a more intricate event. To ensure that the translation aligns with the cognitive habits of the target language readers, it is imperative for the translator to engage with the social and cultural context of the target language.

By simply synthesizing, “三去一降一补” is translated into “three aspects are deleted, one aspect is reduced, and one aspect is added”. Following this, the translator must employ their political knowledge and understanding of the target language readers to provide a detailed translation, such as “cutting overcapacity, reducing excess inventory, deleveraging, lowering costs, and strengthening weakness” (see Figure 4).

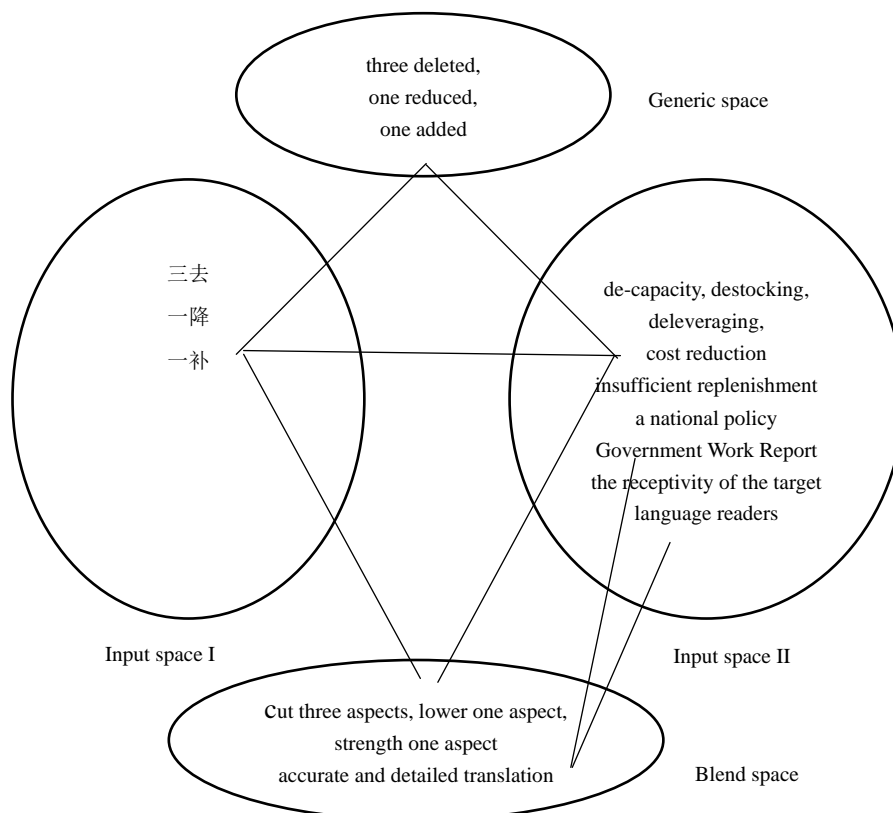


Figure 4. Blend Space in the Translation of “三去一降一补”

The creation of emerging structure is a central aspect of the conceptual integration theory, whereby a dynamic cognitive process synthesizes and perfects the information patterns that are stored in an individual's long-term memory and background knowledge.

In a blend space, the elements of the two input spaces are integrated. If only the elements from the original space were integrated with their corresponding elements from the translator space, the translation would be “cutting three aspects, lowering one aspect, strengthening one aspect”, which would not be comprehensible to the target language readers. To ensure that the target readers understand the specific content of “三去一降一补”, the translator must add specific details, resulting in a translation such as “cutting overcapacity, reducing excess inventory, deleveraging, lowering costs, and strengthening weakness”. This translation not only explains the specific content but also highlights that this is a specific policy (see Figure 5).

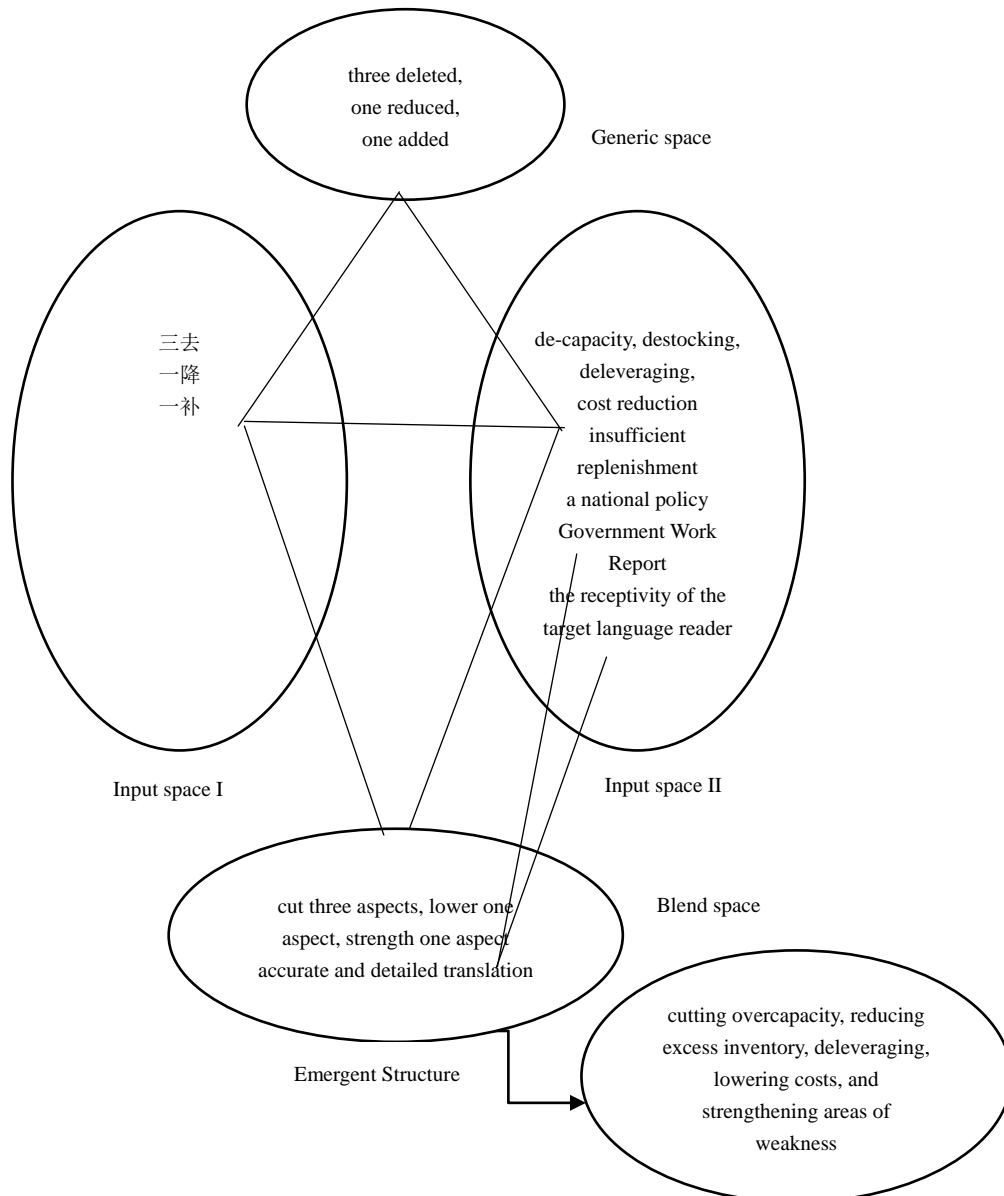


Figure 5. Emergent Structure in the Translation of “三去一降一补”

*B. Networks in the English Translation of Culture-Loaded Terms*

Conceptual Integration Theory proposes four types of integrated networks, namely simplex, mirror, one-scope, and two-scope networks. In translation, the input space, which is the original text, should have its own conceptual structure and grammatical representation to establish its own framework. These terms are often associated with history, culture, politics, and national policies. Therefore, translators need to deconstruct these terms before translating, which may involve adding extra information. In addition, the translator space also has its own framework, which may differ from the framework of the original space, and is influenced by factors such as the translator’s background and knowledge.

As each input space has its own frame, the simplex network, which only has a frame in one input space, is not suitable for translating these terms. The remaining three networks, however, are more appropriate and will be further explained below.

*(a). Mirror Network*

The mirror network involves both the original and translator spaces having the same frame. Through cross-space mapping, elements in the original space can be matched to corresponding elements in the translator space. These elements have the same conceptual and grammatical structures. As a result, the original space retains certain cognitive connections with the translator space, and the elements in the translator space can activate the same cognitive associations as those in the original space. With the translator’s accumulated knowledge, a precise translation can be produced.

The “System of River Chiefs” is used as an illustration. The original space consists of the elements “河(river)”, “长

(chief)” and “制(system)”, which indicate a kind of systems for river. In the translator space, the corresponding words in the target language can be found directly: “河” corresponds to “river” and “长” corresponds to “chief” and “制” corresponds to “system”. However, other information in the translator space must also be taken into account. Through cross-space mapping, the elements of “河”, “长” and “制” are connected to “river”, “chief” and “system”. Similar abstract frameworks from the two input spaces are projected into the generic space, which results in a specific system. In the blend space, the first round of composition begins. Subsequently, “河长制” is translated into “river chief system”. Since the “river chief system” is a proper noun in the original language, the first letter of each word must be capitalized and modified with a definite article to indicate that it belongs to the target language. Therefore, “河长制” is accurately translated into “the System of River Chiefs”.

Numerous other examples of such terms include 沪港通 (Shanghai-Hong Kong Stock Connect), 深港通 (Shenzhen-Hong Kong Stock Connect) and 债券通 (Bond Connect). In translating these terms, the general consensus is that both the original and translation spaces possess matching organizational framework. Every element within the original space can be identified within the translator space. These elements correspond both grammatically and conceptually, thus satisfying the target audience’s comprehension.

(b). *One-Scope Network*

Describing the same world with different languages may result in distinct understandings due to the differences in cultures. For instance, in the translator space, there might be a lack of corresponding elements to those in the original space, particularly in terms that typically convey Chinese ideology. In such cases, the translator selectively projects frames from the two input spaces into the blend space. This translation process can be both effectively presented using the one-scope network and two-scope network.

The one-scope network involves input spaces that have different organizational frameworks. During translation, frames from either the original or the translator space are projected into a hybrid space to produce translations of culture-loaded terms. This results in two possible types of monocular network translations: original culture-loaded terms space-oriented translation and translator-oriented translation.

The translation process sometimes involves projecting the conceptual structure or grammatical representation of the original space into the blend space, as corresponding elements in the target language may be absent. As a result, the translated terms may not trigger the same cognitive association as the original for target language readers. However, the translations can still convey the intended thoughts and ideologies and even enhance the target language. For instance, many English-speaking countries have adopted the important concepts of the Scientific Outlook on Development, while retaining their Chinese form, cultural connotation, and ideology.

Taking “一带一路(Belt and Road Initiative)” as an example, the original space includes the elements “带(belt)”, “路(road)” and “一(one)”, and provides related information: the belt related to the Silk Road and the road related to the 21st Century Maritime Silk Road. To translate the term, the translators’ political knowledge was essential to recognize that “一带一路” represents the abbreviation of “丝绸之路经济带(the economic belt of the Silk Road)” and “21世纪海上丝绸之路(the 21st century Maritime Silk Road)”. However, direct translations of “带” and “路” into English did not create the desired cognitive association for the target language readers. Thus, the translator employed cross-space mapping to link “road” to the 21st Century Maritime Silk Road and “belt” to the economic belt of the Silk Road. Similar summaries from the two input spaces are projected into the generic space. The translator then transfers the organizational structure from the original space into the blend space, preserving the form of the original term. Consequently, the term “一带一路” is translated into a rough approximation of “a belt and a road” in the blend space, which refers to a Chinese national policy. To convey its exclusivity, the definite article is added, resulting in a better translation of the “Belt and Road”. Initially proposed in China to showcase its innovative spirit, the policy has been further elaborated and translated into “Belt and Road Initiative”.

Other examples include the 五位一体 (Five-Sphere Integrated Plan) and the 四个全面 (Four-Pronged Comprehensive Strategy). Through the conversion process, readers of the target language are able to not only grasp the linguistic form of the terms, but also gain insight into their cultural connotations.

The translator may encounter situations where they cannot find direct counterparts to the original elements in the translator space. However, conceptual equivalents that convey the same meaning can be found. In such cases, the translator can opt to prioritize conveying the meaning of the text over maintaining formal equivalence, and project the conceptually equivalent objects into the blend space. This approach may result in changes to the language form, but it is still understandable and acceptable to the target language readers.

For example, the translation process of the term “双随机, 一公开 (the random selection of both inspectors and inspection targets and the prompt release of results)” will be discussed below. The original space includes the elements “双随机” and “一公开”, which indicate that two aspects should be random and one should be public. However, the formal equivalence elements in English cannot fully convey the same meaning to the target readers as the original readers. Instead, conceptual equivalence elements can do this. The two input spaces are connected by cross-space mapping, and an abstract framework is projected into the generic space. “双随机” means that two aspects should be

random and “一公开” means that one should be public. A rough translation is then synthesized in the blend space, which is further elaborated to the final translation of “the random selection of both inspectors and inspection targets and the prompt release of results”.

Other examples, such as 大水漫灌式强刺激(a deluge of strong stimulus policies) and 绿水青山就是金山银山 (Lucid waters and lush mountains are invaluable assets), also use the blend space method in translation. The blend space is crucial to the translation process, as it ensures the cognitive relevance of the original terms is preserved to the greatest extent in the final translation. The translations of these terms achieve conceptual equivalence with the original terms with this method.

(c). *Two-Scope Network*

Translators often aim to achieve both formal and conceptual equivalence, which involves projecting conceptual equivalents that can evoke the same cognitive associations in the linguistic form of the original space and the translator space into the blend space. In the blend space, the linguistic form and conceptual equivalent of the terms are fused together through composition, completion, and elaboration. The goal is to strike a balance between form and concept, and to converge the original terms with the translated terms. The resulting translations may sometimes be closer to the original terms and other times closer to the translated terms, depending on the context and goals of the translation.

The process of translating the Chinese term “三大攻坚战” into English using a combination of formal equivalence and conceptual equivalence. The original terms space includes elements such as “三”, “大”, “攻坚”, and “战”, which convey the information that there are major struggles against potential risks, poverty, and pollution. In the translator space, the formal equivalent elements are “three”, “major”, “difficult”, and “battle”. Meanwhile, the translators’ knowledge leads it to a conceptual equivalence of “three major difficult battles” referring to the battles against major risks, poverty, and pollution. The two input spaces are mapped, and the abstract structure of “three major battles” is obtained in the generic space. In the blend space, various elements are synthesized and roughly translated. After completion and elaboration, the final translation is “three critical battles against potential risks, poverty and pollution”.

There are other examples, such as 九二共识(1992 Consensus) and “放管服”改革(delegate powers, improve regulation, and strengthen services). The process of translation involves projecting the linguistic form of the terms in the original space and the corresponding conceptual equivalents in the translator space into the blend space. This ensures that the translated terms preserve the linguistic form of the original terms as well as their cognitive relevance.

Based on Conceptual Integration Theory, four mental spaces are used to analyze the cognitive process of these terms, and three networks are used to analyze different types of these terms. During the translation process, the construction of the four mental spaces is the first step. Then, through cross-space mapping and projection in the integrated network, the translated terms are composed, completed, and elaborated in the blend space.

Upon analysis, the author discovered that different translation versions can be produced for the same term using different networks. For instance, the term “三大攻坚战” has two translations, namely “three critical battles” created in a one-scope network and “three critical battles against potential risk, poverty, and pollution” created in a two-scope network. These networks facilitate a more intuitive translation process. Particularly when one term has two translated versions, the translators’ cognitive process can be presented quickly and intuitively through these networks.

## V. CONCLUSION

The Conceptual Integration Theory presents a model for understanding the cognitive process involved in translating between two languages. By combining this theory with translation studies, scholars have offered insights that guide this thesis. Translating the Government Work Report is an important means of promoting Chinese culture and shaping China’s image. However, China’s unique and lengthy history has led to the emergence of many distinct terms, which pose difficulties for translation. To improve translation, it is necessary to analyze it from a cognitive perspective, particularly with respect to these terms. To this end, the author has selected examples of typical culture-loaded terms from the Government Work Report and used network models based on the Conceptual Integration Theory to analyze their translation process, with the aim of providing inspiration for future translation practices. The major findings of this analysis are presented below.

First, this paper provides an overview of the terms and summarizes their key traits. The culture-loaded term is a product of China’s specific social context, which reflects China’s present political, economic, social, cultural, and diplomatic status and policies. It possesses unique national cultural traits and characteristics. The primary features of these terms are their broad participation and distinct cultural connotation.

The second point pertains to the presentation of translators’ cognitive process in the translation of these terms, which can be quickly and intuitively understood. This process involves the construction of four mental spaces. The original terms space represents the grammatical and conceptual structure of these terms. The translator space contains formal and conceptual equivalents that correspond to the original terms space, along with other elements such as external objective and translator subjective elements. The generic space serves as a common ground between the two input spaces, allowing for the possibility of translation. In the blend space, external objective elements and translator subjective elements can be integrated by projection.



Third, the author finds that there are four types of cognitive processes in translation, with the simplest being the use of mirror networks. In this type, translators can easily find the English equivalents that are both formally and conceptually equivalent to the original terms. Mirror networks are employed to analyze words with the same referential and connotative meaning. If the images are familiar to the target and source text readers, then literal translation can be used. In this case, cognitive parity is easy to achieve, and the target text readers can easily understand the text. However, in some cases, literal translation is not sufficient, especially when there is no corresponding expression in the target language or when the meaning cannot be conveyed accurately. To bridge this gap, some additional information should be added to the translation, such as explanations.

Despite the author's extensive analysis of the cognitive process of translation based on the Conceptual Integration Theory, there are inevitable limitations in certain aspects. First, this paper only selects terms for analysis from the Government Work Report and its corresponding English version, leaving ample room for further investigation. Second, the author's selection of terms for research may be subjective, as it is based on conceptual understanding. Third, the paper's analysis only delves into the cognitive process of word and phrase translation, lacking exploration at the syntactic and discourse levels.

To address these limitations, future scholars interested in culture-loaded term translation can use corpus linguistics to gather more extensive and objective examples. For scholars interested in the translation of the Government Work Report, the network models of Conceptual Integration Theory can be applied to further explore the translation at the syntactic and discourse levels.

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**Guobing Liu** was born in Henan, China. He received the doctoral degree in corpus linguistics and computational linguistics in 2013. In recent years, he published several books and more than sixty academic papers in the key journals both home and abroad. His academic interests include corpus linguistics and foreign language teaching. Now he is a professor of Henan Normal University.

**Qianwen Jiao** was born in Henan, China. She will receive the master's degree in 2024. Now she studies at the Faculty of International Studies, Henan Normal University. She is interested in corpus linguistics and translation studies.

# Gender-Based Differences in Compliment Responses Among Jordanian University Students

Asma A. Al-Oudat

Department of English Language and Literature, Al-Balqa Applied University, Salt, Jordan

Alaa M. Mahfouz

Ministry of Education, Amman, Jordan

**Abstract**—The current study aims at exploring the difference between male and female Jordanian university students with regard to their compliment responses on Facebook. It also investigates the difference between male and female Jordanian university students when they respond to compliments offered by the opposite sex. The study is based on a corpus consisting of 233 compliment responses collected from responses to comments on Facebook posts. The data analysis was based on Herbert's (1986) taxonomy of compliment response strategies. Findings of this research show that both male and female Jordanian university students tended to use the agreement strategies more frequently than the non-agreement and other interpretation strategies. The findings also show that although both male and female students use the agreement strategies more frequently, there are also differences in the use of the sub-categories of the agreement strategy among them. Results of the study also indicated that the Jordanian culture, norms, and expectations, as well as the relationship between the complimenter and the complimentee, accounted for the very limited number of compliments on appearance and compliment responses that occurred between two students of different genders.

**Index Terms**—compliment, compliment response, culture, gender, non-verbal agreement

## I. INTRODUCTION

The study of the phenomena of compliments and compliment responses has become one of the most important topics in linguistics. Several researchers from different fields of linguistics, including sociolinguistics, discourse analysis, and pragmatics, conducted a number of studies on this topic (cf. Herbert, 1989; Holmes, 1986; Wolfson, 1983). Compliments and compliment responses constitute a major part of people's lives and are part of their daily interactions. Compliments help people to be closer to each other (Holmes, 1988).

Speech acts including apology, request, greeting, compliment, and other acts have attracted the attention of many researchers. However, compliment responses have been of interest to a large number of researchers because they carry semantic, sociolinguistic, and pragmatic characteristics (Farghal & Al-Khatib, 2001). There are several factors that influence the compliment behavior, such as culture, context, age, ethnicity, social class, and gender of both the complimenter and the complimentee. According to Holmes (1992), gender is involved when distinguishing people based on their sociocultural behavior, including speech (Holmes, 1992, p. 159). Compliments are also affected by the relationship between the complimenter and the recipient. Herbert (1990) argues that compliments can reflect the relationship between the complimenter and the complimentee.

Complimentary behavior is considered one of the most common ways of expressing politeness. It gives people positive energy that makes them closer to each other. Compliments are mostly used as politeness devices to express goodwill and build solidarity between the complimenter and the complimentee (Holmes, 1995). Responses to compliments can provide various functions of a compliment (Herbert, 1990). This means that if there is harmony between the compliment displayed by the first party and the compliment response by the other party, the interaction between them can be considered successful. However, an inappropriate compliment response by the other party may lead to failure in the interaction. The crucial element of communication between people is politeness. People talk politely in order to show respect to others and be respected. Paying compliments is one of the more obvious ways of expressing politeness. Politeness is defined as the expression of speakers' intention to mitigate the threats carried by certain face-threatening acts toward the listener (Mills, 2003). It is also defined as a means to show awareness on another person's face (Yule, 1996).

Face is defined as the positive social image that a person seeks to build in social interactions (Goffman, 1955). Definition of face includes two elements: a positive face and a negative face (Brown & Levinson, 1987). They defined positive face as the positive self-image, including the desire that the self-image be appreciated and approved of by interactants. Negative face was defined as the need of every member that his actions be unimpeded by others (Brown & Levinson, 1987). Compliments are considered positive or negative, depending on a number of factors, such as context, cultural protocols, and individual interpretation (Tang & Zhang, 2009). Leech (1983) developed a theory of politeness and introduced six politeness maxims, which are: Tact Maxim, Generosity Maxim, Approbation Maxim, Modesty

Maxim, Agreement Maxim and Sympathy Maxim. Agreement Maxim involves minimizing disagreement between self and other as well as maximizing agreement between self and other. This maxim can be involved when analyzing compliment responses.

Compliment behavior is one of the speech acts that have been of interest to many researchers. "A compliment is a speech act that explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some good (possession, characteristic, skill, etc.) that is positively valued by the speaker" (Holmes, 1988, p. 446). It is also defined as statements that are intended to make someone feel good about himself/herself (Newton & Burgoon, 1990).

Herbert (1986) proposed a detailed taxonomy of compliment responses based on his study of American English compliment responses. The main categories of Herbert's taxonomy include agreement, non-agreement, and other interpretations. Agreement consists of acceptance and non-acceptance. Acceptance subcategorizes into appreciation token, comment acceptances, and praise upgrades, whereas non-acceptance consists of comment history, reassignment, and return. The non-agreement category consists of scale down, disagreement, qualification, question, and no acknowledgment. The last category, which is other interpretations, has the sub-category of request. The compliment phenomenon can be different according to the medium in which they occur, e.g., face-to-face interaction versus online interaction. Social presence is conceptualized as a way to analyze mediated communications (Williams & Christie, 1976). In their hypothesis, they indicated that variations in the degree of social presence determine the way individuals interact through the medium. It is indicated that nonverbal channels seem to be less controllable than the verbal channels (IJsselsteijn et al., 2003), in which they are more likely to "leak" information about feelings. Moreover, intimacy behaviors, including physical distance, smiling, eye contact, and personal topics of conversation, are kept at an optimal, balanced level (Argyle & Dean, 1965). The choice of pronouns, such as 'we' or 'I', carries a feeling of closeness and association (Wiener & Mehrabian, 1968). They also showed that supporting intimacy and immediacy behaviors plays a major role in engendering social presence through media.

## II. LITERATURE REVIEW COMPLIMENT RESPONSES

The study of the phenomenon of compliment responses has become an interesting topic in linguistics. Researchers investigated how compliment responses are distributed in different speech communities. Some researchers investigated the influence of culture, social status, and gender of both the complimenter and the recipient on the compliment responses. For example, Herbert (1989) conducted a comparative study to investigate the frequency of compliment responses in both American English and South African English. Results of this study indicated that Americans used more non-acceptance strategies than African Americans. It was also found that there is a relationship between the participants' different compliment responses and the functions of compliment in each culture. Gajaseni (1994) conducted a contrastive study to investigate compliment responses as used in both American English and Thai. The study examined the effect of gender and social status on the choice of responses used by both the compliment giver and the receiver. The data were collected from 40 American students and 40 Thai students, showing that acceptance was frequent in both groups, but Americans tend to use it more. The length of the responses was different among both groups, where the Americans tend to use long responses whereas Thai participants were brief in their responses. Moreover, the study indicated that both groups were affected by the complimenter's social status, where this appeared more in Thailand than in America. For example, compliments accepted from a higher status complimenter but rejected from an equal status complimenter.

Two years later, a research was conducted in to investigate the similarities and differences between Syrian and American compliment responses based on interviews with both American and Syrian individuals (Ganelson et al., 1996). The examination of these interviews suggested three broad categories, which are acceptance, mitigation, and rejection. The study showed 50 percent were coded as acceptances, 45 percent as mitigations, and 0 percent as rejections. This means that both Syrians and Americans are more likely to either accept or mitigate than to reject the compliment. The study also indicated that Americans were more likely to use appreciation responses than Syrians, whereas in the American data, there was no appearance for the preferred Syrian response, acceptance and formula.

Other researchers focused on the influence of gender on the individuals within the same culture on their compliment responses. For example, Herbert (1986) conducted a study on American English compliment responses based on a corpus of 1,062 compliment responses. The data were collected over three years at the State University of New York. He distinguished twelve types of compliment responses. Results of his study indicated that American native speakers preferred the use of positive strategies in responding to compliments. He also noted the difference between men and women in their compliment responses. In his study, he found that compliments from men are more likely to be accepted, especially by female recipients, whereas compliments from women were other than acceptance. A more recent research showed that the data were based on two corpora of compliments collected on a small Midwestern campus in the US in 2008 and 2010. The study showed that the setting determines compliment use by both genders and that there is equal compliment performance in goal-oriented activities. The study also indicated that women appearance compliments as phatic communication in unstructured settings (Rees – Miller, 2011).

Several studies were conducted in America and Europe on the study of compliment responses. However; very few studies were conducted in the Arab world on the same topic. A pilot study was conducted to investigate the influence of

the gender of Jordanian college students on their compliment responses (Farghal & Al-khatib, 2001). It was based on a corpus consisting of 268 compliment responses as they naturally occurred in different settings. The analysis of the data was according to simple versus complex responses, micro functions, and intrinsically versus extrinsically complex responses. According to the findings, the gender of the speaker influences the formulation and acceptance or rejection of a compliment in Jordanian society. The study also showed that male complimentees tended to use simple responses to respond to a compliment offered by a male and non-verbal responses to respond to females. An attempt has been made in a study to categorize compliment responses that Iraqi EFL learners produce in both English and Arabic (Ebadi & Salman, 2015). The study also aims to investigate the influence of gender on the use of these strategies. Participants were undergraduate students (50 males and 50 females), majoring in general English at the University of Babylon, Iraq. Regarding English responses, results showed that females used more appreciation tokens than males. In addition, they preferred to question the compliment more frequently than males. As regard Arabic responses, males used more praise-upgrade responses than females.

In a recent study in on this topic, compliment responses were examined among Jordanian university students as well as investigated if there were any differences with regard to gender (AlRousan et al., 2016). The corpus of their study consisted of 611 compliment responses collected from 36 students through an ethnographic (note-taking) method. They found that the participants used the agreement strategies more frequently than the other strategies. They also found that female students used the agreement strategies more frequently than male students. In addition, they noted that females tended to respond to compliments offered by females than those offered by males.

People's communication and interaction may differ according to the medium in which they occur. Three studies were conducted to investigate whether computer-mediated communication (CMC) can be characterized by self-disclosure (Joinson, 2001). The first study includes 40 undergraduate students (29 females and 11 males). Where possible, participants were paired with a student of the same gender. In this study, higher levels of spontaneous self-disclosure were found in computer-mediated compared to face-to-face discussions. Study two: Participants were 42 undergraduate students (28 females and 14 males), discussed in same sex pairs. This study explores the influence of visual anonymity in encouraging self-disclosure during CMC. Results show that participants who are visually anonymous disclose more information about themselves than non-visually anonymous participants. In study three, the participants were 84 undergraduate Communication Studies or Psychology students (59 females and 25 males). Where possible, participants were paired with a student of the same gender. In this study, when a classical de-individuation condition was effectively replicated, self-disclosure was recorded at lower levels than when private self-awareness was heightened.

Therefore, it was concluded that self-disclosure is higher in Computer-Mediated Communication than face-to-face, and that both visual anonymity and heightened private or reduced public self-awareness are involved in this regard (Joinson, 2001). He also indicated that as the Internet becomes a dominant part of people's lives, psychologists must consider both the medium and the person in any analysis of social behavior.

Several studies were interested in investigating the difference between males and females in terms of compliment responses. They also compared genders from different cultures. Previous researchers collected their data through various ways including note-taking, observation, and a discourse completion test. Therefore, the current study is based on a corpus of compliment responses collected from one of the most common social media networks, which is Facebook.

### III. OBJECTIVES

The current study aims at investigating the differences between male and female Jordanian university students in their compliment responses on Facebook. Thus, the current study seeks answers for the following questions:

1. How do Jordanian male and female university students respond to compliments on Facebook according to Herbert's taxonomy?
2. How do male and female Jordanian university students respond to compliments offered to them by the opposite sex?

### IV. METHODOLOGY

The present research is a qualitative-based study. It investigates the distribution of compliment responses to appearance among Jordanian male and female students at the University of Jordan. The responses analyzed in this study were responses to one compliment formula, which is 'mnwer' or 'mnawreh'. This compliment formula is commonly used by people to compliment someone on his/her appearance, although young people nowadays tend to use other different compliments rather than 'mnawer'. This research is based on a corpus consisting of 233 compliment responses (118 from females and 115 from males). The data were divided into three groups: the first group was 100 responses by females to females; the second group was 100 responses from males to males; and the last group was 33 responses by both male and female students to a compliment from the opposite sex. This research is an interpretive and descriptive one where it investigates the differences between men and women in responding to compliments and explores the reasons that can account for these differences.

The data were collected through Facebook, which is a very common social media network. It is widely used by a very large number of people around the world, as well as being easy to use for most people. Moreover, Facebook offers other alternatives to compliments and compliment responses, such as emojis, which sometimes may be more expressive than words. Facebook also allows its users to repair themselves by deleting what they have written and writing something else. In this study, the researcher analyzes personal posts that were selected randomly in order for my results to be representative of a large number of people. Personal posts include people who compliment and respond to compliments offered by others. These comments are more likely to be naturally produced as people are unaware that their comments are being investigated or analyzed, which might be helpful in reaching valid and reliable results. According to Labov (1973), the authentic data comes from observing the language used by people when they are unaware that they are being watched.

The participants of the present study, to which the posts belong, were students of the Faculty of Foreign Languages at the University of Jordan. The age range of the participants involved in this research was between 18 and 23.

## V. DATA ANALYSIS

In this research, compliment responses were analyzed according to Herbert's (1986) taxonomy of compliment response strategies. The compliment responses of both male and female participants were compared in order to investigate the influence of gender differences on their compliment responses. Herbert (1986) developed a taxonomy of compliment responses types.

The main categories are agreement, non-agreement, and other interpretations. The first two contain other sub-categories. The agreement category consists of acceptance and non-acceptance. Acceptance is sub-divided into appreciation tokens, comment acceptances, and praise upgrades, whereas non-acceptance is subdivided into comment history, reassignment, and return. The non-agreement category consists of the sub-types of scale down, disagreement, qualification, question, and no acknowledgement. The category of other interpretations includes only requests.

The table below shows compliment response strategies according to Herbert's (1986) taxonomy and provides examples for each strategy.

TABLE 1  
HERBERT'S TAXONOMY OF COMPLIMENT RESPONSES

Response Type	Example
A. Agreement 1. Acceptances 1. Appreciation Token 2. Comment Acceptance 3. Praise Upgrade	Thanks; thank you; [smile] Thanks, it's my favorite too. Really brings out the blue in my eyes, doesn't it?
B. Non-agreement I. Scale Down II. Question III. Non-acceptances 1. Disagreement 2. Qualification IV. No Acknowledgment	It's really quite old. Do you really think so?  I hate it. It's all right, but Len's is nicer. [silence]
C. Other Interpretations 1. Request	You wanna borrow this one too?

The compliment responses collected from Facebook will be analyzed and compared according to the previous categories.

## VI. RESULTS AND DISCUSSION

The main objective of the present study is to investigate the pattern of compliment responses among male and female participants who are students at the University of Jordan. Some differences were found between male and female Jordanian university students in the way they responded to compliments offered on their appearance on Facebook posts. Male and female students were compared in their responses to a particular compliment formula, which is "mnawr" or "mnawra". The most frequent response to compliments that was used by both males and females was the agreement strategy, which constituted 92.7% of the total responses. The second most frequent response strategy was non-agreement, though it was rarely used. The non-agreement strategy constitutes 7.2% of the total responses. The other interpretation strategy did not exist at all. These findings are in line with the Al-Rousan study, which arrived at the same findings. The results of his study indicated that 86% of the total compliment responses belonged to the agreement category, 12% to the non-agreement category, and 2% to other interpretations. The high frequency of agreement responses is also similar to findings about compliment responses used by Jordanian college students (Farghal & Al-Khatib, 2001).

TABLE 2  
FREQUENCY OF COMPLIMENT RESPONSES

Complement Responses	Males	Females
Agreement Strategies	89.5%	98.2%
Non- Agreement Strategies	10.4%	4.2%
Others Interpretations	0%	0%

The culture, norms, and expectations of the Jordanian society play an essential role and account for the high frequency of the agreement strategies used by both male and female Jordanian students. In Jordanian society, rejecting a compliment offered by someone on a specific skill, characteristic, or even appearance is considered impolite and shameful behavior. The nature of Facebook itself can also account for the high frequency of the agreement strategy rather than the non-agreement. That is because people who offer a compliment to someone on Facebook by writing a comment, expect this person to respond to or reply to their comment. Moreover, some individuals may consider the ignorance of their compliment comments as impoliteness and disrespect. This result also indicated that the strategies used by both male and female Jordanian university students are related to Leech's (1983) agreement maxim, where recipients tend to maximize agreement between self and other and minimize disagreement between themselves and others.

#### A. Agreement Compliment Responses Among Male and Female Students

Within the agreement strategy, there are two basic strategies, which are acceptance and non-acceptance of the compliment. Each strategy consists of other sub-categories.

Both male and female Jordanian students tend to use the agreement strategies on Facebook rather than the non-agreement or other interpretation. However; interesting differences can be noted among them. The most frequent agreement strategy used by female students was the appreciation token strategy, accounting for 52.5% of female responses. An appreciation token can be listed under both the agreement strategy and the sub-category acceptance. However, the most frequent agreement strategy used by male students was the return strategy, which belongs to the sub-category of non-acceptance. The use of the return strategy among male students accounts for 59.9% of their responses. Female students tend to accept compliments offered to them on Facebook more than male students do.

##### 1). Agreement Strategies Used By Female Jordanian Students:

The most frequently used strategy was an appreciation token among Jordanian female students. They themselves tend to believe that it is highly important to appreciate and respect those who comment on their personal photos. Moreover, the researcher would like to think that female students seem to have a sense of politeness and courtesy, so they find themselves obliged to reply with a compliment. The table below shows the percentage of frequency of the sub-categories of the agreement strategy as a proportion of the female data set, which comprises 118 complement responses.

Response	Number	Percentage	Example
Appreciation Token	62	52.2%	Thank you تسلميلي (teslamili) حبيبتي (habibti)
Acceptance	-	-	-
Agreement	-	-	-
Comment History	-	-	-
Comment Acceptance	-	-	-
Non- Acceptance	-	-	-
Reassignment	-	-	-
Return	39	33%	نورك يا قلبي (norek ya qalbi) نورك حبيبتي (norek habibti)
Praise Upgrade	-	-	-

#### EXAMPLES:

The following adjacency pairs took place between two females who are friends on Facebook:

- A. منورة (mnawra)  
 B. Thanks (nick name).  
 A. منورة (name)  
 B. حبيبتي الله يسعدك (Name) (habibti Allah Yes'edek)  
 A. منورة  
 B. حبيبتي (habibti)

The examples above are examples of the appreciation token strategy, whereas the following examples are about the return strategy.

- A. منورة (mnawra)  
 B. نورك بقلبي (noorek yqalbi)  
 A. منوره يا عسل (mnawreh ya asal)  
 B. Nork had  
 A. منورة

B. نورك حبيبتى (noorek habibti)

2). Agreement Strategies Used by Male Jordanian Students:

The most frequent response strategy used by male Jordanian students on Facebook was the return strategy, which is a sub-category of non-acceptance. The table below indicates the percentage of frequency of compliment responses as a proportion of the male data set comprising 115 compliment responses.

Response	Number	Percentage	Example
Appreciation Token	29	25.2%	حبيب قلبي (habib qalbi) تسلم يا غالي (teslam ya ghali)
Acceptance	-	-	-
Agreement	-	-	-
Comment History	-	-	-
Comment Acceptance	-	-	-
Non- Acceptance	-	-	-
Reassignment	-	-	-
Return	62	59.9%	نورك يا وحش (noorak ya wahsh) النور نورك يا غالي بوجودك (elnoor noorak ya ghali bewjoodak)
Praise Upgrade	-	-	-

Each of the following adjacency pairs occurred between two males who are friends on Facebook. The first three examples show the return strategy, while the remaining three examples show the appreciation token strategy.

Group 1:

- A. منور (mnawer)  
 B. بوجودك (bewjoodak)  
 A. منووووووور (mnaweeeeer)  
 B. النووور نوركك يا غالي (elnoor noorck ya ghali)  
 A. منور يا حب (mnawer ya hob)  
 B. نورك يا وحش (noork ya wahsh)

Group 2:

- A. منور يا باشا (mnawer ya basha)  
 B. حبيبي (name) (habibi)  
 A. منور يا وحش (mnawer ya wahsh)  
 B. حبيب قلبي (nick name) (habib qalbi)  
 A. منور (mnawer)  
 B. تسلم يا غالي (teslam ya ghali)

In addition to the differences between male and female students in the frequent usage of agreement strategies, the examination of the data collected through Facebook found that female students tended to use longer responses compared to those used by male students. Another difference was that females' responses tended to show emotions and solidarity more than males' responses. Females show emotions and intimacy through their responses to compliments and the frequent use of emojis such as the hearts emojis.

The study also found that the agreement strategy on Facebook also involves non-verbal agreement responses. The data show that the non-verbal agreement responses can be either a reply with a compliment response or by reacting using emojis that indicate agreement. The non-verbal responses accounted for 10.4% of male responses and 10.1% of female responses. The following photos (Figure 1) provide examples of this type of the agreement strategy. The first two photos show how male students can agree with a compliment offered to them by reacting with like or love reactions. The other photos show how females use the non-verbal agreement strategy to respond to compliments offered to them on Facebook.

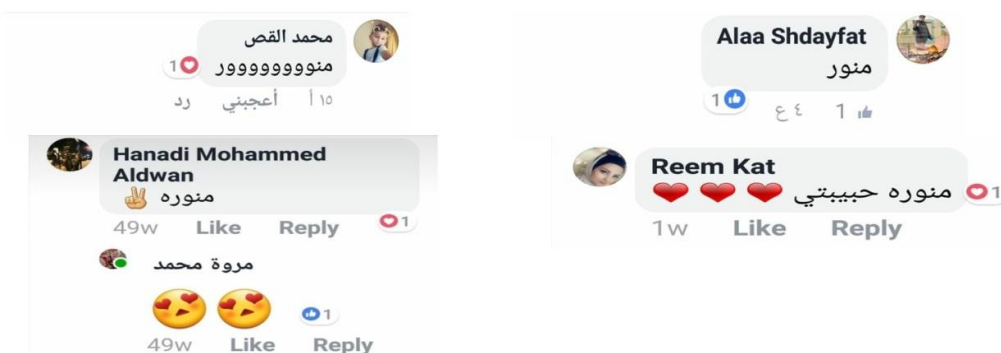


Figure 1. Non-Verbal Agreement Strategy to Respond to Compliments  
(Source: Facebook).

Non-agreement Compliment Responses within the non-agreement strategy, there are other five sub-strategies. The data collected from Facebook personal posts found that this type (non-agreement strategy) was the second frequent strategy among both genders. The data also found that the sub-category which is no acknowledgement seems to be the only non-agreement strategy used to respond to compliments on Facebook. Additionally, the no-acknowledgement strategy refers to the situation in which the recipient either responds with an irrelevant comment or gives no response. The no acknowledgement strategy occurred more among male students.

The data in the present study found that the no-acknowledgement strategy was used among male and female students on Facebook by avoiding writing a like on the comment or by writing an irrelevant response.

The no-acknowledgement strategy constituted 10.4% of males' compliment responses and 4.2% of females' responses.

3). The non-agreement strategy used by female students:

As mentioned above, the only non-agreement strategy that was used by both male and female students on Facebook was the no-acknowledgement strategy. Although it was the only strategy, it was very rare. It only comprised 4.2%, which means only 5 responses out of 118. The data collected indicated that female students used this strategy by avoiding reacting by using a like. Figure 2 provides an example of this strategy.



Figure 2. The Non-Agreement Strategy Used by Female Students  
(Source: Facebook)

4). Non-agreement strategy used by male students:

The case here is the same as what has been found in female data, where the no-acknowledgment strategy was the only non-agreement strategy. It accounted for 10.4% of the total responses. Unlike female data, the data revealed that male students used the non-acknowledgment strategy slightly more than those of female. In other words, Jordanian male university students avoided showing any sort of reaction or replying back to the compliment. The following adjacency pair provides an example of irrelevant compliment responses used by male students on Facebook.

A. منور يا معلم (mnawer ya m'aalem)  
منك نتعلم (mennak tent'allam)

#### B. Other Interpretation Strategy

This strategy has one sub-category, which is the request strategy. According to Herbert (1986), in the request strategy complimentees consider the compliment as a request instead of understanding it as a compliment. As this study is concerned with compliments related to persons' appearances rather than compliments on objects such as clothes, cars, etc., this type of strategy did not exist at all.

While the first objective is to investigate the patterns of compliment responses among both male and female students at the University of Jordan, the second objective is to explore how male and female Jordanian students respond to a compliment offered by the opposite sex on Facebook posts.

It was very difficult to find males who compliment females on their appearance through Facebook, and it was also very difficult to find females who did the same thing. The number of compliment comments and compliment responses by males to females or the other way around was very few. This can be attributed to different reasons. It was noted that there were any male students who were willing to collect compliments from females (Farghal & Al-Khatib, 2001). They also indicated that this unwillingness may be attributed to the phenomenon of gender segregation in Jordanian society. In addition to this reason, there are other reasons that are related to both the social and cultural norms of the society as well as the Facebook itself. One of the reasons that may account for the rarity of male and female students paying compliments on each other's appearance on Facebook is that many females tend to reject adding male friends to their Facebook accounts. Another reason is that many males and females find it unacceptable to insert a compliment among other comments that are either by relatives or of the same sex. For example, if a male student posts his personal photo on Facebook, female students would prefer to avoid writing a compliment comment among other comments by his relatives and male colleagues. This is also related to the nature of Facebook itself, where everything a person writes can be seen by anyone who has access to the post. Therefore, many male and female students prefer to avoid writing any compliment comment to the opposite sex in order to avoid expected problems related to gender segregation.

Throughout data collection via Facebook, it was clear that male and female students are more willing to comment on each other's posts that are not personal. Male students, for example, tend to comment on female content posts that have content such as wisdom, a poem, an achievement, etc. In addition, both male and female students tended to just put a like on a personal photo posted by the opposite sex rather than putting a compliment comment. Moreover, it was



obvious that female students used agreement strategies more to respond to compliments offered by females than compliments offered by male students.

The examination of the data revealed that 60% of the compliments and compliment responses that took place between two individuals of different genders occurred between relatives. For example, a male student may be complimented by his aunt or mother and respond to her, just as a female student maybe complimented by her uncle or brother and respond to them. The first two examples took place between individuals of different genders, while the rest were also inter-gender, but they were relatives.

Group 1:

Male: منورة (mnawra)

Female: Thanks dear

Female: منور (mnawwer)

Male: Just like

Group 2:

A. منورة يا عمو (mnawra ya amo)

B. حبيبي عمو (habibi amo)

A. منور عمّو (mnawwer amto)

B. يسعدك عمّتي (yes'edek amti)

The data showed that the most frequent response strategy that males used to respond to compliments offered by females was the appreciation token strategy, accounting for 46.4%, as in the following example:

Female: منور (mnawwer)

Male: يسعد قلبك (yes'ed qalbek)

Regarding female responses, the data clearly indicated that the most frequent strategies that females used to respond to males were both the appreciation token and return strategies.

Example:

Male: منورة (mnawrah)

Female: شكرا (shokran)

Male: منورة (mnawrah)

Female: نورك (noorak)

## VII. CONCLUSION

In this paper, an attempt has been made to explore the influence of the gender of Jordanian University students on their compliment responses to compliment comments on their appearance on Facebook. It also aimed to investigate how compliment responses were displayed among individuals of different genders in Jordanian society. Moreover, the researcher has related the distribution of compliment responses to Leech's (1983) maxim of agreement as well as the theory of politeness (Brown & Levinson, 1987). It was clear that the complimentees tended to accept the compliments offered to them in order to be polite and save the face of the complimenter.

Compliment responses were analyzed according to Herbert's (1986) taxonomy of compliment responses. The most important finding in the present study was that the complimentees responded to compliments by using agreement strategies more frequently than the other strategies. Results showed that 92.7% of the entire data belonged to the agreement strategy. This result can be related to Leech's (1983) agreement maxim, in which recipients maximize agreement between themselves and others and minimize disagreement between themselves and others. The study also revealed that the norms and expectations in the Jordanian society play an important role in the high frequency of using agreement strategies by both male and female students when responding to compliments. That is because rejecting compliments in Jordan is considered shameful; therefore, examples of rejecting compliments were very rare in the data. In investigating the compliment responses in relation to gender, the study found that female students tended to use the appreciation token strategy more than male students. It was also found that male students used the return strategy more than other strategies when responding to compliments. Regarding the other interpretation strategy, it was clear that this type of compliment response had no existence in the data because this research is concerned with studying compliments on persons' appearances on Facebook rather than compliments on persons' objects. The second objective of this study was to investigate compliment responses that occurred between two genders. The study revealed that compliments and compliment responses that took place between individuals of different sexes were very difficult to find. This can be attributed to the fact that Jordanian society is a conservative society that frowns upon such behaviors. In such countries, people consider interaction between the genders is prohibited. The study shows that cross-sex compliments and compliment responses depend on the situation. For example, compliments that were offered to male and female students on Facebook were done by their relatives. The study also found that the limited number of compliments and compliment responses that occurred between people of different sexes was also attributable to the nature of Facebook. That is because many Jordanians tend to avoid adding people of the other gender to their Facebook profiles.

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**Asma AbdulHafiz Al-Oudat** is a full-time lecturer in the Department of English Language and Literature, Salt College for Human Sciences, AL- Balqa Applied University, Salt, Jordan. She received her MA in Applied Linguistics from Mutah University-Jordan in 2009, and BA in English Language and Literature from Mutah University in 2006. She is interested in topics related to Sociolinguistics, and Language acquisition. E-mail: asmaoudat@bau.edu.jo

Orcid ID <https://orcid.org/0009-0005-5987-2529>

**Alaa M. Mahfouz** is an English language teacher at the Ministry of Education. He received his PhD from University of Jordan in Linguistics in 2022, and M.A from University of Jordan in Linguistics in 2015, and BA in English Language and Literature from University of Jordan in 2008. His area of research is Sociolinguistics, Discourse Analysis, and Pragmatics. E-mail: mahfouzala@gmail.com

# Studying From Home During COVID-19: A Many-Facets Rasch Model (MFRM) Analysis

Satria Agust\*

Teacher Training and Education Faculty, Raja Ali Haji Maritime University, Jl. Raya Dompok, Pulau Dompok, Riau Islands Province 29115, Indonesia

Gatot Subroto

Teacher Training and Education Faculty, Raja Ali Haji Maritime University, Jl. Raya Dompok, Pulau Dompok, Riau Islands Province 29115, Indonesia

Baiq Suprapti Handini

Language, Art, and Humanities Faculty, Universitas Hamzanwadi, Jl. TGKH Zainudin Abdul Majid No.132, Pancor, Selong, Kabupaten Lombok Timur, Nusa Tenggara Barat, Indonesia

**Abstract**—This study proposes to measure students' grammar distancing while studying from home and explore their strengths and weaknesses with a grammar test. It is a descriptive quantitative study, the participants being 55 students in their fifth (5<sup>th</sup>) semester of the 2020/2021 academic year at a university in Tanjungpinang, Riau Islands, Indonesia. Data is retrieved from the grammar test and analyzed using the Many-Facet Rasch Measurement (MFRM) Model Software Version 3.83.3. This research highlights that studying from home, or distance learning, impacts grammar distancing as seen in the students' varying achievements in grammar, the breakdown being 10.91% lower achievement, 5.45% low achievement, 27.27% high achievement, 43.64% higher achievement and 12.73% highest achievement. The results also indicate their strength in sentence translations and jumbled words; 83.64% of the students displayed good understanding. Their weakness lies in rearranging compound-complex sentences with phrasal verbs. The students' different achievements in grammar demonstrate the need for improvement for future use and better student performance.

**Index Terms**—distance education, E-learning, grammar

## I. INTRODUCTION

Distance learning transpired during the Covid-19 outbreak, and it was inevitable. Covid-19 originated in China and afflicted the world in late 2019; by early 2020, it significantly changed people's habits (Favale et al., 2020). Before the pandemic, students had face-to-face learning activities in the classroom; this changed when the pandemic caused governments to implement lockdowns and social distancing policies, forbidding the conventional learning system (Kapasia et al., 2020). New learning habits had to correspond to school programs and holidays (Trung et al., 2020). The pandemic held off their learning and teaching activities, resulting in other challenges (Tran et al., 2020; Trung et al., 2020). For instance, students' academic achievements were at stake against the schools' effectiveness (Gamoran & Long, 2007). Covid-19 adjusted students' learning habits (Turner et al., 2009; Warner et al., 2008) with the shift to online lessons (Favale et al., 2020; Vu et al., 2020). With increased cyber businesses such as online platforms and changes restricting people's mobilities, remote working, online learning, and meetings became new habits (Favale et al., 2020).

Appropriate selection and application of learning habits facilitate obtaining new knowledge to help students adapt to changes quickly (Urh & Jereb, 2014). The question is how fast students adapt to new habits due to the sudden changes during Covid-19. The answer depends on their readiness and other supporting factors such as their education, occupation, and economy. Learning habits are ways and means of acquiring information consciously or unconsciously. They allow students to define their abilities to overcome problems, expand skills, obtain knowledge, and meet school needs as their obligations (Carter et al., 2014). Old and new habits take time to change (Urh & Jereb, 2014).

Covid-19 has been unprecedented, forcing teachers to change to new online learning systems (Abidah et al., 2020). The outbreak forced university students to install and use various learning applications for virtual online courses, materials, examinations, and meetings (Kumar, 2020; Strielkowski, 2020). Tutors, teachers, instructors, and lecturers adjusted their learning habits to correspond to the pandemic. It compelled them to distance learning. Learning activities were conducted through virtual courses and other creative platforms like nursing programs (Bradley et al., 2020). However, online courses cost too much; not all students can afford online learning. Online learning methods seem

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\* Corresponding Author: [satria.agust@umrah.ac.id](mailto:satria.agust@umrah.ac.id)

discriminatory, favoring students with internet access. Those with limited access and locked down physically and economically acquired nothing during the pandemic (Kapasias et al., 2020).

Studies show significant results regarding the changes in student learning habits. An Italian study reveals that Covid-19's lockdowns and physical distancing forced people to shift to online studies and remote working, resulting in the unprecedented use of the internet. Another study on the campus internet traffic for online learning in the Politecnico campus in Torino discovered that the outgoing traffic was more than enough to espouse online learning (Favale et al., 2020). A Vietnamese study found school type and level differences in their students' learning habits spanning the pandemic. The first difference pertained to their distance learning enrolment policy, which was to consider students from families with above-average income between USD 860 and 1,290. The second difference was in the varying capabilities of self-competence, the English language, and jobs. The outbreak exposed students' perception and their diverse learning habits (Tran et al., 2020). Additionally, the unexpected changes in the educational system resulted in other significant impacts (Trung et al., 2020).

Grammar learning and teaching have been contentious (Agust & Subroto, 2020; Başöz, 2014; Uysal & Yavuz, 2015). Language teachers and practitioners continue to design new strategies, techniques, methods, media, and approaches to teaching grammar efficiently and effectively (Agust & Subroto, 2020). The studies stimulate different perspectives, showing that grammar remains notable in the teaching of language (Połczyńska et al., 2014; Sik, 2015). It is the primary language unit that enables users to deploy detailed information efficiently (Hong et al., 2017). English is usually learned as a foreign language, and its grammar and assessment are considered necessary (Liu, 2009; Lu & Chang, 2016). Grammar mainly comprises rules for changing sequences, explaining how to organize the sequences of letters through syntax. Therefore, grammar is usually seen as a language producer; its process commences with a single initial symbol (Shao & Liu, 2020).

Using the internet for grammar teaching provides lively and attractive features for instructors and students alike (Arikan, 2014). Language teachers display distinct ways to manage grammar, such as playing games, singing songs, and using media and realia as practical communication tools (Uysal & Yavuz, 2015). Educators reiterate that utilizing games and installing applications positively contribute to teaching and learning processes (Hung et al., 2018). Similarly, language learners manage English grammar by accessing the internet for authentic materials such as sample sentences emphasizing correct grammatical forms or teachers' methods in or outside the classroom (Castañeda & Cho, 2016).

Teachers and experts have different perspectives on managing grammar. Some studies report that learning and teaching English grammar is about hard choice and dichotomy (Başöz, 2014), accuracy versus fluency, form (Gascoigne, 2005; Połczyńska et al., 2014) versus forms (Davis, 2015; Marsden & Slabakova, 2018; Nishimuro & Borg, 2013), and direct versus indirect instruction (Lee et al., 2015; Petraki & Hill, 2011; Richards & Reppen, 2014; Tammenga-Helmantel & Maijala, 2019). Accuracy (Davis, 2015) pertains to grammar, but spelling and pronunciation are a part of fluency. The ability to quickly perceive the language spoken by people implies fluency (Özkan & Kesen, 2009). Students taking English as a Foreign Language (EFL) cannot learn grammar conventionally because they become bored easily. It becomes worse when teachers purely serve them with grammatical matters (Lardiere, 2014; Richards & Reppen, 2014) or present them with lectures (Phoocharoensil, 2012). Grammar instruction becomes controversial when implemented in the second language (L2). A similar problem lies with EFL teachers who emphasize grammar rules (Agust & Subroto, 2020).

Grammar distancing emerges when studies are inspired by social and physical distancing. Maragakis (2020) states that physical distancing is when people keep a physical distance of at least 1.5 meters from others to minimize Covid-19 transmission. In line with this, grammar distancing occurs among students studying from home during the pandemic. One student's achievement compared to another can show a significant difference. Recent studies investigated how students should have been taught and the applications used. They analyzed discriminatory learning accesses between working and middle-class families. The results indicate that only middle-class families gained more access to online learning since they had more internet data. While the studies also investigated government policies through online learning systems and new habits within the new normal, they did not examine a specific course, such as university students' grammar-learning progress during Covid-19. This descriptive quantitative study aims to measure students' grammar distancing while studying from home and explore their strengths and weaknesses with a grammar test.

## II. METHODOLOGY

A descriptive quantitative approach (Creswell, 2014; Fauziati, 2017) was applied to forty-eight (48) female and seven (7) male students in their fourth (4<sup>th</sup>) semester of the 2019/2020 academic year at a university in Tanjungpinang, Riau Islands, Indonesia. Purposive sampling was the method of selection. The respondents were divided into two (2) learning advanced grammar classes under the same lecturer. Eight (8) students from the same classes were recruited as raters based on their achievements in grammar and assigned to assess the ratees. The instrument used was a grammar test with fifteen (15) items. The first five (5) items of jumbled words comprised one (1) category in the scoring rubric. The other ten (10) items of sentence translations from Indonesian to English formed the other two (2) categories. The test was assigned before the semester break, generating 55 ratees x 15 items x 8 raters into 6,600 pieces of data. The study was conducted from February to June 2020 during the lockdown in Indonesia. The Many-Facet Rasch Measurement (MFRM) Model (Maryati et al., 2019; Wang et al., 2020; Wind et al., 2016) Software Version 3.83.3 analyzed the

multi-rated data.

### III. INSTRUMENT

The scoring rubric was based on the study objectives. The rubric for the jumbled words category focused on grammar developed by Ariyani (2013) and the sentence translations assessed grammar mechanics and translation skills modified by Angelelli and Jacobson (2009). The grammar test was administered to the students as the final examination at the end of the semester. Tables 1 and 2 describe the jumbled words and sentence translation rubrics. The rating scale of each item in both rubrics was 1 - 5.

### IV. DATA ANALYSIS

The multi-rated data were collected through the online grammar test, exported, and downloaded into MS Excel. Eight (8) raters assessed the rates using modified scoring rubrics through online Google sheets. The scores were similarly downloaded into MS Excel for coding using the MFRM Software Version 3.83.3 to analyze the fifteen (15) items, rates, and raters.

The MFRM measured the raters' severity symbolized with (C) and (j). The severity predisposed the rates' probability to manage the grammar test (n), corresponding to the rubric items (i), and specifying the categories of the threshold (k) with which the raters dealt (j). The equation of this description is as follows:

$$P_{nikj} = \frac{e^{(\beta_n - \delta_i - F_k - C_j)}}{1 + e^{(\beta_n - \delta_i - F_k - C_j)}}$$

This equation was provided for the grammar test ( $\beta_n$ ), the severity of the jumbled words and sentence translation rubric items ( $\delta_i$ ), the threshold ( $F_k$ ), and the verity of the raters ( $C_j$ ) (Boone et al., 2014; Engelhard & Wind, 2018). As part of the Rasch model development, the MFRM's logistic measurement is by probability and logarithm, informing the raters' accuracy, reliability, and validity. The scores of the outfit means-square (MNSQ), the standardized outfit (ZSTD), and the point measure correlation (Pt.MeasCor) were the sub-computation results analyzed by the MFRM (Bond & Fox, 2015; Boone et al., 2014; Linacre, 2017).

### V. RESULTS AND ANALYSIS

#### A. The Quality of the Rubric Items of Jumbled Words and Sentences Translation

Table 1 summarizes the MFRM analysis of rates and items, providing the standard error (RMSE), logit mean, standard deviation (SD), separation, strata, and reliability. It also shows the index separation of items and raters. The reliability of the rates and items in Table 1 is high because it almost reaches 1.00. It indicates that the measurement is reliable because the values exceed 0.9 (Bond & Fox, 2015; Linacre, 2020).

The high reliability indicates that the latent variables have been well-described to correspond to the jumbled words and sentence translation items. It implies that the fifteen (15) grammar test items are reliable and feasible for the respondents across the different groups. The item separation value denotes the range of difficulty (Perera et al., 2018). The MFRM analysis presents the statistic summaries similar to logit values, infit to outfit, and reliability indices from item to person reliabilities. It also presents item separation obtained from the instrument and respondent analysis (Daher et al., 2015). The items' separation value of 13.60 and SD of 0.69 show an effective severity distribution (Fisher, 2007). The criteria indicate that the scoring rubrics used as the grammar test instrument fit and are reliable in measuring the jumbled words and sentence translations. The rates' separation value denotes the rubrics' effectiveness in measuring the respondents' ability to manage the grammar test.

TABLE 1  
RELIABILITY AND SEPARATION COMPUTATION THROUGH THE MFRM ANALYSIS

	Value of RMSE	Logit Mean	Value of SD	Value of Separation	Value of Strata	Value of Reliability
Ratee	.10	.00	.54	5.40	7.53	.97
Item	.05	.00	.69	13.14	17.85	.99

Table 2 shows the quality of the jumbled words and sentence translations as rubric items. Column 2 shows that the logit scores of the measured items are at +1.48 logit through +0.61 logit and -0.26 logit through -0.64 logit, meaning that MFRM has not detected any outliers. The scores of the measure correlation point are included in  $0.30 < x < 0.6$ , indicating that the items correspond to the agreed latent variables. Furthermore, the standard scores of the outfit MNSQ indices are between 0.5 - 1.5. The measurement of the MFRM for all items denotes the item's high unidimensionality, shown by a minimum variance of 40% in the Rasch Model (Engelhard & Wind, 2018). The percentage of the variance is 43.69%, signifying that all items measure one dimension.

#### B. Students' Grammar Distancing While Studying From Home

The MFRM analysis of the students' grammar distancing while studying from home is shown in Column 2 of Figure 1. The rubric items for the jumbled words and sentence translations are available in Column 3. Column 1 shows the logit scale from the lowest to the highest, where zero logit is the mean of the logit distribution scale (Boone et al., 2014).

TABLE 2  
MFRM ITEM MEASUREMENT REPORT

Items	Measure	Model S.E.	Infit		Outfit		Correlation PtMea
			MNSQ	ZSTD	MNSQ	ZSTD	
JW27	1.48	.06	1.30	4.1	1.47	5.7	.21
JW29	1.07	.05	1.26	3.9	1.38	5.3	.34
JW28	.82	.05	1.14	2.2	1.20	3.1	.40
JW26	.70	.05	1.06	1.0	1.18	2.7	.17
JW30	.61	.05	1.28	4.2	1.30	4.5	.31
GM34	-.26	.05	.87	-2.1	.88	-1.8	.62
TS34	-.34	.05	.92	-1.2	.93	-1.1	.64
GM31	.44	.05	.74	-4.3	.73	-4.5	.44
GM35	-.45	.05	.92	-1.2	.93	-1.0	.62
TS35	-.45	.05	.95	-.7	.96	-.6	.58
GM33	-.50	.05	.83	-2.7	.86	-2.2	.61
TS31	-.51	.05	.83	-2.7	.83	-2.7	.48
GM32	-.52	.05	.76	-3.9	.75	-4.1	.57
TS33	-.60	.05	.93	-1.1	.95	-.6	.61
TS32	-.64	.05	1.03	4	1.06	8	.53
Mean	.00	.05	.99	-.3	1.03	.2	.48
SD	.69	.00	.18	2.8	.22	3.2	.15

Figure 1 and Table 1 show the distribution logit of rates at +1.48 through -0.64, the lowest to the highest logit values. The mean of the logit value is 0.00, and the SD is 0.54, as shown in Table 1. Two (2) students coded with NTP and ARS belong to the highest logit, while one (1) student coded with JEP belongs to the lowest logit, as seen in Figure 1 Column 2. The rates' logit value and SD are compared to identify how the students fared with the grammar test. Rates with logit values exceeding the SD performed better at the grammar test; those with logit values lower than the SD performed otherwise. Furthermore, rates with in-between logit values indicate moderate ability with the grammar test (Perera et al., 2018). Figure 1 Column 2 also shows that the students coded with ARS, NTP, Nd, Na, NMJ, NVZ, and IS have the highest ability in the grammar test. The other 24 students coded with Ru, FS, FT, RTMH, NATE, SAF, AS, AK, NAP, DHK, TA, HM, RR, Sa, RAF, AW, AT, NK, RY, NDS, Ke, JF, MP, and RLNP scored the higher-ability category. Students coded with NAL, RKW, RA, IS, SDS, IWS, RARN, Ri, De, NKP, ZR, DK, NPN, TW, and GA gained high ability. The students coded with GJM, NAS, and MBM attained low ability; those coded with An, Nu, AOW, MN, Am, and JEP received lower-ability scores. The rates are grouped based on the value of the index separation of 5.40 rounded to 5, as shown in Table 1 Column 5. The seven (7) male students are spread across three (3) categories: the higher-ability group with *Ru*, *Ke*, *JF*, and *MP*, the high-ability group with *Ri* and *GA*, and the lower-ability group with *Ke*. In contrast, the 48 female students are spread across the five (5) categories.

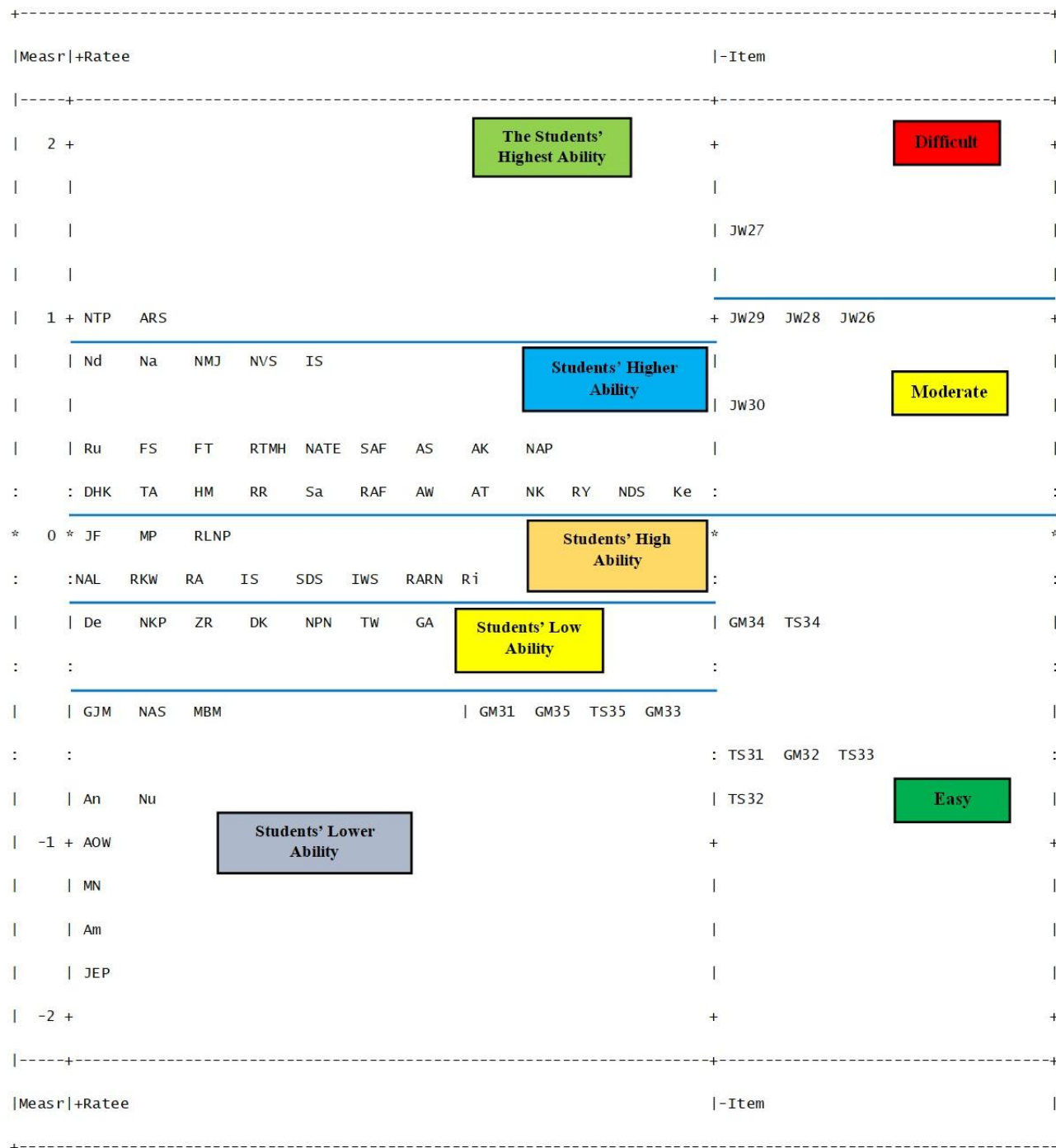


Figure 1. Variable Map of Rates and Items

C. The Grammar Item Measurement

Table 3 shows the movements of the fifteen (15) grammar items distributed based on their difficulty levels. The items' logit values in Table 2 were obtained from the raters and show the grammar test's severity level. The grammar items are grouped into three (3) severity levels through the item logit, followed by the mean and SD scores. The four (4) items with 26.67% and a logit score > +0.69 fall in the difficult level. One item with 6.67% and a logit score of +0.00 through 0.69 are at the moderate level. Ten (10) items with 66.67% and a logit score of 0.00 through -0.69 are at the easy level. The raters were selected based on their grammar mechanics and translation skills. However, there is room for improvement with the jumbled word items.

TABLE 3  
THE GRAMMAR ITEM HARDSHIP LEVEL

Level of Hardship	Items		
	Jumbled Words	Grammar and Mechanics	Translation Skill
Difficult	JW27, JW29, JW28, and JW26		
Moderate	JW30		
Easy	-	GM34, GM31, GM35, GM33, and GM32	TS34, S35, TS33, TS31, and TS32

Table 3 shows that the students displayed their capability to manage the sentence translation items coded with GMs and TSs. The MFRS analysis of the responses shows that these items were easy to conquer, implying that students passed the translation course well. In contrast, the jumbled word items coded with JWs were difficult to manage, as seen in the analyzed responses. The items range between moderate (JW30) and difficult (JW27, JW29, JW28, and JW26). It implies that the students need to become more familiar with grammar tests or improve their grammar. These assumptions are fundamental to improving their grammar proficiency, particularly on jumbled words.

The MFRS measurement on the raters shows that the students could not conquer items such as JW27, JW29, JW28, and JW26. Of the 55 students, seven (7) students corresponded well to the jumbled words, including NTP, ARS, Nd, Na, NMJ, NVS, and IS. They had the highest logits, meaning they managed the grammar. Table 2 Column 2 shows the students' logits. For instance, JW27 was about a defining clause using "who". Most of them seemed confused about rearranging the words into grammatically correct sentences in the past tense. They made mistakes when placing the noun phrases (subjects), verbs, and subordinator conjunction "who". In another, JW29 consisted of a complex sentence with the subordinator conjunction "even though". Most students ignored this conjunction in their sentences and disorganized the words. Another example involved JW28, a sentence in the past tense. Most students misplaced the article and were confused about noun phrases. Similarly, JW26 comprised a sentence in the present tense. They became confused about constructing grammatically correct and logical sentences. The above examples indicate students' weaknesses in managing grammar.

## VI. DISCUSSION

The global Covid-19 outbreak forced students to study from home (Hasan et al., 2021) or do distance learning (Abuhammad, 2020; Acheampong & Agyemang, 2021; Arulogun et al., 2020; Markova et al., 2017; Pozdnyakova & Pozdnyakov, 2017). Studying from home for university students demands high motivation. Students in Southeast Asian countries such as Indonesia find it particularly challenging to adapt to distance learning. Adults with high motivation are likely to survive through diligence because they take responsibility for their education (Pozdnyakova & Pozdnyakov, 2017). In Indonesia, studying from home is not a habit; Covid-19 introduced the students to it. Online learning utilizes technology and is rapidly becoming a new habit. Therefore, students need more time to reserve conventional learning and accept this new habit (Urh & Jereb, 2014).

This study focuses on the distance learning abilities of the students through a grammar test. They were from the same department, class, and semester, taught by the same lecturer, and likely acquired similar learning experiences. Six (6) students coded with An, Nu, AOW, MN, AM, and JEP failed the following items: ten (10) easy, one (1) moderate, and four (4) difficult, as shown in Figure 1. It indicates that they have lower grammar ability. Three (3) students coded with GJM, NAS, and MBM managed eight (8) of ten (10) easy items - GM31, GM35, TS35, GM33, TS31, GM32, TS33, and TS32. In addition to the remaining two (2) easy items (GM34 and TS34), they failed one (1) moderate and four (4) difficult items. They have low grammar ability. The other fifteen (15) students coded with NAL, RKW, RA, IS, SDS, IWS, RARN, Ri, De, NKP, ZR, DK, NPN, TW, and GA managed all ten (10) easy items and failed one (1) moderate and four (4) difficult items. They have high grammar ability. Twenty-four (24) students coded with Ru, FS, FT, RTMH, NATE, SAF, AS, AK, NAP, DHK, TA, HM, RR, Sa, RAF, AW, AT, NK, RY, NDS, Ke, JF, MP, and RLNP managed the ten (10) easy items and one (1) moderate item as shown in Figure 1. They have higher grammar ability. The remaining seven (7) students coded with NTP, ARS, Nd, Na, NMJ, NVS, and IS managed fourteen (14) items - JW29, JW28, JW26, JW30, GM31, GM35, TS35, GM33, TS31, GM32, TS33, TS32, GM34, and TS34 but missed JW27, considered the most challenging item. They have the highest grammar ability. It indicates that grammar distancing results from different student abilities during distance learning. Students unfamiliar with distance learning find it challenging to adapt to it. Students with positive motivation toward distance learning still face challenges (Markova et al., 2017).

This study exposes grammar distancing among students with different abilities through logit values. The Ratee Measurement Report, through its Standard Deviation (SD), shows that the ratees' mean scores and separation values are 0.55 logit and 5.45, respectively. The ratees fall into five (5) categories viewed from their grammar distancing. The first category scales at  $> 0.55$  logit, comprising students with the highest ability. The second category has a logit scale of 0.55 through 0.00, belonging to the higher-ability students. The third category consists of the high-ability students with a logit scale of 0.00 through -0.55. The fourth category with a logit scale of -0.55 through -1.10 classifies the low-ability students, while the fifth category with a logit scale  $< -1.10$  is the lower-ability students. These results support Fisher (2007), who states that the SD and separation values indicate a good distribution of the item difficulty.



The MFRM analysis conveys that 46 of 55 or 83.64% of the students performed highly in grammar. They managed the jumbled words, grammar and mechanics, and sentence translations. Nine (9) or 16.36% of the students performed poorly, even failing the easy items. Both performances indicate that most students likely had good internet access and conducted serious learning from home. However, some probably needed more internet access, setting their cameras off and giving less attention to their studies. According to Hasan et al. (2021), Pakistani employees and students face similar problems when learning online and working remotely because they need more proficiency with the internet and its supporting technologies.

The MFRM analysis also indicates that the ratees have strengths and weaknesses in managing grammar. Of the 55 students, 46, or 83.64%, managed the jumbled words and sentence translations from Indonesian to English. They understand translation concepts and how to rearrange jumbled words into logical and grammatically correct sentences. The assessment comprised simple, complex, and compound-complex sentences with different tenses. This finding supports Demirezen (2015) from Turkey that 90% of respondents correctly recognized when to place breaks when faced with a compound-complex sentence but could not rearrange the sentence with a phrasal verb *ran after*, thinking that *after* was a subordinator conjunction. The finding also confirms the respondents' challenges when producing compound-complex sentences (Demirezen, 2015).

Three (3) students with a low ability (5.45%) managed the jumbled words and sentence translations from Indonesian to English correctly but needed some help. Although categorized as having low grammar ability, they performed well in some items, indicating that they understand utilizing the internet as a learning source. It is consistent with the findings of Lou et al. (2013), implying that blended learning and the use of the internet help students to construct English sentences and solve their learning problems. Another weakness emerged when the students failed to correctly answer the last sentence translation and jumbled words. They did not manage the two (2) items likely because they did not participate in the advanced grammar class, needed better internet access, were stressed about online learning, or were distracted by other internet applications. According to Tran et al. (2020), high-grade students spend little time on online studies because of their high tendency to access other applications.

## VII. CONCLUSION

Studying from home or distance learning during the Covid-19 outbreak demands high motivation from students. It requires good internet access and technological devices for students and instructors. As facilitators, teachers must help students who need better internet access. They can use appropriate teaching methods, strategies, approaches, or media to teach the required materials through online learning. This study uses the MFRM Model to measure the students' grammar distancing, revealing the quality and severity of the grammar items and the ratees' abilities. A good percentage of the students highly perceive grammar items like simple, compound, complex, and compound-complex sentences. They need only to improve their understanding of phrasal verbs for rearrangement from jumbled words into acceptable and logical sentences. The Covid-19 pandemic will likely make students and instructors continue implementing online learning. Students can study from home, facilitated by their instructors a distance away. Those needing better internet access can acquire help from identified parties like their teachers, governments, and their agencies to ensure education for all students without exception.

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**Satria Agust** was born in Dabo Singkep, Lingga Region, Riau Islands Province, Indonesia on August 18th, 1980. He earned his undergraduate degree (S.S) in English Letters, Yogyakarta University of Technology, Yogyakarta, Indonesia in 2008. Then, he earned his master degree (M.Pd.) in English Education, Sebelas Maret University, Surakarta, Indonesia in 2013.

Before becoming an English lecturer, he worked in a Foreign Company, ISS, Batam branch, Indonesia as a supervisor from 2009 to 2010. In 2011, he continued his study for a master degree in English education in 2011. After graduating from a master degree, he started his career as a faculty member in English Education Department, Faculty of Teachers Training and Education, Raja Ali Haji Maritime University (UMRAH) till present. In 2016, he pointed to be a secretary for English Education Department. Next, he pointed to be a Vice Dean for general affairs, human resources, and finance from 2017 to March 4<sup>th</sup>, 2021. On March 5<sup>th</sup>, 2021, he was elected to be a Dean, Faculty of Teachers Training and Education, Raja Ali Haji Maritime University to present. He published his article entitled "Coastal Students' Tense on Grammar Tense(s): A Rasch Model Analysis" in *Universal Journal of Educational Research* in 2020. He also published his article entitled "Having Distance Learning Means Getting Distance Knowledge for Higher Education Students in Indonesia" in *EAI Proceeding from the 1<sup>st</sup> International Conference on Maritime Education*. He also wrote and published a course book for basic English grammar entitled "There" Sentences Construction in Kanaka Media Publisher, Surabaya, East Java. Currently, he has been working on a research project entitled "Design-Based Research of Stepping the 5 Stairs "E" Technique on Grammar for College Students".

Asst. Prof. Satria Agust, S.S., M.Pd. became an invited reviewer in *Frontiers in Psychology* journal in 2022, a member of the Association of Teaching English as a Foreign Language in Indonesia (TEFLIN) since 2018 till present, and a member of the Association Deans of Faculties of Teacher Training and Education of Indonesian State Universities.



**Gatot Subroto** was born in Kijang, Riau Islands on April 21, 1983. The author took his undergraduate education at Wijaya Putra University Surabaya majoring in English Literature, graduating in 2004. He earned his M.Ed. in Language and Literature Education at Surabaya State University in 2008.

Since 2015 to present, he has been a permanent lecturer at the English Education Study Program, Faculty of Teachers Training and Education, Raja Ali Haji Maritime University (UMRAH) in Tanjungpinang, Indonesia. His first paper entitled “Coastal Students’ Tense on Grammar Tense(s): A Rasch Model Analysis” has appeared in Vol.8 Issue 3D, 2020, Universal Journal of Education Research published by Horizon Research Publishing, USA. He also published his article entitled “Coastal Students’ Perspectives on Digital Reading Comprehension: A Rasch Model Analysis” in EAI Proceedings of the 1<sup>st</sup> International Conference on Maritime Education, 2022.

Maritime Education, 2022.

Gatot Subroto, M.Pd. is a member of the Association of Teaching English as a Foreign Language in Indonesia (TEFLIN) to present. He can be contacted via email: [gatot.subroto@umrah.ac.id](mailto:gatot.subroto@umrah.ac.id).



**Baiq Suprapti Handini** earned a M.Pd. in education from Universitas Negeri Yogyakarta. She is a Doctoral candidate in the department of language education science. In Lombok Timur, Indonesia, she is presently a lecturer at Universitas Hamzanwadi. Sociolinguistics and the teaching of the English language are two of her research specialties.

Baiq Suprapti Handini, M.Pd. is a member of the Association of Teaching English as a Foreign Language in Indonesia (TEFLIN) to present.

# Reflected Selves: The Heterotopia of Mirror in Carson McCullers's *The Heart Is a Lonely Hunter*

Xuanyuan Li

School of English Language, Literature and Culture, Beijing International Studies University, Beijing, China

**Abstract**—The mirror constitutes a significant image that recurs multiple times in *The Heart Is a Lonely Hunter*, and it is mainly associated with Mick Kelly and Biff Brannon, who are reckoned in the novel grotesques in terms of sexuality. This article does not consider the mirror as something merely reflecting the subject in front of it, but as a media that occasions self-examination and self-reconstitution of the subject. It superimposes Michel Foucault's concept of heterotopias onto McCullers's depiction of the two characters' construction and reconstruction of subjectivity as well as their search for identification. Nonetheless, the so-called identification with the mirror image, paralleled by what Lacan observes in the mirror stage, is but a misidentification, for the mirror is in essence a heterotopia of illusion.

**Index Terms**—subjectivity, Mick Kelly, Biff Brannon, heterotopia, the mirror stage

## I. INTRODUCTION

*The Heart Is a Lonely Hunter* (1940), the debut novel of American Southern writer Carson McCullers, was a sensational success in American literature and remains fascinating still to this day, probably due to its thorough exploration of “spiritual isolation”<sup>1</sup> and humans' experience of loneliness and resistance against it. In response to the nature of loneliness, McCullers (1971, 2005) incisively points out in “Loneliness ... an American Malady” that “no motive among the complex ricochets of our desires and rejections seems stronger or more enduring than the will of the individual to claim his identity and belong” (p. 259). *The Heart Is a Lonely Hunter*, to some extent, echoes the theme in a unique fashion that calls for attention and interpretation.

In this novel, the mirror becomes an image of magnitude, as the word “mirror” occurs thirteen times or so, not to mention other variants of mirror, e.g. eyes, photographs and counter glass. In addition to the physical mirror itself, a person can also function as the mirror. According to some commentators, the protagonist John Singer, for example, is the mirror of other characters, and his best friend Antonapoulos in turn constitutes the mirror of Singer (Lenviel, 2013; Gleeson-White, 2003, p. 56). This article, however, focuses on the characters directly bound up with the mirror, i.e. Biff Brannon and Mick Kelly. Why does McCullers frequently write about the act of looking in the mirror and why does she choose these two characters to behave in that way repeatedly? In fact, looking in the mirror is related to the formation of the self, as evidenced by the situation happening in the mirror stage where Jacques Lacan believes that the infant between the age of 6 and 18 months commences to distinguish itself from the Other and perceives that the image in the mirror is just itself. Though Biff and Mick are obviously not infants, the mirror stage is deemed a widely used metaphor, which indicates that they seek to realize identification, or construct new selves by means of looking in the mirror in a similar manner. Both Biff and Mick are Southern grotesques who are marginalized and in a state of spiritual isolation, thus lacking a sense of belonging. Besides their connection with the mirror, the reason why I compare Biff and Mick is that they are different from other grotesques on account of their deviant sexuality. I would argue, nonetheless, the deviation contains hope, since they blur the clearly demarcated masculinity and femininity, challenging the conventional dichotomy of sex.

The image of mirror in McCullers's works has captured the attention of some critics. In the interpretation of *The Ballad of the Sad Café*, Fowler (2002) employs Lacan's theories of the imaginary and the symbolic in an attempt to analyze the relationship between Miss Amelia and Cousin Lymon which resembles the one that the infant experiences in the early phase of the mirror stage. Zhou (2014) examines the mirror figures in *Reflections in a Golden Eye* the title of which is in essence “a metaphor for the reflecting relationship between the Self and the Other” (p. 85). Gleeson-White (2003) argues that McCullers's mirror “comes closer to the speculum, Luce Irigaray's curved, anamorphic mirror, which implies an excessive, deviant sexuality and the creation of new selves” (p. 57). Tian (2015), in the analysis of *The Heart Is a Lonely Hunter*, considers the mirror as the liminal space between the real and the imaginary, investigating the terror of Biff incurred by his liminality. Moreover, Lenviel (2013) contends that Singer is the mirror of other characters, “permitting them to view, and thus define, themselves” (p. 115). In the previous studies,

<sup>1</sup> In “The Flowering Dream: Notes on Writing,” McCullers (1971/2005) notes that “Spiritual isolation is the basis of my themes” (p. 274).

French philosopher Michel Foucault's conceptualization of heterotopias has been rarely employed to explicate the novel, and the functions and limitations of the heterotopia of mirror are overlooked to some extent.<sup>2</sup>

This article aims to tease out the process where Biff and Mick construct "reflected selves"—their formation and transformation of subjectivity is associated with the reflection in the mirror—of their own by means of the heterotopia of mirror. The analysis of Biff and Mick will be conducted in unison, for they have certain resemblance intrinsic to their characterization. Furthermore, human beings in this article are reckoned as heterotopias as well, as the characters are imbued with heterogeneity and Mick in particular constitutes Biff's heterotopia of mirror. Nevertheless, we have to concede that the so-called subjectivity is problematic in its nature, and the heterotopia turns out to be illusory at length. These points mentioned have not been adequately discussed, and thus this article seeks to answer the following questions: In what way is the mirror considered a heterotopia and what are the functions of it? How do the characters materialize identification and self-transformation with the help of the mirror? Why is the heterotopia of mirror said to be illusory?

## II. THE GAZE OF MIRROR AND SELF-EXAMINATION

The scene of looking in the mirror is quite common in *The Heart Is a Lonely Hunter*, and it is noteworthy that this behavior, mainly done by Biff and Mick, is seen across the whole book from the very beginning to its last page. Concerning Biff, he looks in the mirror three times in total, and the act is not only concerned about fixing hair or face, but accompanied by the potential for self-transformation. Therefore, looking in the mirror is endowed with diverse implications, revealing the dynamic process of the self. In the novel, Biff, the proprietor of the New York Café where many grotesques in town encounter each other, likes the so-called grotesques, as "He had a special friendly feeling for sick people and cripples" (McCullers, 1940, 2018, p. 20). The special feeling makes him become an observer in the Southern town, who composedly and wisely observes "abnormal" people in the café. The reason why he has an affinity for those freaks is due to the fact that he perceives that he belongs to one of them; his grotesqueness, however, is not known by others, but witnessed only by the mirror. In others' eyes, Biff is philanthropic and sympathetic, but he cannot well manage the relationship with his wife, and more grotesquely, beneath his masculine appearance lies some hint of femininity.

Biff looks in the mirror for the first time at the beginning of the novel. After quarreling with his wife, he goes into the bathroom, stands in front of the mirror and begins to think about the relationship between him and his wife: "Being around that woman always made him different from his real self. It made him tough and small and common as she was" (McCullers, 1940, 2018, pp. 13-14). Though Biff does not articulate his real self by looking in the mirror, at least it is shown that he discovers that the present self is not the real self. The look is obviously a self-examination, and thus the mirror functions as what Foucault terms heterotopia.

In "Of Other Spaces," Foucault (1986) argues that there are places "which are something like counter-sites, a kind of effectively enacted utopia in which the real sites, all the other real sites that can be found within the culture, are simultaneously represented, contested, and inverted" (p. 24). Foucault then uses a well-known concept utopia to explicate his idea of heterotopia; the most salient difference between them lies in the fact that heterotopias truly exist in reality, while utopias are imaginary. Besides, heterotopias, brimming over with heterogeneous elements, are the space of contestation and related with other real places, since heterotopias reflect real places while differing from them. Foucault further points out that the mirror is both a utopia and a heterotopia. The reason why it is a utopia is that the space inside the mirror is an unreal reflection of reality, or in Foucault's words, "it is a placeless place" (p. 24). By contrast, the mirror is a heterotopia, as it does exist in the real world.

It makes this place that I occupy at the moment when I look at myself in the glass at once absolutely real, connected with all the space that surrounds it, and absolutely unreal, since in order to be perceived it has to pass through this virtual point which is over there (Foucault, 1986, p. 24).

While subjects are looking at the mirror, their own reflections are looking back at themselves, and thus their eyes eventually rest on themselves. Reflection as the image in the mirror is, it is by no means exactly the same as the Self, and thus it becomes the Other. Between the real and the imaginary, the mirror constitutes a heterotopia, the most prominent effect of which is that it enables subjects in front of the mirror to start looking at themselves in the eyes of the Other.

Likewise, Mick looks in the mirror three times in general, and every time she does so, it anticipates the changes of her psyche which exert influence back on herself and in turn construct a dynamic subjectivity. It is in chapter three of part one that Mick looks in the mirror for the first time. She tries to figure out what her sisters are chatting, but one sister Etta responds nonchalantly: "It's none of your nosy business" (McCullers, 1940, 2018, p. 38). Mick counters, "It's my room just as much as it is either one of yours. I have as good a right in here as you do," and then strokes back her bangs, "quivered her nose and made faces at herself in the mirror" (McCullers, 1940, 2018, p. 38). Making faces

<sup>2</sup> Though a handful of critics mentions Foucault's heterotopias in their interpretation of McCullers's novels, none of them address the concerns on which this article focuses. Lin (2019) refers to heterotopias in the analysis of the café in McCullers's novels in her paper "'Cultural Enclave' in Southern Towns: Probing into Café Space in Carson McCullers's Fiction"; Tian (2015) just briefly cites Foucault's description of heterotopias in order to examine the mirror as the liminal space (pp. 104-105). See also "Radical Intimacy Under Jim Crow 'Fascism': The Queer Visions of Angelo Herndon and Carson McCullers" (Steeby, 2014).

indicates that Mick cannot identify with her sisters who epitomize the Southern belle or lady, and by doing so, she conveys her contempt and protest. Intriguingly, McCullers also depicts the scene where Etta looks in the mirror. Compared with the tomboy, Etta dreams to become a movie star and cares much about her appearance, doing chin exercises a lot so as to have a perfect jawline. “She was always looking at her side profile in the mirror and trying to keep her mouth set in a certain way. But it didn’t do any good” (McCullers, 1940, 2018, p. 38). Etta represents an ideal image and pursuit of women, corresponding to those stereotypes. McCullers, by comparing Mick with Etta when they look in the mirror, mocks the ideal womanhood and deprives it of its charm. Therefore, through mirror, Mick has examined herself, who cannot identify with the Southern lady, but with her tomboyish self in this period of time.

### III. THE TRANSFORMATIVE POWER OF MIRROR AND SELF-RECONSTITUTION

The mirror image and the subject in front of it are in a relationship of reflecting and being reflected. The image does not equate to the subject because it is obvious that the image is not a duplicate of the subject, but always reverses the subject. This is also in line with Foucault’s description of heterotopias, as the mirror not only represents the logic of regular spaces where men and women should behave in compliance with their respective gender roles, for example, wearing clothes that suit their typical qualities, but also contests and inverts it, as Biff wears perfume and Mick wears boys’ clothing, which challenges the general order of sex. It is the function of reverse intrinsic to the mirror that makes the subject have the potential for self-transformation which is not completed once and for all, but indicates a dynamic subjectivity, as evidenced by the scenes where Biff and Mick look the mirror again with the advancement of the plot.

If Biff merely realizes that his present self is not his real self when he looks in the mirror for the first time, he commences to sketch a clear self-image when he looks in the mirror for the second time. Beneath Biff’s mask of masculinity is his femininity which figures prominently in his ideal self. Biff ostensibly is a man with outstanding masculinity with his “black and heavy” beard, whilst he is a man of impotence, and “On the fifth finger of his calloused hand there was a woman’s wedding ring” from his mother (McCullers, 1940, 2018, p. 14). The ring might suggest his remembering for his mother, but more importantly, it indicates the acceptance of, or even attachment to femininity. After his wife passes away, Biff straightens up the drawers, rearranges the shelves in the kitchen, and then bathes himself in the tub. This is his preparation for looking in the mirror for the second time, which is suggestive of a farewell to the past, especially to the past self and a welcome to the brand new and real self. Biff afterwards wears his wife’s perfume in front of the mirror, “and dabbed some of the perfume on his dark, hairy armpits” (McCullers, 1940/2018, p. 203). The perfume is an embodiment of femininity, whereas the unshaven hairy armpits stand for masculinity, and thereby Biff’s behavior is suggestive of a raid of femininity on its counterpart. Standing in front of the mirror, Biff feels a sense of completion which is paralleled by the narcissistic identification with the mirror image that the infant experiences in the mirror stage. Biff covertly exchanges his gaze with his mirror image and suddenly finds that the image that puts on femininity is his real self—some kind of androgynous ideal, as he believes that “By nature all people are of both sexes” (McCullers, 1940, 2018, p. 120). Therefore, in addition to self-examination, the heterotopia of mirror performs another function—self-reconstitution.

From the standpoint of the mirror I discover my absence from the place where I am since I see myself over there. Starting from this gaze that is, as it were, directed toward me, from the ground of this virtual space that is on the other side of the glass, I come back toward myself; I begin again to direct my eyes toward myself and to reconstitute myself there where I am (Foucault, 1986, p. 24).

In other words, by looking in the mirror, the subjects begin to contemplate the relation between the self and the image in the mirror. Although the subjects know that the mirror image is not exactly the same as themselves, they are still enabled to examine themselves on the grounds that their eyes eventually rest on themselves. More significantly, the virtual image can have an impact on the subjects in the real world, enabling the subjects to reconstitute themselves. Biff’s exchange of glance with the mirror image fully embodies this function of reconstitution, as he transforms the fake self with mere masculinity into the ideal self of androgyny.

The reason why I underscore Biff’s androgyny is that his case testifies to the fact that the relation between femininity and homosexuality is not as stable as the one that is engraved on gender norms. Biff seems feminine, and femininity is often “naturally” associated with homosexuality, and in accordance with this logic, Biff is likely to be homosexual; the subject he reconstructs through the mirror may become the subject of coming out of the closet. Though Gleeson-White (2003) admits that Biff is not homosexual as such, she considers the association of homosexuality and femininity “another type of homosexual coding employed by a writer at a time when such a subject was likely to be censored and to provoke social outrage” (p. 65). Nonetheless, I argue that McCullers deliberately makes Biff androgynous instead of homosexual, aiming to subvert the ostensible connection between homosexuality and femininity which constitutes the stereotypical writing of homosexuality. On the surface, Biff not only shows femininity in appearance, but is uninterested in women. In fact, the biological reason why he is not interested in them is his sexual impotence, although impotence is often associated with homosexuality. In Biff’s memory, it can be seen that he used to have sexual relationships with some women, and there is no evidence that Biff is homosexual in the whole novel, as he has never had a desire for men and his feeling for Singer is out of curiosity. Instead, he is most interested in the adolescent tomboy Mick. Furthermore, Biff’s case reveals that masculinity/femininity is no longer limited to the demarcated male/female body, as Butler (1990, 1999) contends that “gender itself becomes a free-floating artifice, with the

consequence that *man* and *masculine* might just as easily signify a female body as a male one, and *woman* and *feminine* a male body as easily as a female one” (p. 10).

It is worth noting that the mirror does not merely refer to the physical mirror itself, and persons can also function as the mirror. Though the imaginary takes place in the mirror stage, it does not mean that the imaginary only exists in that stage. The imaginary can still fulfil its function in adults on the grounds that be it infants or adults, the imaginary identification with the object could occur. In this sense, Mick constitutes another mirror image of Biff, a realized one in particular.

Biff, as mentioned before, expresses a keen interest in the grotesques, especially Mick, which indicates that he projects his ideal self—androgyny—onto Mick, for she, an adolescent tomboy, “was at the age when she looked as much like an overgrown boy as a girl” (McCullers, 1940, 2018, p. 120), which perfectly corresponds to Biff’s outlook on androgyny. Moreover, Biff develops a grotesque maternal instinct towards Mick, as he is even desirous to become Mick’s mother. Like the relationship between Miss Amelia and Cousin Lymon in *The Ballad of the Sad Café* which “appears to attempt to reproduce the presumptive unity and integration experienced in an earlier phase of development—the mirror stage” (Fowler, 2002, p. 262), Biff in a similar vein seeks to restore the integration between the mother and the infant with Mick. Another critic Gleeson-White (2003) argues that “Biff’s feelings toward Mick are not merely those of a caring parent. There are definite sexual nuances in Biff’s relationship with the young tomboy” (p. 103). However, I insist that Biff’s preference for Mick is a result of the fact that Biff regards her as his mirror, his realized androgynous ideal. Here, it seems that Biff has returned to the mirror stage where the infant begins to identify with the mirror image.

The reason why I underline that Mick is the realized mirror image of Biff is that to some degree, individuals, especially deviant individuals, can form heterotopias which signify not just spaces like prison, asylum, or brothel, as deviants themselves are a site of heterogeneity and contestation. Only in front of the mirror can Biff evince his femininity and temporarily construct his androgynous self. When encountering others, he tries to hide any hint of femininity. As Blount smells the perfume, Biff just calmly replies: “Shaving lotion” (McCullers, 1940, 2018, p. 207). Therefore, Biff’s androgynous self has never been known and is a private self, while Mick has established her real self as a public one to some extent, since she makes no secret of her masculinity and dares to challenge the societal norms. Mick wears boys’ clothes while wandering around the streets, and when Etta is dissatisfied with what she wears, she counters, “I don’t want to be like either of you and I don’t want to look like either of you. And I won’t. That’s why I wear shorts. I’d rather be a boy any day, and I wish I could move in with Bill” (McCullers, 1940, 2018, p. 39). Though Mick is marginalized due to her grotesqueness in town, she evinces certain subversiveness and courage, which corresponds to McCullers’s view on the Southern Gothic literature that “the grotesque is paralleled with the sublime” (McCullers, 1971, 2005, p. 281). Mick, carrying Biff’s dream, is a realized utopia that performs the function of heterotopia. Although Biff realizes self-examination and self-reconstitution by looking in the mirror, wearing perfume, and recognizing Mick as his mirror, what Mick does is more subversive and thus more challenging.

The road in which the subject quests for identity is, for the most part, bumpy. Mick decidedly rejects ideal femininity at first, but she cannot withstand spiritual isolation any more so that she seeks to align herself with the image of the Southern lady when she looks in the mirror for the second time, with a view to joining some kind of community. Similar to Biff, it takes a long time for Mick to bathe herself before self-transformation: “Very slowly she went into the bathroom and shucked off her old shorts and shirt and turned on the water. She scrubbed the rough parts of her heels and her knees and especially her elbows” (McCullers, 1940, 2018, p. 97). To repeat, taking a bath signifies an elimination of the old self, and it seems that Mick has eliminated it thoroughly. She casts aside her boyish clothes and wears typical women’s clothes:

Silk teddies she put on, and silk stockings. She even wore one of Etta’s brassières just for the heck of it. Then very carefully she put on the dress and stepped into the pumps. This was the first time she had ever worn an evening dress (McCullers, 1940, 2018, p. 97).

Mick makes her image approach the ideal Southern lady and construct her new self, which appears to gain her a sense of belonging. Nevertheless, Mick is full of doubts about her new self after getting her clothes changed: “She didn’t feel like herself at all. She was somebody different from Mick Kelly entirely” (McCullers, 1940, 2018, p. 98). Mick’s doubts make us ponder whether Mick can really construct a female subject that meets social expectations to procure identification and a sense of belonging through feminine dressing, and whether this temporarily constructed subjectivity is stable enough.

#### IV. THE SHATTERING OF MIRROR AND SELF-ILLUSION

Though there’s no mirror in the novel shatters, it has metaphorically broken into pieces, as the mirror cannot perform the functions of constructing selves and endowing identity. According to Foucault (1986), heterotopias function between two extremes, creating either a space of illusion “that exposes every real space, all the sites inside of which human life is partitioned, as still more illusory” or a space of compensation “that is other, another real space, as perfect, as meticulous, as well arranged as ours is messy, ill constructed, and jumbled” (p. 27). To be specific, the example of the space of illusion is brothel where the ethics, morality and regulations are not applied any more, and where the heterogeneous elements are not gainsaid and prohibited. That said, when people exit the very space, everything comes



back to its status quo. Thus, it constitutes a transient space of illusion. On the contrary, there is the space of compensation, e.g. colonies that are designed to be in a state of order and perfectly reflect the ideal of the colonists. In *The Heart Is a Lonely Hunter*, the mirror functions as a space of illusion instead of compensation, since it implies that the newly created self is but a transitory mirage.

As is mentioned before, Mick feels uncertain about her new self, i.e. the self of the Southern lady, suggesting that she cannot construct her new self through feminine dressing, and on the contrary, her cross-dressing as a tomboy in essence signifies her real self. Mick plans to hold the party because she is in spiritual isolation for so long that she seeks to join some bunch. However, the party becomes a mess due to the arrival of a group of children, and Mick seems to naturally join in their frolic: “She hollered and pushed and was the first to try any new stunt. She made so much noise and moved around so fast she couldn’t notice what anybody else was doing” (McCullers, 1940, 2018, p. 105). She can no longer bear the new but fake self, and her efforts to assimilate into the ideal femininity are in vain, which is McCullers’s another mockery of the image of the Southern lady.

When Mick looks in the mirror for the third time, she, being the tomboy, has a quarrel with her sister who represents the Southern lady, which echoes the scene where she looks in the mirror for the first time. After her sister Etta is sick, she has to sleep in the living room. The sofa, however, is too narrow, and she falls down in her sleep and gets a bump on the forehead. This time Mick also wants to join the sisters’ chat, and asks her sister’s condition in a friendly way, but she still receives Etta’s cold words: “A lot you care” (McCullers, 1940, 2018, p. 241). Aggrieved and sulky, Mick “pushed back the bangs of her hair and looked close into the mirror. ‘Boy! See this bump I got! I bet my head’s broke’” (McCullers, 1940, 2018, p. 241). The second time Mick looks in the mirror, it seems that she regards her sisters as her mirror image, and she strives to transform herself into a Southern lady, but this attempt is ultimately unsuccessful. Neither the first time nor the third time she looks in the mirror can Mick in truth identify with the Southern ladies represented by her sisters. This identification is nothing but an illusion, as in fact her sisters have never accepted her, nor have others. Mick’s ambivalence towards her selves proves that the self is a dynamic process that involves the potential for changes. No matter whether Mick wears boys’ clothing or changes back to feminine dressing, it is indicated that both masculinity and femininity are performative, as Butler (1999) reveals in the theory of gender performativity:

what we take to be an internal essence of gender is manufactured through a sustained set of acts, posited through the gendered stylization of the body. In this way, it showed that what we take to be an “internal” feature of ourselves is one that we anticipate and produce through certain bodily acts, at an extreme, an hallucinatory effect of naturalized gestures (xv).

To put it another way, gender is not inherent but made; language and culture constructs the subject via citation of societal norms, as Mick’s sister Etta and the cook Portia have been citing gender norms to discipline Mick all the time. However, the citation may also fail, leading to the birth of the Other. Biff and Mick are the Others who do not conform to the gender norms in the Southern town; their cases testify to the instability and mutability of gender through their performative femininity and masculinity.

Like Mick, Biff’s self-reconstitution turns out to be hallucinatory, and in this way, his mirror is a heterotopia of illusion as well. In the end of the story, Biff looks in the mirror for the third time if we consider the counter glass as another form of mirror, and the counter indeed functions as the mirror. Distinct from the sense of completion Biff experienced last time, he feels “a warning, a shaft of terror” (McCullers, 1940, 2018, p. 328).

Between the two worlds he was suspended. He saw that he was looking at his own face in the counter glass before him. Sweat glistened on his temples and his face was contorted. One eye was opened wider than the other. The left eye delved narrowly into the past while the right gazed wide and affrighted into a future of blackness, error, and ruin. And he was suspended between radiance and darkness. Between bitter irony and faith. Sharply he turned away (McCullers, 1940, 2018, p. 328).

Tian (2015) attributes the terror to “the sense of loneliness, crisis, and confusion caused by liminality” (p. 107).<sup>3</sup> Gleeson-White (2003) observes that “The moment of recognition takes place before the mirror, signaling to Biff his ‘real’ self as disguise and his degradation. It is the flat plane that reveals the true/disguised self, further emphasizing that gender identity is a form of surfacial masquerade” (p. 80). I argue that Biff feels terrified because he eventually determines that the androgynous ideal self never exists and the sense of completion and integration he used to feel is finally fragmented. For one thing, only when Biff stands in the mirror can he temporarily construct his new self, which, however, indicates that he will always stay in the mirror stage and cannot enter the symbolic, as his new self is hidden in privacy. Moreover, his father is absent in the novel, and thus “the name of the father”—Lacan’s metaphor for rules and regulations—cannot come into effect; he wears the ring of his mother all the while, implying that he has not successfully got through the Oedipal phase, thereby failing to transform the imaginary subject to the real one.

For another, Mick has never related to or identified with Biff, notwithstanding the fact that she is reckoned by Biff a heterotopia of mirror, a realized utopia. In the conversation with Harry, Mick directly expresses her dislike of Biff Brannon, as she “hate[s]” and “can’t stand” him (McCullers, 1940, 2018, p. 223). In essence, Biff himself also perceives that his androgynous ideal is but a mirage after Mick reluctantly works in a ten-cent store and has to get

<sup>3</sup> The quotation from this source is my translation from Chinese.

dressed in the way that conforms to the social requirements of femininity: “He watched her and felt only a sort of gentleness. In him the old feeling was gone” (McCullers, 1940, 2018, p. 326).

Like the infant’s identification with the mirror image in the mirror stage, Biff’s identification with Mick is but a misidentification. The mirror stage “represents the first instance of what, according to Lacan, is the basic function of the ego: misrecognition (*méconnaissance*). The ego’s function then is purely imaginary, and through its function the subject tends to become alienated” (Sarup, 1992, p. 83). In sum, the reflected selves Biff and Mick construct through the mirror turn out to be self-illusion, and in this sense, the mirror functions as the heterotopia of illusion.

#### V. CONCLUSION

In *The Heart Is a Lonely Hunter*, Carson McCullers, by depicting the dynamic process where Biff and Mick construct and reconstruct their selves, responds to the theme of the quest for identity and belonging. Between the real and the imaginary, the mirror constitutes what Foucault terms heterotopia. The portrayal of the recurrent scenes where Biff and Mick look in the mirror testifies to the significant role that the heterotopia of mirror plays in self-examination, since the heterotopia offers an outside perspective of the Other by which subjects are enabled to examine themselves. Furthermore, the heterotopia of mirror has the function of self-reconstitution because in the mirror and its surrounding space, subjects are capable of inverting the logic in regular spaces, thereby constructing their ideal selves, as Biff constructs his androgynous self, whilst Mick constructs her ladylike self. The mirror, nevertheless, might become a heterotopia of illusion in which the self-reconstitution proves to be illusory. Mick cannot identify with the Southern lady at length, though she ostensibly returns to ideal womanhood in the end of the story. Biff, in a similar vein, cannot identify with Mick, his androgynous ideal self as well as his heterotopia of mirror, and thus the so-called identification is but a misidentification. Nonetheless, the illusion of heterotopias does not signify the pointlessness of the individuals’ efforts; it is the construction and reconstruction of their selves that embody the quandary of the marginalized that calls for attention, and demonstrate that under no circumstances is subjectivity stable or immutable. McCullers (1971, 2005) pays special heed to those grotesques in that their subjectivity is often overlooked but contains subversiveness, and she seeks to prove that “Nature is not abnormal, only lifelessness is abnormal” (p. 276).

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**Xuanyuan Li** was born in Chongqing, People’s Republic of China in 1999. He is currently a postgraduate majoring in English literature in School of English Language, Literature and Culture, Beijing International Studies University. His research interests include 20<sup>th</sup> century literature, spatial literary studies and gender studies.

# The Connotations of Numbers in Colloquial Arabic: A Pragmalinguistic Study

Maisa S. Jaber

Department of English Language and Literature, Al-Balqa Applied University, Amman, Jordan

Sereen M. Jubran

Department of English Language and Literature, Al-Balqa Applied University, Amman, Jordan

Hana A. Daana

Department of English Language and Literature, Al-Balqa Applied University, Amman, Jordan

**Abstract**—In Arabic culture, numbers have meanings based on old traditions and cultural beliefs. Some numbers have deep spiritual and symbolic meanings that may affect a person's life path. Each group of numbers has a specific meaning attached to verbal number representations. This study pragmalinguistically analyses the use of numbers and their contextual connotations in Arabic. Six numbers are evaluated: two, ten, one hundred, one thousand, seven, and sixty. The study analyses these numbers in different contexts, providing the readers with expressions that portray negative and positive connotations. The study reveals that the number sixty has a negative connotation while ten, one hundred, and one thousand are used to denote exaggeration. The number two is used to express how many times something has been done. Finally, the number seven is a familiar number in different cultures with different connotations. The study also reveals that the connotations of the said numbers are related to social, religious, and cultural values. The study ends with two recommendations for further studies to analyse number connotations in other languages and to conduct comparative studies.

**Index Terms**—numbers, culture, negative connotation, positive connotation, colloquial Arabic

## I. INTRODUCTION

Culture divides people into groups. Ethnicity, gender, location, religion, language, and many other factors play significant roles in shaping one's cultural identity. Culture educates individuals on thinking, interacting, and perceiving the world. In other words, culture is the lens through which one views the world. However, every person has a unique heritage. Even though two people will share certain commonalities in the same situation, the problem is that they may have different everyday cultural experiences or perspectives.

Language is an essential tool for socialization. When a person interacts using another language, they are involved in the culture of its people. Because of this, it is only possible to comprehend other people's cultures by learning their languages, as language is deeply rooted in each culture. Both language and culture define a person's beliefs, traditions, identity, and habits. The relationship between language and culture has always occupied sociolinguists', psycholinguists', philosophers', and philologists' attentions.

It is unsurprising that many studies have recently focused on the relationship between language, culture, and the world. The Swiss linguist Ferdinand de Saussure theorised that "different languages cut up reality in different ways" (Andersen, 1988, p. 27). He posited that every language is a mirror that reflects its speakers' representations of reality. Saussure suggested a mental link between concepts and labels. He was the first to introduce the term 'langue', internal knowledge, or *competence* as Chomsky referred to it. Saussure also introduced the term 'parole', which corresponds to *performance* in Chomsky's hypothesis (Thomas & Wareing, 2004). Saussure hypothesized that language is composed of signs of two faces just like a coin. No face can be dispensable. The signified (concept) and the signifier (label) and the relation that connects them is the sign (Thomas & Wareing, 2004).

Sapir pioneered the notion of language embedded in culture (Mahdi et al., 2012). The Sapir-Whorf hypothesis, Linguistic Relativity, explains how language affects how we think and interpret reality. This theory has always been controversial. As a matter of fact, this culture-language relationship hypothesis proposed by Sapir and Whorf has two facets or principles. Linguistic relativity theorises that every culture interprets the world differently, and this interpretation is reflected in their language (Brown, 2014). In other words, culture affects how language is used and the terms used in a language. Culture shapes one's language. Culture gives meaning to the words people speak. It determines if any given word carries a positive or negative meaning. Furthermore, cultures provide the required environment for languages to develop. Some expressions may indicate something in a particular culture but indicate something else in another. Krasniqi (2019) provided an example of the expression 'a good day' in European culture indicates a sunny day, whereas, in African culture, it indicates a rainy day. This difference in interpreting the term 'good'

results from the different cultural values. In addition, any changes in cultural values will affect the language used; for example, in the old Arabic culture, the word '*shati:ra*' was used to refer to a *sandwich*. Nowadays, due to cultural changes, almost all Arabs use the English word *sandwich* instead of the Arabic one. Hall (1966) emphasized that effective communication between people of different cultures should be embedded in a cultural context.

Whorf proposed the notion of linguistic determinism. He posited that language influences how we think and determines the nature of our thinking. It provides us with a framework for our ideas and thoughts (Thomas & Wareing, 2004). Linguistic determinism theorises that language determines one's perception of the world; language is a window through which one perceives the world (Brown, 2014). This principle of the hypothesis is disputable based on different justifications. Steinberg and Sciarini (2006) justified this disputable nature by positing that children who are born deaf and mute have their own worldview even though they are without language. They also added that multilingual people have one way of viewing reality. One expects multilingualism would lead a multilingual person to have multi-thought systems. If this is true, one would expect them not to be able to think coherently. In addition, they argued that if language determines or shapes our perception of reality, we are at the mercy of language. How can new inventions or discoveries be made if language labels are not previously founded? The coinage of words in a language depends on people's needs and interests and not vice versa (Steinberg & Sciarini, 2006). In short, one can assert that the relationship between language and culture is not a one-to-one correspondence.

Ilic (2004) suggested that it is crucial to remember that there cannot be any learning or transmitting of knowledge without language, nor can a society function without language. Ilic (2004) highlighted this one-to-many relationship between language and culture. He compared this relationship to a coin of two sides. He posited that knowing what we may learn about a particular culture by studying its language is as important as interpreting words, expressions, and discourse by knowing that particular culture beforehand.

This study investigates the cultural and contextual effects of using numbers in Arabic. It sheds light on how Arabs use numbers in certain cultural and social contexts, giving them positive and/or negative connotations. That is, the study is based on a pragmatological analysis of using numbers. Saeed (2016) defined pragmatics as the hearer's/ speaker's interpretation of language. The importance of this study stems from the fact that it is the first to handle the cultural and contextual use of numbers in Arabic and analyse this use pragmatically.

## II. NUMBERS CONNOTATIONS

There has been a remarkable variety of numerical representations developed by humans over time. Numbers have been given special meanings throughout history, cultural mythology, and religions. Around the world, different cultures have a wide range of beliefs, some rooted in religion and others in traditional practices. They gave numbers several various interpretations. Depending on the culture, numbers can have different interpretations. The spiritual significance might be favourable or foreboding; the exact number may be considered lucky in one country but unlucky in another. For example, the number four in Germany is neutral, whereas, in China, the sound of the number four is the same as the sound of the word 'death'. So, in China, the number four does not exist in their buildings and is considered unlucky (Stewart, 2020).

The significance of numbers has been occupying researchers' minds for a long time. Dawson (1927), for example, investigated the cultural and religious significance of the number seven in Egyptian texts. In his study, he listed all contexts in which the number seven appeared in religious and magical texts of all periods. Saaty and Ozdemir (2013), on the other hand, investigated the magical aspect of the number seven. They demonstrated that to make preference judgements in any pair of elements in a group, the number of elements in that group should not be more than seven.

Regarding number connotations in different cultural collocations, Ayonrinde et al. (2021) illustrated "the cultural relativism of numbers through superstition and foreboding to auspiciousness in different societies" (2001, p. 179). Moreover, Papafragon and Musolino (2002) analysed numbers pragmatically, comparing the interpretation of numbers to the interpretation of quantifiers by describing situations that satisfied the truth conditions of utterances. The result of their study confirmed the claim that cardinal numbers should be treated as distinct from the other quantifiers.

Interestingly, Alavijeh (2013) investigated the significance of the number seven from cultural, religious, social, and mystical perspectives. Religiously, he stated that the number seven plays a crucial role in Islam. He analysed several Quranic verses, Hadiths, and Islamic rituals that manifest the holiness of the number seven. In Christianity, he traced evidence of the importance of the number seven in both the Old and the New Testaments. He listed a number of Biblical quotes illustrating the importance of the number seven. In Judaism, he provided quotes from the Torah in which the number seven is given significance. In Hinduism, Alavijeh illustrated the importance of the number seven in different positions. Alavijeh highlighted the importance of the number seven in different Islamic, Christian, Jewish, and Hindu cultures.

Pratt and Kirillova (2019) investigated numerological superstitions in Chinese and Western cultures. They used socio-demographic, psychographic, and situational characteristics to explain the extent to which guests in Chinese and Western hotels are influenced by particular floor or room numbers. Bender and Beller (2011) scrutinized the counting systems in Polynesian and Micronesian languages. They analysed and discussed the linguistic origins of such counting systems and their cognitive properties.

Finally, other studies focus on the frequencies of numbers in a language. For instance, Dehaene and Mehler (1992) analysed, from linguistic differences, the frequencies of numerals and ordinals for 10, 12, 15, 20, 50, and 100 in different languages like French, English, Dutch, and Japanese. The study observed the frequency of the use of numbers written in words in contexts such as ‘ten’ to the use of the numeral ‘10’ without paying attention to the contexts of the numbers.

Very few studies have been conducted to reveal numbers’ negative and positive connotations, be it on the international level or the regional level. The importance of this study stems from the fact that it is the first to investigate the cultural connotations of numbers in the Arabic languages.

In Arab culture, numbers have had consistent meanings based on old traditions and cultural beliefs for a long time. Some numbers have deep spiritual meanings that affect a person's life path and style. Many numbers have symbolic meanings in addition to their spiritual senses, and it is essential to learn more about these meanings to understand how they affect Arab culture. Because of the importance of numbers in Arab culture, they have been used frequently in everyday conversation. Each grouping of numbers has a specific meaning attached to verbal number representations.

Most Arab countries share the same number of connotations in their verbal communication, with minor differences. For example, comparing Jordan to Egypt, one would notice that most of the number connotations in the colloquialism are the same, which is the case in most Middle East countries as well. Among these numbers with special significance are the numbers (60, 100, 10, 1000, 7, and 2). Each of these has a distinctive connotation.

### III. DATA GATHERING

The present study is qualitative research in which speech samples were collected by a naturalistic observation of daily talks of speakers of the Arabic language in different environments: at work, at gatherings, and at home. The researchers observed and collected the concepts in which the speakers used numbers, categorized them, and explained their meanings. According to the data, the numbers used in context to convey certain messages were limited: ten, one hundred, one thousand, two, sixty-six or sixty, and seven. The following section shows tables presenting the use of these numbers in different contexts, each table presents the contexts in which a number was used, its literal meaning and its connotation.

### IV. DATA ANALYSIS

#### A. *The Use and Connotations of the Number Ten*

TABLE 1  
THE USE OF THE NUMBER TEN AND ITS MEANING IN COLLOQUIAL ARABIC

Expressions with the number 10	Literal Meaning	Connotation
1 /eɭfuʔul 10 ʕala 10/	The work is ten over ten	What you did is perfect (perfection)
2 /Xalli ʕanak 10 ʕala 10/	Keep your eyes ten over ten	Watch it very well (monitoring)

As table 1 illustrates, the first expression shows that the number ten expresses the perfection of the sight or the effort. The expression /eɭfuʔul ten ʕala ten/ means that the work or what you have done is ten over ten. That is to say, what one has done is flawless. This expression is used to praise someone’s perfect task s/he has just performed. While in the second example, the expression /Xalli ʕanak ten ʕala ten/ means to keep your eyes ten over ten. Number ten here shows that the person should be cautious and watch something very closely and carefully.

Moreover, number ten points to the completion of a cycle, and ten out of ten indicates that someone has got the complete or perfect mark. So, it is used in contexts to express this sense of exactness and perfection.

#### B. *The Use and Connotations of the Number One Hundred*

TABLE 2  
THE USE OF THE NUMBER ONE HUNDRED AND ITS MEANING IN COLLOQUIAL ARABIC

Expressions with the number 100	Literal Meaning	Connotation
1 /100 ahla wa sahla/	One hundred welcomes	Deep and warm greetings
2 /100 marra ʔultellak/	One hundred times I told you	I have told you hundred times (overstate)
3 /100 marra nadetak/	One hundred times I called you	I have called you hundred times (exaggerate)
4 /100 marra nabahtak/	One hundred times I warn you	I have warned you hundred times (exaggerate)

Table 2 above shows different contexts in which the number 100 is used. In the first example, it is used with a positive connotation. It is used to amplify greetings and make them stronger when a guest is welcomed, demonstrating how warmly they are received. This exaggerated welcome pleases the guest who receives such warm greetings.

On the other hand, in the second example, the number 100 is used with a negative connotation. It is to exaggerate the number of times someone said something to another person reprimanding him/her. In the third example, the number 100

is also negatively associated. It is used to exaggerate the number of times someone called someone else, rebuking them for not responding. In the fourth expression, the one hundred is used with a scolding sense as it is used to show that someone has warned someone else a hundred times and that someone else is regretting not responding. The number one hundred is related to the entirety. When the number is expressed in a percentage, it is considered the ultimate limit once it reaches 100%. The number 100 indicates that it is complete. For the speaker, this number signifies the ultimate number for human capability. For example, when a speaker says, 'I have called you one hundred times', this means the maximum of their ability to tolerate others' behavior of not responding. It reflects the speaker's impatience and exhaustion.

### C. The Use and Connotations of the Number One Thousand

Another number that is frequently used in collocations by the Arabs is 1000. Table 3 below illustrates the use of the number one thousand in different connotations.

TABLE 3  
THE USE OF THE NUMBER ONE THOUSAND AND ITS MEANING IN COLLOQUIAL ARABIC

Expressions with the number 1000	Literal Meaning	Connotation
1 /1000 mabru:k/	One thousand congratulations	Warmest congratulations
2 /1000 ḥamdulillah ʕala alsalameh/	One thousand thanks to Allah for being well	Thanking Allah for recovering

In colloquial Arabic, 1000 has two meanings. The examples in table 3 indicate that the number one thousand is used with positive connotations, namely, congratulations. The addition of this number expresses extreme congratulations. For example, in the first expression, /1000 mabru:k/ the one thousand congratulations amplify the term to represent the speakers' extreme happiness and joy. Moreover, in the second expression, 1000 is used to express the speaker's happiness for someone's recovery after being sick, after getting out of the hospital, or after returning home safely. Using the number one thousand in this context exaggerates the speaker's feelings positively, as the number has a positive connotation. One hundred is the ultimate number of the age of human beings; consequently, using the number one thousand in contexts expresses what is beyond the speaker's capacity.

### D. The Use and Connotations of the Number Two

In colloquial Arabic, the number two is used mainly with the term hours. Table 4 shows the use of the number two in Colloquial Arabic and its meanings.

TABLE 4  
THE USE OF THE NUMBER TWO AND ITS MEANING IN COLLOQUIAL ARABIC

Expressions with the number 2	Literal Meaning	Connotation
1 /saʕte:n bastannak/	Two hours waiting for you	I have been waiting for a long time
2 /saʕte:n baʔullak/	Spending two hours telling you	I have been explaining that to you for a long time
3 / saʕte:n waʔif ʕala riḍlaj/	Spending two hours standing on my feet	I have been standing for a long time (waiting)

Table 4 shows that the number two mainly explains a prolonged duration. One can use number two when someone is waiting for another for a long time or talking to another without a response.

Also, the speaker uses the term two hours to show the speaker's annoyance with waiting or talking without being understood. The occurrences of number two in the Arabic language relate to time, whether with hours, minutes, or the term 'times'.

### E. The Use and Connotations of the Number Seven

TABLE 5  
THE USE OF THE NUMBER SEVEN AND ITS MEANING IN COLLOQUIAL ARABIC

Expressions with the number 7	Literal Meaning	Connotation
1 /bsabiʕ nɔ: mɜ:/	In the seventh sleep	In a deep sleep
2 /sabaʕ doXa:t/	Seven turns	I have been looking for someone/something everywhere
3 /sabʕa wzimmitha/	The seven sins	Doing all evil things
4 /bisse bisabaʕ ʔarwah/	Cat with seven lives	Cats with seven lives
5 /sabiʕ ʔalmustahi:lat/	From the seventh impossible things	It is one of the seventh impossible things

Table 5 above shows that the number seven is used in different contexts with different connotations. In the first expression, the number seven is used to describe someone who is sleeping deeply. The use of the number seven in such an expression indicates that sleeping has levels, and the seventh level is the deepest, which makes it difficult to wake up that sleeping person. In the second expression, the number seven in /sabaʕ doXa:t/ explains the number of times the

speaker turns everywhere looking for someone or something. It has the sense of turning around seven times till s/he has become dizzy. The number seven is also used to denote a kind of exaggeration.

#### F. The Use and Connotations of the Number Sixty

TABLE 6  
THE USE OF THE NUMBER SIXTY AND ITS MEANING IN COLLOQUIAL ARABIC

Expressions with the number 60	Literal Meaning	Connotation
1	/ibn siti:n kalb/	Son of sixty dogs Son of a bitch
2	/ibn siti:n şurmaj/	Son of sixty shoes Son of a bitch
3	/fi: siti:n ?alşa:/	In a sixty calamity Go to hell
4	/fi: siti:n dahja:/	In a sixty calamity Go to hell

Table 6 shows that the number sixty has a negative connotation. In contexts, only the number sixty, not any other number, is used to express the speaker's negative values towards someone. This number is hated and used restrictively for dislikes and negative connotations. It is used in swearing, cursing, and scolding. Besides sixty, the number sixty-six (66) is used for cursing, for example, the son of sixty-six dogs. The sixty or sixty-six may be related to the number 666, the beast idea tied to Satan (Michael, 2010).

#### V. DISCUSSION

As far as the Sapir-Whorf hypothesis (Thomas & Wareing, 2004) is concerned, language shapes our thoughts and behavior. Nothing inherited in numbers *per se* has given them a negative or positive sense. People's need to express their ideas and thoughts drove them to use such numbers in contexts with negative or positive connotations. People manipulate their language and use it to satisfy their needs. Therefore, speakers of a language and their use of it to express their ideas, thoughts, and meanings determine the positive or negative connotations attached to a particular number. It is not the nature of a number that makes us give it positive or negative connotations. Steinberg and Sciarini (2006) stated that thoughts come first and are translated into the language in one's mental capacity. Hence, we are not captured by language.

The data in this study have presented that numbers are used in different contexts to convey different messages. First, the number 10 in /10 şala 10/ 'ten over ten' is used in context to fulfill the meaning of perfection when someone is doing something. Schimmel and Endres (1994) stated that the number ten is the number of completeness and perfection. It is the number of biblical principles, which are the Ten Commandments.

The number one hundred has different connotations. It is used to convey exaggeration with negative and positive connotations. For instance, it is used in /100 ahla wa sahla/ *100 hundred welcomes*. It has a positive connotation and deep welcome, while in /100 marra nabahtak/ *I have warned you hundred times*, it has a negative connotation. For Schimmel and Endres (1994), one hundred is the great round number of perfection in which the percentage is completed by the number one hundred 100%. It is also the ultimate age humankind could live.

The number two is mainly mentioned in the time context. The co-occurrence of this number with timing indicates that doing something takes a long time. For that reason, this number has blaming and accusing connotations. On the other hand, Melnikoff and Bargh (2018) asserted that the human mind is persistent and widely uses dual-process typology, which is the number of pairs and the partnership.

The number seven has wider data. It is a familiar number used by the speaker in different contexts. For instance, /sabaş doXa:t/ 'seven turns', /sabşa wzimmitha/ 'seven sins' and /bisse bisabaş ?arwah/ cat with seven lives. In the literature, number seven has acquired a special significance and has been studied in different research from different perspectives (Dawson, 2014; Saaty & Ozdemir, 2003). It is frequently used in human speech in different contexts in daily life. Besides, Kubovy and Psotka (1976) considered it a dominant number in human brains as it is the number of the capacity processes in the human mind. For example, telephone numbers consist of seven digits, and the maximum number ability to remember numbers is seven (Kubovy & Psotka, 1976).

In addition, Alavijeh (2013) posited that the number seven has a religious symbol in different religions. It is the number of heavens, hells, the days of earth creation, prayers, virginity, and perfection. In Arabic, this number is more likely to be used in different contexts than others.

#### VI. CONCLUSION

This study has investigated the use of numbers in colloquial Arabic. The study results show that the words and phrases of different numbers are vibrant. Numbers may convey different messages to people of different cultures. Due to the respective cultural background and tradition, some phrases containing number concepts have far surpassed their original meanings, forming different connotations in different cultures. Many metonymically-motivated meanings could be associated with number concepts.

In this study, some numbers' denotations and connotations have been studied in various contexts. Some of these numbers have positive connotations in some contexts but negative connotations in others. Some other numbers are totally used in contexts with negative connotations. This study has exclusively investigated particular numbers used in



colloquial Arabic. The study is limited to 10, 100, 1000, 2, 7, and 60 or 66. These numbers have different connotations. For instance, the number ten expresses exaggeration as well as perfection. The numbers one hundred, and one thousand expressed exaggerations.

Furthermore, the number two is related to expressions with time or the number of times. The number with the broadest usage is the number seven. It is used in different contexts with different connotations. Differently, the number sixty has a negative connotation, and it is used widely in cursing and scolding. Further studies on using such numbers or others in other languages are recommended. Only then can one compare and contrast the different connotations of using numbers in different languages and different cultures.

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**Maisa S. Jaber** was born in Amman- Jordan, in February 1979. She got her Bachelor's degree from the University of Jordan in Amman- Jordan, in 2001 in languages (French and Italian), her Master's degree in English linguistics in 2010, and she got her Ph.D. degree in Linguistics/phonetics, phonology, and Morphology from the University of Jordan in 2018.

She is an assistant professor in the Department of English Language and Literature at Princess Alia University College/ Al-Balqa Applied University. She has been teaching several courses in Linguistics, such as Phonetics, Phonology, Morphology, Introduction to Linguistics, and general English service courses. Her research interests are mainly, phonetics, morphology, and phonology.

**Screen M. Jubran** was born in Amman- Jordan, in May1962. She got her bachelor's degree in the English Language from Al - Yarmouk University -Jordan, in 1984. She got her Master's degree in Teaching English from the University of Jordan in Amman-Jordan 2002. She got her Ph.D. degree in Teaching English Language from Amman Arab University Amman-Jordan in 2011.



She is an Associate Professor in the Department of English Language and Literature at Princess Alia University College/ Al-Balqa Applied University. She has been teaching several courses in English skills such as Paragraph Writing- Essay Writing- Writing Research in English- Reading- Listening. Her research interests are mainly in teaching writing – Teaching English Skills, Writing research in English.

**Hana A Daana** was born in Amman- Jordan, in November 1964. She got her Bachelor's degree and Master's degree in English from the University of Jordan in Amman- Jordan, in 1993 and 1997, respectively. She got her Ph.D. degree in Linguistics/Language Acquisition from the University of Essex in England in 2009.

She is an associate professor in the Department of English Language and Literature at Princess Alia University College/ Al-Balqa Applied University. She has been teaching several courses in Linguistics, such as Psycholinguistics, Sociolinguistics, Semantics, Phonetics, Phonology, Syntax, Morphology, and Language Acquisition. Her research interests are mainly first language acquisition, bilingualism, semantics, Sociolinguistics, phonetics, morphology, and phonology.



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