Theory and Practice in Language Studies

Contents

The Effectiveness of Activity Based Four-Dimensional Integrated Strategy for Alleviating Speaking Anxiety

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Abstract—**Speaking in English is always a tough challenge for second language learners. It is a proven fact that anxiety is considered as one of the main factors responsible for speaking difficulty. An increasingly significant area of research and emerging trends in teaching and learning English language highlight speaking anxiety, methods, strategies and techniques that can be adopted to alleviate anxiety. Activity-based teaching is an effective and interesting method that can be adopted to enhance speaking skills of the learners. The present study focuses on the impact of group activity by incorporating a Four-dimensional integrated strategy: motivation, explaining rubrics, skill integration and grouping. Activity based intervention was given to 105 students who are pursuing Engineering Programmes in different disciplines in Chennai, India. Data was collected before and after the intervention to identify the existence of anxiety and to analyse the difference in anxiety levels. The results prove the effectiveness of Four-dimensional integrated strategy based group activity in alleviating speaking anxiety.**

Index Terms—**speaking, anxiety, alleviating, intervention, strategy**

I. INTRODUCTION

Speaking English is a pre-requisite for success in academic and professional domains, particularly in ESL/ EFL contexts. Effective communication with individuals or groups is necessary for the job market. According to Zhang and Zhong (2012), speaking entails intricate mental processes that assure efficient delivery. However, while learning a language, these brain processes may be impacted by several circumstances, affecting the learner's performance and speaking ability. Anxiety is one of these components. Takahashi (2014) stated that rather than reading, writing or listening, speaking was perceived as the more anxiety-inducing factor. Speaking was instinctively perceived as more anxiety-inducing than reading, writing, or listening. Teachers are expected to be aware of the problems that students face while communicating in English and adopt various methods, strategies and approaches to alleviate speaking anxiety. Activity-oriented education is an excellent way of kindling the interest of the learners and to make them improve their speaking skills.

A. Speaking Anxiety

Speaking anxiety is viewed as a specific social phobia or trouble speaking in front of people that could interfere with one's studies or overall quality of life (Horwitz et al., 1986). Students frequently report that speaking in English in class causes them the most anxiety. Several researchers have observed that speaking in front of audience while learning a foreign language can also cause significant stress. Language learners reported higher level of anxiety while communicating than any other language skill (Gregersen & Horwitz, 2002).

B. Impact of Anxiety

The oral communication is the most negatively impacted by language anxiety, even though anxiety can be detected in all four basic language learning skills (Horwitz et al., 1986). Communication anxiety intensifies the fear of learning a second language. Language anxiety delays the process of learning a language and also affects a person's self-worth; it interferes with their capacity to focus and limit their ability to speak the target language fluently. Dörnyei (2001) noted that speaking performance is affected when a learner experiences language anxiety while communicating in the classroom. It causes more nervousness than a learner generally encounters in other behavioural circumstances. Furthermore, self-critical students tend to experience high level of communication anxiety.

Students frequently report that speaking in English causes stress especially while speaking in front of an audience in classroom. Several researchers have observed the same phenomena. According to Kalra and Siribud (2020), speaking anxiety among university students is "alarming" and affects up to half of all language students. During classroom speaking activities, the students face certain difficulties and problems like lack of confidence, anxiety, uneasiness, fear,

shyness, mental block and forgetfulness. These are some of important psychological factors which effect strongly during speaking performance. Apart from these, the physiological factors like nervousness, trembling hands, palm sweating, butterflies in the stomach, shivering do have deeper impact. "The anxiety level varies from person to person according to the physical and psychological condition and specific situational demands" (Rajitha & Alamelu, 2020, p. 1054).

II. REVIEW OF LITERATURE

Various researches prove that learners have speaking anxiety whenever they are required to speak in the classroom. Sulistyowati (2023) analysed what causes English Speaking Anxiety (ESA) and provided qualitative and statistical data about how language anxiety affects motivation to speak, what causes it, and how students deal with it. Thirteen English major students from a postgraduate class in the Language Education Department took part in this research. The analysis revealed that speaking anxiety negatively impacts a student's speaking performance. The students feel uncomfortable, unsure, nervous and scared when they have to speak in ESL/EFL contexts. This affects their motivation to speak and their fluency during presentations and discussions in class.

Taly and Paramasivam (2020) investigated the causes of speaking anxiety in a university academic setting. The study also intends to identify how students manage their speaking apprehension. The issues are explored in this study using the qualitative method and interview questions. Semi-structured interviews were conducted with two university instructors and fourteen overseas postgraduate students from a public institution in Malaysia. According to the research study, speaking anxiety is caused by students' self-perceptions of their learning difficulties. Numerous affective and behavioural techniques were used to deal with speaking anxiety. According to the investigation results, pupils' ability to communicate in English is impacted by stress.

The previous studies indicate that the fear of speaking a second language was substantially correlated with oral communication abilities. Verbal communication abilities also mediated the relationship between interpersonal skills and speaking anxiety in a second language. A study by Abu-Rabia et al. (2014) shows a link between linguistic proficiency and communication apprehension. The study suggests that linguistically underdeveloped pupils have communication anxiety. When considered collectively, social and interpersonal traits are believed to be closely associated with communication anxiety. As mentioned, social and interpersonal situations where people feel awkward speaking in front of a group, such as in a classroom, contribute to communication anxiety. There has been a move toward making EFL classes more interactive in India.

Baharuddin and Rashid (2014) examined the link between individual demographic factors, academic performance and anxiety. The study looked at FLA using two measures: foreign language reading anxiety and classroom anxiety. 252 English major undergraduates participated in the study. Various items related to communication anxiety and fear of criticism were included. The study indicated the impact of anxiety on communicative competence. According to Abdullah and Rahman (2010), speaking and linguistic stress can also be correlated with self-esteem. Language anxiety is high in learners who lack self-esteem and have fear of public speaking and social anxiety. An analysis of speaking anxiety in second language classes should include psychological factors connected to speaking anxiety.

Çağatay (2015) investigated explicitly how anxiety affects speech. In his study, he found that confidence has a good impact on the speech performance of the participants. He identified a connect between oral response patterns and anxiety. In contrast to less nervous participants in her study, more worried participants tended to be less subjective and more objective in their verbal responses. According to Onwuegbuzie et al. (2000) analysis of language learners, competitive nature can cause anxiety when language students compare themselves to others or have an idealised self-image. Thus, these studies show that stress and performance are negatively correlated.

Miles (2021) investigated oral presentations for English proficiency purposes. In this qualitative research study, the effects of teachers' attitudes on students' English speaking anxiety are descriptively identified. English speaking anxiety issue was addressed by identifying the teachers' attitudes toward students concerning their speaking achievement and anxiousness, as well as students' perceptions of those attitudes while giving speaking performance. Fifteen students and six teachers who participated in this study were questioned using an interview that included open-ended questions. The interviews show that instructors' attitudes have implications on students' fear of speaking English. Students' fear of making mistakes and falling short of their teachers' expectations can be reduced by teachers' student-friendly approaches and interactive instructional strategies. Teachers who are strict and firm in monitoring their students' language use make the learners anxious. This attitude of teachers increases the learner's fear of making mistakes and they fall short of their teachers' expectations. This study concluded that teaching strategies significantly influences students English Speaking performance.

Research has proved that various factors are involved in creating speaking anxiety among learners. Lack of motivation and self-confidence, self-perception of learning difficulties, lack of linguistic proficiency, teachers' attitude and expectations are some of the common factors. Various in-depth studies are conducted to develop innovative strategies to encourage learners develop speaking skills in the foreign language or English as second language which is very important in the present globalized context. Teachers should develop innovative strategies to encourage their learners to take efforts to speak given the current emphasis on oral skills.

III. RESEARCH OBJECTIVES

- To identify the difficult language skill of the students.
- To examine speaking anxiety from students' perspectives.
- To analyse the effectiveness of Four-dimensional integrated strategy to alleviate speaking anxiety.

IV. THE PRESENT STUDY

Enhancing speaking skills of the learners is a challenging task for teachers. The responsibility of language teachers is to make students enhance their speaking skills and it demands more attention, service-oriented-mind set, involvement, sincere efforts and concern for students. In the current learning scenario with the demands of the globalised world and the unique learning style of students, activity-based teaching and learning seems to be a result-oriented system, especially for developing the speaking skills of the learners. Teachers should also adopt suitable strategies for teaching speaking skills.

A. Group Activities as Methodology

Group activities are more useful and effective compared to individual participation and performance. Role-plays, dramatics, skit and group discussions are considered to be interesting for learners' as they give them opportunities to talk or speak with their peers. "Past studies on activity-based have focused more on the effectiveness of such strategies on pupils/students' performance" (Salami, 2014, p. 96). Learners enjoy the group-activities than the individual activities. The other members' performance is observed with keen interest and there is a sudden interest and involvement to better as an individual performer. This gives a sense of comfort and confidence. The moral support they get from the group members helps during speaking situations and when it becomes challenging. The findings of Madjid (2020) reveal that group work method solves the problems that arise while teaching speaking and also improves the performance of the students. Activity- based learning certainly improves speaking skills.

B. Motivation as Strategy

The significance of motivation from teachers' side is one of the most important strategies to be implemented to improve students speaking performance. Several researchers have identified and proved that motivation is a very prominent factor. "Motivation is the primary factor that determines whether a difficult action succeeds or fails. It has been proved that if individuals have appropriate motivation to learn second language, it would be easier for them to gain achievements" (Xu, 2023, p. 2321). Lack of motivation can be the cause and effect of both success and failure as well. To make the motivation process more effective, certain supporting strategies can be included.

As a first step in motivation strategy, creating the interest of the students play a vital role as it will motivate the students to participate and do the activities enthusiastically and confidently. Thus, creating interest through setting up proper ambience to explore their language flow and efficiency is a strong foundation. Their participation and performance are the soul of the entire teaching and learning process.

C. Explaining Rubrics as Strategy

Obviously, it is better to explain the rubrics or evaluation process and criteria. The detailed description of the marking system will enable the learners to have a better clarity of grading. "True rubrics feature criteria appropriate to an assessment's purpose, and they describe these criteria across a continuum of performance levels" (Brookhart, 2018, p. 1). The grading pattern will give a detailed process of how one is going to be evaluated for their speaking activity. The students have the possibility to understand what would be the expectation of the teacher from their performance. This in turn, instigates the students urge to perform carefully to score more marks.

D. Skill Integration as Strategy

Integrating language skills is a meticulous strategy to enhance a particular language skill without much stress and pressure. Integrating reading will enable learners to understand the context, improve vocabulary knowledge and grammar skills. Dash (2013) concludes that reading takes the learners to a broader and wider spectrum of language and context. Through reading learners will also be able to improve speaking and grammar skills in a skill integrated process. Thus, integrating skills and fine tuning the activity process in a structured manner becomes an integral part of the whole progression. Skill integration is an effective strategy and influences deeply the language teaching and learning process. Tavil (2010, p. 765) indicates that "The group practicing the skills in integration was found to be more successful than the group practicing the skills separately".

E. Grouping as Strategy

In language teaching process, group-activities are conducted to alleviate the difficulty level of the students; grouping is one of the most important strategies. Grouping can be done in heterogeneous or homogeneous type. The temporary group formation provides the learners a chance to work together. Muchiri and Njenga (2020, p. 227) state that "Mixed-ability grouping based on academic achievement was observed to be the most effective grouping strategy". The key

element in grouping is that, all the learners work or takes effort to achieve the same goal. It is a proven fact that the impact of grouping is always positive and outcome is highly result-oriented in language teaching and learning process.
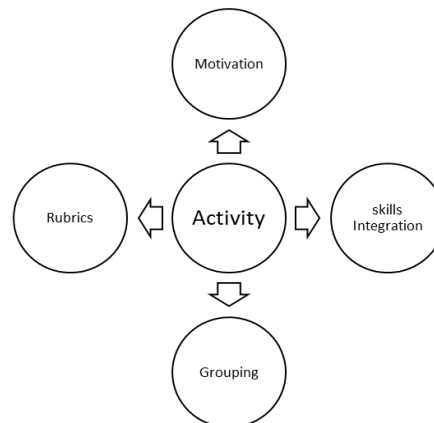
Figure 1. Activity Based Four-Dimensional Integrated Strategy

The present study brings out the fact that the group-activities are extremely supportive in terms of improving speaking skills. Furthermore, the study elucidates the importance of linking various strategies like motivation, language skill integration, grouping and explaining rubrics for alleviating students' anxiety. The study highlights and suggests activity based Four-dimensional integrated strategy for alleviating anxiety.

V. RESEARCH METHODOLOGY

This small-scale survey was conducted to examine the speaking anxiety of the students before and after intervention. In this study, the researcher created a questionnaire to analyse the level of anxiety the students experience while speaking in English class. The responses were received through google form questionnaire administered in class.

Questionnaire was the primary tool for collecting data during the study. This study used a convenience sampling methodology and data was collected from105 students from a renowned institution in Chennai, India, employing a quantitative and qualitative research paradigm. Researcher created two questionnaires for pre and post intervention based on Horwitz et al. (1986) foreign language classroom anxiety Scale. There were 15 similar questions for both before and after intervention and open-ended questions were also added. Descriptive and inferential statistical analysis was done for qualitative data and thematic analysis for quantitative data.

A. Before Intervention

Initially, the students were asked to answer all the 15 multiple choice questions and an open-ended question as part of the research study. Thus, the qualitative and quantitative data was collected before intervention. After completing the process, the learners were given activity-based intervention following Four-dimensional integrated strategy teaching approach to alleviate anxiety.

(a). Dimension 1: Motivation Strategies

The study adopted stage-wise motivation process of creating interest among the learners: (i) To start with, the teacher creates interest by appreciating their existing level of speaking skills by using encouraging words: "you can do better", "your effort is highly appreciated", "I see a good change in your participation", etc., The comforting words given is to indicate that everything is going to ultimately make a huge difference in the speaking skill. (ii) The teacher explains the significance of enhancing speaking skills in the present globalised world.

(b). Dimension 2: Explaining the Rubrics

Simultaneously, the teacher explained the rubrics or the grading pattern to the learners' to achieve the expected outcome. Thus, the learners' got better clarity of marking system and it will enable them to understand that they have to give their best.

(c). Dimension 3: Grouping Strategy

The teachers' understanding of students' ability, performance, and learning style enabled to systematically allocate students into different groups. Meticulous planning was done before grouping them based on the mixed-ability skill set. The groups worked together till they completed the activity to develop the required skill.

(d.) Dimension 4: Skill Integration

After the formation of mixed-ability group, the teacher incorporates the designed and integrated the language skills into the group-activity. In addition to this, proper instruction was given on how to do the activity. Besides, the suitable and interesting study materials, e-content, related videos and audios were also shared for preparatory measures.

B. The Intervention

The students then performed the group-activity with zeal and enthusiasm as the Four-dimensional integrated strategy made them to interact with their peers; they experienced less anxiety while mingling in a group. The support that they received from the teacher and peers increased the confidence level to overcome the difficulties faced before intervention. The whole group activity process, apparently, helped the students to learn not only about the content but also the overall skill development and exposure to e-learning as well.

C. Post Intervention

The students were asked to answer 15 multiple choice questions and an open-ended question as part of post intervention study.

VI. RESULTS AND DISCUSSION

A. Quantitative Analysis

A question regarding the most difficult skill was included in the questionnaire to identify students' perception on the toughest language skill. Among 105 students 12 students (11%) affirmed that listening is the toughest. Whereas, around 73(70%) of them revealed that it is speaking. Seven of them (7%) feel that it is reading not the other skills. Out of 105, 13 students (12%) stated that it is writing compared to the other three language skills.

TABLE1
DIFFICULT LANGUAGE SKILL

Skills	Number of Students	Percentage
Listening	12	11
Speaking	73	70
Reading	7	7
Writing	13	12

The questionnaire was prepared to check the responses on both pre and post intervention to examine whether the difference in speaking anxiety is significant. Table II shows the result of 105 students pre and post intervention. The data grading and calculation is done by using Likert scale measures: Strongly agree -5, Agree-4, Neutral -3, Disagree-2, Strongly disagree-1.

For the first question, whether they feel quite sure of themselves when they are in English language class, the pre-intervention mean value is 3.39 and SD is .872 and post-intervention result is 3.02 and 1.028. It is evident that there is a difference between pre and post intervention. Learners responded whether they tremble when they know that they are going to be called on in their English language class to do the activity. The value for pre-intervention is 3.69 and SD is .984 and post-intervention the mean value as it is 2.8 and SD is 1.048. For the third question whether it frightens them when they don't understand what the teacher is saying in the English language class the pre-intervention mean value is 2.85 and SD is 1.090 and post-test mean value is 2.42 and SD is .918. With regard to the pre and post mean value 2.84 and SD 1.145 and 2.55 and SD 1.209, the result justifies that they think about things that have nothing to do with the English course. The result proves that the group-activity makes the learners comfortable and they proceed to the next level. The mean value before and after intervention 3.30, 2.76, and SD 1.126, 1.148 explicates that anxiety due to the thought that other students are better at language is at higher level for learners during pre-intervention and gradually the four dimension integration strategy helps the learners to do the activity successfully and apparently reduces the level of anxiety. Thus, the post-intervention result is proves the effectiveness of intervention.

It is obvious that the students start to panic, if they are forced to speak in English without preparation in English class. It has been strongly expressed by learners that there is a radical difference in terms of their performance before and after intervention. The difference in the pre and post 3.93 and 2.96 mean and SD 1.022 and 1.100 substantiates the differences. Initially, students were facing a little embarrassment to volunteer and answer in the class. The mean values of pre and post are 3.52, 2.99, and SD of pre and post 1.001, 1.070 clarifies that even hesitation level is reduced. Students claim that they face anxiety in language class even if they prepare well. It is a proven fact that through the mean value of pre-intervention 3.34, whereas it is comparatively less as the mean value is 2.74 which is very low after intervention. The learners reveal that they often feel like not going to their language classes before intervention .The mean value before intervention is 3.00 and SD is 1.263, whereas the post intervention is 2.49 and SD 1.161. This is perhaps due to the impact of both internal and external factors involved in the English speaking activity process.

TABLE 2
PRE AND POST INTERVENTION

S.NO	Questions	Before Intervention (n=105)		After Intervention (n=105)	
		Mean	SD	Mean	SD
1	I never feel quite sure of myself when I am speaking in my English language class.	3.39	.872	3.02	1.028
2	I tremble when I know that I'm going to be called on in my English language class.	3.69	.984	2.81	1.048
3	It frightens me when I don't understand what the teacher is saying in the English language class.	2.85	1.090	2.42	.918
4	During language class, I find myself thinking about things that have nothing to do with the course	2.84	1.145	2.55	1.209
5	I keep thinking that the other students are better at languages than I am	3.30	1.126	2.76	1.148
6	I start to panic when I have to speak without preparation in English language class	3.93	1.022	2.96	1.100
7	I worry about the consequences of failing in my language class	2.96	1.176	2.38	1.113
8	In language class, I can get so nervous I forget things I know	3.40	1.043	2.70	1.011
9	It embarrasses me to volunteer answers in my language class	3.52	1.001	2.99	1.070
10	Even if I am well prepared for language class, I feel anxious about it	3.34	1.134	2.74	1.118
11	I often feel like not going to my language class	3.00	1.263	2.49	1.161
12	I can feel my heart pounding when I'm going to be called on in language class.	3.56	1.018	2.69	1.041
13	I always feel that the other students speak English language better than I do.	3.42	.998	2.92	1.035
14	I feel very self-conscious about speaking in English in front of other students.	3.67	.906	3.18	.969
15	I feel more tense and nervous in my English language class than in my other classes	3.04	1.126	2.51	1.039

"Heart Pounding" is the other issue, stated by the learners. They feel that when they are about to be called on in the language class. This might be due to the issues related to anxiety. In this case, the mean value before intervention is 3.56 and SD is 1.018 and after intervention is 2.69 and SD is 1.041. It indicates heart pounding is less after intervention. Certain students strongly believe that the other students speak better than them. Results exhibit that there is a good change in the pre and post intervention. It is evident in the pre and post result; the mean value is 3.42 and 2.92 and SD .998 and 1.035 respectively. Evidently, students have also rightly manifested that they are conscious about speaking in English in front of other students. The pre and post mean value 3.67 and 3.18, SD .906 and .969 significantly states that there is a gradual change and improvement. Among the 105 students, some of them have mentioned that they feel more tensed and nervous in their English language classes than in other classes. This could be definitely because of anxiety related issues. The result shows that the mean is 3.04 before intervention and 2.51 after intervention and it indicates less anxiety after intervention.

TABLE 3
PAIRED SAMPLE STATISTICS

	N	Mean	Std. Deviation	Std. Error Mean
Before Intervention	105	49.9048	8.39932	.81969
After Intervention	105	41.1238	9.30022	.90761

In the table 3, the paired sample statistics is shown. The mean value before intervention is 49.9048 and standard deviation is 8.39932. The standard error mean value is .81969. Comparatively, the mean after intervention is 41.1238 and it is lesser than the value of before intervention and the difference is evident.

TABLE 4
T - TEST

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of difference		t	df	Sig (2-tailed)
				Lower	Upper			
Before and after intervention	8.78095	12.569	1.2266	6.34839	11.2135	7.158	104	.000

The result of the test of significance of difference indicates that there is a difference in anxiety level before and after intervention t (104) = 7.158 and the difference is significant at .000 level. This proves that the Four-dimensional integrated strategy is effective in alleviating anxiety.

B. Qualitative Data

(a). Before Intervention

An open-ended question regarding the students' views on speaking in class was given. The qualitative data submitted added value to the research in terms of identifying their anxiety before intervention. The qualitative data analysis explicitly displayed the outcome of the in-depth information in terms of themes.

i) Fear and nervousness: Predominantly, fear and nervousness seem to be the two common factors affecting the speaking skills. The following are the few points stated by learners: "Frightened", "I need to speak boldly without any fear", "I fear a lot", "I forgot what I have practiced also when I go and give any speech in class", "I'm very afraid to talk in front of class" ,"I know that my English is too bad and I get fear talking in front of others" ," I feel very nervous when I speak among a group of people, If I speak wrong it brings me fear", " Little bit nervous", "I am nervous, I have anxiety when i am speaking in front of the class", "I'm too nervous and I have stage fear so I think not to go to the class mainly when speaking activity are done".

ii) Self-awareness: Learners are able to realise the fact that they are not strong in speaking English language. Students declare that "I am weak at my English speaking skills", "I am not afraid of speaking but I feel my English skills are not that good", "My speaking is not so good and not so bad, I am just able to manage, but I am trying to improve myself when it comes to speaking". The students share their views as "I have lot of things to share but when it comes to reality some struggle happens". Speaking unnecessary and irrelevant words and blabbering are some of the difficulties faced by the students. "I am so conscious that when I am speaking I start to utter unnecessary words not relevant to the context". Another student says that "forgetfulness is one of the problems". "I forgot what I have practiced also when I go and give any speech in class". Obviously, it could be because of fear, anxiety, tension or stress.

iii) Stage fear: Stage fear is also another impact factor that influences the speaking skill. They say, "I'm very afraid to talk in front of class", "I have stage fear and my mind becomes blank when they call my name to give speaking activity", "I have stage fear that is my weakness". The students share their views as "I have lot of things to share but when it comes to reality some struggle happens while presenting in front of others", "I think I have less strength in speaking in front of the class", "I have stage fear and mind becomes blank when they call my name to give speaking activity".

iv) Physiological anxiety: Anxiety is experienced physiologically by learners while trying to speak in English. The existence of anxiety is the identified factor. Many of them say that they, "Feel very anxious while speaking in front of others, "legs are shaking while speaking", "My fear is shown clearly in my voice", "When they ask to speak I am getting more anxiety", "I think when I stand in front of everyone in the class my legs start trembling and I can't speak as I wanted to do". In all aspects, the study proves that the students have difficulty while speaking.

v) Language mistakes: Fear of making grammar mistakes and usage of language are the other important language problems they face. The following inputs clearly indicate, "I feel nervous because of my grammatical mistakes I make while speaking", "My English grammar is bad".

vi) Lack of confidence: Lack of confidence leads to all complications in terms of speaking in English. The cause and effect of lack of confidence is much higher always in all possible speaking situations. Some of them emphasises, "I think I'm not that good but I just try to make it correct", "I think I have less strength in speaking in front of the class". Lack of confidence is one of the main reasons for students' low performance level.

vii) Fear of audience: Students are unable to speak in front of others. "After seeing too many audiences staring at me I feel so tensed and I forget the content whatever I have prepared before that makes my confidence down", "what my classmates think of me", "If I do not perform well my classmates will laugh at me", "when I look at my classmates I forget what I have to say", "Fear of audience", "I get distracted when my classmates are talking with each other." Fear of audience becomes a serious mental agony or stress. It completely blocks the speaking performance of the learners.

viii) Lack of knowledge about the content: As a matter of fact, it should be noted that if the students prepare well and try to speak, things are fine. These are the following inputs given by the students, "If I'm well prepared then I present myself neatly without any fear and nervousness but if I don't prepare then I feel anxious". The subject knowledge or knowing the topic helps the learners to perform or speak better. The given statement by the learners justifies it in this way, "I am okay if I have the knowledge about what I am going to speak about. I will manage with it. But if i am in a situation to learn and present of a new thing it frightens me a lot".

ix) Fear of evaluation: Evaluation is the most important part of any activity or purpose of the activity. The learners' thought about how they are going to be evaluated by the teacher and peers create a high level of fear. This view is clearly stated by a learner. "First before giving any speech or doing any activity we may feel a little anxious whether we have met the expectations of the faculty and audience or not", "Scarred of teacher". Learners expect guidance, instructions and suggestions along with evaluation or grading pattern before doing any individual or group activity. This makes them understand the process of evaluation and expectation of the teachers well. Students do expect the teachers to offer proper flow of the activity to be conducted. One of the students makes it clear that, "Need a clear outline of what we are going to do", "How marks will be given".

(b). After Intervention

The study focuses on the qualitative data collected from students after the intervention activity. Students were asked to give information for an open-ended question regarding their learning experience of the group activity. It is satisfying to note or observe that the learners have mentioned positive inputs.

i) Improvement: The students revealed that the group activity improved their speaking skills. "It has improved my communication skills a lot", "Its good and helped to improve our skills", "My English speaking skills has improved after these activities", "I think that I should be much better than before", "Good to learn something new and speaking too", "Yes I think I had improved a lot", "I feel like I'm improving in speaking", "Improved, nice interaction in class", "Sometimes, I get stammered in between the conversation", "I believe that I could work on it, and improve myself", "The activities which I do in class really has made me to improve", "I felt I came out from nervousness and improved communication with everyone", "I feel that I improved a bit in speaking skills with new mates". One of the students said that "starting I felt shy and trouble while speaking but I believe that this activity helped me to get me more confidence on my English speaking for my future opportunities", "I felt nervous at starting days, but it's quite better and interesting", "Now-a-days I really feel some improvement is there in my speaking skills". These valuable feedbacks from learners could be considered as proven facts that students gained through gradual improvement in speaking.

ii) Result oriented group activity: Learning from peers and experiencing a joyful learning are also reflected as a better result of the group activity. Learners felt that the group activity motivated to mingle with their peers and to overcome fear. "Motivated me to speak English without fear", "I feel it was a great opportunity to explore my new things with my classmates and learn more from them", "It's was very useful and we learned to mingle with all kinds of people", "I felt that I got many ideas from my team members, their thoughts and opinions, so definitely it helped me a lot to speak aloud in the class and come out of fear of speaking". The success of any learning activity depends on the learners' improvement, feedback, result-oriented and expected outcome. Some of the students have revealed that, "It was nice doing group activity, while doing that we can estimate the others view", "It is a wonderful opportunity to learn and correct our mistakes". They expressed that they feel comfortable mingling with peers after the activity. They have projected and proved that they were "unable to speak with new people but I can find myself sharing more points and thoughts with my group and feels free to speak", "In group activity, we'll open up with our own thoughts and creative ideas", "It gave me a good experience on interacting new people and I enjoyed it, but till now I was bit nervous in speaking activity", "After group activity I felt happy because I can able to speak in front of people without any nervousness and I didn't forget anything what I have prepared before". "Time was given to use inputs and to discuss with my team members at that time I become comfortable with my team members and at the time of final group activity I really performed well". Students also stated, "We are now better in our language and communication skills", "It was an enlightening experience", "Got a chance to show my talent", "It has been worthy. Learnt a lot on speaking skills", "Wonderful, I have learnt many new things". The joy of learning is a reflection of well-planned and skill-integrated group activity. It has been effectively indicated by learners.

iii) Skill integration: By all means, the following is the appreciable feedback and result of skill integration. Perhaps, this can be considered as a motivating factor for teachers' effort of their teaching strategy. "I learnt writing, reading, listening activities, it'll help me to perform further speaking activities in my upcoming classes", "Motivated me to speak English without fear because of the study material and interaction". Learners also specifically mentioned that how integrating skills helps them to improve other skills as well. "We were discussing in group and interacting with each other with the study material. It taught me how to get points and talk in group discussions". One of the students has stated that "I love the English class. Teacher gives a lot of time for discussion. So we get a lot of information as well", "The audio-video on the topic was useful", "The inputs for preparation helped me to note down relevant points", "Reading of the articles helped", "Study material gave more points", "Materials improved my content", "They gave new idea", "Helped me to arrange my points". These statements indicate that through discussion and skill integration, learning happens in a very effective and informative way.

iv) Increase in confidence level: This study has led the learners to overcome fear, anxiety and other difficulties. Many of them have stated that, "Now I feel quite confident while in front of everyone, because of this class I got interacted with my peers and now I don't fear to speak in front of them", "I learnt new things". With high level of confidence many of them have happily expressed their positive and joyful learning experience, "I gained lot of confidence and experience from this activity", "It did change my previous way of presenting a bit, but I'm still trying to communicate and present myself much better". Learners did feel that "The experience was good enough and I started to speak fluently without any preparation". Furthermore, it is truly encouraging to note that the learners gained confidence, "I learnt many things, I interacted more with members and I have lost my stage fear, I am learning English course that means a lot for me". "It gives a self-motivation and self-confidence by doing activity", "All these group activities helped me to gain some confidence in my language", "I can say that the fear and anxiety which I had when speaking in front of class got reduced", "after group activity I am confident".

VII. CONCLUSION

This study identifies the existence of anxiety among language learners before intervention and the necessity to take measures to alleviate anxiety. Activity based methodology was adopted using Four-dimensional integrated strategy. The effectiveness of teacher's motivation, explanation of the rubrics, skill integration and grouping are evident in the post intervention results. The feedback also proves that group activity helps the learners to perform better. Apparently, the difficulty factors responsible for anxiety are fear and nervousness, self-awareness, stage fear, physiological anxiety, language mistake, lack of confidence, fear of audience, lack of knowledge about the content and fear of evaluation.

Subsequently, the study also focused on the remarkable changes after intervention. The highlight of the effective outcome of the group activity is the improvement in speaking skills. The students enjoyed the group activity which resulted in increasing the interest and confidence level. Moreover, skill integration provided sufficient material for discussion and it led the learners to improve other language skills as well. It can be concluded that the research significantly proves that group activity-based intervention and the Four-dimensional integrated strategy adopted will alleviate the speaking anxiety level of the learners, since there is significant difference in anxiety level before and after intervention.

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The Representation of Female Victims of Rape in the Moroccan Newspapers' Headlines: A Critical Discourse Analysis

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Abstract—The current study analyzes the Moroccan online newspapers' headlines talking about rape crimes in Morocco. Different Moroccan online newspapers are dealt with to find out the way victims of rape are represented. By applying Critical Discourse Analysis which draws upon Halliday's *transitivity system* and *naming analysis*, the study seeks to probe into the way female victims of rape are depicted in the headlines of Moroccan online newspapers. The study focuses on the way language is used in headlines because it can play a powerful role in shaping public opinion about rape crimes in Morocco. The results show that the headlines of Moroccan online newspapers focus more on the age of both the offenders and the female victims of rape crimes which contributes to depicting them as being helpless and holding no responsibility and creates a horrible visual image in the minds of the readers about the awfulness of the crimes on the other hand.

Index Terms—CDA, transitivity system, representation, ideology, media discourse

I. INTRODUCTION

Journalese is the term used to refer to newspapers' jargon; yet scholars believe that it is a pejorative and vague term describing the style of writing used in the press (Crystal & Derek, 2013). It is a vague term because newspapers do not opt for a unique style, and the language used is not purely homogenous. As it is stated by Crystal and David (1969), "everything that happens to be printed in a newspaper or written by a journalist is not going to be linguistically homogenous" (cited in Temucin, 2010, p. 105). Newspapers do not only inform, but they can also advertise or announce for a heterogeneous audience, being because of this, linguistically eclectic. This linguistic heterogeneity in return does not imply that there are not any common linguistic and stylistic features between newspapers' texts, but it only suggests that there is no unique style found within a single paper. Therefore, the language used by journalists holds some specific features that differentiate it from other forms of language used in other contexts. Language is used in such a way that encourages the dissemination of a certain discourse which is bound to create a different version of reality that serves the agenda of a particular newspaper.

From a discursive perspective, the language of the news is a "social construction of reality" (Luckman & Berger, 1976; cited in Conboy, 2010). It, in other words, creates a public image through the selection of not only the content of the news but also the language used to present this content. Language is deeply influenced by cultural aspects as it derives from the culture in which that language exists. Therefore, as is the case for other forms of language, the language of newspapers encompasses some emotional and cultural loadings since it is imbued with the culture in which it exists. Reah (2002, p. 55) states that: "if a particular culture has little respect for certain groups, concepts, or beliefs, then the language for expressing ideas about those groups, concepts, or beliefs will reflect that attitude. Therefore, when these concepts or beliefs are written about, people reading the text will have their attitudes reinforced by the way the language presents these elements to them". Language, then, has the power to shape and reshape reality. It can create different versions of the world making people perceive it in different ways.

The Swiss Ferdinand de Saussure (1857) developed the constructionist approach to the study of language and representation. Language for de Saussure is a system of representations governed by rules and conventions for creating meaning. Only through the use of language, humans are able to create meaning of the world around them. Indeed, since language can be used by people in different ways, there exist multiple meanings or various versions of the world. Thus, the way language is used is of paramount importance in the creation of a certain version of reality. To this end, newspapers are a case in point; they use language (in its broad meaning and with all its forms that can be texts, graphs, and images), they can opt for specific linguistic devices to represent similar events in different ways. In this regard, Fowler (1991) claims that: "each particular form of linguistic expression in a text-wording, syntactic option, etc. - has its reason. There are always different ways of saying the same thing, and they are not random or accidental alternatives. Differences in expression carry ideological distinction and thus differences in representation" (p. 4). Therefore, the way language is used in a newspaper's story or headline can create a different version of the reality that exists out there.

Matheson (2005) states that the media do not only communicate world events using language, but they also 'mediate society' through the way language is used.

The current study aims at investigating the way female victims of rape are represented in the headlines of Moroccan online newspapers using Halliday's *Transitivity System* and *Naming Analysis* as Critical Discourse Analysis tools. It analyses the way these victims are depicted in the discourse of Moroccan online newspapers. The aim is to see who is shown as being responsible for the sexual crime in the language of the headlines. It, in other words, tries to find out on the one hand whether it is the female victim herself who is depicted as triggering the criminal act she is subjected to. It, on the other hand, looks at the way the male rapists are linguistically represented in the news report to see how they and their actions are depicted. The rationale behind this study is to probe deeply into the notion that most victims of rape are to blame (for the way they dress, behave. etc.). It also aims at developing the critical thinking of the readership to the way language can be used in different ways by newspapers to represent a certain group in a certain way.

II. Review of Literature

A. Newspapers Headlines

Newspapers' headlines have gained much interest in the literature as they are the elements that most attract readers' attention (Reah, 2002; Conboy, 2010; Van Dijk, 1998; Bell, 1991). Reah (2002) and Conboy (2010) deal with newspapers' headlines from a syntactic and a stylistic perspective. As the main function of headlines is to attract attention, their language is characterized by clarity and brevity to create suspense and the desire to read more about the story. For Van Dijk (1998), newspapers' headlines serve various purposes and disseminate a certain discourse using various techniques. He states that: "the discourse of newspapers headlines can be looked at from the position of the headline, the boldness of the headline, the vocabulary used, the use of punctuation, the syntax of the headline, the number of occurrences of the same event and above all, the power of the presenter" (p. 252). Headlines, according to Van Dijk, have three main functions. They give a summary of the main news to the reader. They attract the attention of the readers through the font size and the vocabulary used, and they give indications about the style and the content of a newspaper. Thus, journalists use different linguistic tools in various ways while formulating headlines to represent events or groups of people in different ways.

B. The Representation of Female Victims of Rape in Newspapers

The representation of female victims of rape and sexual assaults has been the subject of many previous studies in different regions of the world. Barton (2017) conducted a study to find out the representation of female victims of rape in eight New Zealand newspapers over a four-decade period. The results of the content analysis using a feminist discourse analytical approach show that newspapers use sympathetic language to depict female victims of sexual assaults, especially if they are considered 'respectable' and conform to the 'appropriate' version of femininity. The findings also reveal that the way newspapers represent these victims creates a discourse related to the responsibility of women to protect themselves from rape. By making use of Halliday's transitivity system, Tehseem (2016) analyzed the depiction of female victims of rape in Pakistani newspapers and found out that women are depicted as the 'done to' participants in these crimes and men are the 'actor'. In other words, it is a man's crime, and the female is only a victim who has no responsibility. Layman (2020) investigated the representation of rape and sexual assault in the *New York Times*. She revealed that female victims of rape are depicted as the ones to blame for what happens to them despite the expansion of sexual violence education in society. Hence, the way rapists and their victims are depicted varies from one cultural context to another. As a consequence, women victims of rape crimes are depicted differently according to the social and cultural norms of each society, and the way they are depicted can reshape the public opinion views toward this type of crime.

III. Theoretical Framework

Critical Discourse Analysis (henceforth CDA) is an interdisciplinary field of study that aims at revealing dominance, ideologies, representations, power relations, and inequalities in discourse (written and spoken texts) (Van Dijk, 1985). It endeavors to probe into the way these discursive processes are maintained and reinforced by the media through the use of language in a certain way. Wodak (2000) defines CDA as "an interdisciplinary approach to language study with a critical point of view" (p. 264). Therefore, CDA is concerned with revealing the hidden messages and the embedded ideologies disseminated by the media through a critical study of the linguistic features used in media texts. In fact, CDA draws upon multiple fields and one of them is Critical Linguistics, mainly drawing on Halliday's Systemic-Functional Grammar (henceforth SFG).

SFG studies language functions in a social context; what people say or write depends on what messages they exactly want to convey. According to Halliday (1985), language has three main functions: the textual, the interpersonal, and the ideational. The first function deals with the grammatical structures that construct a message; the way language is used to signify a certain discourse. The second function is concerned with the use of language to maintain social relations. According to Halliday (1994), the "interpersonal meaning is an interpretation of the clause in its function as an exchange" (p. 21). We do not use language only to talk about events in the real world, but we use it to talk to and with

other interlocutors to maintain social relationships and to influence their opinions and ways of thinking as well. The third function (the ideational function) is about the use of language to communicate information and content. It refers to the experiences and the ways people make sense of the world around them. According to Thompson (1996), "ideational meaning is the use of language to talk about the experience in the world, including the worlds in the mind, to describe events and states and entities involved in them" (p. 28). Language, therefore, can be used to create a version of the world in the same way the interlocutors experience and perceive it. The ideational function itself includes two sub-functions: 1) The logical function and 2) the experiential function. Our concern is the second category since it revolves around the notion of how reality is represented and reproduced by the interlocutors in a conversation. To approach media texts from the experiential function, we deem it necessary to probe deeply into the grammatical structure of *transitivity* (Marbun, 2016).

In fact, Halliday (1994) challenged the traditional view that looks at *transitivity* from a purely syntactic perspective which looks at whether a verb is transitive or intransitive, to a new concept that deals with the clause -as a whole- rather than the verb and its object. There are three main elements to the structure of *transitivity* according to Halliday: the process, the participants, and the circumstances underlying that process. The process signifies the event being described in the clause, the participants are the people involved in the process: actor, goal, sayer, sensor…etc.- and the circumstances answer the WH- questions of how, when, what, where, and why of the process. *Transitivity* analysis from a systemic functional grammar perspective reveals how and by whom an action was performed and who is affected by the process of that action (Abbas & Talaat, 2019; Simpson, 1993; Thompson, 2004). The following tables illustrate more about the system of *transitivity* introduced by Halliday.

TABLE 1
PROCESSES, WHAT THEY INCLUDE, AND THE PARTICIPANTS (ABBAS & TALAAT, 2019, P. 402)

Process type	What they construe?	Participants
***Material** (Happening of an event & doing of an action)	*Drive, push, melt, cook, kick, play, etc.	**Actor, Goal, Range, Beneficiary**
***Behavioral** (physiological & psychological)	*Behaving-like breathing, dreaming, smiling, looking, listening, watching, etc.	**Behaver & the Behavior**
* **Mental** (perception, affection & cognition).	* Thinking, feeling, hearing, seeing, knowing, etc.	**Sensor, Phenomenon**
* **Verbal** (saying or signaling)	* Say, ask, command, offer, show, etc.	**Sayer, Receiver, verbiage**
* **Being- relational** (attributive & ideational)	* Construing attribute. * Construing identity	**Carrier, Attribute, Token, Value**
* **Being-Existential**	* Existing	**Existence**

TABLE 2
CIRCUMSTANCES AND THEIR CATEGORIES (BUSTAM, 2011, P. 30)

Type	Category		Examples	
Extent	a)	Distance	a)	He walks <u>for seven miles.</u>
	b)	Duration	b)	He stayed <u>for two hours</u>
Location	a)	Place	a)	We work <u>in the kitchen</u>.
	b)	Time	b)	I get up <u>at six o'clock.</u>
Manner	a)	Means	a)	My mother went <u>by bus.</u>
	b)	Quality	b)	It was snowing <u>heavily.</u>
	c)	Comparison	c)	It went through my head <u>like an earthquake</u>
Cause	a)	Reason	a)	<u>for want of</u> a nail the shoes were lost.
	b)	Purpose	b)	<u>For the sake of</u> peace.
	c)	behalf	c)	I am writing <u>on behalf of</u> Aunt Jane.
Accompaniment	a)	comitative	a)	Fred came <u>with Tom.</u>
	b)	Additive	b)	Fred came <u>instead of Tom.</u>
Matter			I worry <u>about her health</u>	
Role			I am speaking <u>as your employer.</u>	

Since people use patterns of language to communicate and represent the world around them, newspapers also opt for some linguistic features to create the desired version of reality. Therefore, the present study will focus on newspapers' headlines to lay bare the meanings that underlie their discourse. Consequently, analyzing *transitivity* is meant to be one of the effective ways that will help reveal embedded ideologies and representations. It is regarded as the foundation of representations (Fowler, 1991). *Transitivity* analysis permits the discourse analyst to study the clauses to show how a process happened and why it happened that way and which part is affected by or benefits from the actions (who is doing what to whom and when and where).

The present study will also opt for *naming analysis* as another analytical tool within CDA. It is a method used to investigate how social roles are portrayed in social contexts (Leeuwen, 2003). It makes use of a set of categories that can be used in the analysis and description of the actors involved in the processes under study: functionalization, classification, appraisement, and identification. According to Leeuwen (2003), functionalization involves the labeling of social actors by occupation such as 'the teacher, 'the schoolgirl', and 'the security guard' among others. These social actors can also be referred to using terms "which evaluate them as good or bad, loved or hated, admired or pitied" (Leeuwen, 2003, p. 58), and this type of naming is called appraisement. Functionalization and appraisement may

overlap sometimes, especially if we refer to a negative appraisal such as 'prostitute'. Classification is when social actors are referred to in terms of "age, gender, provenance, class, wealth, race, ethnicity, religion, sexual orientation, and so on" (Leeuwen, 2003, p. 54). As for identification, there is the relational identification that categorizes groups in terms of their social relationships (daughter, father, aunt...etc.) and physical identification that refers to the physical description of the characters involved in the actions such as 'blond', 'tall', 'bearded'…etc. The remaining type of identification is concerned with the proper nouns by which groups of people are addressed. Resdaneva (2018, p. 130) clarifies more on the concept of identities through the following illustrations:

- Formalization: Newton (last name only)
- Semi-formalization: David Newton (first and given name)
- Informalization: David (first name only)
- Obscuration: Mr. X or Ms. Y (letters or numbers to replace names)
- Titular Honorification: Prof., Dr., Mayor (the addition of standard titles or ranks)

IV. DATA DESCRIPTION AND RESEARCH METHOD

The method applied in this study is the descriptive method. It is on the one hand a neutral and objective framework for conducting research and aims, on the other hand at investigating the way reality is (Van der Voort, 2002). The researcher analyses the clauses the headlines under study contain to find out about the roles of the participants, the processes, and the underlying circumstances of the event. The participants are also dealt with using *naming analysis* to investigate the way they are categorized, labeled, and identified.

Fourteen headlines were collected from different Moroccan online newspapers depicting raping crimes. The researcher opted for the online version of the newspapers as they are available, easily accessible, and timesaving. The gender of the reporter along with the type of newspaper (tabloid or broadsheet) are not considered as the current study aims to find out about the way female victims of rape are represented in the Moroccan newspapers' headlines. Some of the headlines describe the same incident despite being reported by different newspapers. The impact of the reporter's gender on the way these victims are portrayed can be a subject for further research and analysis. As far as the transitivity analysis is concerned, each headline will be dealt with separately to identify the processes, the participants, and the circumstances. However, for the *naming analysis* procedure, headlines will be dealt with in a quantitative way to offer measurable results concerning the frequency of appearance of some naming and labeling of the social actors involved in the sexual crimes. Because of the differences in the masculine and feminine nouns between Arabic and English, some adjectives are added to specify the gender of the victims. The adjectives that the researcher adds are inserted between parentheses. The following table presents the data collected after the headlines were translated by the researcher from Arabic to English for a better understanding among other researchers:

TABLE 3
DATA DESCRIPTION

Headings (H)	Statements of headlines
H1	جريمة حارس أمن بالمغرب: توقيف ستيني متّهم باغتصاب 9 قاصرات *Ḥaris jari:mat bi :l Maɣrib sittini raʒul muttaham biɣtisab 9 qa:sirat tawqif* *A 'security guard' crime in Morocco a 60-year-old man accused of raping 9 minors (girls) was arrested.*
H2	توقيف "ذئب بشري" ستيني لاغتصابه تسع تلميذات قاصرات داخل مطبخ *' ðiʔb baʃari Sittini tawqif ʔiɣtasaba 9 qasirat tilmiðat fi:l matˤbax* *A 60-year-old 'human wolf' was arrested as he raped 9 minor (female) pupils in a kitchen.*
H3	رجل يغتصب زوجته بمشاركة أصدقائه *raʒul jaɣtasib zawjatahu bimuʃa:rakati ʔasdiqaʔihi* *A man rapes his wife with the participation of his friends.*
H4	إغتصاب طفلة من طرف عمها وجارها *ˤifla ʔuɣtusibat min tˤarafi ʕamiha wa ja:riha* *A child was raped by her uncle And her neighbor*
H5	رجل ستيني يغتصب قاصر *Sittini raʒul jaɣtasibu qa:sir* *A 60-year-old man Rapes a minor girl.*
H6	مراهق يغتصب قاصر بالشارع *Mura:hiq jaɣtasibu qa:sir fi : ʃa:riʕ* *A teenager rapes a minor girl in the street.*
H7	توقيف حارس سيارات بالمغرب اغتصب ابنة صديقه *ʔiɣtisq:b sadiqahu ʔibnata saja :ra:t ḥa;ris tawqi :f bi :l Maɣrib* *Raping his friend's daughter, a car guard was arrested in Morocco*
H8	شاب عشريني هاجم مسنة و اغتصبها *ʕiʃri:ni: ʃa:b ha:jama musina ʔimraʔa wa ʔiɣtasabaha* *A 20-year-old young man attacked an elderly woman and raped her*
H9	العرائش: خمسيني يغتصب طفلة في عمر الزهور *ʔaraʔiʃ xamsini: raʒul jaɣtasibu saɣira tˤifla* *Larrache: A 50-year-old man rapes a very young girl.*
H10	شابة مغربية احتجزت واغتصبت من طرف مليونير فرنسي *maɣribija ʃa:ba ʔuħtuʒizat wa ʔuɣtusibat min tˤarafi faransi miljunir* *A Moroccan young girl was locked up and raped by a French Millionaire.*
H11	رجل يغتصب طفلة بعمر 6 سنوات بالمغرب *raʒul jaɣtasibu 6 sanawa:t tˤifla bi :l Maɣrib* *A man rapes a 6-year-old (female) child In Morocco*
H12	اغتصاب تلميذة ورميها مكبلة في مدرسة بمراكش *Tilmiða ʔuɣtusibat wa rumijat mukabala bi: madrasa bi: Murrakuʃ.* *A (female) pupil was raped and thrown cuffed in a school in Marrakesh.*
H13	رجل يغتصب تلميذة بعد اختطافها بدراجته النارية نواحي شيشاوة *raʒul jaɣtasibu tilmiða baʕda ʔixtitˤafiha ʕala daraʒatihi fi: ʃiʃawa* *A man rapes a (female) pupil after kidnapping her on his bike In Chichaoua*
H14	رجل خمسيني يغتصب تلميذة قاصر *Xamsi:ni: raʒul jaɣtasibu qa:sir tilmiða* *A 50-year-old man rapes An underaged (female) pupil*

* H: Headline

V. DATA ANALYSIS

A. Naming Analysis

The table below presents the quantitative findings of the naming analysis of the actors involved in the headlines and how they are referred to. The researcher focuses on two main social actors in the case of raping and sexual assault that are the victims and the perpetrators as to be labeled in the headlines under analysis:

TABLE 4
NAMING ANALYSIS RESULTS

Naming categories	Perpetrators		Victims	
	No	%	No	%
Functionalization	2	14	4	28
Appraisement	1	7	0	0
Classification	10	71	10	71
Relational identification	1	7	2	14
Physical identification	0	0	0	0
Formalisation	0	0	0	0
Semi-formalisation	0	0	0	0
Informalization	0	0	0	0
Obscuration	0	0	0	0
Honorification	0	0	0	0

The results of the naming analysis reveal that both perpetrators and victims are referred to more in terms of classification. It is deemed necessary here to refer also to the lexical items used in the classification category. 71% of both perpetrators and victims are referred to using classification with more emphasis on the age and gender of the social actors. As far as the perpetrators, on the one hand, there is a great tendency to focus on their age. We notice the use of some adjectives such as a '60-year-Old', a man in his fifties', 'a teenager'…etc. The focus on the age of the perpetrators highlights the weirdness and the abnormality of the incidents, especially when they are described as 'old' and the victim is underaged or is still a small child. In Moroccan culture, an old man is generally perceived as being respectful and caring especially towards children. He is supposed to be wise enough and responsible for his own actions, rather than being driven by a sexual desire to rape a child. However, the use of the term 'teenager' to describe the perpetrator signifies that he is immature and driven by a sexual desire. The perpetrator in this case cannot be held fully responsible for the action as the period of adolescence is characterized by obstinacy and recklessness. For the victims, on the other hand, it is also the same case as the occurrence of classification is approximately 71%. The victims are more often classified in terms of age. In all the headlines that classify victims in terms of age, we notice the use of adjectives such as underaged, minor, elderly, very young, a child…etc. Meanwhile, the perpetrator is a 'sixty-year-old man', a 'man in his fifties', etc. The frequent reference to the young age of the victims implies that they are not able to defend themselves and that they are really victims of seduction from old men who are in their fifties or sixties...etc. It indicates that it is not the victim to blame as they are abused by very old perpetrators. The use of such adjectives to describe the victims creates a horrible image in the minds of the readers, who then develop a kind of sympathy for the victims. Readers are led by this to visualize a sexual scene in which a mature old man is forcing a child or a minor to have sex. This is bound to make them identify with the victims' parents' and develop a kind of sympathy towards both the victims and their surroundings.

As for functionalization, the occupation of the perpetrator is rarely mentioned in the headlines. It is used in 14% of the cases to depict the perpetrators and 28% to depict the victims. Perpetrators, in fact, are referred to more in terms of classification (71% as mentioned before) rather than functionalization. The most frequent lexeme used to refer to the victims in relation to functionalization is a 'pupil'. Thus, readers again do not blame the victim, but they question the way a 60-year-old man could commit such a crime on a schoolgirl who is underage. The other categories of the naming analysis are rarely referred to, as the focus is on the crime itself and the age of the perpetrator rather than his name or his physical appearance.

B. Transitivity Analysis

H1: *A 'security guard' crime in Morocco: a 60-year-old man accused of raping 9 minors (girls) was arrested.*

This is a material process clause where the 60-year-old man is the affected participant of the action of the verb 'accused' and at the same time is the actor of the action of 'rape'. The minor girls are the goal of the action of rape. It is a passive voice clause that puts emphasis on both the actor and the circumstance, which is a purpose cause (for raping). The perpetrator was arrested (by the police of course) since his action directly affects the goal. The verb used in this clause is 'accused' for objectivity purposes, as the actor is innocent until the opposite is proven by the legal system. However, the man in this clause is also a goal of the verb 'arrested'. He is represented twice as the goal affected by both the actions of 'accusation' and 'arrest'. The focus in this headline then is on the victims themselves more than the perpetrator.

H2: *A 60-year-old 'human wolf' was arrested as he raped 9 minor (female) pupils in a kitchen.*

H2 contains a material process in which the 'human wolf' is the actor, the minor students are the goal, and the kitchen is the circumstance of location. This headline consists of two clauses, but we are more interested in the second one in which the verb of action 'raped' is used. The second clause could be seen as a circumstance of purpose that answers the 'why' question of the first clause. The '…he raped 9 pupils…' clause shows the direct effect of the action of the perpetrator on the victims. the actor in this headline is not described as being 'accused', but he is proven guilty 'arrested…as he raped….'. Additionally, the use of 'human wolf' to describe the doer of the action creates a horrible image in the minds of the readers of the awfulness of the crime. The wolf preys on other creatures, and this is a connotation in this heading to indicate that the actor of this clause raped the underaged girls in an awful way. The use of the term 'human wolf' is a physical identification of the perpetrators that compares him to a wolf. It is at the same time, in terms of classification, a negative appraisement of the perpetrator. By using such a description, the journalist is indirectly putting in the readers' mind that it is the perpetrator to blame not the victim. The journalist tries to direct the readers' attention to take the position of sympathy with the victim from the early beginning by putting such a description in the headline.

H3: *A man rapes his wife with the participation of his friends.*

H3 above is also a material process in which the actor is the man, the goal is the wife, and the circumstance is a comitative accompaniment which is 'with his friends. Comitative accompaniment according to Halliday and Matthiessen (2014) is a sort of mutual participation in the process and interpreting the meaning 'and', 'or', 'not' as circumstantial. This process, also, shows the effect of the verb of action 'rape' on the goal, but what creates a kind of surprise and strangeness in the minds of the readers is the circumstance; if the circumstance is omitted, there will be a kind of ambiguity and confusion as to how a man could rape his wife. In this clause, the actor is referred to by his

gender and not through his relationship to the goal, who was described as a 'wife'. In normal cases, reference to 'wife' requires the mentioning of 'husband' not 'a man', but in this clause describing the actor as a 'man' was done on purpose to indicate that the 'husband' is depicted as being a stranger to the woman who is affected by the action of the material process.

H4: *A child was raped by her uncle and her neighbor.*

The fourth headline is again a material process clause: the actor is the uncle and neighbor, whereas the goal is a child. This clause is a passive voice one in which the goal is foregrounded, and the actor is backgrounded. Indeed, the use of passive voice in this clause is not done for brevity and saving space purposes (Reah, 2002), but to put more emphasis on the goal affected by the action and the action itself. The use of 'uncle and neighbor' is a relational identification of the actors of the action, and the use of the 'child' indicates that it is not the victim to blame, but the family member who committed the crime.

H5: *A 60-year-old man rapes a minor girl.*

The headline above contains an active voice clause in which the actor is foregrounded, and the goal is backgrounded. The use of the active voice puts more emphasis on the actor and the actions. Both the actor and the goal (who is not a beneficiary in this clause but the affected agent by the doer of the action) in this clause are referred to in terms of age (a reference to the social actor in terms of classification). The fact that the doer of the action is an elderly man and the affected is an underaged girl is considered horrendous from a socio-cultural perspective in Moroccan society, which is considered 'conservative'. Referring to social actors in terms of age in this clause implies that the affected goal is only a victim of some psychological acts of the actor, and thus bears no responsibility for what happened, especially since the affected goal is a small kid. A minor, in other words, can be easily seduced as she is not mature enough to take correct decisions. She can also be driven by emotion to fulfill a certain desire without considering the outcomes. However, the '60-year-old' perpetrator can easily exploit the naivety of the minor to seduce her by any possible means. Therefore, it is not the minor girl to be blamed for the sexual assault she was victim to.

H6: *A teenager rapes a minor girl in the street.*

The clause in H6 is also a material process, the same as the clause in H5 but with reference to the circumstance of location 'in the street'. There is also a difference in naming the participants: the actor is a 'teenager', and the goal is a minor (girl). The circumstance of location in this clause indicates that the doer of the action already had the intention to act that way simply because a person would not perform such actions in the street. This clause is again an active voice one showing the direct effect of the material process on the goal. The use of the verb 'rapes' implies that the victim was forced to such an act, and she was not 'seduced' for instance. Therefore, the victim is not to blame in this situation as well.

H7: *Raping his friend's daughter, a car guard was arrested in Morocco.*

H7 is a passive voice clause in which the focus is on the affected goal of the action of arrest and the circumstance of cause 'for raping his friend's daughter'. The actor of the first material process -which is the police- is not mentioned because the goal of the material process, who is an actor in the action of rape himself, is more important. The relational identification of the victim (his friend's daughter) shows the brutality and awfulness of the action performed by the actor. However, it is important to notice here that the 'car guard' is also the affected participant of the action of the verb 'arrest' as it is the case for H1 and H2 above. The man was arrested for his acts and he is going to get punishment which signifies that he is held responsible for the crime of raping 'his friend's daughter'.

H8: *A 20-year-old young man attacked an elderly woman and raped her.*

H8 consists of two clauses of the material process along with two action verbs: 'attacked' and 'raped'. The doer of the action is a young man, and the goal affected is an elderly woman. Unlike H5, the horrible image created through the naming of the participants is displayed in the fact that a young man attacked an old woman who is seen as worth respecting in the Moroccan society. Through this naming classification and the emphasis on the doer and the two action verbs, readers develop a negative attitude toward the actor on the one hand and sympathize with the hopeless old woman on the other hand.

H9: *Larrache: A 50-year-old man rapes a girl at a tender young age.*

H9 does not differ much from H1, H2, and H3 in the sense that it is also an active voice material process; yet the classification of the age of the goal (the victim) by using 'at a tender young age' which is literally translated to Arabic as 'at the flower of her age' meaning a child or a very young person who is still innocent and not mature enough to be responsible for his actions. It signifies that the doer of the action affects both the physical and the psychological sides of the victim. The young child is destroyed by an old man who is supposed to owe her respect and tenderness.

In fact, the remaining headlines -from H10 to H14- hold nothing new compared to the previous ones as they are all clauses containing material processes showing the effect of the action performed by the doers: a man in H11, H13, H14, and a French Millionaire in H10 on the goals: a female student in H12, H13, H14, a child in H11, and a young girl in H10. In four headlines, the actor is represented as 'the man'. The perpetrator is a man referred to as a French Millionaire (H10) or a 'man' along with mentioning his age. In five headlines, the victims are referred to as underage girls. In fact, whether the clauses are passive or active voice, they aim at putting emphasis on the actors and actions alike. However, there is a tendency in all the headlines to focus on the perpetrator emphasizing his age to depict him as held responsible for the crimes. For H10, it is a public opinion case in which the classification of the actor in terms of

his wealth 'a French Millionaire' implies the use of authority over the victims. The victims were first locked up and raped which shows that they did nothing out of their personal desire, but they are only victims of kidnapping and raping. Therefore, the affected goal of the action holds no responsibility and should not be blamed.

VI. Findings and Discussions

The current study aims at investigating the way female victims of rape are depicted in the Moroccan online newspapers' headlines, employing the CDA approach to analyze their language. The results of the *naming analysis* revealed that the victims are referred to more often in terms of classification. As the analysis has shown, most headlines refer to the victims by age (child, minor, underaged, etc.) to create a visual picture in the minds of the readers about the brutality of the actions performed by the perpetrators, and to represent these victims as being helpless. Therefore, they are not held responsible for the crime. Thus, the victims are not to blame. Additionally, the transitivity analysis of the headlines reveals that all clauses are material processes focusing on both the action and the actor who is responsible for the happenings. The actors of the material processes are referred to in terms of age -often elderly people- to indicate that they are not adolescents driven by lust, but they are adults responsible for their actions. As mentioned earlier, the fact that the perpetrators are adults committing crimes against underaged victims creates a horrible visual image in the minds of the readers about the awfulness and weirdness of the actions. The headlines include active voice clauses (H2, H3, H5, H6, H8, H9, H11, H13, H14) in which the doer is foregrounded, and the goal is backgrounded. The use of the active voice puts more emphasis on the actors and the actions, and it will probably draw the attention of the reader to the actors than the goals. Therefore, people develop negative attitudes toward the perpetrators and sympathize unconsciously with the victims. From a socio-cultural perspective, the Moroccan society is conservative overall and expects an elderly man to treat an underaged girl as his own daughter. He is in other words supposed to respect and even protect her rather than sexually abuse her. While the focus on the age of the perpetrators is bound to create a sense of horror in the mind and heart of the reader. It will also attract his/her attention to the crime being depicted. Language, then, is neither innocent nor objective, but it is used in certain ways by journalists to shape public opinion towards an event or to make their attitudes reinforced through the way the headlines are formulated using specific lexis and linguistic features. Transitivity analysis along with naming analysis probe deeply into the way different versions of reality can be created using language in a specific way. They reveal the embedded ideologies and discourse that a newspaper's headline aims at conveying.

VII. Conclusion

Bloor and Bloor (1995) deal with language as an expression of meaning; language contains a variety of grammatical structures and the way they are used can convey different meanings. The analysis of language in this study using the transitivity system and naming analysis reveals that the way Moroccan online newspapers look at the issue of rape is almost similar. There is a great tendency to focus on the actors of the actions (the perpetrators) and the actions themselves. Through using different lexemes and naming analysis techniques, the headlines shape public opinion that believes that it is not the victim to blame, but it is the perpetrator himself out of sexual lust or a psychological problem. There exists a disseminated view in our society that even the victims are responsible for what happens to them through the way they dress or behave in the streets, yet the findings of this study say the opposite and the headlines pay no interest to the way victims are dressing or behaving. There is not even a single signal toward the way those girls were dressed up while they were attacked. The women attacked are victims of some men's sexual lust and hold no responsibility. Therefore, the Moroccan newspapers headlines represent women victims of rape crimes is an objective way focusing on the perpetrators and the acts of rape more than the victims and their appearances.

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Tertiary EFL Students' Learner Autonomy: The Roles of Teachers in the Classroom

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Abstract—**Learner autonomy has been considered the central aim of education because of its significant role in enabling students to develop into successful lifelong learners. In modern times, students have many opportunities to learn outside the classroom, the ideal context for learner autonomy development. Therefore, research about the development of learner autonomy in the out-of-class learning context needs to receive more focus, especially in Vietnam. Based on sociocultural theory as the theoretical framework, the current research aims to explore the potential of promoting EFL tertiary students' learner autonomy in the out-of-class learning context through teachers' roles in the classroom. Data collected from answers to a questionnaire on learner autonomy and teachers' roles (N=709) suggested significant correlations between factors of the situational, behavioral, and psychological dimensions of learner autonomy and the roles of teachers as a resource, an evaluator, a controller, an instructor, a facilitator, and a co-learner in the classroom. The follow-up semi-structured in-depth group interviews (N=35) revealed that the factors that mediated the relationship between learner autonomy and teachers' roles were the students' motivation, teacher autonomy, trust, and care. These results help to bridge in-class and out-of-class learning and provide pedagogical implications to foster learner autonomy development in the out-of-class learning context.**

Index Terms—**learner autonomy, teachers' roles, out-of-class learning, in-class learning**

I. INTRODUCTION

Learner autonomy has been in the mainstream of educational research for many decades. It, however, remains a complicated and dynamic concept (Ushioda, 2011) and requires more empirical data to strengthen the understanding of itself and its relationships with other factors. Research into students' learner autonomy is of even greater importance in Vietnam, a developing country influenced by Confucianism but undergoing an ongoing transformation from teacher-centeredness towards learner-centeredness. Even though learners have more opportunities to learn independently and promoting learner autonomy has been included in the national education objectives for learners of all ages (Vietnamese Government, 2017), EFL tertiary learners have low and reactive learner autonomy (Le, 2019), which might have contributed to their low language competence (Tran & Marginson, 2018). However, due to the limitations of the public training sector, such as the heavy workload of the training curriculum, the big class size, the minimum resources, and more (Nguyen, 2017), the possibility for teachers to organize activities to promote learner autonomy development in the classroom is low. As a result, promoting learner autonomy development in the out-of-class learning context can be one of the solutions to foster learner autonomy, helping them have better learning outcomes.

Regarding learner autonomy as a social construct (Ushioda, 2011), its development occurs through the interactions and interdependence between learners and other agents in their social community. Teachers are the prominent factor in that community because Vietnamese students are familiar with the dictation of teachers in all aspects of learning (Bui, 2018). Previous research has pointed out that learner autonomy can be fostered by teachers' actions in the classroom, even though the connection is delicate (Wang & Ryan, 2020). Therefore, the establishment of the connection between the roles of teachers in the classroom and the students' learner autonomy in the out-of-class learning context can give more light on the potential to foster learner autonomy development right from the daily activities of teachers in the classroom, bridging in-class and out-of-class learning.

II. LITERATURE REVIEW

A. Learner Autonomy

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A plethora of studies has defined learner autonomy. Concerning both ability and willingness, Benson (2001) defines learner autonomy as "the capacity to take control of one's learning" (p. 47), being one of the most popular definitions of learner autonomy research up to the present. The capacity to take control manifests over three dimensions: learning situation, learning behavior, and psychology of learning (Benson, 2011), or the situational, behavioral, and psychological dimensions, respectively (Ding & Shen, 2022). The situational dimension indicates the empowerment or emancipation of learners by giving them control over the learning content, manifesting through the learners' awareness of teachers and other agents' authority (group influence) and their freedom to make decisions on the learning content outside the classroom (freedom) (Murase, 2015). The capacity to control the behavioral dimension is shown through the learners' performance of cognitive and metacognitive strategies, including planning, self-management, self-monitoring, problem identification, and self-evaluation (O'Malley & Chamot, 1990), expressing through their behaviors in five stages of the learning process: getting prepared, carrying out (Murase, 2015), monitoring, self-evaluating and transcending (Reulens, 2019). The psychological dimension focuses on attitudes and cognitive abilities which enable the learner to take more responsibility for his/her learning, indicating through learners' awareness of their responsibilities in learning and their insistence when dealing with learning difficulties (mental readiness) (Bei et al., 2019) and the ability to manage their feelings when learning (affective factors) (Habók & Magyar, 2018).

B. Teachers' Roles

Students' perceptions of teachers' roles are how the students understand or interpret different behavior patterns that their teachers may have in the classroom (Dörnyei & Murphey, 2003). From a traditional perspective, the teacher in the classroom is considered the most influential person who oversees all aspects of learning, playing the role of a controller. Besides being a controller, teachers also have the roles of an organizer, a participant, a resource, a prompter, a tutor, and an assessor (Arafat, 2005). Different teaching approaches require teachers to play different roles, such as the Grammar Translation Method emphasizes teachers as the authority, the Direct Method describes teachers as the director, the Audio-Lingual Method requires teachers to act as orchestra leaders, the Community Language Learning and Suggestopedia suggests the role of a counselor, and the Communicative Language Teaching stresses the roles of teachers as a facilitator, a manager, an advisor, and a communicator (Larsen-Freeman & Anderson, 2013). More recent research suggested that educators have eight roles: information provider and coach, facilitator and mentor, assessor and diagnostician, curriculum developer and implementer, role model as a teacher and practitioner, manager and leader, scholar and researcher, and professional (Koca et al., 2021). In the Vietnamese context, while teachers hold traditional roles in the classroom under the influence of Confucianism, they are gradually applying the Communicative Language Teaching approach, moving towards learner-centeredness. Hence, teachers in this research are argued to play seven roles: controller, instructor, facilitator, resource, evaluator, co-learner, and explorer in the classroom.

C. Learner Autonomy and Teachers' Roles

The roles of teachers in learner autonomy development have been widely discussed when they are in learner autonomy training or promoting activities. However, organizing these activities in the classroom is only sometimes possible. Initiating from the idea that it is likely to lead to autonomous behaviors in many learners if they are supported to develop their learner autonomy from inside the classroom (Reinders, 2018), and opportunities to promote learner autonomy development are available within routine tasks of conventional classrooms (Wang & Ryan, 2020), the current research focuses on the correlations between students' learner autonomy in the out-of-class context and the roles of teachers in the classroom, as well as the factors that mediated these correlations.

III. METHOD

A. Research Questions

The research followed the explanatory sequential design with two research questions:

(a) To what extent does the students' learner autonomy in the out-of-class learning context correlate with their perceived teachers' roles in the classroom?

(b) What are the factors that mediated the connection between students' learner autonomy in out-of-class learning and teachers' roles in the classroom?

B. Participants

Two lecturers with doctoral degrees, more than ten years of teaching experience, publications on learner autonomy and two senior students with good academic results participated in the instrument proofreading phase. Forty-eight students from the first researcher's class participated in the pilot phase; three of them underwent the trial interview. 743 English majors in different school years of three randomly selected universities in Ho Chi Minh City participated in the data collection phase. 709 answers were valid after data screening, and 35 students from this group volunteered to participate in the qualitative phase of the research.

C. Instruments

(a). Questionnaire

The questionnaire includes the Learner Autonomy Scale (LAS) and the Teachers' Roles Scale (TRS). LAS includes 45 items to depict students' capacity to control three dimensions of learner autonomy: situational dimension (group influence and freedom) adapted from Murase (2015), behavioral dimension (getting prepared, carrying out, monitoring, self-evaluating, and transcending) adapted from Murase (2015) and Reulens (2019), and psychological dimension (mental readiness and affective factors) adapted from Bei et al. (2012) and Habók and Magyar (2018). Each factor of three dimensions consists of five items. TRS has forty-two items to describe students' perceptions about the seven roles of teachers in the classroom (controller, instructor, facilitator, resource, evaluator, co-learner, and explorer). TRS was adapted from Arafat (2005) and Koca et al. (2021); each role consists of six items. All items are on a Likert scale from 1 – strongly disagree to 5 – strongly agree.

(b). Interview Question

There is only one main question "*Which action(s) of teachers in the classroom can help you with your out-of-class learning?*" to understand how teachers' actions in the classroom could support the students' learning outside the classroom. More questions can be added if the interviewer wants to make further clarification.

D. Procedure

The researchers discussed with two colleagues and two students in the proofreading phase to seek comments on the instruments in both English and Vietnamese versions. After that, the first researcher conducted the pilot phase. The participants did the questionnaire on Google Forms and noted difficulties when answering it. The quantitative data was then entered into SPSS 26.0 and analyzed for internal consistency. Cronbach's α coefficient values were all greater than 0.70, the acceptable values for social science (George & Mallery, 2010). They had no difficulties understanding and doing the survey, so the questionnaire was ready for quantitative data collection. Based on the quantitative data of the pilot phase, the first researcher conducted a pilot interview with three students of that class, noting how the interview went. After carefully going through the data collected in the pilot phase, some adjustments were made, mainly with the wording of the questionnaire. After receiving permission from the deans in three institutions, data collection was conducted in August 2022. To make sure students spent time answering the questionnaire carefully, the first researcher directly went to the institutions to collect data. She randomly chose eight classes in each institution, two each year. The researcher first explained the purpose of the study to the participants and ensured that they understood that their participation was entirely voluntary, and that the data would be used for research purposes only. The researchers gave the participants a collection of IELTS preparation e-books as a gift. The data collected was then processed for analysis.

Once the researchers had finished analyzing the quantitative data, they started collecting qualitative data. Thirty-five students were selected randomly from 320 students from three institutions who volunteered to participate in the second phase, forming five groups of six participants and one group of five participants. The first researcher conducted in-depth semi-structured group interviews in Vietnamese in the coffee shops near the participants' institutions. All interviews were recorded, and each lasted for ninety minutes. The first researcher transcribed the recordings right after the interviews and then translated the transcriptions into English. The transcriptions were returned to the interviewees to ensure they agreed with the content. The researchers adopted thematic analysis approaches to analyze the data. Saturation was reached after the sixth interview, ending the qualitative data collection.

IV. RESULTS

A. Quantitative Data Analysis

From the descriptive statistics, all items' means (M) ranged from 2.51 to 4.25, and the standard deviation (SD) ranged from .81 to 1.21. All of them skewed within the range between -2 and +2, being acceptable to prove normal distribution (George & Mallery, 2010). Cronbach's alphas for all the factors of LAS were from .709 to .864, indicating a high level of internal consistency for each construct (George & Mallery, 2010). Item-Total statistics showed that the items significantly contributed to the internal consistency of each construct; therefore, no items were removed from LAS. Table 1 presents Cronbach's alpha values of LAS factors.

TABLE 1
RELIABILITY OF LAS

Situational dimension	Behavioral dimension	Situational dimension
Group influence (n=5; α=.719)	Getting prepared (n=5; α=.822)	Mental readiness (n=5; α=.709)
Freedom (n=5; α=.780)	Carrying out (n=5; α=.795)	Affective factors (n=5; α=.739)
	Monitoring (n=5; α=.817)	
	Self-evaluating (n=5; α=.824)	
	Transcending (n=5; α=.864)	

The structure of TRS needed to be more established, so the researchers conducted exploratory factor analysis (EFA) for this scale. The first run met all the requirements, and the results suggested seven factors. However, factor 7 included only two items that suggested the roles of an explorer. Moreover, other items of this role loaded on other factors, so six

items of the explorer role and the other four items of other roles with weak loadings were taken out before the second run of EFA. The second run with 32 items met all the requirements for factor analysis: Bartlett's sphere test was significant ($\chi2$ = 225781.100, df = 528, p = .000) with a KMO coefficient of 0.976 (> 0.80). A principal component factor analysis with maximum variance rotation was used; the total variance explained by the six factors was 76.196%, and the eigenvalues of each factor were 59.679%, 5.366%, 3.732%, 2.811%, 2.574%, and 2.035%, respectively. The six factors of the TRS are (1) Resource to describe a teacher who has the knowledge and practical experience about the subject teaching and is ready to offer help when needed, for example, "My teacher introduces good resources"; (2) Evaluator to depict the one who finds out how well the students perform; for example, "My teacher gives fair assessment"; (3) Controller is about who has the control in all aspects of the classroom; for instance "My teacher decides what activities to do in class"; (4) Instructor details a teacher who imparts knowledge and skills well, for example, "My teacher gives interesting activities"; (5) Facilitator marks out the one who creates the best condition for effective learning happens in the classroom, for example, "My teacher makes sure the task goes well"; and (6) Co-learner represents a teacher who participates equally in the class activities, for example, "My teacher connects the members of the class." The Cronbach's alpha values ranged from .897 to .953, giving the data high reliability (George & Mallery, 2010). Table 2 presents the values of TRS factors.

TABLE 2
RELIABILITY OF TRS

Factors	n	Cronbach's α coefficient values
Resource	6	.953
Evaluator	6	.937
Controller	6	.897
Instructor	6	.921
Facilitator	4	.903
Co-learner	4	.904

Bivariate Pearson correlation analyses investigated the correlations between factors of learner autonomy and teachers' roles. Positive correlations were found between all pairs of factors; the values were from r (707) =.29 to .53, p=.000 < .001. Regarding the situational dimension, group influence and freedom correlated moderately with different roles of teachers in the classroom; the values were from .29 to .43. Towards the behavioral dimension of learner autonomy, the participants' control in each stage of the learning process outside the classroom also correlated positively and moderately with different teachers' roles in the classroom; the values were from .37 to .53. The control in the transcending stage correlated the strongest with the role of a facilitator. With reference to the psychological dimension, mental readiness and the control of affective factors correlated with different roles of teachers; the values were also from .37 to .53. The correlation between mental readiness and the role of a facilitator was the strongest of all, r value was .53. Table 3 presents the results of the Bivariate Pearson correlation test.

TABLE 3
CORRELATIONS BETWEEN FACTORS OF LEARNER AUTONOMY AND TEACHERS' ROLES

	Controller	Instructor	Facilitator	Co-learner	Resource	Evaluator
Group influence	.386**	.336**	.372**	.299**	.291**	.331**
Freedom	.431**	.337**	.369**	.319**	.301**	.307**
Getting prepared	.433**	.381**	.477**	.401**	.372**	.418**
Carrying out	.487**	.466**	.528**	.491**	.485**	.476**
Monitoring	.414**	.423**	.487**	.414**	.370**	.408**
Self-evaluating	.354**	.373**	.419**	.371**	.303**	.366**
Transcending	.487**	.462**	.538**	.486**	.490**	.490**
Mental readiness	.513**	.474**	.530**	.495**	.493**	.471**
Affective factors	.409**	.385**	.430**	.402**	.373**	.387**

**. Correlation is significant at the 0.01 level (2-tailed).

Canonical Correlation Analysis (CCA) found the correlation between teachers' roles and learner autonomy as two latent variables in which teachers' roles predict learner autonomy. The results showed that the canonical correlation between teachers' roles as a predictor of learner autonomy was .681. In the variable predictor set, the facilitator and controller variables were the primary contributors, and the roles of a resource and co-learner had the secondary contributions. In the learner autonomy set, relevant criterion variables were primarily mental readiness, transcending, and carrying out the plan, while getting prepared and monitoring had the secondary contributions. Figure 1 displays the results of the CCA test.
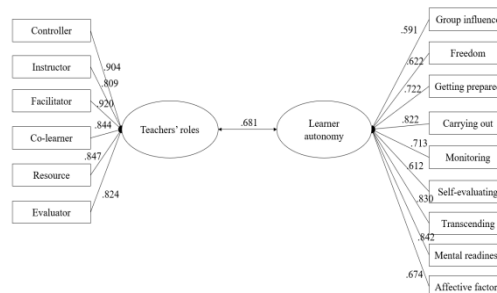
Figure 1. Canonical Correlation Analysis Between Teachers' Roles and Learner Autonomy

B. Qualitative Data Analysis

With different roles as controller, instructor, evaluator, facilitator, co-learner, and resource, teachers' actions in the classroom have given rise to mediated factors that ignite or strengthen students' learner autonomy in the out-of-class learning context. In other words, these factors have linked what happened in the classroom and students' learner autonomy development outside the classroom. From the data collected, four themes emerged as the mediated factors that have mediated the connection between teachers' actions in the classroom and the participants' learning outside the classroom, dividing into internal and external factors taking the students as the focus. The internal factors were the students' motivations, which were motivated and ignited by teachers' actions in the classroom. The external factors mediating the connection between in-class and out-of-class learning were the care students received from their teachers for their learning, the trust in their teachers, and the teacher autonomy that makes teachers become the role models they want to follow.

(a). Motivation

Teachers' actions in the classroom motivated students intrinsically, extrinsically, or changing from being extrinsically motivated to intrinsically to learn more effectively outside the classroom. For instance, teachers could touch students' intrinsic motivation through the actions of an instructor and a facilitator to explore what they like, as S1, S4, and S17 said:

> *My studies outside the classroom stem from what teachers introduced to us in class. I usually explore more or touch on the part I find interesting. (S1)*
> *Teachers make me curious to find out more about what I like. (S4)*
> *Teachers allow us to find out things we like in our ways. They give us choices to choose how we want to learn. (S17)*

Many students reported that they started learning to meet the teachers' requirements. Some wanted to pass the course with merit because it could guarantee a better job-seeking opportunity after graduation. With these students, teachers' requirements in class helped them initiate their learning. The following ideas illustrate that students were extrinsically motivated to learn by the requirements of teachers in the classroom:

> *If I finish all the exercises on e-learning, I will get a bonus. If I answer the questions in class correctly or my team wins, I get a bonus, so I spend time preparing for the lesson using the course's detailed outline. (S19)*
> *I rely on the questions that teachers give, the required exercises, and the test format to study to achieve high scores. (S23)*
> *When teachers are demanding, I study more eagerly to get good scores. (S12)*

Some participants only studied because they had to, but learning has gradually become their habit. They started to be interested in learning and started autonomous learning more voluntarily, having a positive feeling when learning. For example, S24, S28, and S16 said:

> *At first, I studied because I wanted to prepare for the test. When doing that, I felt there were some points that I found interesting, so I worked more on them. (S24)*
> *Even if I am not very interested in a subject, I still want to have a good score on that subject. For example, with my speaking project, I did not like it much. My teachers required each group to do a lot. I spent a lot of time on it and realized I could do more than I thought. (S28)*
> *I'm a very obedient student, so I usually prepare the lessons as my teachers suggest. After each lesson, they give us more questions, and when I try to find the answers to those open questions, I like the subject more. (S16)*

(b). Teacher Autonomy

When one studies, they look up to their teachers and want to be as good as them. The teachers' open mindset, eagerness to learn, and effort to update knowledge and improve themselves made them become role models for students. The participants reported that they tried hard to learn more outside the classroom because they wanted to be successful in their studies and careers in the future, just like their teachers:

> *What teachers decide to do in class orients the best for me, not only about learning right now but also about my future. One of my teachers is a very successful teacher. I want to be like her in the future, so I pay attention to what features I like the most about her. Then, I try to master those skills. (S14)*

I like the way my teachers ask questions. The questions are very thought-provoking. She only organizes a few activities but let us discuss a lot. Her questions show her critical thinking. I try hard to improve mine. (S26)

(c). Trust

As a country in Southeast Asia, Vietnamese students have been influenced heavily by the dictation of teachers in the classroom. When they go to university, students themselves must manage their learning more. However, the transfer of control from teachers to the students takes time, and students need scaffolding and support from the teachers. Teachers' suggestions can help them have more confidence to orient their learning outside the classroom. The participants reported their trust in their teachers' suggestions during the whole learning process: getting ready, carrying out the plan, monitoring, self-evaluating, and transcending to the new learning. That trust helped them to have more confidence when they regulated learning by themselves. The following extracts from students' ideas showed that their trust in teachers has helped them to have control over learning behavior and the learning content:

Because I am familiar with the guidance of teachers during our 12 years at lower levels, detailed guidance is what I need the most. When I have difficulty, I will ask for their suggestions. I try them out, and the problems can be solved most of the time. (S27)

For some subjects, teachers introduce a lot of online resources and extra materials, which they need more time to discuss in class. I usually rely on that list and start searching. Those resources suit me the most. (S3)

(d). Care

Affective factors play an important role in one's learning. When a learner wants to learn, he/ she applies cognitive powers to acquire knowledge. When learning is successful, his or her competence develops. The increased competence enables the learner to learn more easily. The learner at that time sees learning as an enjoyable and satisfying experience, so they want to continue learning. Therefore, students' emotions need to be paid great attention to. Tertiary education requires students to study much more independently, which could bring different emotions. They could find the learning journey on their own lonely, even helpless; therefore, teachers' care has helped them initiate and be consistent with their learning outside the classroom. For example, S30 and S2 said:

My teachers guide and support me when I have trouble learning outside the classroom. They often check if we need any help from them. I try to study hard because I do not want to disappoint them. (S30)

Most of my teachers are friendly; they encourage students to ask questions when they have problems understanding the lessons, even when studying outside the classroom. They form a Zalo (a messaging application) group for the whole class, and students can post their questions there or send them directly to the teachers. Teachers normally reply quickly. (S2)

V. DISCUSSION

The research findings highlight teachers' significant role in fostering learner autonomy development. In learner autonomy training activities, teachers play the role of a facilitator, a counselor, and a resource (Voller, 1997; Shi & Han, 2019). Fumin and Li (2012) suggested that the teacher acts as a learning regulator, a resource facilitator, a classroom organizer, and a study guide. Duong (2015) put forward the roles of the teacher as a guide, a mentor, and a resource. Phan (2015) stressed the role of an advisor and guide. The research findings, therefore, align with previous research but have gone more profound in the relationships between aspects in three dimensions of learner autonomy in the out-of-class learning context and the roles that teachers play in the classroom. The roles of a facilitator and a controller correlated the most with factors of learner autonomy, especially with mental readiness, the control in the transcending and carrying out the plan stages of the learning process. Other roles, such as a resource, co-learner, instructor, resource, and evaluator, correlate moderately with all aspects of learner autonomy. The role of a facilitator is well mentioned in the literature on promoting learner autonomy development because, as a facilitator, teachers initiate and support the decision-making process (Voller, 1997) and help students further activate their initiative and motivation (Shi & Han, 2019). The role of a controller depicts Vietnamese students' reactive learner autonomy, which needs the trigger of teachers to initiate their learning.

The empirical data from the research also shows that the factors that mediated the relationship between learner autonomy and teachers' roles are motivation, teacher autonomy, trust, and care. First, motivation is the critical factor influencing the extent to which learners are ready to learn autonomously (Spratt et al., 2002). Teachers' actions in the classroom have motivated students both extrinsically and intrinsically, such as to get good grades or become interested in learning matters, leading them to learn more autonomously. Second, learner autonomy is reported to depend on teacher autonomy (Yu, 2006). Teacher autonomy is teachers' planning, implementing their professional activities within certain restrictions, making preferences regarding the organization of the working environment, and participating in administrative processes (Pearson & Moomaw, 2005). Third, students believed that a teacher's knowledge and beliefs could foster learner autonomy, and they could study a language autonomously if guided by a knowledgeable teacher (Arıkan & Bakla, 2011). They were eager to ask and listen to teachers' suggestions on their studies, such as learning resources and strategies. With the learning spaces that teachers design, students tend to accept them for granted (Dang & Le, 2021). Their learning journey can start and progress from the trust in those suggestions. With professionalism,

competence, valuable knowledge, skills, and the ability to create quality instruction with their means and discovery, teachers inspire students to learn and promote their learner autonomy. These three factors are in line with previous research to be factors that mediate the relationship between teachers' roles and learner autonomy. Fourth, the qualitative data added another mediated factor that students found meaningful: the care they received from their teachers. It helped them kick-start learning and not put down their learning efforts, especially when facing challenges. This factor could be explained by the strong bond between teachers and students under the influence of Confucianism.

All in all, the results from the quantitative and qualitative phases suggested that students' learner autonomy in the out-of-class context correlated with different roles of teachers in the classroom, stressing the roles of a facilitator and a controller. The care they received from their teachers, their trust in them, and teacher autonomy have motivated them to initiate and sustain their learning.

VI. CONCLUSION

The research has reinforced the vital role of teachers in promoting learner autonomy even when they are not conducting a direct learner autonomy training activity. This result aligns with research stating that conventional classrooms can foster learner autonomy (Chang, 2007; Wang & Ryan, 2020). Teachers must play multiple roles rather than impart knowledge (Fumin & Li, 2012). Even though Vietnamese students are gradually more confident in controlling their learning, they still need the support and guidance of teachers. That is why the role of a facilitator and a controller of the teachers correlated with their learner autonomy the most. They appreciate teachers clarifying the learning outcomes, helping them figure out how to do the tasks, preparing them, and checking if everything is going well as a facilitator. They also hope that teachers make the right decisions on what activities to do, the materials they use, the ways of assessment, and how to impart the curriculum to the class. These actions form the foundation which allows students to regulate their learning outside the classroom more confidently. Although students need the trigger of teachers to regulate their learning as a characteristic of reactive learner autonomy, teachers still need to switch control toward the students. The decision on control shift can be planned or moment-by-moment decision-making (Wang & Ryan, 2020). The control shift can happen by giving more opportunities for learner involvement, authentic language use, and awareness raising, the three main factors of learner autonomy promotion. When students have more choices to make their own decisions, opportunities to discuss task expectations, and more classroom reflection time, their learner autonomy has chances to develop. Despite the heavy workload and other limitations in the teaching and learning process, teachers can still foster it from their actions in the classroom.

Although the research sample is relatively large, it stops at the correlations between students' learner autonomy in the out-of-class learning context and their perceptions of teachers' roles in the classroom. In future research, researchers can establish causal relationships between them. Furthermore, they can also analyze the influence of other factors, such as peers, on learner autonomy development.

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A Nanosyntactic Analysis of Arabic Complementizers

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Abstract—**This study investigates the syntactic composition of complementizers in Arabic from a nanosyntactic perspective (Starke, 2009). The study unravels the dichotomy in the behavior of root complementizers in Arabic; it highlights how the selection of complementizers is impacted by presupposed information and the degree of certainty. In spoken varieties of Arabic, such as Jordanian Arabic and Lebanese Arabic, root complementizers are blocked from root positions, but such positions are accessible for Modern Standard Arabic. Refining Ross' (1970) hidden verbs theorem and Fassi Fehri's (2012) featural distinction, the study shows that if a complementizer is selected by different triggers of veridicality, such as ʔanna in MSA, ʔinn in Jordanian Arabic and ʔǝnno in Lebanese Arabic, the complementizer cannot appear without its trigger, whereas if a complementizer is selected by one trigger, such as ʔinna in MSA, the complementizer can be used in root positions without a trigger. Comparing the findings of the study with Baunz' (2018) universal hierarchy, we show that the hierarchy in its current status fails to account for Arabic data. The conclusion gives a stronger contribution for the semantic composition of complementizers.**

Index Terms—**nanosyntax, complementizers, Jordanian Arabic, The Mimimalist Program, factivity**

I. INTRODUCTION

This study investigates the syntactic composition of complementizers in Arabic. Comparing the complementizer systems of Modern Standard Arabic (MSA) with Jordanian Arabic (JA) and other varieties of Arabic shows that the systems are more complex than previously stated in the literature (Jarrah, 2019b; Ouhalla, 1994; Shlonsky, 1997; Soltan, 2006; Ross, 1970; Fassi Fehri, 2012) and creates a problem for the universal hierarchy of complementizers (Baunz, 2018) in its current status. The complexity can be realized clearly with the use of clause-initial Cs.

(1) ʔinna al-banāt-i waṣal-na (MSA)
  COMP DEF-girls-ACC arrived-3F.PL
  'Indeed, the girls arrived'.

(2)*ʔanna al-banāt-i waṣal-na (MSA)
  COMP DEF-girls-ACC arrived-3F.PL
  'Indeed, the girls arrived'.

(3)*ʔinn-u ʔil-walad ʔidʒa (JA)
  COMP-3M.SG DEF-boy.ACC arrived
  'Intended: the boy arrived'.

(4)*ʔǝnno ʔıl-walad ʔidʒa (LA)
  COMP DEF-boy.ACC arrived
  'Intended: the boy arrived'. (Jarrah, 2019b)

The examples above show that, in MSA, two forms of Cs are used in the system ʔinna and ʔanna. In JA, nevertheless, only one form is used ʔinn. A notable difference between the two systems is that, in MSA, it is acceptable to have the C in clause-initial position, yet the C must be ʔinna. The use of ʔanna leads to ungrammatical construction (2). However, the ungrammaticality of using ʔanna intersects with the ungrammaticality of using Cs in the same position in JA and LA; the use of the C ʔinn is unacceptable, which makes it behave like the C ʔanna in MSA. Fassi-Feheri (2012) claims that the distinction is based on embedding contexts. However, he overlooks the fact that both Cs can be embedded (5) in MSA but not in JA (6), whereas Ross (1970) attributes the behavior to the existence of a hidden performative verb of saying. Looking at data from JA questions the validity of his conclusion (6).

(5) (ʔaqūlu) ʔinna al-banāt-i waṣal-na (MSA)
  (say.I) COMP DEF-girls-ACC arrived-3F.PL
  '(I say) that the girls arrived'. (Ross, 1970)

(6)bagūl ʔinnu ʔil-bānt ʔıdʒ-ū (JA)
  say.I COMP DEF-girls.ACC arrived-3F.PL

‘I say that the boy arrived’.   (Jarrah, 2019b)

The use of the C *ʔinn* along with an explicit verb of saying is acceptable in JA. However, assuming that the verb of saying is hidden does not lead to grammatical structure in this variety (compare (3) with (6)). Comparing the two systems highlights the following pressing research questions: (a) Why does the hidden performative verb hypothesis only apply to MSA but not JA Cs? And (b) How is the MSA C system different from that of Arabic varieties? If not, how do they fit the universal pattern? And how far can Baunz' (2018) universal hierarchy account for Arabic data?

The analysis is coached within the spirit of Nanosyntax (NS) (Starke, 2009), a new approach to grammar that postulates that not only sentences, clauses, phrases, and words are composed of binary structures but also morphemes may be decomposed into features; the way morphemes are composed is similar to the way sentences are formed. This study utilizes NS to explore the internal structure of declarative complementizers in Arabic (Baunz, 2018; Starke, 2009). The research aims to arrive at a proper fine-grained syntactic analysis of Arabic complementizers through exposing declarative complementizers to factual, semi-factual, desiderative verbs and testing constructions on subject and *wh*-extraction.

The study is structured as follows. Section 2 sets the scene. It highlights previous models on the selection of Cs in Arabic and other languages. Two models are presented, namely, logophoricity and factivity. Section 3 presents Nanosyntax as the theoretical framework of data analysis. Section 4 utilizes the framework toward the decomposition of Cs in MSA and its spoken varieties. Section 5 compares the findings of the study with other languages. The last section concludes the study and compares the findings with other languages.

II. SETTING THE SCENE

To pave the way for understanding the structure of complementizers in the Arabic language, we highlight previous models that accounted for the selection of complementizers in MSA and its spoken varieties. In addition, we present what impacts the selection of complementizers cross-linguistically.

A. The Selection of Arabic Complementizers

According to Fassi-Fehri (2012), among others, there are three complementizers in MSA: *ʔanna, ʔinna,* and *ʔan*[1]. The complementizers are in complementary distribution; that is, if one complementizer is used in a specific context, the other complementizers are used in non-intersecting environments. The selection of Cs is not random. According to Fassi-Fehri (2012), the behavior of Cs is attributed to logophoricity, clause type (root or embedded), and selection of mood.

(7) *ʔata ðakar-u*   *ʔann-i*   *qabal-tu-ka*   *fi*   *ʔas-suq-i.*
     remember-1SG.SBJ   that-me   met-1SG.SBJ-you   in   the-market-GEN
     ‘I remember that I met you at the market’.   (MSA)

(8) *samiʕ-tu*   *ʔanna*   *ʔar-rijaal-a*   *yaʔkul-u*   *ʔas-samak-a.*
     heard-1SG.SBJ   COMP   the-men-ACC   eat-3PL.SBJ   the-fish-ACC
     ‘I heard that the men are eating the fish’.   (MSA)

(9) *ʔaqul-u*   *ʔinna*   *ʔal-walad-a*   *qad*   *tarka*   *ʔal-bajt-a.*
     say-1SG.SBJ   COMP   the-boy-ACC   PTCL   leave.3SG.SBJ   the-house-ACC   (MSA)
     ‘(I say) that the boy left the house’.   (Ross, 1970)

(10) *ʔāmsi*   *tamnnay-tu*   *ʔān*   *t-uġādr-a*   *ġad-an*
     yesterday   hoped-I   that   2-go-SUBJ   tomorrow   (MSA)
     Yesterday, I hoped that you would go tomorrow.   (Fassi-Fehri, 2012, p. 240)

The phenomenon of logophoricity refers to a "binding relation that may employ a morphologically different set of anaphoric forms, in the context where the referent is an entity whose speech, thoughts, or feelings are being reported" (Clements, 1975). Fassi-Fehri (2012) argues that C contains a logophoric feature, and that feature impacts the selection of Cs; Cs may vary because of the deictic valuation and interpretation of the logophoric feature. The feature shows a distinction between two representations of the pragmatic role of the speaker: a speaker of the matrix speech and a speaker of the embedded speech.

(11) *qaala-t*   *l-ii*   *l-fataat-u*   *ʔinna-nii*   *ʔuħibb-u-ka.*
     said-F   to-me   the-girl-NOM   that-I   I-like-IND-you
     ‘The girl said to me that she likes me’.

(12) *ʔaxbara-t-nii*   *l-fataat-u*   *ʔanna-haa*   *t-uħibb-u-nii.*
     informed-F-me   the-girl-NOM   that-her   F-like-IND-me

---

[1] According to Fessi Fehri (2012, p. 240) and Persson (2002), ʔan is in the C head not T. However, not all researchers agrees that ʔan.For Habib (2009), ʔan originates in T. We here adopt Fessi Fehri's (2012, p. 240) view.

'The girl informed me that she likes me'.

(13) *ʔaxbara-t-nii   l-fataat-u   ʔinna-haa   t-uḥibb-u-nii.
     informed-F-me   the-girl-NOM   that-her   F-like-IND-me
     'The girl infromed me that she likes me'.

                                                                            (Fassi-Fehri, 2012, p. 237)

In (11), the C *ʔinna* appears because the agent of the matrix speech is distinct from the agent of the action of the embedded speech. In (12), the matrix speech and the embedded speech have the same agent; hence, (13) is ungrammatical. In our terminology, there is a distinction between the speaker and the cognizant, and that distinction impacts the selection of Cs. Fassi-Fehri (2012) shows that logophoricity by itself is not enough for the selection of complementizers. The distinction between the three forms is realized based on their logophoricity, position in a clause, and selection of mood. Therefore, he argues that root and embedded clauses are not analogous to a matrix and embedded speech; that is, root Cs do not necessarily correspond to the matrix speech utterer and the like. Based on that conclusion, Fassi-Fehri (2012) argues that *ʔinna* can be a root C (14), and it can be embedded under *ʔaqulu* (11). In addition, *ʔinna* matches the sayer – matrix speech. However, *ʔanna* and *ʔan* cannot be used in root clauses (15); they must be embedded (16); *ʔanna* matches only the agent of the embedded speech, i.e., it is not logophoric. Like *ʔanna*, *ʔan* must be embedded but similar to *ʔinna*, it is a logophoric C (cf., (16) and (17)). Unlike *ʔanna*, *ʔan* can select a subjunctive verb, i.e., it can select mood (17).

(14) *ʔinna-n-ii*   *ʔ-uḥibb-u-ka.*
      that-n-I   I-like-IND-you
      'Indeed, I like you'.

(15) **ʔanna-ha*   *t-uḥibb-u-n-ii.*
      That-her   3-like-IND-me
      'that she like me'.

(16) *naada-t*   *ʔan*   *(u)-dxul.*
      call-F   that   come.in
      'She called: "come in".

(17) *naada-t*   *ʔan*   *y-adxul-a.*
      call-F   that   3-come.in-SUBJ
      'She called him to come in'.

(18) **ʔan*   *(u)-dxul.*
      that   come.in
      'That "come in".

                                                                            (Fassi-Fehri, 2012, p. 242)

The result of these distinctions is that the Arabic Cs can be categorized as follows:
       a. [+ Logophoric, +Root, + Case] = ʔinna
       b. [+ Logophoric, - Root, + Mood] = ʔan
       c. [- Logophoric, -Root, + Case] = ʔanna   (Fassi-Fehri, 2012, p. 243)

The problem of Fassi-Fehri's (2012) presentation of the selection of Arabic complementizers is that it is not clear why *ʔinna* is the only C that can be used in root clauses, while other Cs are blocked from occupying this position. The mysterious behavior of Cs remains despite Fassi-Fehri's (2012) thorough presentation. What we aim to figure out is why specific Cs may occupy clause-initial positions while other Cs are blocked from these positions. Notice that Fassi-Fehri's (2012) analysis considers clause types (root or embedded) as a feature to set Cs apart, yet his analysis leaves the question open. We consider other factors that may impact the selection of Cs.

B. The Selection of Complementizers Cross-Linguistically

Hooper and Thompson (1973) set the first criterion that impacts the selection of Cs in English. They show that declarative Cs are restricted to specific verbs; that is, in English, the C *that* is used only with factive and non-factive verbs. Factive predicates are considered "as one of the canonical classes of presupposition triggers" (Beaver & Geurts, 2014); they affect the truth-value of propositions in their complements. Using a factive verb (19) establishes a presupposition to be true. A nonfactive verb (20), nevertheless, does not commit a speaker to the truth value of a proposition in the embedded clause. The following examples are illustrative.

(19)   I *know* that the boy is sick.
       Presupposition: The boy is sick.

(20)   I *claim* that the boy is sick.
       Presupposition: The boy might be sick or not.

Hooper and Thompson (1973) subdivide factive, and nonfactive verbs that take *that* complements into the five groups.

TABLE 1
FACTIVE AND NONFACTIVE VERBS

Nonfactive			Factive	
A	B	C	D	E
say, report, exclaim, assert, claim, vow, be true, be certain, be sure, be obvious	suppose, think believe, expect, guess, imagine, it seems, it happens, it appears	be (un)likely, (im)possible, (im)probable, doubt, deny	resent, regret, be sorry, surprised, bother, odd, strange, interesting	realize, learn, find out, discover, know, see, recognize

Nonfactive are included in groups A, B, and C. Group A incorporates verbs that introduce reported complements; such complements are asserted but not presupposed. Group B is similar to Group A, yet, it differs in that its complements can be subject to tag questions. Group C contains complements that are neither asserted nor presupposed. Group D and E include factive verbs. With factive verbs, "presupposition and assertion are usually assumed to be mutually exclusive" (Hooper & Thompson, 1973, p. 16). Group D contains emotive factives, verbs that express some emotive attitude toward the complement, such as *regret*. Group E includes epistemic factives, verbs, such as *know*, that relate knowledge or the degree of validation.

In addition, Baunz (2018) shows that the selection of Cs in French (FR), Serbo-Croatian (SC), and Modern Greek (MG) can be impacted by factivity. Unlike English, factive and non-factive verbs may select different forms of Cs. The examples (21-23) illustrate Cs selected by factive verbs, whereas the examples (24-26) exemplify Cs selected by non-factive verbs.

(21) *Je   me   rappelle   que   je   t'ai   renconté   au   marché*   (FR)
I   PRES   remember   that   I   PAST   meet   at   market
'I remember that I met you at the market.'

(22) *Sjećam   se   da sam   te   upoznao   na tržnici.*   (SC)
remember   1.SG   that AUX.PAST.1.SG   you   met.past.participle   on the-market
'I remember that I met you at the market'.

(23) *Thimam-e   pu   se   sinandisa   stin   aghora.*   (MG)
remember-1SG   that   you-met-1SG   at   the   market
'I remember that I met you at the market'.

(Roussou, 1992; cited in Baunz, 2018)

(24) Paul   a   dit   qu'il   a   vu   Mary.   (FR)
Paul   PAST   say   that   PAST   see   Mary
'Paul said that he saw Mary'.

(25) Pavao   je   rekao   da   je   video   Mariju.   (SC)
Paul   AUX.PAST.3.SG   said.PP   that   AUX.PAST.3.SG   see.PP   Mary
'Paul said that he saw Mary'.

(26) O   Pavlos   ipe   oti   i   Roxani   efije.   (MG)
the   Paul   said-3SG   that   the   Roxanne   left-3SG
'Paul said that Roxanne left.'   (Giannakidou, 2009; cited in Baunz, 2018)

In FR, the C *que* is used with both factive and non-factive verbs ((21) and (24)). Similarly, in SC, the C *da* is selected regardless of factivity (22) and (25)). However, among the three languages, MG shows a different pattern; factive verbs select *pu*(23), whereas non-factive verbs select *oti* (26). In addition, MG utilizes a third form of C with desiderative non-factives, verbs that express a desire to do the act denoted by the speaker. While in FR utilizes the same C *que* and SC selects the C *da* with verbs such as *want*. In MG, *na* is used.

(27) *Je   veux   que   Jean   parte.*   (FR)
I   want   that   John   leave.SUBJ
'I want John to leave'.

(28) *Želim   da   Ivan   ode.*   (SC)
want.1SG   SUBJ   John   leave.3SG
'I want John to leave'.

(29) *Thel-o   na   fij-i   o   Kostas.*   (MG)
want-1SG   SUBJ   leave-3SG   the   Kostas

'I want John to leave'.

The implication of these patterns is that in FR and SC, one C is selected in three contexts, leading to a syncretic pattern. The syncretic pattern points toward a complex structure of Cs cross-linguistically; the complex structure which appears as one form is used for three functions in some languages, whereas in other languages, distinct forms are utilized in each context.

C. Extraction Across Factive/Non-Factive Predicates in Arabic

Jarrah (2019, p. 106) argues that factivity may impact embedded constructions in Arabic. Factive verbs block subject extraction (30), whereas non-factive verbs allow subjects to be extracted from their clausal complements (33)[2].

(30) *Ɂabuu-j*   *nasaʕırıf*   *Ɂınn-ha*
      father-my   forgot/knew   COMP-3F.SG
      Ɂil-marah   *Ɂaxað-at*   *Ɂis-saaʕah.*
      DEF-woman   took-3F.SG.SBJ   DEF-watch
      'My father forgot/knew that the woman took the watch'.

                                                                                          (Jarrah, 2019)

(31) **mın*   *Ɂabuu-j*   *nasaʕırıf*
      who   father-my   forgot/knew
      Ɂınn-ha   *Ɂaxað-at*   *Ɂis-saaʕah.*
      COMP-3F.SG   took-3F.SG.SBJ   DEF-watch
      Intended: 'Who did my father forget/know took the watch?

                                                                                          (Jarrah, 2019)

(32) *Ɂabuu-j*   *ʃakk/ ʃaʕar/ḍann*   *Ɂınn-uh*
      father-my   doubted/felt/thought   COMP-3M.SG
      Ɂil-walad   *Ɂaxað*   *Ɂis-saaʕah.*
      DEF-boy   took.3M.SG.SBJ   DEF-watch
      'My father thought/doubt/feel/that the boy took the watch'.

(33) *min*   *Ɂabuu-j*   *ʃakk/ ʃaʕar/ḍann*
      who   father-my   doubted/felt/thought
      Ɂınn-uh   *Ɂaxað*   *Ɂıs-saaʕah.*
      COMP-3M.SG   took.3M.SG.SBJ   DEF-watch
      'Who did my father believe/doubt/feel/guess took the watch?'

                                                                                          (Jarrah, 2019)

While the subdivision of non-factives might be a decisive factor, the type of non-factive verb does not impact subject extraction; that is, the use of the non-factive verb of saying such as *bagul* 'say' does not block subject extraction (34).

(34) *miin*   *Ɂabuu-j*   *bi-gul*   *Ɂınn-ha*   *Ɂaxað-at*   *Ɂis-saaʕah.*
      who   father-my   PART-said   that-3F.SG   took-3F.SG.SBJ   DEF-watch
      'Who did my father say that took the watch?'

Jarrah (2019) concludes that in Arabic, factive verbs create strong syntactic islands, while nonfactive verbs do not. While Jarrah's (2019) observation may be applicable to JA, it cannot be generalized to capture data from MSA; the case of extraction of Cs in MSA is left unexplored in Jarrah's (2019a) overall conclusion. Consider the following examples.

(35) *Ɂal-wald-u*   *taðakara*   *Ɂanna*   *Ɂar-raʤul-a*
      DEF-boy-NOM   remembered.3M.SG.SBJ   that   DEF-man-ACC
      qad   *Ɂaxaa*   *Ɂas-saʕat-a.*
      PTCL   took.3M.SG.SBJ   DEF-watch-ACC
      'The boy remembered that the man took the watch'.

(36)**man*   *al-wald-u*   *taðakara*   *Ɂanna*
      who   DEF-boy-NOM   remembered.3SG.SBJ   that
      qad   *Ɂaxaða*   *Ɂas-saʕat-a.*
      PTCL   took.3M.SG.SBJ   DEF-watch-ACC
      'Who did the boy remember that the man took the watch'.

Albeit a factive verb, *taðakara* 'remember' blocks extraction in MSA - contra Jarrah (2019). That indicates that the verb is not directly responsible for the extraction phenomenon and its associated intricacies, that is to say, extraction itself depends on the C that is selected by specific types of verbs (i.e., factive and nonfactive). In fact, the verbs themselves are not the immediate c-commanding heads for the extracted subject; that is, C separates the verb from the subject, and as a functional head, the syntactic properties of C may affect the possibility of extraction. A piece of second

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[2] The transcription is modified to pattern along with the examples presented throughout the study.

counterevidence appears in the use of nonfactive verbs of saying such as *qala* 'say'; albeit a nonfactive verb, extraction is not possible in MSA.

(37) *ʔal-wald-u*   *qala*   *ʔinna al-radʒul-a*   *qad*   *ʔaxaða*   *ʔas-saʕat-a.*
     DEF-boy-NOM   say.3M.SG.SBJ   that DEF-man-ACC   PTCL   took.3M.SG.SBJ   DEF-watch-ACC
     'The boy said that the man took the watch'.

(38)*man ʔal-wald-u   *qala*   *ʔinna*   *qad*   *ʔaxaða*   *ʔas-saʕat-a.*
     who DEF-boy-NOM say. 3M.SG.SBJ   that   PTCL   took. 3M.SG.SBJ   DEF-watch-ACC
     'Who did the boy say that took the watch?'

(39)!*man ʔal-wald-u*   *qala*   *ʔinna-hu*   *qad*   *ʔaxaða*   *ʔas-saʕat-a.*
     who DEF-boy-NOM say.3SG that-he   PAR took.3M.SG   DEF-watch-ACC
     'Who did the boy say that took the watch?'

A third counterevidence appears with how extraction operates across clause-initial Cs; despite lacking a factive and a non-factive verb, extraction is not permitted with clause-initial Cs (41). The observation questions Ross' (1970) conclusion related to the existence of a hidden verb of saying in such constructions (40).

(40) *ʔinna al-radʒul-a*   *qad*   *ʔaxaða*   *ʔas-saʕat-a.*
     that   DEF-man-ACC PTCL   took.3M.SG.SBJ   DEF-watch-ACC
     'Who did (I say) that took the watch?'

(41)*man ʔinna qad   *ʔaxaða*   *ʔas-saʕat-a.*
     who that   PTCL   took.3M.SG.SBJ   DEF-watch-ACC
     'Who did (I say) that took the watch?'

Moreover, even though it is tempting to conclude that Arabic is the only language that hides the performative verb, yet the use of the verb of saying can be relatively used with any complementizer to make it appear like this. However, since in English the use of *that* in clause-initial position is not licensed (42). The prediction cannot pour out from a universal description.

(42)   I say that the boy left the house.

(43)*That the boy left the house.

The hidden verb hypothesis does not solve the problem. The use of the verb *ʔaqul* in MSA does not automatically trigger that use of the complementizer. Consider the following instances.

(44) *ʔaqulu*   *ʔal-walad-u*   *qad*   *tarka*   *ʔal-bajt-a.*
     say.1SG.SBJ   DEF-boy-NOM   PTCL   left.3M.SG.SBJ   DEF-house-ACC
     'I say (that) the boy left the house'.

MSA behaves differently from JA. The complementizers can stand in clause-initial positions and behave differently with non-factive verbs of saying. The observation is that the structure of MSA complementizers makes some complementizers able to stand with or without the presence of hidden verbs, which leaves the following question open: why do certain Cs occupy the root position, while such position is not valid for embedded Cs? We propose that as morphemes, Cs have internal syntactic-semantic features that impact the use of Cs in clause-initial positions.

III. THEORETICAL FRAMEWORK

This part is devoted at presenting a general overview of the theoretical framework that will be adopted for the current study, namely NS (Starke, 2009). NS views grammar as a composite of atomic elements; in a syntactic structure, terminal nodes are not words or morphemes but semantic features. These features are universal in some respect, and language diversity can be explained by understanding how these features are ordered. This view of grammar is developed from the Minimalist Program (Chomsky, 1995), Cartography (Cinque & Rizzi, 2010; Rizzi, 1997), and Distributed Morphology (Marantz, 1997).

In the Minimalist Program, Chomsky (1995) argues that, in the syntax proper, Merge operates recursively to build larger constructions by combining lexical and functional categories. In NS, the same machinery applies. However, Merge operates on smaller units, i.e., submorphemes; a composite of syntactic-semantic features is ordered hierarchically in a binary fashion for spelling out larger constructions. One of the essential elements in nanosyntactic analysis is defining the set of these features that will map onto the derivations of trees. Nanosyntacticians develop three ways to obtain syntactico-semantic features: non-accidental syncretism, containment, and semantic decomposition. For relevance, we present only the first two tests.

Non-accidental syncretism refers to having a morphological form that fulfills more than one grammatical function in a paradigm. Syncretism is a good indicator that one of the morphological forms must be derived from other forms. The right order of morphemes depends on cross-linguistic comparisons of data (Caha, 2009b, p. 99). For example, by examining case syncretism patterns found in Serbian, Slovene, Czech, Ukrainian, Arabic, Latin, and other languages,

Caha (2009b, p. 99) notices that syncretic patterns follow specific hierarchical order: Nominative > Accusative > Genitive > Dative > Instrumental > Comitative. He refers to this order as Universal (Case) Contiguity.

Morphological containment is developed under Distributed Morphology (Marantz, 1997). It is noticed that lexical items can be contained in one another. Thus, in English, for example, we cannot have a suppletive form in the superlative without having a suppletive form in the comparative as well. The adjective *good* becomes *better*, and only then it is realized as *best*. But the case cannot be *good > gooder > best* or *good > better > goodest*. This kind of morphological process is fruitful for nanosyntacticians as it provides them with indicators to which elements are bigger than others.

The core difference between NS and other approaches (cf., Cartography, Cinque & Rizzi, 2010, Rizzi, 1997; and Distributed Morphology, Marantz, 1997) is that "there cannot be a lexicon before syntax and hence syntax does not "project from the lexicon", syntax rather creates lexical items" (Nanosyntax—What is it?).

Utilizing NS as a framework of analysis, Baunz (2018) proposes that Cs have a functional sequence of semantic atoms. The functional sequence of atoms can be predicted through looking at how factivity affects the selection of Cs in SC, MG, FR. Given the syncretic patterns of Cs across different classes of factivity (emotive factives (F1), semi-factives (F2), nonfactives (F3) and desideratives (F4)), Baunz (2018, p. 154) proposes that Cs have the following hierarchical order:

(45)   MG
      a. [F1P F1]   => /na/
      b. [F2P F2 [F1P F1]]   => /oti/
      c. [F3P F3 [F2P F2 [F1P F1]]]   => /pu/
      d. [F4P F4 [F3P F3 [F2P F2 [F1P F1]]]]   => /pu/

Based on her view, verbs of factivity can hold three semantic meanings and leads to three types of presuppositions:
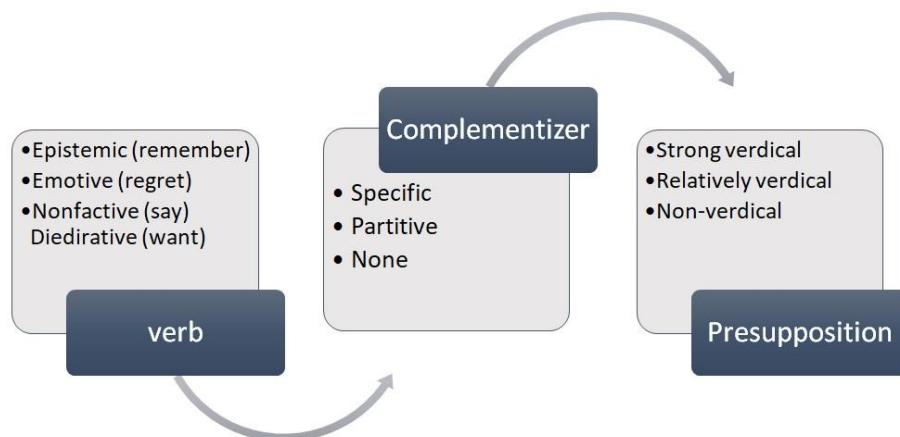

Figure 1. The Effect of Verbs on the Composition of Complementizers

The given diagram shows that there are four verbs distinguished according to their level of factivity. The first two verbs 'remember' and 'regret' are factive verbs; that is, they show that the speaker is sure to some extent about the content embedded in the utterance. The speaker using the verb 'remember' indicates that he/she knows specific information about the embedded utterance (a person cannot remember a situation which has not taken place in the actual world depending on his/her experience). The speaker utilizing the verb 'regret' does not provide the same high level of specificity denoted by the verb 'remember' simply because the verb 'regret' does not indicate the speaker is sure about the action since he/she may build his/her experience on information not necessarily correct, as this information depends on the experience of other agents involved in the actual activity the speaker feels sorry about. The last two types of verbs, viz., 'say,' and 'want' do not involve any level of specificity. In other words, the speaker using either verb does not suggest that the given information is specific to any extent, he/she assumes a situation to have taken place in the past (i.e., 'say') or desire it to take place in the future (i.e., 'want'). These differences between verbs depending on the denoted specific information are co-related with the different presuppositions according to veridicality (i.e., the assertion of the truth of the utterance). While the first verb 'remember' shows strong assertion concerning the truth of the utterance, the verb 'regret' does not have the same strength of assertion implied by 'remember'; hence, it is relatively veridical. The last two verbs, viz., 'say' and 'want', do not have any assertion, as their semantics implicates; therefore, they are non-veridical.

NS has not been wildly utilized in many studies dedicated specifically to Arabic, as far as the authors know, there are only two studies (Abdel-Razaq, 2015; Saeed, 2014), and only the latter uses NS as the primary approach for data analysis. Saeed (2014) utilizes NS toward the decomposition of prepositions. Her study shows prepositions in Arabic are distinguished in two ways at the sub-morphemic level: (i) true prepositions always lexicalize place domain and (ii) semi-prepositions are distributed among path domain (for more details see Saeed, 2014). We deploy the non-accidental

syncretism test to arrive at the functional sequence of Cs in Arabic and compare it with that proposed in the literature (cf., Baunz, 2018). This approach would enable us to arrive at the structure of Cs in Arabic, and it will enable explaining the odd behavior of Cs by matching their internal structure with their external behavior.

IV. ANALYSIS

According to Baunz (2018), the differences between factive verbs are co-related with the strength of presuppositions (i.e., veridicality). While the first verb 'remember' shows strong assertion concerning the truth of the utterance, the verb 'regret' does not have the same strength of assertion implied by 'remember'; hence, it is relatively veridical. The last two verbs, viz., 'say' and 'want' do not have any assertion, as their semantics implicates; therefore, they are non-veridical. In this section, we look at how different degrees of assertion are implicated through the selection of Cs in Arabic.

In MSA, factive verbs (e.g., ʔataðakar 'remember' (46)) and emotive factive verbs (e.g., nadım 'regret'(47)) select ʔanna. Non-factive verbs select two Cs; all non-factive verbs (e.g., ʔḏun 'think'(48)) select ʔanna, but the non-factive verb of saying (e.g., ʔaqul 'say'(49)) selects ʔınna. Desiderative verbs (e.g., ʔurid 'want'(50)) select ʔan.

(46) taðakar-tu   ʔanna ʔal-radʒul-a   qad   ʔaxaa   ʔas-saʕat-a.
      remembered-3M.SG   that   DEF-man-ACC   PTCL   took.3SG.SBJ DEF-watch-ACC
      'The boy remembered that the man took the watch'.   (MSA)

(47) nadım-tu   ʔanna ʔal-walad-a   qad   tarka   ʔal-bajt-a.
      regretted-I   that   the-boy-ACC   PTCL left.3M.SG.SBJ the-house-ACC
      'I regretted that she came to our house'.   (MSA)

(48) ʔḏunnu   ʔanna ʔal-walad-a   qad   tarka   ʔal-bajt-a.
      think. 1SG.SBJ that   the-boy-ACC   PTCL left.3M.SG.SBJ the-house-ACC
      'I think that the boy left the house'.   (MSA)

(49) ʔaqulu   ʔınna ʔal-walad-a   qad   tarka   ʔal-bajt-a.
      say.1SG.SBJ   that   the-boy-ACC   PTCL left.3M.SG.SBJ the-house-ACC
      'I say that the boy left the house'.   (MSA)

(50) ʔuridu   ʔan   j-uɣadira   ʔal-manzil-a.
      want.1SG.SBJ   SUBJ PRES-leave.3M.SG.SBJ   the-house-ACC
      'I want him to leave the house'.   (MSA)

In JA and LA, only one C is used across all types of verbs. In JA, ʔınn is used with factives (51), emotive factives (52), non-factives, including verbs of non-factive verbs of saying (54), and desiderative verbs (55), while in LA ʔənno is selected.

(51) taðakar-t   ʔınn-ha   ʔıl-bınt   ʔıdʒa-t   maʕ-na.
     remember-I   COMP-3F.SG   the-girl   came-3F.SG   with-us
     'I remembered that the girl came with us'.   (JA)

(52) nadım-t   ʔınn-ha   ʔıl-bınt   ʔıdʒa-t   maʕ-na.
     regretted-I   COMP-3F.SG   the-girl   came-3F.SG   with-us
     'I regretted that the girl came with us'.   (JA)

(53) baḏun   ʔınn-u   ʔıl-walad   ʔıdʒa.
     think.I   COMP-3M.SG   the-boy   arrived.3M.SG.SBJ
     'I think that the boy left the house'.   (JA)

(54) bagul   ʔınn-u   ʔıl-walad   ʔıdʒa.
     say.1SG   COMP-3M.SG   the-boy   arrived.3M.SG.SBJ
     'I say that the boy arrived'.   (JA)

(55) bıdi   ʔınn-u   ʔıl-walad   j-idʒi   hassa.
     want.1SG   COMP-3M.SG   the-boy   PRES-come.3M.SG.SBJ now
     'I want the boy to come now'.   (JA)

Across Arabic varieties, the complementizer systems show almost a similar pattern. In declarative structures, two complementizers *le* and *ta* are used in Sason Arabic (SnA) (Akku, 2018)[3]:

(56) *a-ref*   *le*   *Kemal*   *ja.*
     1SG-know   COMP   Kemal   came.3M.SG
     'I know that Kemal came'.   (SnA)

(57) *ali*   *iddz*   *i-si*   *le*   *a-habb-u.*
     Ali   claim   3M-do   COMP   1SG-love-him
     'Ali claims that I love him'.   (SnA)

(58) *ma-sıma-tu*   *le*   *ġo*   *zɣa.*
     NEG-heard-1.SG COMP came.3.PL   children
     'I did not hear that the children came'.   (SnA)

(59) *irə-nni*   *leyla*   *ta*   *tə-či.*
     want-1SG   Leyla   SUBJ   3F-come
     'I want Leyla to come'.   (SnA)

The following table summarizes the findings and orders Cs occupying the same contexts in different varieties of Arabic.

TABLE 2
SYNCRETIC USE OF COMPLEMENTIZERS CROSS-LINGUISTICALLY

	Emotive Factive	Semi-factive/nonfactive	Nonfactive 'say'	Desiderative
MSA	ʔanna	ʔanna	ʔınna	ʔan
SnA	le	le	le	ta
JA	ʔın	ʔın	ʔın	ʔın
LA	ʔənno	ʔənno	ʔənno	ʔənno

Table 2 shows that in MSA *ʔanna* is syncretic with emotive and semi factive verbs, in SnA *le* appears in three cells, viz., emotive, semi- and non-factives. In JA and LA, the Cs *ʔın* and *ʔənno* are syncretic across all types of verbs. In Arabic, the syncretic patterns can be represented following the same mechanism as in (60).

(60)

                                            MSA   JA   LA   SnA
      a. [F1P F1]   => /ʔan/   /ʔın/   /ʔənno/   /ta/
      b. [F2P F2 [F1P F1]]   => /ʔınna/   /ʔın/   /ʔənno/   /le/
      c. [F3P F3 [F2P F2 [F1P F1]]]   => /ʔanna/   /ʔın/   /ʔənno/   /le/
      d. [F4P F4 [F3P F3 [F2P F2 [F1P F1]]]] => /ʔanna/   /ʔın/   /ʔənno/   /le/

The Arabic data supports the ordering of F1>F2>F3>F4. This pattern has two implications. First, it avoids *ABA patterns of syncretism. Second, it shows morphological containment; Cs can be realized as morphological patterns that contain each other.

Relative to Baunz' (2018) description of veridicality, in MSA, since *ʔanna* is used with factive and non-factive verbs, it is selected by strongly veridical (46), relatively veridical (47) and non-veridical verbs (48). *ʔınna* is used only with the non-factive verb of saying; hence, *ʔınna* is selected by a non-veridical verb. In addition, *ʔan* is selected by a non-veridical verb of wanting. The data suggests that the C system in MSA departs slightly from Baunz (2018). While the system matches veridical verbs, the system shows three divisions in non-veridical ones. Accordingly, in MSA, non-veridical verbs of saying differ from other non-veridical verbs. The former is non-veridical relative to the cognizant, the sayer, while the later is non-veridical relative to the speaker. The two types do exist along with non-veridical verbs of wanting noticed by Baunz (2018). The system of MSA can be represented as thus.

(61)   Veridical   NV speaker   NV cognizant   NV subjunctive
      ʔanna   *ʔanna*   *ʔınna*   *ʔan*

Ross's (1970) pioneering work has been questioned on the validity of the assumption that points toward embedding clauses with speech act projections. While many disagree with Ross' idea of embedding specific predicates (Speas & Tenny, 2003, p. 323), studies confirm the idea of embedding of speech act roles (Haegeman, 2014, Wiltschko & Heim, 2016) and support its existence through the different types of Arabic Cs (Speas & Tenny, 2003, p. 323-324) that can undergo embedding. We argue that embedding speaker roles overlooks a central component, the cognizant, sayer. According to Vandelanotte (2004), the sayer differs from the speaker and can contribute to the grammaticality of structures. His view can be straightforwardly illustrated in cases of reported speech. See the example in (62) for the temporal deixis shift.

(62)   {Speaker {he is late.}}   >
        {Sayer {He was late.}}   >

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[3] The data is insufficient to provide final conclusions. However, it enables drawing upon predictions to be verified.

{Sayer {he was late {Speaker {~~he is late~~}}}

The view that a cognizant can be part of syntactic structures can enhance the Speech Act Layer proposed by Haegeman (2014) and Wiltschko and Heim (2016). The impact of factivity and its correlated interpretation across veridicality shows that Cs in Arabic may trigger different strengths of presuppositions. See the table below.

TABLE 3
THE IMPACT OF VERIDICALITY ON ARABIC COMPLEMENTIZERS

	Veridical	Nonveridical speaker	Nonveridical cognizant	nonveridical subj
SA	ʔanna	ʔanna	ʔinna	ʔan
JA	ʔɪnn	ʔɪnn	ʔɪnn	ʔɪnn
LA	ʔənno	ʔənno	ʔənno	ʔənno

Contiguous complementizers cannot be used in a clause-initial position as their function can overlap with other complementizers. How veridicality is transmitted affects the choice of the complementizer. That is, the same complementizers have different morpho-phonological realizations in the given Arabic varieties. While in MSA different complementizers are used for diverse functions, hence, they occupy different positions in the tree, and these positions are restricted in the sense that the same complementizer cannot be used in more than its designated functional head (with the exception of ʔanna which has two functions). The same situation does not exist in JA and LA since there is one and only one lexical form used to cover all the semantic functions related to the different types of complementizers in MSA. The same form cannot be used to cover all the functions pertained to the diverse complementizers to avoid ambiguation and vague representation of the presupposed information. The result we may reach is that the more functions the lexical form is supposed to serve the more restricted environments it can occur in since that requires more cognitive processing for the same lexical expression to be integrated into the structure from the side of the speaker, and more cognitive decoding it demands from the listener. There are four semantic levels pertaining to the veridical functions of the complementizers associated with particular verbs, as explained in (60) above. These different levels can be represented as in (63).

(63)
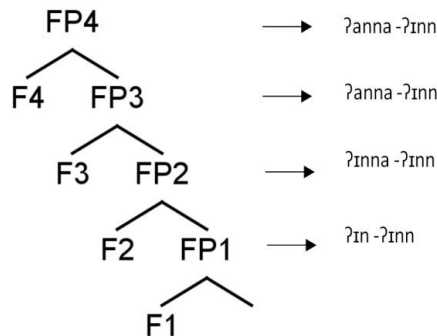
To make this representation more concrete and related to the presupposition argued above, we reflect how this mapping encodes specificity and the orientation. FP1 complementizers and FP2 complementizers can be used in MSA without a verb since they are not contiguous. That explains why ʔɪnna can be used in MSA in an initial position; however, in JA and LA, it is banned. In MSA, we argue that it is spelled out as FP2 while in JA, it can be spelled-out as FP1, FP2, FP3, and FP4 due to its syncretic form. Moreover, the internal structure of ʔɪnna enables it to be used without a verb of saying being present as presupposed information can be recovered from the semantic composition of the complementizer itself. ʔanna, on the other hand, cannot be used in the initial position for the same reason like JA ʔɪnn.

Since ʔanna contains two semantic blocks of veridicality (FP3 and FP4), recovering a presupposition would not be possible because the veridicality could target either FP4 or FP3. In this sense, it becomes evident that Arabic complementizers are not motivated solely by the use of a verb that is only found in Arabic, but it is more related to their use as triggers of presuppositions.

The advantage of this prediction over Ross's (1970) conclusion is that even though he rightfully predicts the use of ʔɪnna after the cognizant verb of saying, he does not resolve the problem of why this is not applicable to other verbs.

(64)   [ʔurid 'want' {hidden} [[ʔan/ *ʔanna /*ʔinna ....
         [ʔataʕdʒb 'wonder' {hidden} [ʔanna /*ʔinna/*ʔan ….
         [ʔaʕtaðir 'remember' {hidden} [ʔanna /*ʔinna/*ʔan ….
         [ʔaqul 'say' {hidden} [*ʔanna /ʔinna/*ʔan ....

We argue that the reason is attributed to the same factor that blocks and allows extraction in complex constructions, viz., the complex morpho-semantic composition of complementizers establishes them as strong morphemes that can be used in clause-initial positions, positions that enable the recoverability of presupposed information.

V. IMPLICATIONS

Comparing the C system in Arabic with that proposed by Baunz (2018), we show that the fundamental insight of is fruitful for describing Arabic Cs; nevertheless, the proposed universal hierarchy does not fit neatly. In MSA, *ʔanna* appears with factives and non-factives; however, it cannot be used with all non-factives; that is, instead of using *ʔanna* with the non-factive verb of saying, *ʔinna* is used. This can be illustrated in the table below

TABLE 4
CROSS LINGUISTIC COMPARISON OF THE SELECTION OF CS

	Emotive Factive	Semi-factive	Nonfactive	Desiderative
MG	pu	pu/oti	oti	na
SA	ʔanna	ʔanna	ʔanna/ʔinna	ʔan
SnA	le	le	le	ta
JA	ʔin	ʔin	ʔin	ʔin
LA	ʔənno	ʔənno	ʔənno	ʔənno
FR	que	que	que	que
SC	da	da	da	da

While the Cs in MSA depart from the distinction above; they meet with Cs cross-linguistically, if non-factives are broken into two types: speaker-oriented non-factives and cognizant-oriented non-factives. In that sense, *ʔinna* is distinguished from *ʔanna*. The distinction is supported by looking at how veridicality interacts with factivity as we have illustrated in Table 4 above. We, therefore, predict that it is more appropriated to follow the following pattern: veridical > nonveridical SPEAKER > nonveridical COGNIZANT > nonveridical SUBJ to end up with an inclusive hierarchy. The change to that universal picture is supported by the fact that nonveridically should not be limited to the speaker, but it could be viewed from the point of view of the cognizant.

VI. CONCLUSIONS

The study concludes with three observations. First, the choice of Arabic complementizers is not random and is affected by a presupposition that can be triggered on the side of the speaker, hearer and cognizant. Thus, Arabic complementizers are strongly affected by veridicality. Second, the study shows that MSA has more articulation of complementizers than JA and LA. Therefore, it permits the use of *ʔinna* in initial positions. The research also attributes the ungrammaticality of using *ʔanna* in that position to its size. *ʔanna* is argued to be bigger and shares contiguous semantic blocks, viz., it can be used with veridical and nonveridical SPEAKER. Thus, it can trigger different presuppositions, unlike *ʔinna*. The same argument is extended to JA. *ʔinn* cannot be used because it is syncretic across four semantic domains: veridical> nonveridical speaker > nonveridical cognizant > nonveridical subj. Using it, therefore, without a verb that delimits the different kinds of presuppositions can lead to an uncontrolled interpretation of presuppositions. Third, the study shows that Arabic complementizers follow the universal pattern proposed by Baunz (2018) and refines the theorem of hidden verbs that have been proposed by Ross (1970).

Compared with the findings reached in this paper concerning the distinctions above, Fassi-Fehri (2012) provides a relatively supportive distinction between Cs based on the suitability of the complementizer to exist in a specific position within the clause and its syntactic properties (i.e., Mood, Logophoricity and Case). We find that the given distinctions above are informative and supportive of the distinctions proposed in the paper. The study shows that Baunz's (2018) distinction of non-factive verbs should be extended since the C system of MSA shows that there are two types of nonveridically that is associated with non-factive verbs in Arabic, one related to the speaker while the other is related to the cognizant. The conclusion shows that Fassi-Fehri's (2012) logophoricity feature impacts the decomposition of Cs and provides a clear path for understanding when a C can obtain the +/- Root distinction. More data from other Arabic varieties, e.g., Moroccan Arabic, Algerian Arabic, Sudanese Arabic, Gulf Arabic, can strengthen these conclusions, yet we leave for further studies.

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Opportunities for Organization of Classes in Foreign Languages by Means of Microsoft Teams (in the Practice of Teaching Ukrainian as a Foreign Language)

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Abstract—The characteristic aspects of learning a foreign language require special resources and tools for online learning. Criteria for choosing educational platforms depend on the key elements of an academic subject area. Microsoft Teams (hereafter, MT) educational platform is considered to be a competitive one because it meets most of the needs that arise during the formation of a secondary linguistic persona. Due to a large number of enterprise programs, there is a successful acquisition of language skills and the implementation of all types of oral activities for students. A significant MT advantage is the constant analysis and monitoring of participants' needs in the educational process by developers. The article highlights both MT advantages and disadvantages. The attention is drawn to individual programs, which, in the authors' opinion, are the most successful to learn writing, reading, speaking, and listening, as well as organising classes that meet the needs of modern foreign students.

Index Terms—Microsoft Teams, distance learning, speaking skills

I. INTRODUCTION

The epidemiological challenges faced by the world in 2020, the technology development, education internationalization and standardization determine new requirements for the educational process. The issue of ensuring a productive educational process, both blended and distance, in addition to new requirements for classroom work after quarantine restrictions, is at the top of the agenda. Recently, linguodidactics scholars have paid a lot of attention to various aspects of online learning: general issues of distance learning, software, implementation of control, etc. Teaching the humanities has particular characteristics, which lead to differences in organizing distance language learning, as well as choosing the resources involved, online tools, and instruments.

Learning a foreign language means acquiring theoretical linguistic knowledge of phonetics, word formation, vocabulary, grammar, as well and above all acquiring verbal skills. Registered by teachers as the most difficult language learning aspect for foreign students, speaking is not so much about memorizing words and learning grammar rules, but mostly about learning how to listen, read, speak, and write.

Knowledge of the Ukrainian language is a soft skill for foreigners. First, they interpret these skills as the opportunity to get the appropriate level of knowledge in special disciplines. Foreign students are also aware of the importance of communicative competencies. It will allow them to fulfil their professional capacity during the training. Therefore, the correct and appropriate choice of software for foreign language distance learning will help to make this process fully functional. *Zoom* enjoys the widest popularity among Ukrainian educators for online classes, owing to its, sufficient functionality, and general user-friendliness. To organize distance learning, Ukrainian institutions of higher education

turned to use online courses hosted by *Moodle* and *eDx* platforms. However, they have encountered a problem in creating and implementing platforms that could provide space for convenient work of the educational process participants. There are more than 700 LMS platforms on the world market (Stadnyj & Nikolayev, 2020). However, nowadays, the most popular platforms in Ukrainian institutions of higher education are *Moodle*, *Google Classroom*, and *Microsoft Teams* (hereafter, MT). Each platform deserves the close and accurate attention of educators, anticipates the needs of the educational process, and has both advantages and disadvantages. In this article, we analyze the organization of foreign language learning using MT platform as a center for teamwork.

It is worth paying attention that the term "learning platform" is defined as "a comprehensive solution designed primarily to ensure the educational process", and "NOT messengers, e-mail and NOT a communication platform with LMS capability implemented as an add-on module and/or their combination" (Stadnyj & Nikolayev, 2020, pp. 47-49). MT platform has been the study object of various academic and scientific-pedagogical kinds of research. Scholars and educators have revealed general issues regarding the use of MT in general (Savchuk, 2021) and in the education of different countries (Pal & Vanijja, 2020; Hubbardet et al., 2021; Rababah, 2020), as well as explained the peculiarities of the use of this learning platform in the study of individual disciplines. Some scholars have described the use of certain MT enterprise programs in their works. In particular, Zhelyazkova (2021) has described the work with the online whiteboard. MT adaptation to teach English is considered by Schneider, highlighting the strengths and weaknesses of Microsoft Teams (Schneider, 2020). Calero (2020) has analyzed the use of Office 365 tools for educational purposes, particularly in foreign language teaching, in the context of higher education in Ecuador, and developed an English-language guide that improves Office 365 integration into language teaching. Bsharat and Behak (2020) highlight the MT impact on improving distance learning of English, and the role and benefits of e-learning during quarantine. Yen and Nhi (2021), Rababah (2020), and Ahmad (2020) reveal the practice of using MT platform in teaching English through the lens of students' perception. Describing students' attitudes to the use of MT in learning English, Rababah identifies three positive (convenience, efficiency, and common resources) and two negative (technical challenges and difficulties in performing certain exercises) platform features (2020). Pascan (2020) implemented the expediency of using MT platform for teaching Romanian to foreign medical students. The French language learning using MT is described in the article by Alabay (2021). The general analysis of the MT resources adaptation to ensure the teaching of a foreign language, in particular Ukrainian, has not attracted scholars' attention before.

The objective of the study is to determine the adaptability of MT tools to the organization of the educational process in a foreign language. The implementation of this objective will be facilitated by the following tasks: description of the resources of MT platform that can be involved in distance learning of a foreign language; analysis of the feasibility of using specific enterprise programs when working on students' verbal skills; identification of advantages and disadvantages, as well as ensuring synchronous and asynchronous work of participants using MT.

II. MATERIALS AND METHODS

The study was conducted in the period between 2020-2021 at the premises of Zaporizhzhia State Medical University (hereinafter, ZSMU), Vinnytsia National Technical University (hereinafter, VNTU), and V.N. Karazin Kharkiv National University (hereinafter, KKhNU). Thanks to the favorable policy of the administration of these universities, an experiment was conducted to involve MT platform and separate interactive programs during distance, blended and classroom learning of foreign students from India, Morocco, Nigeria, Ecuador, and Tunisia.

The study used direct and indirect observation, pedagogical experiment, and repeated pedagogical experiment to determine the feasibility of using the proposed resources in foreign language education for adults, and the educational tactics of involving interactive technologies to improve students' motivation and lesson efficiency. The use of the comparative method enabled to determine the level of effectiveness of certain programs in the formation of specific types of oral activity. Quantitative and descriptive methods contribute to the generalization of the obtained results.

III. RESULTS

MT is a space that contains a chat for meetings, file sharing service and enterprise programs that can meet almost any demanding educator's requirements. MT meets such criteria for choosing a learning platform as cross-platform and ergonomics (Stadnyj & Nikolayev, 2020). To get full functionality, it is advisable to download MT application, as in the browser version, the functional kit is incomplete. However, the application overloads the computer. This platform provides free (with limited resources) and paid options, whose functionality depends on the package. An account can be either individual (created by an individual user, not controlled by an organization) or institutional.

The enterprise authorization service for users created by university administrators is mandatory for distance learning in higher education institutions (hereinafter – HEIs) in Ukraine. MT platform provides the personalization of the educational process participants (Stadnyj & Nikolayev, 2020). The administration of the educational institution establishes the rights and controls of all enterprise participants.

The initial stage of work with MT means the creation of a team to which the educator invites students of an academic group. This process is greatly simplified due to the well-coordinated work of the university departments, in particular the timely creation of students' accounts, and the organization of academic groups on the platform by the dean's office.

If necessary, an educator can customize certain settings: change the name of a team, upload a team avatar, and set additional rights for team members (permission to respond, write messages, download documents, etc.). The option of uploading an avatar helps to improve the psychological atmosphere during language training. When students are added, an invitation letter is automatically sent to each participant in the enterprise Outlook, and this action is recorded in the *Activities* tab.

MT platform has different interface languages. The authors are pleased to remark that the developers have worked hard to support the Ukrainian-language interface which meets the mandatory requirements for training platforms defined by the Ministry of Education and Science of Ukraine (hereafter, MES) (Stadnyj & Nikolayev, 2020).

The *Posts* tab, as well as starting page and home page, contains all the information about online classes, assignments, shared materials, etc.
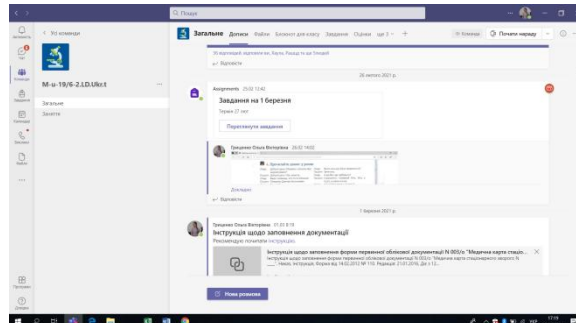

Figure 1. 'Posts'Tab

Publishing is allowed by an educator and can be implemented in two options: only by an educator or by all participants. There are several ways to publish: announcements, important information, regular posts, polls, prizes, etc. The ad is different from other messages in the newsfeed: it has a title, topic and the message itself, important guidance information for the initial or final stage of the course.
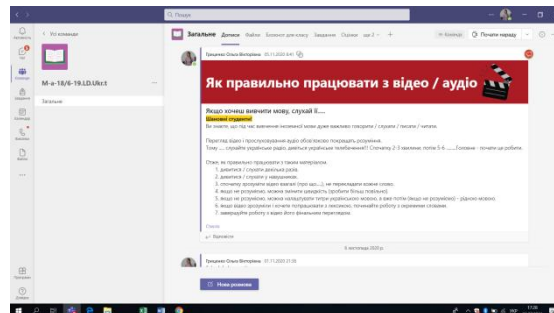

Figure 2. Using the" Ads" Tab

The message marked *important* is also visually different, but stands out less than the previous type. In our opinion, the inability to pin a message in the newsfeed is a disadvantage. The survey report (which we will address later) allows us to quickly find out someone's thoughts on a particular issue. It looks like a test with a condition, a question and answers.
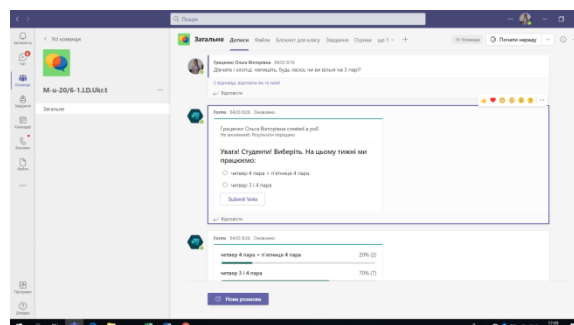

Figure 3. Using "Express Survey"

For instance, it can help an educator to find out about the performance of a task during group work with a project, incentify students' independent work, and control the mastery level of educational staff. One of the disadvantages of these surveys is the inability to offer an open answer, which can compromise the objectivity of the results. The message of praise (Prize) allows an educator to award students for certain achievements.

The correspondence function allows students to communicate with classmates and an educator in general or in private chat. Permission to respond to messages is also set by an educator. Students use emojis to express their opinion on the question, which cuts the distance between participants and allows them to express their emotions. We should note that while some students cannot afford certain behaviors during classroom work, the barriers in cyberspace are almost eliminated. This meets one of the mandatory requirements for the functionality of the educational platform, recommended by the Ministry of Education and Science of Ukraine (Stadnyj & Nikolayev, 2020).

MT enables the educator to quickly schedule a lesson. This can be done on a team page or through the *Calendar* tab. By selecting a channel when planning lessons, the program automatically creates a similar event in the *Calendar* tab for the students.

During the meeting, each participant can turn on / off the video and microphone, set the desired background, and write in the chat. An instructor can invite any other participant by entering their name or account in the search bar on the *Participants* tab or by sending an invitation to the meeting. In the *Participants* tab, the educator can also download a list of meeting participants. MT developers have also suggested *Insights*, which gives an opportunity to easily control the work of each student, even taking into account homework and work with certain documents.
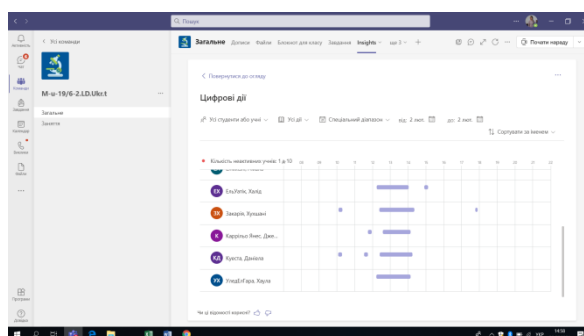

Figure 4. Working With the "Insights" Program

For an educator, the system secures useful functions for setting up space for the online lesson, such as the gallery, the large gallery and the virtual auditorium.

Since the formation of a secondary language persona involves shaping writing skills, it is appropriate to write messages in the chat. These can be short written answers to a topical issue or just short training exercises.

An online foreign language class primarily involves the educator's communication with students and students with each other. Therefore, it is better to replace grammar or language material with an express survey, which has already been discussed, and to allocate online time for more important tasks in terms of communicative practicality. The disadvantage here is that an express survey during a synchronous lesson can be created only by returning to the "Posts" tab, which takes an educator's time and is inconvenient.

Students' oral answers need to be corrected. To rationally use the time of the online lesson and to keep a friendly atmosphere, you can indicate a student's "active name" in the general chat of the meeting, record mistakes without interrupting him/her, and then allow analyzing. Mistakes can be recorded in the student's chat. Working on mistakes is mandatory when learning a foreign language, but the decision to publish mistakes with an indication of a specific person depends on the psychological climate in the group. A different way of error analysis is to assess each other's answers. Students listen, write down someone's mistakes in the chat, and then discuss them. This type of work intensifies writing, as well as listening skills. For the rational use of time during someone's speaking, it is necessary to offer another task to the rest of the students.

The option of screen sharing is available to the meeting organizer. Moreover, a lecturer can grant this right to other participants. Screen demonstration allows you to successfully organize audition exercises. For example, an educator launches a video or audio from his/her computer, and simultaneously gives a link in the chat to a pre-prepared test, creates a task in the 'Task' tab, or simply sends a photo of a multiple choice test (a test screenshot) and asks students to give answers in the chat. Students view the proposed materials together but do the test individually. The possible drawback here is that students might find the task video on the Internet and watch it with subtitles in their native language. Considering it, it is necessary to properly allocate time and set a time limit.

Numerous scholars drew attention to the expediency of using cards when learning a foreign language, emphasizing the involvement of different channels of perception. Flash cards may contain new vocabulary, grammar, etc. The authors have a positive experience with *Quizlet* software, which allows the creation of cards using both lexemes and pictures. Based on the translation method of teaching, you can submit a Ukrainian word and its equivalent from a student's native language. The other way of exposing the students to new words is through a visual stimulus. Cards comprising words (or phraseological units) and pictures will help them with mosaic thinking to master the material. For semantizing new lexical items, the descriptive method is successful. Therefore, on the one hand, you present a lexical unit or phraseme, and, on the other hand, give its interpretation. Such cards can be used at the stage of introducing new material, during memorization, for summarizing the already learned material, and for refreshing the old knowledge. In

addition, this program allows you to organize students' independent work. It combines all the material selected by an educator and presents it in the form of training exercises with intermediate results, and envisages a control test at the final stage. Besides, such tests can be printed out to keep track of the student's success during the lesson.
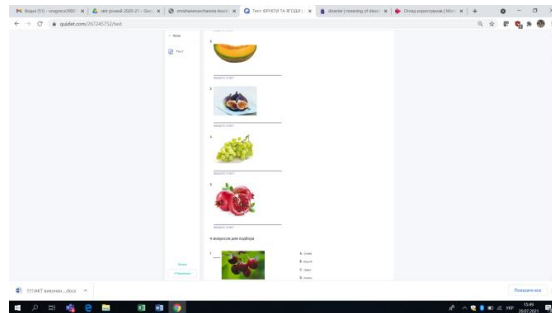

Figure 5. Automatically Generated Test in Quizlet

The program diagnoses the tasks performed and highlights problematic issues that should be addressed again. Its disadvantages are mandatory registration, no Ukrainian language option and low-quality translation into Ukrainian.

It is necessary to work on a whiteboard during online meetings. MT offers to use the *Whiteboard* tab. Instead, many educators use an empty Word document with the same purpose. The reasons for avoiding working with the *Whiteboard* are due to several inconveniences: its full functionality is available only after installing the program, and this overloads a computer; during an online meeting there is no access to pre-prepared layouts for the *Whiteboard*. You can use an instant blank board at the lesson, although the board created during the meeting is automatically saved in MT library.

Because of the constant updating of enterprise programs and figures, downloading documents and videos, creating blocks, comments or posts, etc. have become available. Only an educator can work with the online board, for example, to explain the material, or it can be used in collaboration with students. The disadvantage of shared use of the board is the inability to block certain objects on it, to quickly make links between objects with graphic tags, a small number of templates, and the lack of a general board layout, which complicates the search. The board created at the lesson can be saved and downloaded later, distributed to students for review, and used in subsequent classes to refresh knowledge.

In our opinion, it is more appropriate to use other interactive whiteboards, *Miro* in particular. The presence of the board layout in the lower right corner simplifies cooperative work, as well as searching for material on the board. When planning classes, an educator creates a board for which he/she selects several frames – stages of work or tasks, and then fills them with the necessary material. In addition to standard elements, there are many other interesting features: designed blocks, inserts, formatting, links between elements, etc. For example, as a warmer, the students are asked what they did at the weekend. While the students are talking, the educator is briefly recording the mentioned activities in the wrong order on a pre-prepared board with students' names on it. When all the students have shared their stories, the educator gives a link to the board for collaboration and suggests a matching activity to the student's name.
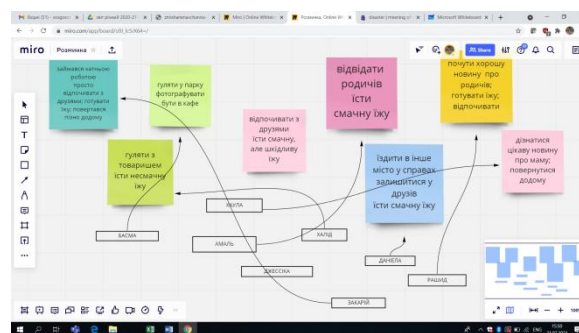

Figure 6. Working With Miro Board

You can use the *Miro* board for the material of any format. Moreover, you can select and save separate elements (pages, slides) from the attached document. The function of blocking elements facilitates the organized students' work, as it does not permit to move elements on the prepared board. For example, while learning new vocabulary, students are asked to sign photos in a frame with sticker words. This way, new lexical material is mastered and writing skills are improved. An educator can see what a student is doing (having an active marker with a participant's name), what part he is working on, and who has made writings (there is a remark about the performer) while staying in touch with the other students.
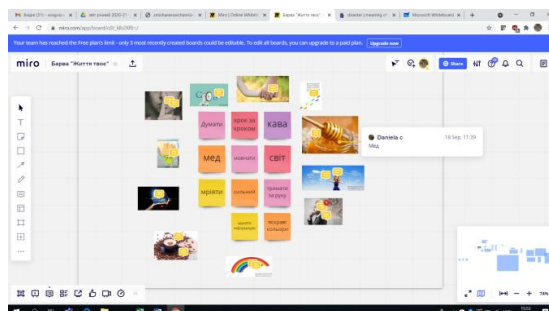
Figure 7. Organization of Cooperation on Miro Board

Miro board allows for creating knowledge maps of different types and complexity. While working on a specific topic or problem, an educator creates a blank card, and then students who are responsible for a particular element in this card, improve it. For example, an educator adds all the learned topic vocabulary to the board and creates blocks with questions, parts of speech or generic concepts, and assigns the students in advance to group the words correctly.

An educator can also give students the task to create a map together on a certain topic: first, foreigners get acquainted with the material and identify possible groups and subgroups. This work has several advantages: it activates the thinking process, helps to organize students, requires communication and information analysis, as well as improves skills in the use of information technology. Unfortunately, since 2021, there are free and cost options for Miro use. However, the free version has become considerably limited.

Since 2021, MT has acquired the opportunity to create separate rooms during meetings. It is important when developing foreign language competence, as it helps to improve oral speech as well as to build friendly relations in a group. MT suggests dividing the meeting participants into the required number of rooms automatically or manually. A meeting organizer has the right to open a room and resume the general meeting. The disadvantages are the inability to inform all students in the chat at once because each room has its chat, so the educator is unable to control the work of all subgroups. Therefore, he/she has to visit each room in turn. When dividing students, educators should make sure that those gathered in one room have only one intermediary language (Ukrainian). Certainly, the character of each student and their relationship affect the productivity of such work.

Another way to organize the collaboration between students in class is to use *OneNote* application. It is an online notebook divided into several sections. There is *Library* where you can store all the necessary learning materials. *Only for Educators* is a space where a teacher can accumulate the materials and notes. *Space for cooperation* is a space where team members can work. Besides, there are individual pages for each group participant. For collective work, the section *Collaboration space* is used, and the remaining notes are signed by the name of the author.

The *Note* page can be shared on each participant's page. For example, an educator explains the rules for the genitive case using a page in *Note*: drawing pictures, texting elements, highlighting with color, using handwritten inscriptions, etc., and then distributing this page to students. The created document can serve as material for refreshing knowledge in self-revision or generalization in-class learning. *Note* can also be employed for lexical and grammatical exercises, especially those involving gap-filling.

The use of information technologies in the educational process aims to create a favorable learning environment, increase motivation, as well as systematize students' independent work. That is why teachers often use software to create interactive exercises for online classes and students' self-studies. The most popular are *LearningApps* and *Wordwall*. They enable learning and practising certain skills in a fascinating way. In our practice, such exercises are most often used to memorize lexical and grammatical material at the initial stage of foreign language learning, because they use the strategies of gamification, presenting the material in a simple and learner-friendly way. Nevertheless, we consider them useful even for advanced level students.

Distance learning and the 21st-century educational process, in general, require supporting material for classes, as well as videos, which would briefly present the basic theory and rules. It should be mentioned that a meeting held on MT platform can be recorded and then used to create content for a course unit. MT values the personal confidentiality of participants, and therefore, upon entering the recorded meeting, everyone is informed about the recording process. Yen and Nhi (2021) also note the value of video recording, emphasizing that students can adjust the speed of viewing recorded material.

Successful language mastery depends on the educator's skills, and the appropriateness of methods and tools used. However, it primarily depends on the persistent regular work of those who want to start speaking. Therefore, self-education, which includes homework, is important. Each MT command has the *Tasks* tab, through which students are assigned tasks. It presumes the opportunity to assign a tag, such as "test", "homework" or "class work", as well as to organize all students' assignments. You can choose between such options as "tasks", "test" and "choose from the available" in the mentioned tab.

When using the "tasks" option, a teacher can specify the name, write down their tasks and tips on performance, add any necessary resources, specify a rating scale, as well as assign tasks to the whole team or individually, and set the starting point and end time of work. The function of determining the evaluation criteria allows students to clearly

understand the requirements for performance and an educator to give a reason for the grade. For committed educators, this option is advantageous as it provides the ability to plan tasks.
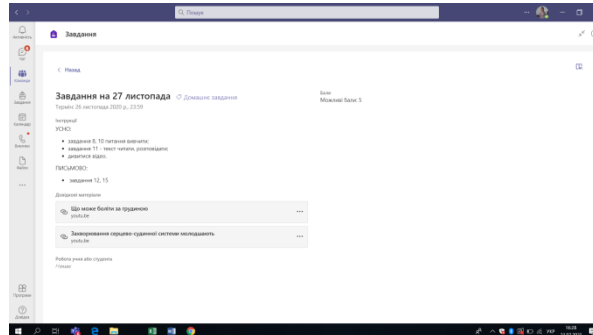

Figure 8. View of Assignment on Student's Page

While correcting a test, a teacher can comment on work, highlighting a mistake and adding a comment. By selecting the "review" function, all remarks and marks made by a teacher during a test are highlighted in red in the student's work.

However, when the task presumes the students to do it on paper and then take a photo and attach it to a special slot, the process of grading and commenting slows down dramatically. Since any corrections and comments can be done only after downloading, it takes time and reduces computer performance. Each grade given for task performance is put into a general gradebook hosted in the "Grades" tab.

Figure 9. "Grades" Tab

You can also assign homework using *OneNote* enterprise application mentioned above. Since the vast majority of time is spent on lexical and grammatical exercises, it is advisable to use such types of exercises which can be distributed to all students simultaneously, such as multiple choice or gap filling. It saves time on rewriting. You can grade the work by adding a mark at the bottom or inserting a sticker meaning 'excellent', 'good', etc. We consider the first proposed option (using the *Tasks* tab) of assigning more convenient because all the exercises are ordered systematically, and grades are recorded, which makes it easy to use. Thus, a variety of exercises to practise language skills, and improve writing, reading and listening skills can be implemented using MT.

Checking vocabulary and grammar knowledge, as well as reading, writing, and listening, can be implemented using Microsoft Forms. An author of a test can adjust its special background and supplement it with a video or audio.
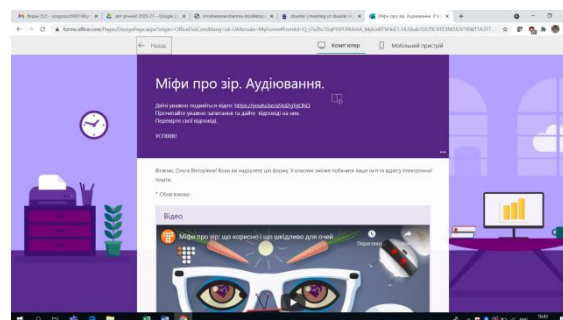

Figure 10. Sample Test in Forms

Microsoft Forms offer a wide range of options: they enable to create single- and multiple-choice tasks, true/false tests, gap filling, sentence completion, and open cloze tasks. Every item of the test can be adjusted individually – changed, designed, or removed. When creating test tasks, an author sets the score for each question, as well as indicates the

correct answer or in the case of open cloze tasks, writes it in a special bar. This automates and simplifies the process of checking. Additionally, the settings for test performance, deadlines, feedback, the way to notify about the score, etc. can be adjusted. Moreover, you can add the *Upload File* element which allows a student to upload only one document of any format to a test. You can share a Microsoft Forms test through the *Tasks* tab or by sharing the link. However, the drawback of this application is that it does not distinguish between uppercase and lowercase letters, and ignores punctuation marks, which are essential for the Ukrainian language and might be less mandatory in other foreign languages. The enterprise application also allows you to analyze tasks for their relevance and correctness. Microsoft Forms provides complete analytics on the number of correct and incorrect answers, the complexity of tasks, etc.
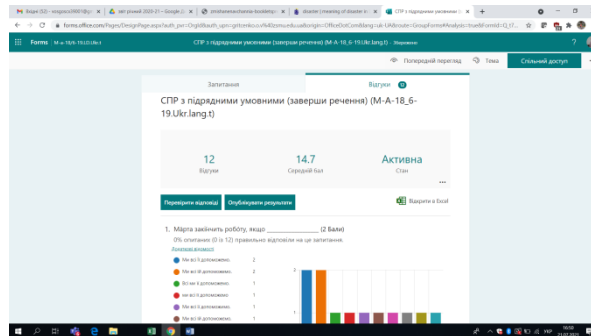

Figure 11. Analysis of Answers in Forms

The application advantages include the laconic design. With personalization only through Microsoft, the Forms tool can be used for designing final tests.

For the formative assessment, it is more appropriate to use the *Classtime* application, which has a nice interface and wide functionality. A teacher needs *Library* (to save tests) and *Sessions* (to organize group work). Educators can create their tests, copy the existing ones in the system, or use materials shared by colleagues. *Classtime* advantages include many task types, no registration, and recording session results.
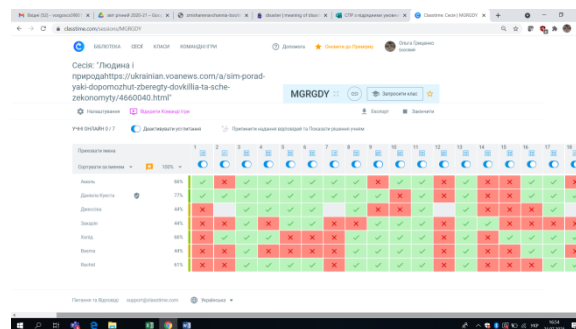

Figure 12. View of Answer Sheet of Session

Answers are checked automatically, although open answers to questions still require a manual check. However, the system is more adaptable than Google or Microsoft Forms. For instance, listening can be arranged the following way: the teacher offers to watch a video, shares the screen, and sends a link to *Classtime* test in the chat. Students may be assigned a regular test or the game mode. In any case, a teacher collects group results, which enables a brief assessment of the performance and error correction in the classroom.

The function of step-by-step accomplishment is very useful when the teacher gives access to every following task. For example, having read a text, students start doing a reading comprehension test. A teacher shares a link to a *Classtime* test which is arranged so that students can only perform that task, the access to which is permitted by the moderator. The option of step-by-step accomplishment is expedient during the memorization of new material, preparation for the test, error correction, etc. The advantage of this program is a functionally elaborated undemonstrative design. However, all extra features like setting the completion time, exporting students' answers, etc., are only available in the paid package. There is also no option to add a document. This application enables one to check vocabulary, grammar, reading, listening, and partially writing.

In our opinion, the 'game' function, mentioned in *Classtime*, is significantly inferior to the capabilities of the *Kahoot* application, integrated into MT. It does not require any additional registration. When creating a test, an educator should take into consideration students' ability to choose 'game' names. It is unacceptable for the final test, but great for a relaxing atmosphere at a regular lesson. As with two previous applications, *Kahoot* boasts numerous options for creating tasks, but its design style is still distracting. *Kahoot* tests mostly serve as entertainment or motivation because test participants compete to get the highest result. We find the analytics tab suggested in this app useful.

A considerable meaning in learning a foreign language is given to speaking. It has a multifaceted character in the

course of a foreign language. First, it is pronunciation, and correct articulation; then it is the ability to convey thoughts with simple and complex sentences, and the ability to use communicative tactics and strategies. *Flipgrid* is a space for discussions and debates. From the point of view of language didactics, this program is effective for organizing work on pronunciation, forming a statement, group discussion, etc. *Flipgrid* allows organizing a lot of activities to improve the speaking of students with different levels of language proficiency. Thus, they can be encouraged to learn new vocabulary, and read poetry or tongue twisters at the initial stage of mastering Ukrainian as a foreign language. Thus, a teacher does not waste precious class time but controls the process of mastering speaking competence. Moreover, all students practice speaking in a relatively comfortable atmosphere.

For instance, learning the topic *The Respiratory System. Diseases of the Respiratory System*, students of medical universities perform an extra task which is voicing the video "Breathing Exercises for People with Diseases of the Respiratory System". The figure shows that students are exposed to the video to be voiced (on the right), useful tips (on the left), and the recordings below. The opportunity to get peer critique motivates students to achieve better results. At the advanced level of language learning, one can offer to review classmates' records, spot mistakes, and comment on them.

Students who have a higher level of foreign language proficiency can organize a discussion. Working on the topic *Art*, a group should get acquainted with any Ukrainian film (mentioned at the lesson or recommended by someone). Then, they should record a short video, preferably with a movie frame (compulsory elements are explained at the instructional lesson in advance). The next stage is to review the classmates' work and comment on it with recorded impressions or a video question followed by the author's answer.
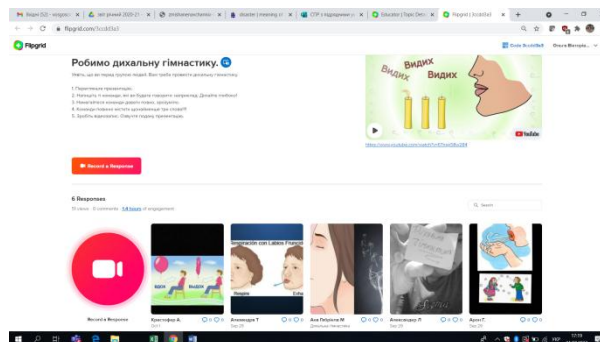

Figure 13. Working With Flipgrid

This platform operates quite simply. A teacher creates a discussion by indicating the topic or task name, providing explanations and tips for implementation, and adding photos, audio or video material for clarity and convenience. An educator also sets the discussion parameters: the type of discussion (the private or public one), the duration of an answer, the speakers, participants' ability to comment, evaluation criteria settings, etc. A student receives an invitation to a discussion, where he/she has the opportunity to record a video, watch other participants' footage, comment/like it, etc. At the end of the term, a teacher checks the video grading each of the criteria, and leaving a written or video comment. Guests (for example, parents, other teachers, or the administration) can be invited to join the discussion group with a guest password. It expands the range of task options. What is most important is the possibility of organizing work with groups from other countries and continents. A teacher must find common interests that are shared by a group of students. The advantages of this platform include convenience, similarity to social networks, and emotionality. It is also worth mentioning that *Flipgrid* allows educators to create, save and distribute short videos that can be used as valuable content for a self-study course (Hrytsenko, 2020).

When learning a foreign language, students also have to learn to read and comprehend what they have read. Students first prepare to get acquainted with a text, read it, and then perform reading comprehension tasks. The formation of a secondary language persona also implies learning to express thoughts and ideas in writing. Shaping and perfection of these communication skills can be secured with MT platform in several ways, many of which have already been considered in this paper. It is worth focusing on the enterprise application *Chekhov Story*, whose developers emphasize that reading is the basis of learning. In the context of USL teaching methods, it is a tool for writing and recording a text. In addition to text, one can add images, record voice guidance, etc. Reading the material designed with this program makes students more motivated to further learning. When creating a story, an educator can additionally provide a translation, voicing either each word individually or a page as a whole.

The purpose of creating stories in *Chekhov Story* is to update, review and summarize what has been learned, to improve writing and speaking skills, etc. For example, after working on the topic "Family", it is suggested to write an interesting story about a student's family. Foreigners should use as many words from the topic vocabulary as possible, build sentences correctly, follow the style, take into account readers' interests, etc. Additional motivation may be boosted by story competition or cooperation with a parallel group from any (especially foreign) university. All this is time-taking and requires a lot of effort both from a teacher and students but the result exceeds expectations.

Another advantage of MT platform is the ability to provide fast access to all the necessary information on the main

team page and fast transition between applications, which meets the criterion of ergonomics. When learning a foreign language, referring students to the material they need for independent work is important. This means employing additional literature, guidebooks, dictionaries, and other resources. For instance, work with monolingual and bilingual dictionaries is very significant. Therefore, in our opinion, it is advisable to add links to e-dictionaries of the Ukrainian Language, as well as a link to "Horokh" ("Peas") website to the main page. Moreover, students need to have access to authentic texts. The Ukrainian Language Corpus and the "Listen!" audio library are useful. As a rule, teachers who use other online programs during distance learning only have the opportunity to send a link in the chat or by any other means. However, over time the link may change and this creates certain difficulties in finding it. On MT, one can pin a link in a tab on the main page. Tabs are generally customized for each team on MT platform. You can add web pages to the standard tabs such as *Posts*, *Files*, *Notepad*, *Tasks*, and *Grades*. Team members do not have to scroll the newsfeed for the link but simply click on the corresponding tab.

IV. Conclusion

Thus, MT platform is a space for cooperation between educational process participants. It was designed keeping in mind many requirements for the learning process in mind. Besides, new challenges and needs are taken into consideration and the options are constantly updated. During the pedagogical experiment, it was observed that MT platform generally meets the requirements of foreign language learners. It has been concluded that in teaching a foreign language, MT has certain advantages in comparison to other educational online platforms. The considered platform provides all necessary tools for shaping and perfecting four main types of communicative activity. It has been proved that MT facilitates the best organization of distance thanks to the availability of a calendar, recording and tracking of student activities by the *Insights* app, etc. The applications that are used for language acquisition, work on listening, reading, speaking and writing skills, during the lesson and for the final control, have been outlined. The analysis of alternative programs demonstrates their advantages and disadvantages for different learning purposes and for students with different language proficiency levels. Possibilities of emotional expression, convenience and familiarity for students, flexibility, and a "student-centered" approach provided by MT, allow us to turn language learning into a pleasant and fruitful process.

Acknowledgements

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Towards Interactive Teaching Strategies in Teaching English Literature

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Abstract—The study examined using interactive teaching strategies to raise the understanding of students in literary texts. The study used reciprocal teaching strategies with undergraduate students at UST University in Yemen. The sample research included 46 female students from the English Department's 4th level in the Faculty of Human and Social Sciences, UST. The study's sample was randomly chosen and divided into control and experimental groups. Both groups were taught the exact content of the literature; the experimental group was taught using novel reciprocal strategies, while the control group received instruction as usual by following the department plan. The development of students reading comprehension was tested using a Pre- and Post-Reading Comprehension Test (RCT) throughout the teaching of literary courses. According to the data analysis, there is a statistically significant difference between the students' accomplishments in the experimental and control groups. It was found that literature courses that included both direct and indirect teaching techniques proved to serve the majority of students better.

Index Terms—teaching, reciprocal strategies, reading comprehension, EFL students, literature

I. INTRODUCTION

Teaching English literature at universities is one of the most challenging tasks. Many undergraduate and graduate students have trouble grasping the literary material's content and fail to learn its terminology. Moreover, many of them trip over such objects. From this current perspective, the study provides new insight into how interactive teaching strategies might improve the reading comprehension process for literature students. This empirical study was implemented with the fourth-level students as a prototype for the remaining university students. Overall, language competency includes the ability to read effectively. According to ALharbi (2014), reading comprehension is the process's primary purpose in academic contexts and other aspects of our everyday lives.

Because of this, English department instructors must develop and enhance their students' literary reading comprehension abilities. Reading comprehension techniques in structured and semi-structured classroom environments activates the schemata required to understand written texts and connect new knowledge to existing knowledge. The need to encourage students to use reading comprehension more actively is emphasized by Fageeh (2014). Reading comprehension is crucial, mainly when using a foreign language (Khaki, 2014).

To increase students' comprehension of literary concepts, teachers must give particular attention to teaching literature. Clandfield (2017) contends that literary courses do not pay greater attention to a range of levels at the secondary or tertiary level. Most of the students have never before studied literary works. Literature is taught as a whole work by teachers via instructive reading. Neves (2009) asserts that literary instruction strives to help students realize their full potential to produce balanced, harmonic, and morally upright human beings. Language teachers often get dissatisfied because students do not easily transmit information, according to Neves (2009). Because readers benefit more from reading in their native language than from reading in a language they are learning, literary language differs from other language domains.

Consequently, new strategies were suggested for a deeper comprehension of literary material and to enhance students' skills. The study suggested employing a reciprocal teaching technique. Through small groups and reading activities, reciprocal teaching is a kind of educational activity in which students assume the instructor's position. By using various techniques to promote proficiency in teaching literature, instructors may improve their students' text comprehension. Numerous scholars have acknowledged the crucial role that reciprocal teaching plays in teaching because of the strong relationships between students and texts. Numerous studies have been done on language learning techniques that EFL students can use to speed up their acquisition of foreign languages (AL-Harethi, 2008; Al-Azzawi, 2012; AL-Zianee, 2014; Al-Harbi, 2014; Fageeh, 2014; Gao, 2007; Zuheer, 2008; and to name a few). The findings of several studies showed that earlier research in this field had been primarily concerned with how to employ reciprocal teaching generally in teaching but that no study had attempted to investigate the consequences of utilizing this method in teaching literature.

II. Literature Review

Teaching literature is considered one of the most challenging tasks per teachers' and students' concerns. According to Dhillon and Mogan (2014), the text's use of language and topic that may be considered above the students' language proficiency is one of the major obstacles to studying literature. Due to the lack of exposure to the adoption of engaging teaching strategies by instructors, literature is sometimes blamed for being unpopular.

In Yemeni universities, literature is studied in several English-related courses. Studying literature is essential because it exposes students to relevant circumstances, engaging language, and intriguing people. A different reading, analyzing, and writing-related subjects are covered in literary texts. According to Dhillon and Mogan (2014), literature is tiresome because of its complex structural elements and reliance only on language. Many academics who have conducted many studies on teaching literature believe that teaching literature emphasizes the integration of language and literature in the classroom. The students should be provided with the resources they need to analyze a text and provide informed opinions about it (Lazar, 1999). At the same time, Burk (2016) presupposed that literature instruction should be based on varied tactics that improve students' understanding and appreciation of literary works.

A. Reciprocal Teaching Strategies

Reciprocal teaching is a style of education where instructors and students converse and debate various aspects of a book. Teachers and students engage socially. Compared to the traditional approach, students in the interactive study have more notable improvements. In the second trial, the experimental group interventions were carried out by volunteer instructors rather than the experimenters. The findings were strikingly comparable to those of the earlier investigation.

The four main techniques used in reciprocal teaching are summarizing, generating questions, clarifying, and predicting. As a result, the instructor and student share, switching positions, with the understanding that the teacher's function is to facilitate the conversation. Before reciprocal teaching occurs, the techniques mentioned earlier have been introduced and refined. According to Palinscar and Brown (1984), the main goal of reciprocal teaching practices is to increase reading comprehension in students who can decode but lack sufficient background knowledge to comprehend the text. Students in this curriculum study technical information and active learning techniques essential for autonomous learning.

In cooperative learning environments with scaffolded instruction, reciprocal teaching emphasizes the development of cognitive and metacognitive reading methods. According to Ramita et al. (2015), reciprocal teaching has several benefits, one of which is that it enables students to focus on activities that will enhance their reading comprehension. Allowing students to think freely while engaging and socializing in a group has additional benefits. Each person can bargain, provide criticism, and react to the ideas of others.

It would be excellent to use innovative techniques for teaching literature, such as reciprocal teaching. According to Choo et al. (2011), students' reading comprehension is improved using four cognitive methods known as reciprocal teaching strategies. According to constructivism theory, researchers believe that interactive (dialogue-based) techniques and the reconstruction of ideas might improve the performance of struggling readers.

In view of Choo et al. (2011), reciprocal teaching phases go through several processes. First, the instructor in the classroom delivers the lesson's paragraphs to each student in the group when teaching literature. Second, after reading that passage, each student provides a summary, prediction, explanation, or query on what was just said. Third, the instructor poses a question to the group, which the group leader then advances to the group. The teacher then takes the lead in leading the group member who poses the inquiry. The fourth response comes from a group member who bases their statement on the text. Once a question has been addressed, students take turns asking each other questions. This procedure continues until everyone in the class has had an opportunity to engage in questioning.

Following a study of the literature on reading comprehension, Palincsar and Brown (1984) came to the conclusion that the following six main factors were necessary for good reading comprehension: Understanding the text's explicit and implicit meanings; using pertinent background information; concentrating on important information while avoiding filler; drawing inferences to test predictions, interpretations, and conclusions; critically evaluating the content for internal consistency and comparing it to previously learned information, and employing periodic reviews as part of continuous comprehension monitoring.

B. Using Reciprocal Training

The difficulties of reading comprehension are addressed through reciprocal teaching techniques. According to Palinscar and Brown (1984), reciprocal teaching is a guided reading comprehension method that encourages students to develop the intuitive reading and learning abilities of proficient readers using the four methods of summaries, questions, clarification, and prediction. Students use these strategies in various texts when working in pairs or small groups. In reciprocal teaching, it is possible to use text analysis, drama, poetry, and prose.

According to Rosenshine and Meister, educators have power over reciprocal teaching (1994). When the teacher monitors students to switch positions and guides the discussion between them time by time, the student is the leading participant in the text's analysis, interpretation, and study using four leading indicators. Palincsar and Brown (1986)

built on this basis to create the R.T. process, which, in their design, takes place in a social environment where students collaborate in teams of four to five.

Reciprocal teaching is an educational strategy intended to educate students' cognitive processes. It is based on Palincsar and Brown's (1986) modal. Every team has a leader. He serves as a questioner, guiding the class' understanding of the material by posing inquiries. When a passage's meaning is uncertain, the second student underlines such passages and offers to clarify questions. Predictor: The third student gives the text's potential future direction by setting a purpose. The fourth student summarizes the book's key points in their own words. Once the students are comfortable with the procedures and requirements, they may perform the roles naturally and with instructor assistance. With the teacher's assistance, students delegate duties and take the lead in the text discussion.

C. Reading Comprehension

According to Miller (2013), reading comprehension is the ability to swiftly and precisely recognize the words one is reading while profoundly integrating their thoughts and what they are reading. Drawing from these regions is necessary to structure meaning from the context during reading comprehension. Lapp (2009) asserts that reading comprehension, also known as meaning-making, refers to the reader's capacity to engage with information; it involves both the content of the text and the reader's prior exposure to the subject matter and linguistic style of the text.

The relationship between vocabulary growth and reading comprehension reflects how well these two processes work together, facilitating the development of vocabulary and meanings in the text, according to Richard (2007). In the same regard, Longan (2007) asserts that reading skills are the foundation for learning material in various subjects in school and life.

For a comprehensive knowledge of the text, reading comprehension skills entail delving into word meanings, critical analysis, and the connection of ideas and subjects. This demands participatory thinking via debate and discourse and the switching of roles.

As previously discussed, reading is not passive; reading comprehension must be actively working. In order to govern, regulate, and monitor their reading comprehension, good readers are active readers who generate meaning by fusing their past knowledge with new information (Paris & Myers, 1981).

III. RESEARCH OBJECTIVE

Evaluating the impact of interactive teaching strategies in developing students' understanding of literary texts.

IV. RESEARCH QUESTION

To what extent do interactive teaching strategies develop students' understanding of literary texts?

V. METHODOLOGY

A quantitative methodology was used to collect and analyze the study's data. The post-pre-tests technique was applied to the experimental and control groups, respectively. It is an experimental study intended to examine how reciprocal teaching affects the delivery of literary courses.

A. Participants

Students at level 4 in English make up the study population. Official records by the Faculty indicate that a total of (46) female students are enrolled in the level four general program. Therefore, the study's sample was the whole population. The population was divided into two groups, each with 23 members. The same instructor who taught the two groups of students used traditional methods with the control group and reciprocal teaching techniques with the experimental group. Students at level four are provided with a program syllabus.

TABLE 1
THE ACTUAL SAMPLE SIZE DESCRIPTION

Type of Sample	Total Population	The Actual No of Respondents	Gender
Literature Students	46	46	100% female

B. Instruments

The pre-post test was the tool, as was previously described. The test was divided into parts, each with 20 short passages (20 items) with reading comprehension-based multiple choices. The exam was taken for around (30) minutes for both periods in the pre-test and the post-test.

C. Design of the Test

The researcher created a Reading Comprehension Test (RCT) for this study. The exam was created using the researcher's expertise and knowledge. Additionally, the researcher studied several reading comprehension-related

sources and academics who were experts in linguistics and literature. Fixed criteria for the RCT were established after consulting the academics. First, the researcher chose (11) paragraphs for the test's first draft, which had (20) questions drawn from literary literature. The exam was designed to evaluate the student's capacity for reading comprehension. There are (20) questions in the exam, broken up into four sections: overall (five), information (six), processing (five), and cues and inference (four) (10 items). The exam has a time limit of (30) minutes, during which (20) questions must be answered in the first draft.

The test was then ready for the validity and reliability stage, which included (20) items. Eight qualified professors with more than (10) years of experience instructing literature and linguistics at Yemeni institutions were given the exam. It was enhanced and changed by following the suggestions and notes of the validators. The validators advised replacing several terms in the questions (1, 5, 7, 9, 10, 12, 13, 15), revising sentences, and emphasizing subject-verb agreement. The test's finished form was thus accepted. The four categories were again updated, and the adviser was consulted. The fourth-level pupils who serve as the primary study's representative took the exam three months later. In the two randomly allocated experimental and control groups, 46 female students participated in the research. The pre-test was administered at the first lecture, and the post-test took place after the course of treatment.

D. Validation

Eight English professors with more than ten years of expertise teaching literature and linguistics at Yemeni universities took the exam to ensure its validity. They were asked to assess the test's clarity, correctness, and relevance. As a result, the test was enhanced and changed under the suggestions and notes of the validators. The validation procedure revealed that the validators advised revising a few phrases and a few question-related terms (1, 5, 7, 9, 10, 12, 13, 15) and concentrating on subject-verb agreement. The test was changed in response to the validators' recommendations and comments. The final version of the authorized exam included 40 elements altogether.

E. Reliability

The test's items were calculated using Cronbach's Alpha to guarantee its reliability. The test's outcome was (80%). This proportion was thought to be reasonably reliable. RCT is deemed suitable for the research as a result.

TABLE 2
RELIABILITY OF THE TEST

Category	No of Items	Reliability Degree
Overall	5	79.15
Information	5	0.81
Processing	5	79.9
Inference	5	0.80
Total	20	0.80

F. Procedures

The timetable below describes each step in detail during this study's implementation.

TABLE 3
THE TIMETABLE FOR IMPLEMENTING 1ST PHASE

1st Month		
Group	Lecture	Activity
Control	2	Pre-test Introduction to the novel Overview of chapter one of novel
Experimental	5	pre- test Introduction to the novel Overview of reciprocal strategies used
	2nd Month	
Control	2	In some literary texts, students read, and the teacher explains
Experimental	2	Divided students into mini workshop groups Training on using predicting
3rd Month		
Control	2	Students take a short and long paragraph and analyze it Midterms assessment
Experimental	2	Students begin to clarify the reason behind predictable thoughts Elicit information in pairs Mid-term assessment
Total	6	

During the first phase of implementing the treatment for two groups, students learn about novel content, how they use literary terms, and discuss them and the novel's plot. In control groups, students take a pre-test to evaluate their performance before the treatment period. They read and share an idea with others, follow the teacher's explanation and memorize the new literary terms. While in experimental groups, the students take a pre-test to evaluate their performance before using reciprocal training, and they work in mini-groups to develop the skill of predicting and clarifying. They try to predict and expect future events and clarify the vague points and why they explain them in that way. After six lectures, the teacher made a mid-term assessment to evaluate students' progress. Now the second phase was implemented as follows.

TABLE 4
THE TIMETABLE FOR IMPLEMENTING 2ND PHASE

4th Month		
Group	Lecture	Activity
Control	2	Students learn new terms and read chapters of the novel, the teacher asks, and students answer
Experimental	5	Students learn how to use predicting and clarifying skills in groups
5th Month		
Control	2	Students memorize some new items and acquire new knowledge
Experimental	2	Students learn to question and look for the reason behind the events in groups
6th Month		
Control	2	Students develop their skills in narrating the events and grasping the plot of the novel Final assessment
Experimental	2	Students learn to summarize their thoughts and analysis the events Final assessment
Total	6	

After the treatment period, both groups finalized the novel's content, and they could narrate the events and present new thoughts about literary texts. The final assessment was conducted on both groups to evaluate the effect of the two different teaching strategies in developing students' performance.

VI. RESULTS

The paired sample t-test was used to assess the statistical significance of the difference between the pre-test and post-test scores. It was used with students in the experimental group. The experimental group students' post-test scores significantly outperformed their pre-test results, according to a study of the test's mean scores.

TABLE 5
THE SCORE TEST OF THE EXPERIMENTAL GROUP

RTS	Pre- Test	Post -Test
Predicating	2.83	4.22
Generating questions	2.86	4.26
Clarifying	1.57	3.43
Summarizing	3.13	4.56
Total	10.39	16.47

The table above (Table 5) displays the experimental group's pre- and post-test means. As was observed, the experimental group's overall mean in the pre-test was (10.39), whereas its mean in the post-test was (16.47). The pre-test and post-test findings for the experimental group demonstrated a statistically significant influence since the significant values are greater than (0.00). The mean post-test scores of the experimental group pupils considerably increased compared to the pre-test. According to Table 5, the first strategy, "Predicting," had a pre-test score of (2.83) and a post-test score of (4.22). The second strategy approach, "Generating Questions," had a pre-test score of 2.86 and a post-test score of 4.26. Contrarily, the third strategy's mean, "Clarifying," had a pre-test mean of (1.57) and a post-test mean of (3.43). The fourth strategy's mean, "Summarizing," had a pre-test score of (3.13) and a post-test score of (4.56).

A paired sample test was used to ascertain if there was a significant difference between the pre-and post-test of the English reading comprehension of literary texts. The following table compares the pre-and post-test information for the experimental and control groups.

TABLE 6
THE SCORE TEST OF BOTH GROUPS

Group	Pre- Test	Post -Test
Control Group	10.13	11.83
Experimental Group	10.39	16.47

* The experimental group's pre-and post-test results show a statistically significant effect of 0. 00.

Results from the pre-test and post-test for the experimental and control groups are compared in Table 6 above. The paired sample t-test was used to compare the pre-and post-scores in the two groups. The statistics show that the experimental group's pre-test mean (10.39) whereas the control group's pre-test mean was (10.13). As a result, the control group's post-test mean was (11.83). In contrast, the experimental group's post-test mean was (16.47). Consequently, the experimental group that received reciprocal education and the control group thus showed statistically different levels of accomplishment. The students in the experimental group will receive help from it.

The experimental and control groups' pre-and post-test results and the data acquired from the pre-and post-test The mean scores from the pre-test and the post-test varied somewhat in the control group. In some way, the pre-test's mean of (10.13) is less important than the post-tests mean (11.83). The mean demonstrates no noticeable difference between the performance of the pre-test and post-test results for the control group. The students in the control group saw no improvement in their reading comprehension after the standard six-week study period, while the experimental group had a more statistically significant shift between the pre-and post-test. The post-test mean (16.47) is higher than the pre-test mean (10.39).

The experimental group of students who received instruction using the reciprocal teaching approach had post-test mean scores that significantly varied from their pre-test mean scores, as shown in Table 6 above. The data reveals a significant difference in the experimental group students' accomplishment in the reading comprehension pre-test and post-test, favouring the post-test, with a difference between the experimental group's post-test score of (16.47) and the pre-test score of (10.39). This generates the conclusion that was reached after the experimental group had its treatment. The findings of the pre-test and post-test varied somewhat for the control group, however, as seen in Table 6.

In conclusion, Table 6 above provides an overview of the test findings for both the control and experimental groups. The findings demonstrated that the experimental group lacked much worse reading comprehension abilities than the control group.

VII. DISCUSSION

Pre- and post-test results for the experimental group's students were compared, showing a statistically significant difference between the two. The adoption of reciprocal teaching practices, which increased the students' reading comprehension, was the key to the study's finding that the treatments had a significant positive impact on students' performance.

Predicting helps students develop their ability to extrapolate and forecast from a text. Students who ask questions quickly are better able to decode and recode the meaning of the material quickly. Results showed that in the following treatment period, students established their style of question generation. The Mean score for the Generation Questions method on the Pre-test was (2.86) while the Post-Test was (4.26).

Students are more adaptable when coming up with questions on their own. Students acquire skills in problem-solving, logical thinking, and presenting evidence via clarification. This outcome showed that students could explain the motivations behind such inquiries. Students get the ability to organize the events and offer a summary of the subjects when they summarize.

Students learn to identify a text's key concepts, filter out unimportant material, and coherently combine them. The mean scored (4.56) on the post-test, whereas the mean scored 3.13 on the pre-test. This finding demonstrated that students had prior summarizing experience before treatment, but this capacity also increased after the treatment.

Students were instructed to comprehend different literary styles using the four fundamental reciprocal teaching strategies. These are predicting, generating questions, clarifying, summarizing, and when and how to employ them. The experimental group's post-test mean scores were much higher than the control group's. This finding demonstrates that reciprocal teaching outperformed standard instruction in boosting English reading proficiency.

Students understand how to identify the major concepts, but they feel more specific if they comprehend every line in a paragraph. Use various strategies, including eliciting information, asking for clarification, hinting, repeating, and employing codes and symbols. Researchers also observed that reciprocal teaching improved students' reading comprehension. According to the results, all the reading methods were utilized more often following training by the members of the reciprocal teaching group.

This finding is consistent with Yoosabai's (2009) study, which found that the experimental group's students used reciprocal teaching strategies more frequently after teaching than before, which increased their awareness of the reading and enhanced their reading comprehension performance. Students successfully use the four critical methods and influence reciprocal teaching techniques (RTS) to comprehend literary works. Students who have not benefitted from traditional reading teaching approaches are encouraged to increase their reading comprehension skills. The results of the

present study are consistent with those of Sarasti (2007), who discovered that the four teaching techniques of predicting, summarizing, questioning, and clarifying help students better understand the literature.

The findings of the study also indicate that RST is a promising educational method for enhancing reading comprehension. Small groups of students seem to be the ideal target for utilizing this teaching technique, as recommended by Palincsar et al. (1989). Reading treatment was delivered to small groups of students (between 6 and 10) employing reciprocal teaching in earlier research by Fung et al. (2003) and Palincsar and Brown (1984).

Students in the experimental group and control group post-test outcomes were compared. The t-test was used to see whether the two groups were equal before the treatment. The experimental group's mean rose significantly from the pre-test value of (10.39) to (16.47) after treatment. This reduction in the gap's favourable direction demonstrated how RTS assisted students in improving their reading comprehension skills.

The experimental group's performance noticeably increases after two months of treatment. Students fill in the knowledge gaps brought on by their lack of familiarity with literary genres. The experimental group outperformed the control group, which got traditional training by a wide margin. RTS also enhances the kids' ability to comprehend texts and learn new material.

The findings showed that students in the control group continued while somewhat improving their reading comprehension skills. According to Table 4, the experimental group significantly improved its students' reading comprehension scores between the pre-test and post-test. The experimental group seems to have outperformed the control group on the post-test, as seen by the results for the control and experimental groups, which show a substantial difference in favour of the experimental group.

That was supported by Yoosabai et al. (2009), in terms of substantial differences between the experimental and control groups after the treatment. This conclusion is in line with their findings. The findings of the study also support those of Harethi (2008), who indicated that the trained student groups outperformed the untreated control group by a significant margin.

VIII. CONCLUSION

Students are more open to dynamic modern methods centred on discussion and interaction than traditional methods based on remembering and listening, particularly in teaching literature to undergraduate students or literature groups. Teaching literature takes skill, in-depth knowledge of modern methodologies, and knowledge of bringing literary ideas closer to students' minds so that they can comprehend the content and its significance to teach literature successfully. The students in the experiment group who studied the novel using the reciprocal method showed a significant improvement in comprehension and enhanced reading comprehension compared to their counterpart group taught using traditional techniques. The results of this research will thus aid Yemeni institutions in creating their literary courses. The students' understanding of literary ideas significantly increased. Qualified teachers may use such techniques for teaching literary courses and improving students' understanding of literary texts.

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Perceptions of Saudi EFL Learners' Willingness to Communicate in the Extramural Digital Context

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Abstract—This study aimed to investigate the factors that may impact Saudi English as a foreign language (EFL) learners' willingness to communicate (WTC) in an extramural digital (ED) environment. To do this, 50 Saudi EFL learners from different Saudi secondary schools were interviewed. The collected data were analysed using thematic analysis. The findings of this study showed that there are three variables affecting the second language (L2) WTC of Saudi learners in the ED context: educational variables (including teacher-centred English pedagogy and use of L1 in the English classroom), contextual variables (including both familiarity with communication partners and familiarity with online communities) and Individual variables (including both L2 self-confidence and L2 anxiety). The findings of this research study contribute to achieving a better understanding of the L2 WTC of Saudi EFL learners in the ED context. Furthermore, the factors illustrated by the study findings can provide insight for teachers and policymakers in Saudi Arabia to promote the L2 WTC of Saudi EFL learners in classroom environments.

Index Terms—Saudi EFL learners, second language (L2), willingness to communicate (WTC), computer-assisted language learning (CALL), extramural digital (ED) context

I. INTRODUCTION

Willingness to communicate (WTC) in a second language (L2), defined as "a readiness to enter into discourse at a specific time with a specific person or persons, using an L2" (MacIntyre et al., 1998, p. 547), has become a significant part of language learning and plays an important role in the development of language learners' communicative competence. In the past two decades, the role of WTC has been given great importance in research related to L2 teaching and learning (Buckingham & Alpaslan, 2017; MacIntyre et al., 1998; Öz et al., 2015). Studies conducted on WTC to examine why some students are more willing or less willing to communicate in an L2 have been based on different aspects. The first group of WTC studies was conducted to examine why L2 learners are willing or unwilling to communicate based on trait-like aspects. This group of studies examined the effects of individual factors on L2 learners' WTC (e.g. EFL learners' L2 anxiety, Dewaele, 2019, self-confidence, acculturation and motivational types, Aoyama & Takahashi, 2020). The second group of WCT studies was conducted to examine the impacts of situated-specific factors (e.g. contextual factors) on L2 learners' WTC. For example, these studies included examinations of the classroom environment (Lee & Hsieh, 2019; Peng, 2019), interlocutor identity (Cao, 2013) and task difficulty (Eddy-U, 2015). The third group of WTC studies was carried out to investigate why some L2 learners are more willing or less willing to communicate from dynamic and situated perspectives through a combination of both individual and contextual factors (e.g. the interrelationships between different constructs, such as cognitive processes, and anxiety, MacIntyre & Legatto, 2011).

With the increased importance of digital technologies in recent years, a growing number of studies have been conducted on WTC in online environments. These studies can be divided into two categories. The first category examined L2 learners' WTC in online environments in classrooms or in extracurricular contexts (e.g. Lee & Hsieh, 2019; Rahimi & Soleymani, 2015; Reinders & Wattana, 2014; Xiangming et al., 2020; Zhang et al., 2021). In other words, these studies examined the interaction of L2 learners in online settings that are connected to formal educational settings and regulated by instructors or in extracurricular online settings in which students can engage in online activities offered outside of school hours and school curriculum but within the school or through an affiliation with the school (Sylvén & Sundqvist, 2017). The second category examined L2 learners' WTC in extramural digital (ED) contexts, in which L2 learners are engaged in self-instruction and self-regulation for learning English beyond formal classroom contexts and without association with a school through various online games and streaming media (Sundqvist, 2009). These studies are too limited compared with other WTC studies that were conducted to examine why some L2 learners are more willing or less willing to communicate based on trait-like aspects, situated-specific factors and dynamic and situated perspectives in classrooms or extracurricular digital contexts.

The research in the literature revealed that only three studies examined L2 learners' WTC in ED contexts: Lee and Dressman (2018) and Lee (2019a) in the South Korean context and Soyoof (2022) in the Iranian context. Thus, there is a strong need for conducting more studies in ED contexts to gain a greater understanding of the relationship between L2

learning and L2 learners' WTC in different ED contexts. Furthermore, there is a need to better understand the factors that impact L2 learners' WTC in ED contexts. By adopting a qualitative research method, this study aims to fill this literature gap and answer the following research question:

(1) What factors might impact Saudi EFL learners' WTC in the ED environment?

The findings of this study are of great importance because they will contribute to providing EFL teachers and EFL programme administrators in Saudi Arabia with pedagogical insights and improved knowledge regarding Saudi EFL learners' WTC in computer-assisted language learning (CALL) settings.

II. LITERATURE REVIEW

A. L2 Learning in the ED Context

Due to its increasing importance and widespread use, digital technology has become an effective means of L2 learning. In recent years, many learners have depended on a range of digital technology devices (e.g. computers, tablets and smartphones) and various digital resources (e.g. social media, digital games and mobile applications) for their English learning beyond formal classrooms. As a result, several studies have been conducted to examine the experiences of L2 learners in the informal digital learning of English (Godwin-Jones, 2019; Lai, 2017; Lee, 2019a; Lee, 2019b; Reinders & Benson, 2017; Richards, 2015; Sun et al., 2017; Toffoli & Sockett, 2015). The CALL studies used different titles to refer to the process of L2 learning in the ED context. These titles included *English beyond the language classroom* (Lehtonen, 2017), *out-of-school digital English* (Sundqvist & Wikström, 2015), *informal learning of English* (Al-Kadi, 2020; Hezam, 2020), *out-of-school exposure to English* (Peters, 2018), *out-of-class English learning* (Lai et al., 2015) and *extramural English* (Sundqvist, 2009; Sundqvist & Sylven, 2016).

As the concept of L2 learning in an ED context is adopted in this study, it is important to achieve clear comprehension regarding the difference between this concept and L2 learning in an extracurricular digital context. This difference can be identified based on the four elements shown in Benson's (2011) framework, which are 'formality, location, pedagogy, and locus of control' (p. 9). In an ED context, learners use different technology devices and sources to learn English independently and without an association with the school or interference from language teachers. Thus, their English learning is autonomous and naturalistic. However, in an extracurricular digital context, learners can use technology devices and English sources to perform tasks and activities outside of school hours and school curriculum but within the school or through an association with the school.

The research in the literature shows that several studies have been conducted to examine the role of an ED context in the development of L2 learning in different aspects, including studies on digital games (Bin-Hady, 2021; Chen & Hsu, 2020; Qasim, 2021; Sundqvist & Wikström, 2015), online communities (Putrawan & Riadi, 2020; Vazquez-Calvo, 2021; Vazquez-Calvo et al., 2019), social media (Al-Kadi, 2020; Sockett & Toffoli, 2012) and WhatsApp (Almekhlafy & Alzubi, 2016). Although these studies have examined different aspects related to the role of the ED context in the development of L2 learning, they are still primitive. The process of L2 learning in the ED context is an important issue in SLA and CALL research that is in continuous and rapid growth (Reinders & White, 2016). Furthermore, the research shows that L2 learning in the ED context has positively affected L2 learners' affective characteristics (e.g. self-confidence, motivation and reduced stress; Rahmawati et al., 2019; Sylven & Sundqvist, 2012; Temban et al., 2021). The process of L2 learning in the ED context has been shown to promote L2 learners' affective characteristics and is likely to have a deep effect on L2 learners' WTC (Lee & Drajati, 2020).

B. L2 Learning and WTC

WTC is defined as the intention to initiate communication with others or to stay quiet, given free will (MacIntyre, 2007). McCroskey and Baer (1985) first introduced this concept to distinguish the trait-like variables detected by individuals though their communication in their first language (L1). Considering that there may be variables other than language competence that would illustrate WTC in an L2, MacIntyre et al. (1998) applied WTC to the L2 context to investigate the psychological factors affecting L2 learners' willingness to commence communication. MacIntyre et al. (1998) designed a heuristic model in the shape of a pyramid to illustrate the variables impacting L2 WTC (see Figure 1). According to the MacIntyre et al. (1998) heuristic model, the upper three layers (i.e., real L2 use, behavioural aim for L2 communication and preference to speak with a particular person) are seen as situation-specific impacts on WTC in L2. They are also seen as more dynamic, which means that they change over time according to specified situations of communication. In contrast, the lower three layers (i.e., motivational tendencies to communicate and interact in L2, cognitive and influential contexts and individual and social contexts) are considered trait-like variables that influence WTC in L2, and they are seen as more consistent and stable in their effect on communication situations over time and contexts.
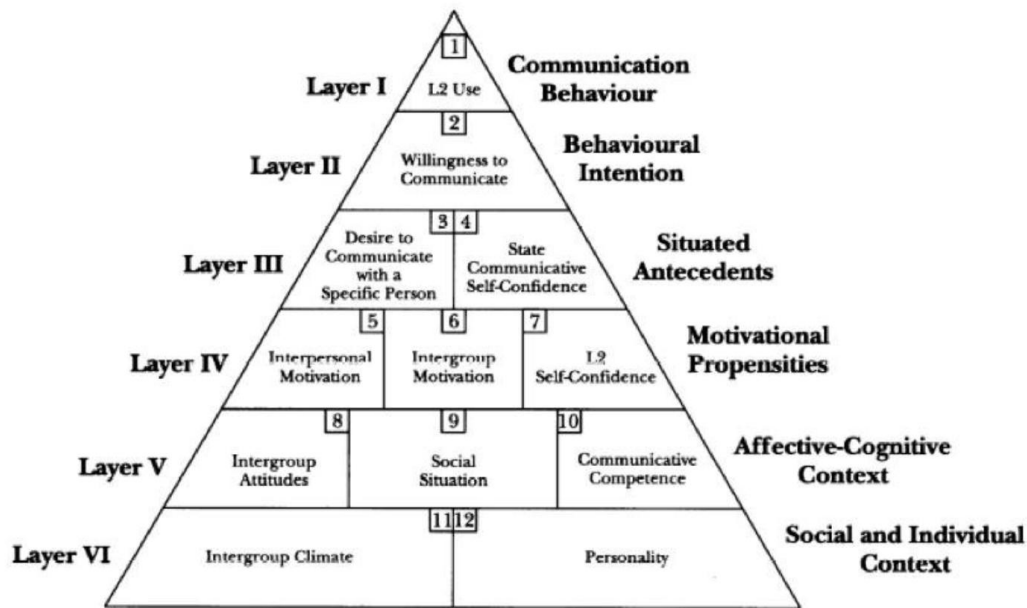
Figure 1. The Macintyre et al. (1998) Heuristic Pyramid Model for Illustrating the Variables Impacting L2 WTC.

Many studies have been conducted in support of the MacIntyre et al. (1998) WTC heuristic model in terms of trait-like aspects, situation-specific aspects and dynamic and situated aspects. Studies conducted on L2 WTC from trait-like aspects have emphasised learners' characteristics, such as anxiety (Dewaele, 2019), self-confidence, acculturation and motivational types (Aoyama & Takahashi, 2020) and motivation (Lee & Drajati, 2020). In contrast, studies conducted on L2 WTC regarding trait-like aspects have emphasised contextual factors, such as classroom environment (Lee & Hsieh, 2019; Peng, 2019), interlocutor identity (Cao, 2013), task difficulty (Eddy-U, 2015) and task form (Syed & Kuzborska, 2020). Other studies have dealt with L2 WTC from dynamic and situated aspects through the interplay between individual characteristics (trait-like aspects) and contextual factors (situation-specific aspects; Khajavy et al., 2016; MacIntyre & Legatto, 2011).

With the increased importance of digital technologies in recent years, changes in the ecological conditions of the L2 teaching and learning process have been observed (Lee, 2019a). As a result, several studies have investigated L2 learners' WTC to engage in different types of digital technologies, such as digital gaming (Reinders & Wattana, 2015), social networks (Gallagher, 2018; Nukatta & Hayo, 2016) and digital wilds (Soyoof et al., 2021). The results of these studies illustrate that digital technologies have a positive effect on the L2 learning process by improving L2 learners' motivation to communicate and reducing their levels of stress and anxiety.

The research in the literature shows that three studies have examined L2 learners' WTC in the ED environment by adopting the MacIntyre et al. (1998) WTC heuristic model. Lee and Dressman (2018) conducted the first such study on the South Korean context and found that striking a balance between the form of L2 activities (e.g. examining grammatical differences online and the spellings of words) and the meaning of L2 activities (e.g. listening to recordings in English and reading English websites) is necessary for improving L2 learners' WTC. Lee (2019a) investigated the factors that impact South Korean EFL learners' L2 WTC in the ED context. The findings of the study showed that L2 anxiety and self-confidence, familiarity with communities and speakers and K-12 instruction in Korean contexts were the most prominent factors affecting South Korean EFL learners' L2 WTC. Finally, Soyoof (2022) conducted a similar study in the Iranian ED context and found that the factors that affect EFL learners' L2 WTC were educational practices, L2 anxiety and self-confidence and familiarity with communities and speakers. Thus, there is a significant need to conduct more studies in the ED context to gain a better understanding of the relationship between L2 learning and L2 learners' WTC in the ED environment in different contexts. Furthermore, there is a need to understand the factors that impact L2 learners' WTC in the ED context. By adopting a qualitative research method, this study aimed to fill this gap in the literature by investigating the factors that may impact Saudi EFL learners' WTC in ED environments.

III. METHODOLOGY

A. Participants

A total of 50 EFL secondary students participated in this study. The participants were studying in five public secondary schools in the city of Ha'il, Saudi Arabia. All participants were females and native speakers of Arabic. The ages of the participants ranged from 15 to 18 years old. All the Saudi female students had been studying English for more than six years. Based on the information provided by the participants, none of the participants had lived longer

than one month in English-speaking countries or in any other country. According to a Quick Placement Test for Offshore Testing (UCLES, 2001), the language proficiency of the participants was at the elementary level.

B. Data Collection

This study was qualitative in nature and featured semi-structured, in-depth interviews. This method was used because it yielded more and richer information and allowed for a deeper description and interpretation of the data. Prior to conducting the interviews, the researcher obtained ethical approval from the research ethics committee of the University of Hail. Also, the researcher obtained approval from parents and school principals. The participants were invited to participate in this study during the period from June to October 2022. All the participants were interviewed after they received explanatory statements about the study and its purposes and granted consent to participate in the study by submitting consent forms. The interview questions were adopted from semi-structured interview questions on the L2 WTC used in the Lee (2019a) study. The interview questions used in this study are as the following:

1. "What types of L2 activities in the ED context do you engage in? Can you describe how you engage in those?"
2. "Tell me how you feel about communicating in English online? Do you feel nervous, comfortable, and/or confident?"
3. "Do you believe you are more willing to communicate in English when engaging in ED activities? Why or why not?" (Lee, 2019a, p. 7).

The aim of the interview was to examine the factors that may affect Saudi EFL learners' L2 WTC negatively or positively in the ED context. Therefore, the interview questions emphasised the kinds of L2 activities in the ED environment that Saudi EFL students engage in, as well as descriptions of how students participate in those activities, their perceptions and feelings when communicating in virtual environments, whether speaking or writing, and their perceptions regarding the positive or negative impacts that make them more willing or unwilling to communicate in the ED environment.

Since the participants were native Arabic speakers, the interviews with them were conducted in this language, and the interview questions were translated into Arabic and double-checked by two proficient translators to ensure clarity. The purpose of using the Arabic language was to enable the participants to interact with the interview questions and express their ideas and experiences freely without any barriers that could affect the results of this study.

The participants were provided with detailed information about the study before they started conducting the interviews with the researcher. The researcher explained to the students that the data will be reported anonymously, the names given for participants in the study will be pseudonyms and not the actual names used by the students. Furthermore, the researcher explained to the students that the term 'digital' included digital devices (e.g., smartphones, laptops and tablets) and digital resources (e.g., mobile apps, social media and computer software). Each participant was interviewed for about 20 minutes. Some of the participants were interviewed face-to-face, while other participants were interviewed through phone calls and WhatsApp voice calls. The choice of conducting the interview face-to-face or through phone calls and WhatsApp voice calls was based on the participant's preference. During the interviews, the researcher gave participants the freedom to express their experiences, hopes, fears and opinions without limiting their answers to the study questions. Allowing the participants more freedom during the interviews was useful, as it helped the participants feel more relaxed and comfortable. To ensure accuracy in gathering the answers to the research questions from the participants and to concentrate on the interview, the researcher recorded all the interview sessions with the participants instead of taking notes, which may have caused distractions for both the researcher and the participants.

C. Data Analysis

This study derived the data required to obtain answers to the research question from semi-structured interviews. The data were transcribed in Arabic and then translated into English. To ensure the validity of the data obtained from the participants, back- translation technique is adopted to check the accuracy of the translation (Douglas & Craig, 2007). Besides, member checking is also used (Creswell & Poth, 2016; Marshall & Rossman, 2014). After the data was transcribed, the participants were provided with their own transcriptions, and they were asked to judge validity of the information provided by them before inserting them in the study.

In the subsequent phase, the content was organised. Data analyses in qualitative research require data reduction and the organisation of information because the data obtained from participants are fragmented and disordered (Cohen et al., 2011). For this study, thematic data analysis was utilised to organise the data. Using thematic analysis is useful because it helps organise the content of the obtained data and facilitates combining important information from narratives (Denzin & Lincoln, 2017). Furthermore, thematic data analysis is extremely flexible, enabling the researcher to identify themes from different angles (Riessman, 2008).

The data analysis process in this study involved several steps. First, the transcribed data was read repeatedly to identify important points. Second, similarities and differences in the viewpoints that the participants expressed were identified, and codes were generated in the margins of the transcriptions. Finally, recurrent themes were identified and revised. Braun and Clarke (2006) asserted that researchers can approach coding either from a data-driven perspective or a theory-driven perspective. In this study, the data were coded according to data-driven analysis that followed an inductive analytical approach, beginning with the research question and then collecting data, identifying codes and

finally generating themes. For example, the codes identified from the data including 'teacher-centered English pedagogy' and 'use of L1 in English classroom' were grouped into one theme, titled 'Educational variables. In Table 1, there is detailed representation of the themes and the coding structure.

TABLE 1
REPRESENTATION OF THE FINAL CODING STRUCTURE

Themes	Codes
Educational variables (n= 46; 92%)	Teacher-centered English pedagogy (n= 22; 44 %)
	Use of L1 in the English classroom (n= 24; 48 %)
Contextual variables (n= 42; 84 %)	Familiarity with communication partners (n= 25; 50 %)
	Familiarity with online communities (n= 17; 34 %)
Individual variables (n= 43; 86 %)	L2 self confidence (n= 18; 36 %)
	L2 anxiety (n= 25; 50 %)

Besides, the table includes illustration of the number of point of views provided by the participants for each one of the themes as well as for the codes. Detailed information about study findings will be presented in the following section.

IV. FINDINGS

A. Educational Variables

(a). Teacher-Centred English Pedagogy

A teacher-centred approach to EFL teaching is commonly used in Saudi EFL classrooms, as most of the interviewed students stated. Using such a method is illustrated to be one of the teaching methods that has negatively impacted Saudi EFL learners' WTC in the ED environment. Hussah, for example explained that depending on a traditional teacher-centric approach in teaching EFL is one of the reasons that she is a passive user of English in digital settings. Hussah said, 'I have never initiated an L2 online conversation with other users because I used to be passive in the classroom. During all the years of my learning English in schools, our teacher always talks, and we just listen to her and receive information and knowledge'. Similarly, Aminah said, 'I'm a passive user of English in the digital environment because during the previous years of my English learning, I have been encouraged to be quiet and listen carefully to teachers talk rather than to speak and share conversation until the teacher permits me to talk'.

Sara explained how the teaching-centric method used by EFL teachers in classrooms frustrated her L2 WTC in the ED environment and limited her competence in communicating in English:

> We are encouraged to listen to teachers to memorise what we are taught rather than to think or to communicate in English in the classroom. In short, the aim of teachers is to just spoon-feed us information to be ready to answer English tests in the classroom, not to prepare us for effective communication with foreigners outside the walls of the classroom. The lack of practice in oral communication in the classroom negatively impacts my willingness to communicate with foreigners online, as I feel afraid to provide the wrong pronunciation to vocabulary while speaking, and I have to spend time preparing my ideas in English.

Similar to Hussah, Sara and Aminah, many interviewed students emphasised that adopting a teacher-centred English pedagogy in Saudi EFL classrooms that treats the teacher as the classroom authority and ignores the role of the learner hindered their ability to communicate effectively in an ED environment. Teachers using this method are careful to pass information to learners and cover only what is needed for evaluation purposes and formal tasks, with no attention to helping learners collaborate as peers and develop the communication skills that prepare them to be effective English speakers and communicators outside the classroom.

(b). Use of L1 in the English Classroom

The use of the L1 (Arabic) by teachers in English classrooms hinders EFL learning and, consequently, the abilities of Saudi EFL learners to communicate in the ED environment. For instance, Alaa depicted how EFL teachers maximally using Arabic in class harm her WTC in digital settings by saying, 'I rarely initiate communication in English online. I do not have enough confidence in my pronunciation of English vocabulary. This is due to teachers' overuse of Arabic in the classroom, which deprives me from the adequate exposure to English that is necessary to develop my linguistics proficiency, including pronunciation'. Reem echoed this sentiment:

> I am a passive L2 user in digital settings. My use of English online is too limited. The reason is due to a lack of confidence in my pronunciation and ability to communicate well with other interlocutors, which resulted from the lack of enough teaching for oral communication in the classroom and the lack of using English as the language of instruction in the classroom.

Hind portrayed that using Arabic when teaching English in the classroom resulted in her low proficiency level, which hinders her WTC with others in online settings, saying, 'The lack of my exposure to English in the classroom makes me prefer to remain silent with other users online because I always fail to form a correct sentence that makes people understand what I am talking about'.

Noura illustrated that becoming an inactive L2 user in the ED environment was due to most EFL teachers and students using their native language (Arabic) over the target language (English) in the classroom and to EFL instructors' ignorance of teaching communication skills:

> I rarely communicate in English online. The focus of EFL teachers on teaching us grammar and vocabulary in Arabic, as well as their focus on teaching us the skills of reading and writing while ignoring the emphasis on teaching speaking, listening and pronunciation – the skills that are necessary for developing communicative competence – impact negatively on my L2 communication in digital environments, as I sometimes fail to recognise what others are talking about and sometimes fail to share and convey my ideas effectively.

Many other subjects reinforced that the prominent factors that affect the L2 WTC of Saudi EFL learners in the ED environment are EFL teachers' optimal use of L1 in the classroom, focus on teaching grammar and vocabulary with immediate translation in students' native language and neglect of teaching oral communication and communicative competence skills.

B. Contextual Variables

(a). Familiarity With Communication Partners

The participants in this study illustrated that creating friendships with people from different countries via social media who share the same activities, goals and interests plays an important role in improving their WTC to communicate in English. For example, Ahlam mentioned the following:

> My communication in English in online digital settings improved after I met my friend Leena. I met Leena for the first time while playing the digital game Roblox, a popular game throughout the world. Leena was helping me win by fighting the enemies in the game. I first contacted her via Roblox chat, but then I asked her to join me on Snapchat using the chat or video calls. I am communicating with her on Snapchat or Roblox almost daily, which has helped me improve my WTC in English.

Hind stated the following:

> I'm interested in photography, so I created an account on Instagram to share different photos that I took of food, nature and people. I got many followers from different countries who expressed their admiration for my photos in the comments, and two of the followers who always expressed their admiration for my photos were native speakers of English. After a while, they became close friends for me. I shared with them my phone number and joined them on Snapchat and made Snapchat chat calls, which helped me to improve my pronunciation of many words, as well as my writing skills.

Like Ahlam and Sara, many interviewees assured that familiarity with their communication partners and close interactions with them assisted their WTC to communicate in an L2 in ED settings. According to them, this method of communication helps in supporting their motivation to communicate in an L2 and reduces their L2 stress and anxiety.

(b). Familiarity With Online Communities

Apart from familiarity with communication partners, familiarity with communities via the internet impacts positively on L2 learners' WTC to communicate in ED settings. Renad commented, 'I played my favourite online game, and I often communicated with other players in English in the chat while playing'. Similarly, Areej mentioned, 'I used to play PUBG for three years, and I often talked with the members of the team in English, which helped me to improve my tendency to communicate in L2'. Asma, who was quite familiar with Twitter, reported, 'I use Twitter a lot. I am following 7NEWS Sydney, BBC News and CNN...I am interested in seeing topics provided by these Twitter accounts, and I often post comments in English'. Leen said, 'I have joined a group of photographers using Telegram Messenger, and I often comment on topics provided by the group members in English, and I often share my experiences with them. I find this group a supportive community, so I can introduce my inquiries without language concerns'. In addition to these comments, many other interviewees stated that engaging in a supportive community can assist the WTC of L2 learners.

C. Individual Variables

(a). L2 Self-Confidence

Individuals in this study revealed that the self-confidence to start communicating in English with others in ED settings is based on greater exposure to English. Mariam, for example stated the following:

> It was difficult for me to start talking with my friends when I first joined them in the online game, but by spending more time learning from their conversations in English in the game chat box, I started to feel confident sharing in their English conversation.

Similarly, Hana mentioned the following:

> When I first joined the online game Roblox, I avoided initiating conversations in English with my peers because I did not feel confident enough to speak in English. However, after spending three weeks in the game and learning how my peers were communicating in English by posting texts in the chat box, I became more willing to communicate in English.

Deena described how self-perceived English competence affects her ability to communicate confidently with people in digital games:

> Many users of digital games speak English fluently and confidently. They have a high level of linguistics proficiency that I do not have. I think this is because they have overseas experience or because they study English in international schools. My negative self-perception of my competence to speak English like them makes it difficult to share those conversations. This is the reason behind my preference to stay silent most of the time.

Thus, the perceptions of participants regarding their ability to speak English well support their willingness to share online conversations. However, their self-perceived low English competence leads to a lack of self-confidence and, correspondingly, restricts subjects' WTC in digital contexts.

(b). L2 Anxiety

L2 anxiety is one of the factors that hinder WTC in digital environments. Communicative anxiety is found to result from personal features regarding fears of making mistakes. For instance, Asma stated that she experiences L2 anxiety due to the fear of making mistakes that may lead to losing face. She said, 'I feel anxious when speaking English on social media because of my fear that I may make linguistic mistakes that may make me mocked by peers'. Eman echoed this sentiment, noting, 'I feel nervous when I post messages on Facebook and no one interacts with my messages, especially because my language proficiency is not good enough, so I always prefer to see how others write in English and communicate before sharing my messages'.

Lama remarked that she felt anxious when speaking English because she feared being laughed at:

> Because I do not have enough confidence in my pronunciation, I prefer to be silent when others speak English. I feel anxious when I speak English due to my fears of being laughed at when I provide the wrong pronunciation of English words.

Similarly, a great many Saudi students emphasised that they are unwilling to use English for communication in ED environments because they experience high levels of L2 anxiety that result from fears of making mistakes and, thus, feelings that they will not be understood.

V. DISCUSSION

This study aimed to explain those factors that might have affected Saudi EFL learners' WTC in ED environments. In conducting interviews with 50 Saudi EFL students from secondary schools, this qualitative study revealed that three variables impacted Saudi EFL learners' WTC in the ED context: educational variables, contextual variables and individual variables.

Regarding educational variables, the participants argued that the teaching methods used in schools negatively impacted their L2 WTC. According to the findings, teachers follow traditional language teaching methods, emphasising teaching students' vocabulary and grammar with immediate translations into their native language. Students are also encouraged to memorise what they learn in preparation for language exams. Thus, English is taught only for the purpose of performing well on evaluations, rather than teaching students how to understand and think in the target language, as well as how to communicate in the target language. The findings illustrated that EFL teachers follow the traditional method—the grammar translation method, which is criticised for preparing students to memorise rather than to think in the target language—and mostly use the students' native language as the language of instruction for grammar and vocabulary, with no attention given to teaching students how to communicate in the target language (Larsen-Freeman, 2000). An English teaching method that pays attention to teaching vocabulary and grammar is considered a form-focused method, meaning that it focuses on form rather than meaning and communication (Lee, 2019a). EFL teachers adopting this form-focused method in Saudi secondary schools encourage students to pass language tests to obtain future merits, such as university admission or employment, by considering language a linguistic capital (Seth, 2002). Making EFL learners follow this view of language leads to 'harmful backwash', a process that negatively affects L2 learning by leading students to consider English an academic subject that must be passed and not a communication tool (Sadeghi & Richards, 2016; Thompson & McKinley, 2018, p. 1). Therefore, educational variables seem to negatively impact Saudi EFL students' WTC in L2.

The findings showed that the contextual variables included familiarity with communication partners and familiarity with online communities. Concerning familiarity with communication partners, the participants showed that creating friendships with partners in ED settings motivated them to communicate and to develop their skills to communicate in L2. As for familiarity with online communities, the participants illustrated that engaging in different online communities, including games or social media, also increased their willingness to use English to communicate and had a positive effect on their communication skills. This is in line with the findings of previous studies (e.g. Cao & Philp, 2006; Gee, 2004; Reinders & Wattana, 2014, 2015; Yashima, 2002) that found familiarity with communication partners in online communities in different contexts raised learners' WTC in an L2, while unfamiliarity promoted the negative effects on their L2 WTC. The findings agree with the findings of those studies that particularly focused on examining factors affecting learners' L2 WTC in ED contexts, including Lee's (2019a) study on Korean students and Soyoof's

(2022) study on Iranian students, both of which found that familiarity with interlocutors plays an important role in promoting learners' WTC in an L2.

Regarding individual variables, the findings showed that increasing L2 confidence and minimising levels of anxiety and stress in ED settings have a positive effect on Saudi EFL learners' L2 WTC. This finding is consistent with other studies (e.g. Lee, 2019a; Soyoof, 2022; Yashima, 2002) that found that the lack of L2 confidence and the presence of L2 anxiety are negative factors influencing learners' WTC in an L2. The study's findings supported previous studies (e.g. Rahman & Deviyanti, 2018; Rahmawati et al., 2019; Sylven & Sundqvist, 2012; Temban et al., 2021) that found that offering non-anxious contexts for learners can increase their motivation to communicate in an L2. Online games were the most prominent activities used by participants to increase their self-confidence when communicating in English in the ED context, and this is in line with the findings of previous studies (e.g., Aoyama & Takahashi, 2020; Dewaele, 2019; Reinders & Wattana, 2015; Soyoof & McLay, 2019). Similar to EFL learners in other contexts, including Korean learners (Lee, 2019a) and Iranian learners (Soyoof, 2022), Saudi EFL students see ED settings as a chance to improve their WTC in an L2 by making friendships with foreign English speakers through enjoying online games or through using different types of social media, such as Twitter and Facebook, in which they make friendships with English speakers who share the same interests or hobbies. Thus, Saudi EFL learners attempt to find what Gee (2004) referred to as 'affinity spaces' (p. 79) to meet foreign friends who use English as their language of communication and to communicate orally or through posting written texts.

In general, the findings of this study are similar to the findings of Lee's (2019a) study on Korean learners and Soyoof's (2022) study on Iranian learners. Furthermore, the findings of this study confirm the theoretical perspectives of the MacIntyre et al. (1998) model, as the five sub-variables, including trait-like aspects and situated-specific factors, shown in this study appear to have a concurrent interplay with the L2 WTC of learners when communicating in ED environments. For example, Layer 4 in the MacIntyre et al. (1998) heuristic model refers to motivation tendency (e.g. personal motivation, intergroup motivation and self-confidence) and represents Saudi EFL learners' WTC in an L2. Similarly, Layer 5 represents cognitive and influential contexts (i.e. intergroup attitudes, communicative competence and social situation) and also influences Saudi learners' L2 WTC. The findings of this study illustrated that the reason that Saudi EFL students do not have adequate motivation or are less confident (Layer 3) when communicating in ED settings is their lack of exposure to the L2 and interactions with the intergroup (Layer 5).

VI. IMPLICATIONS AND RECOMMENDATIONS

Based on the findings of this study, there are five recommendations. First, the findings showed that EFL teachers in Saudi schools focus their English teaching on teaching grammar and vocabulary with direct translation into the Arabic language. The findings also showed that EFL teachers encourage learners to memorise what they have learned instead of teaching them how to understand and think in the target language. Following such a teaching method has a negative impact on the process of English learning, as learners are not taught how to achieve communicative competence in the L2. Thus, EFL teachers in Saudi secondary schools must change their teaching methods and use alternative EFL techniques and methods that prepare learners to achieve high competence when communicating in an L2.

Second, EFL teachers may guide learners to online communities and give them instructions on how to communicate with these communities, as supportive communities were found to be important for improving L2 communication skills, as well as for reducing L2 anxiety and reinforcing learners' self-confidence and L2 WTC (Lee, 2019a; Reinders & Wattana, 2014; Syoof, 2022).

Third, administrators of EFL curricula and programmes and in the Saudi Ministry of Education should pay closer attention to the significance of providing EFL textbooks that include rich conversations and topics about real situations with native English speakers that will help provide Saudi EFL learners with insight into how to communicate effectively in an L2 and improve their communication skills instead of merely focusing on the language form (Sadeghi & Richards, 2015).

Four, administrators of EFL curricula and programmes and in the Saudi Ministry of Education should urge Saudi EFL teachers and learners to use different types of digital technologies for the EFL teaching and learning process, including extracurricular and extramural digital activities, as using these digital activities is necessary to improve communication skills in an L2.

Five, students themselves can improve their own WTC in L2 outside the context of classroom and teacher-led activities through making close friendship with foreign interlocutors to reduce L2 stress before interacting with those interlocutors via social media. Such way is useful as it improves students' WTC in L2 as well as it promotes their English competence.

VII. CONCLUSION

This study aimed to investigate those factors that might affect Saudi EFL learners' WTC in the ED environment by adopting a qualitative research method. The findings of this study illustrated that three different variables impact Saudi students' WTC in an L2: educational variables, including teacher-centred English pedagogy and use of L1 in the

English classroom; contextual variables, including familiarity with communication partners and familiarity with online communities; and individual variables including both L2 self-confidence and L2 anxiety. Although these findings seem to be similar to the findings obtained by Lee (2019a) in the Korean context and Soyoof (2022) in the Iranian context in terms of contextual variables and individual variables, the findings of this study contribute to reinforcing knowledge about L2 WTC in general and knowledge and understanding about L2 WTC in CALL environments in particular. Furthermore, this research study provides insight into the Saudi context regarding L2 WTC in ED environments, particularly since no study has been found in the literature that examines the factors that affect Saudi EFL learners' WTC in ED settings.

Although this research study made valuable contributions to the literature in terms of L2 WTC and CALL research, it is not free from limitations. The findings of this study are related to the Saudi context and cannot be generalised to other contexts. Furthermore, this study adopted a qualitative research method by using semi-structured interviews for data collection, which is considered inadequate for generalising data. Thus, further research may combine quantitative and qualitative methods to examine whether there are other variables that may affect the L2 WTC of Saudi EFL learners. In addition, the findings of this study were obtained from Saudi EFL learners studying only at secondary schools. It is important for further research studies to examine the perceptions of Saudi students at other stages, such as intermediate or university levels, to gain an understanding of other factors that may affect the L2 WTC of Saudi learners in the ED context. Examining the perceptions of EFL teachers to understand the factors affecting the L2 WTC of Saudi learners or learners in other contexts also seems critical.

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Moral Stupidity in Ian McEwan's *Atonement*

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Abstract—**This paper argues that the major catalyst behind Briony Tallis' rape accusation in *Atonement* is due to the ethical issue of moral stupidity. The paper examines why Briony Tallis, the protagonist of *Atonement*, accuses Robbie Hunter for the rape of her sixteen- year-old cousin, Lola. For much of the scholarship on *Atonement*, debates on the moral implications of Briony's accusation have dominated, but none of these studies have examined why Briony indicts Robbie for Lola's rape, destroying the lives of both Robbie and Cecelia. Therefore, this paper offers a nuanced explanation of Briony's allegation and actions afterwards. Consequently, Briony is consistently described as stupid both as a child and as an adult and the word 'stupid' is repeated fourteen times in the text, while 'stupidity,' repeated five times. Briony's behavior early in the text is represented as a serious ethical shortcoming that impedes her own moral compass which is also based on class prejudice, jealousy, and irresponsibility. McEwan embeds Briony's moral shortcoming in a general atmosphere within the novel of youthful foolishness and naïveté. Unfortunately, it is because of the lack of moral direction that the rape takes place and Briony, out of her blinded ego, indicts an innocent young man.**

Index Terms—*Atonement*, McEwan, moral stupidity, foolishness, *Middlemarch*

I. INTRODUCTION

The long-held assumption amongst scholars when it comes to *Atonement* is that McEwan's novel is in many ways an adaptation of Jane Austen's *Mansfield Park*[1]. The most telling piece of evidence that demonstrates how McEwan is echoing Austen is depicted in the opening epigraph of *Atonement* which is borrowed from Austen's novel, *Northanger Abbey*. Wells (2008) argues in her article "Shades of Austen in Ian McEwan's *Atonement*" of the various ways that *Atonement* echoes Austen and her novels. For instance, Wells (2008) argues that Briony's writing talents as a young child are reminiscent of Austen herself when she was writing plays at Steventon (p. 104). Wells (2008) also goes on to explain extensively the link between not only *Atonement* to Austen, but also of McEwan's personal interest in Austen and her oeuvre. This paper will use this *Atonement* /Austen correlation as a launching point to examine another nineteenth-century British novel which we argue also inspired and influenced a small niche in the narrative of McEwan's *Atonement*. This paper will argue that *Atonement* shares an important and nuanced connection to another nineteenth-century novel: George Eliot's *Middlemarch*. We argue that McEwan appropriates the nuanced motif of moral stupidity that is apparent in *Middlemarch*, yet obscured in *Atonement*. In the last paragraph of chapter twenty-one of *Middlemarch*, the narrator comments on the nature of self-centeredness and its moral dilemma: "We are all of us born in moral stupidity, taking the world as an udder to feed our supreme selves" (2000, p. 135). The narrator of *Middlemarch* explains that Dorothea has come to the realization of her own "moral stupidity", but Casaubon has yet to understand where he stands. Wright (1984) argues in "*Middlemarch* as a Religious Novel, Or Life Without God" that "moral stupidity" is the worst type of egoism:

> Dorothea's intuitive awareness of Casaubon's actual self, with all its self-centredness, self-distrust and self-pity, helps her to escape the worst form of egoism which is "moral stupidity," of the sort displayed by Rosamond Vincy, who is the immediate target of the second passage at the beginning of Chapter 27. This contains the famous image of the pier-glass on which the haphazard scratches are made to appear concentrically arranged around the light of any candle brought to it. The significance of Rosamond's affection for mirrors in contrast with Dorothea's penchant for views through windows has often been observed. This imagery, which recurs throughout the novel, reinforces the notion that progress in perception is marked by decreasing self-centredness (1984, p. 642).

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[1] Peter Mathews writes in his study "The Impression of a Deeper Darkness: Ian McEwan's Atonement" also suggests that *Atonement* echoes other canonical texts such as Don Quixote. He argues that "McEwan weaves a Quixote motif into the fabric of *Atonement*. Apart from Briony's apparent need to reshape her life according to the madness of literary form, for example, the name Arabella is probably borrowed from Charlotte Lennox's The Female Quixote, or The Adventures of Arabella (1752)" (2006, p. 155).

This specific motif, we argue is also portrayed in *Atonement*, particularly in the way that Briony's own moral shortcomings cause her to accuse Robbie of rape and alter the lives of many of the other characters in the novel. As Eliot suggests in her famous quote from *Middlemarch*, a person grapples with the moral stupidity of one's self, and Briony too has to grapple with that vice as she grows up to discover what her fatal mistake is and comes to terms with the guilt of destroying an innocent man's life. It is throughout the novel that Briony and many of her actions are perceived as stupid and foolish, particularly by Cecelia and Robbie. In *Middlemarch*, Causabon's moral stupidity is founded on the fact that he cannot see beyond his own nose and is self-absorbed. This is in many ways represented in the child Briony, particularly in relation to the way she sees herself as a writer and artist. The world is Briony's oyster and throughout the first section of the novel, she continues to observe the events that take place around her through the eyes of a writer, speculating about the other characters of McEwan's novel and conjecturing about their motivations as though they are characters in a novel or play written by Briony herself. Briony's failure to see others as fully human is a failure of the self unable to acknowledge the presence of the other as O'Hara (2011) argues in his article "Briony's Being-For: Metafictional Narrative Ethics in Ian McEwan's *Atonement*":

> The same uncertain relationship between selves and others lies at the heart of Ian McEwan's novel, *Atonement*. Over the course of McEwan's perspective-shifting narrative, we find characters, again and again, realizing that they are bounded by otherness, by other minds with their own plans, their own interiorities, their own ways of perceiving the world (2011, p. 75).

Consequently, Briony fails to see the 'otherness' of the other characters around her. This moral failure is also we argue a *stupid* one. Time and again, Briony as a child and as an adult is either referred to as stupid by others or by herself. And this failure of acknowledging those around her in many ways echoes Eliot's famous motif of moral stupidity in *Middlemarch*.

The significance of tracing Briony's moral shortcomings as youthful stupidity and of sheer foolishness answers one major question that remains unanswered within the scholarship on *Atonement*, which is why Briony accuses Robbie when she is uncertain that he is the rapist. Much of the scholarship on *Atonement* centers on Briony's "crime," and topics like forgiveness, guilt, and penitence become focal points in much of the scholarship on the novel. Thus, much of this research focuses on the many moral dimensions of the novel. For example, Kogan's (2014) article, "Some Reflections on Ian McEwan's *Atonement:* Enactment, Guilt, and Reparation" discusses the way that the concept of enactment in psychoanalysis is applicable to *Atonement* by examining the way that humans heal and forgive oneself from the crimes they commit against others. In this study, Kogan (2014) explains how "enactment may be used as a substitute-for-atonement mechanism" (p. 50). Moreover, Kogan (2014) investigates how Briony "is propelled into all sorts of enactments that stem from her inability to empathize with the suffering of her victim, which is central to atonement (p. 51). On that same note, Lippitt (2019) in his article "Self-Forgiveness and the Moral Perspective of Humility: Ian McEwan's *Atonement*" argues how *Atonement* shows a nuanced concept of self-forgiveness and humility. Lippit (2019) claims that Briony practices self-forgiveness with a side of self-reproach and at the same time, she also practices an element of self-condemnation for the crime that she has committed against Robbie and Cecelia. Lippett explains further that Briony allows readers to see how one can view themselves from the outside or as an 'other' allowing for something he calls "self-reconciliation" (p. 123). Ionescu (2017) examines the novel "as a critique of complex, linguistically centered forms of social interaction (including storytelling), advocating instead a reliance on (eg., embodied, affective, collaborative) forms of intersubjectivity where language does not play such a fundamental role" (p. 3). Mathews (2006) writes in "The Impression of a Deeper Darkness: Ian McEwan's *Atonement*" that the novel focuses on a deep dark secret at the heart of the narrative and this "obscured truth" lures in the reader "toward a moral judgement" (p. 148). Mathews (2006) also writes about a nuanced depiction of a secret in the novel and how the novel is embedded with various enigmas. One such example of the various secrets of the text is examining the real motivation behind Briony's accusation. He writes that "while the revelation of her secret accuses her, the mystery of her motivations simultaneously excuses her—yes, she committed a crime, but her youthful naivete meant that she acted without "full" knowledge. Like Oedipus, she is both guilty and innocent because of this asymmetry in the structure of knowledge" (2006, p. 150). Because much of the interest on *Atonement* centers on the moral questions of the narrative particularly the question of why Briony commits her "crime," this paper will attempt to fill in a significant gap within this debate. This paper will offer an examination of the moral dilemma that lies at the heart of *Atonement*.

II. THE HISTORY OF STUPIDITY

The term stupidity is an adjective that the cultural vocabulary of our times uses to explain many of the deficiencies in our thoughts and behaviors. The term stupidity has been used frequently to describe major cultural events and figures in our contemporary age. For instance, in light of Covid-19, news agencies battling with misinformation circulating on the vaccine label those who refuse to take the jab foolish, misinformed, and, at times, stupid. So far there lacks a decisive theoretical framework on the concept of stupidity. *The Psychology of Stupidity* (2019), edited by Jean-Francois Marmion, is a collection of articles, essays, and interviews by psychiatrists, psychologists, and philosophers that examines the different ways of exploring stupidity in all of its dimensions. Engel (2019) in his chapter "From Stupidity to Hogwash" writes the following when defining stupidity, illustrating the difficulty one faces in trying to pinpoint the word and its demarcations:

> But how can the word "stupidity" even be defined, given the blurriness of its categories and the fact that they so often can be reduced to mere insults? It's hard to determine if all the different graduations represent actual, distinct qualities. Indeed, the vocabulary of stupidity is so ingrained in language and culture that it seems impossible to establish universal principles at all (p. 55).

Engel (2019) writes further that "[s]o great is the variety of forms of stupidity that, since antiquity, many of those who have taken in the task of attempting to define its essence have given up choosing instead to give illustrations of it" (p. 55).

Nevertheless, critics have not completely given up on trying to situate the term stupidity theoretically and critically. Avital Ronell's 2002 watershed book *Stupidity* is a prominent study on the concept of stupidity in an array of disciplines from philosophy to literature. Ronell writes the following on stupidity in her introduction:

> From Shiller's exasperated concession that even the gods cannot combat stupidity, to Hannah Arendt's frustrated effort, in a letter to Karl Jaspers, to determine the exact status and level of Adolf Eichmann's Dummheit, to current psychoanalytical descriptions of the dumb interiors of the despotic mind (heir to the idiot-king of which Lacan has written), stupidity has evinced a mute resistance to political urgency, an instance of an unaccountable ethical hiatus. In fact, stupidity, purveyor of self-assured assertiveness, mutes just about everything that would seek to disturb its impervious hierarchies" (p. 3).

Ronell (2002) further explains that stupidity is "[n]either a pathology nor an index as such of moral default, stupidity is nonetheless linked to the most dangerous failures of human endeavor" (p. 3). Ronell traces the different kinds of stupidity that exist from Kant, to Musil; from Nietzsche to Gogol. Ronell demonstrates in her book that stupidity is irrepressible and borders on the peripheries of reason. Moreover, Horkheimer and Adorno (2002) write in *Dialectic of Enlightenment* that stupidity "is a scar. It can relate to one faculty among many or to them all, practical and mental. Every partial stupidity in a human being marks a spot where the awakening play of muscles has been inhibited instead of fostered" (p. 214). Likewise, Musil's (1990) 1937 lecture titled "On Stupidity" examined closely the different forms of stupid thinking. Some of his most noteworthy observations discuss the way that stupidity and stupid behavior leads to wickedness and cruelty:

> Stupidity usually arouses impatience, but in exceptional cases it also arouses cruelty; and the excesses of this pathological, aversion-instilling cruelty, which are ordinarily characterized as sadism, often enough show stupid people in the role of victim. This evidently comes about because they fall prey to cruel people more easily than others do, but it also seems to have some connection with an absence of resistance that is palpable in every direction, and that drives the imagination wild the way the smell of blood excites lust for the hunt: This entices the stupid person into a desert in which cruelty goes "too far" almost for the sole reason that it loses all sense of limits (1990, pp. 271-2).

Musil (1990) also goes on to explain another important dimension of stupidity:

> To talk a lot about oneself for instance, is also a rudeness of egoists, of the restless, and even of a certain kind of melancholy person. This applies especially to young people, in whom it is one of the symptoms of the growing process to talk a lot about themselves to be vain, to lecture others, to have quite got their lives together; demonstrating, in a word, precisely the same deviations from astuteness and propriety, without on that account being stupid, or more stupid than is determined naturally by their—just not having become clever! (p. 274-5).

Musil (1990) writes here that stupidity can also be self-centeredness. Narcissistic behavior is stupid. Talking about oneself excessively is also considered stupid as well as improper and foolish. Musil offers a solution to the problem of stupidity, which he claims is "modesty" (p. 289).

Sacha Golob in his 2019 study, "A New Theory of Stupidity," argues for a new philosophy on stupidity, claiming that stupidity is "a distinct form of cognitive failing" (562). He goes further on to specifically define stupid behavior:

> An individual or group A is stupid with respect to goal G and concept C if (i) A's use of C in pursuit of G is self-hampering & (ii) where the reason for the use of C is that A's conceptual inventory either does not include a none-self-hampering concept capable of playing the same explanatory role of where such a concept is present in that inventory but A has only limited cognitive access to it (p. 568).

As a paradigm, Golob uses the fatal mistake that a British General, Douglas Haig committed in 1915 during World War I. Golob's definition of stupidity and his example of General Haig demonstrates how stupid behavior is when one is unable to distinguish whether an action is, in fact, "self hampering" and one is also unable to think in a non-hampering manner to avoid jeopardizing one's own self (p. 568). Golob (2019) argues that this is "a certain aetiology, an improvised or limited conceptual stock" (p. 568).

A significant aspect on the scholarship that examines human stupidity is that stupidity, foolishness, idiocy is a serious moral shortcoming. Moral failure is considered to be a lack in cognitive thinking, and thus stupidity leads to immoral and wicked behavior and irresponsibility. O'Hagan (2012) writes in his article "Self-Knowledge and Moral Stupidity" that "moral failure is both more banal and ubiquitous" (p. 291). He further goes on to comment that "[m]oral stupidity, our default setting, is kind of crude self-absorption that distorts our perceptions and hence is of paramount importance to right conduct; moral self-development, broadly speaking will be its cure" (2012, p. 292). O'Hagan (2012) argues that the way to grow out of this moral stupidity is to seek self-knowledge. Thus, self-knowledge is "a fallible awareness of

one's present mental states that is non-inferential and immediate and that includes a capacity to speak of these states with some authority" (p. 292). Self-knowledge is a condition in which one is fully aware of his or her state of mind as well as his or her emotions, feelings, thoughts and motives. O'Hagan (2012) goes on to develop his argument with the aid of Kant and Richard Moran in explaining how self-knowledge should lead into a path towards moral development by "a process of self-refinement and self-regulation" (p. 293).

III. MORAL STUPIDITY IN *ATONEMENT*

In the final pages of *Atonement*, an elderly Briony is riding a taxi to a family gathering and on the way there Briony strikes up a conversation with the driver who happens to be a West Indian man:

> Once it was established that I would not tolerate the thumping music at any volume from the speakers on the ledge behind my head, and he had recovered from a little sulkiness, we got along well and talked about families. He had never known his father, and his mother was a doctor at the Middlesex Hospital. He himself graduated in law from Leicester University, and now he was going to the LSE to write a doctoral thesis on law and poverty in the third world. As we headed out of London by the dismal Westway, he gave me his condensed version: no property law, therefore no capital, therefore no wealth. "There's a lawyer talking," I said. "Drumming up business for yourself".

He laughed politely, though, he must have thought me profoundly stupid. It is quite impossible these days to assume anything about people's educational level from the way they talk or dress or from their taste in music. Safest to treat everyone you meet as a distinguished intellectual" (2001, pp. 341-342).

In the quotation above, Briony assumes that the taxi driver might have thought of her as "profoundly stupid" for her comment on how he is trying to "drum[ming] up business" (p. 342). There are two interpretations for why Briony thinks that the taxi driver perceives her as stupid. The first assumption is that she herself does not understand the correlation between property law, capital, and wealth. The taxi driver's condensed explanation is not understood by the author. The second interpretation to her assumption as being stupid is the fact that her comment of "drumming up business" comes off as insensitive and discriminatory. The comment Briony makes suggests that she thinks he sees her an opportunity and is taking advantage of her. She goes on further to explain that subconsciously she looks at the taxi driver from a stereotypical viewpoint thinking that due to the fact that he is a West Indian man, who speaks with an accent and dresses differently, he could never be a PhD candidate, let alone a lawyer. The comment of him "drumming up business" also suggests that he might be an immoral lawyer or that he might be engaged in dishonest practices (p. 342). There are slight hints of racism in her comments above, but what is more important is that fact that she fears of being accused of sheer stupidity—particularly moral stupidity. Briony's frustration and fear is that the West Indian man might sense her moral stupidity and accuse her of moral insensitivity and political incorrectness. At the end of the quotation above, she thinks to herself that in the twentieth century it is almost impossible to tell what a person's educational level might be from the way they dress, talk or from the kind of music they might be interested in. She advises that it would be best to assume that every person one meets is a "distinguished intellectual." What is also significant about Briony's miscalculation and how much she emphasizes her guilt for making a comment that might have offended or upset the West Indian man is that it is a good example of Briony's self-consciousness and her attempt to take responsibility and moral consideration towards others.

This, of course, is not the first time Briony has misread or misjudged someone who does not have her British upper-middle class background. This particular scene, we argue, is reminiscent in many ways to the beginning of the novel when Briony claims that Robbie is the man who attacks Lola on that fateful night. The narrator suggests that the motivation behind this accusation might have stemmed from Briony's own jealousy of Cecelia and that she might have been infatuated with Robbie herself. But another more telling interpretation is that Briony has the very same moral failure that we see above. It is a moral failure of thoughtlessness for the feeling of others. It is a moral failure similar to the one that George Eliot writes of in *Middlemarch*, a failure that all young people unfortunately endure just as Dorothea, Causabon among others in *Middlemarch*. Briony's accusation of Robbie stems from her own moral limitations as a child failing to think rationally and logically, but also because of her biased upper middle-class upbringing. This brings us back to George Eliot's famous *Middlemarch* quote that states that we are "all born into this moral stupidity." This is Briony's shortcoming—being young and inexperienced about knowing herself and knowing others and failing to see that those around her are individuals with private lives and identities. This lack of awareness of herself and of others is represented in many scenes from the beginning of the text and is demonstrated in her attempt to see her own unique being and obsession to control everything around her. This character flaw of Briony's is explained early on in the text when the narrator details her domineering nature as a child. The narrator writes that Briony "was one of those children possessed by a desire to have the world just so" (2001, p. 4) and her bedroom "was a shrine to her controlling demon" (2001, p. 5). The narrator writes that in her bedroom stuff toys were "all facing one way—toward their owner" and "[h]er straight-backed dolls in their many-roomed mansion appeared to be under strict instructions not to touch the walls" (2001, p. 5). Her other toys are also arranged meticulously according to Briony's tastes. The text's narrator explains that there are two aspects to Briony's domineering nature: the first of which is her "taste for the miniature" and the second is her "passion for secrets" (2001, p. 5). And yet, we learn that Briony "had no secrets" (2001, p. 5). We learn further that Briony's desire for an ordered world around her also meant that as a child she was also

disciplined and well-behaved: "Her wish for a harmonious, organized world denied her the reckless possibilities of wrongdoing. Mayhem and destruction were too chaotic for her tastes, and she did not have it in her to be cruel. Her effective status as an only child, as well as the relative isolation of the Tallis house, kept her, at least during the long summer holidays, from girlish intrigues with friends" (2001, p. 5). The narrator emphasizes that Briony was not in any way a mischievous child and that she appears from the quotation above well-natured, polite, and certainly well-behaved. Moreover, Briony's accusation of Robbie appears not to stem from any sort of wickedness, but rather from her moral failure to see others for who they are. This is an issue that Briony in fact thinks of early on in the text when she compares herself to Cecelia as well as to others:

> Was everyone else really as alive as she was? For example, did her sister really matter to herself, was she as valuable to herself as Briony was? Was being Cecelia just as vivid an affair as Briony? Did her sister also have a real self concealed behind a breaking wave, and did she spend time thinking about it, with a finger held up to her face? Did everybody, including her father, Betty, Hardman? If the answer was yes, then the world, the social world, was unbearably complicated, with two billion voices, and everyone's claim on life as intense, and everyone thinking they were unique, when no one was. One could drown in irrelevance. But if the answer was no, then Briony was surrounded by machines, intelligent and pleasant enough on the outside, but lacking the bright and private *inside* feeling she had. This was sinister and lonely, as well as unlikely. For, though it offended her sense of order, she knew it was overwhelmingly probable that everyone else had thoughts like hers. She knew this, but only in a rather arid way; she didn't really feel it (p. 34).

Briony has spent a great amount of time sitting in her room pondering whether or not the people around her are as real or alive as she is. The fact that she is thinking of those around her and considering whether they may also be whole selves just as she is telling evidence that Briony is capable of thinking of the other. Thus, the quotation above indicates that Briony has the moral intelligence to ponder over the significance and interiority of others around her, but as a child she still has that immaturity incapable of truly understanding that people have personal identities and impenetrable private lives. Thus, Briony does think of others but is not able to convince herself that those people around her do have interiorities just as she does. Towards the end of her long meditation she thinks that people are unlike her and that she might be surrounded by "machines" who appear pleasant on the outside but are empty on the inside. Briony describes this as "sinister and lonely," but also unlikely to be so. Thus, this long contemplation of people's interiority and private lives represents Briony's struggle of not only finding herself among the two billion people who exist in the world, but it also shows us the disappointment she might feel in realizing that she is not as unique as others around her, and this begins to "offend[ed] her sense of order" (p. 34).

Once Briony accuses Robbie of rape, she also takes charge of pursuing the conviction, making sure that she steps up to the expectations the adults have of her. The narrator explains that "Briony was there to help her at every stage. As far as she was concerned, everything fitted; the terrible present fulfilled the recent past. Events she herself witnessed foretold her cousin's calamity. If only she, Briony, had been less innocent, less stupid" (2001, p. 158). Briony feels guilt for not being able to catch onto Robbie before he attacks Lola, believing that it is her fault since she knew "[h]e was a maniac after all" (2001, p. 58). However, Briony has her doubts and feels that she may not actually be able to go through with the accusation after all, but she believes that she must tell the "truth" as the quotation below suggests:

> Her eyes confirmed the sum of all she knew and had recently experienced. The truth was in the symmetry, which was to say, it was founded in common sense. The truth instructed her eyes. So when she said, over and again, I saw him, she meant it, and was perfectly honest, as well as passionate. What she meant was rather more complex than what everyone else so eagerly understood, and her moments of unease when she felt that she could not express these nuances (2001, p. 159).

The narrator explains how Briony bases her accusation on common sense, explaining that Briony believes she has the good judgement to know what the "truth" really is. Later on the narrator comments on Briony's sheer naiveté. Those around her depend on her testimony, but it is quite obvious from the narrator's description that Briony's indictment of Robbie is her own conviction:

> She would never be able to console herself that she was pressured or bullied. She never was. She trapped herself, she marched into the labyrinth of her construction, and was too young, too awestruck, too keen to please, to insist on making her own way back. She was not endowed with, or old enough to possess, such independence of spirit. An imposing congregation had massed itself around her first certainties, and now it was waiting and she could not disappoint it at the altar. Her doubts could be neutralized only by plunging in deeper. By clinging tightly to what she believed she knew, narrowing her thoughts, reiterating her testimony, she was able to keep from mind the damage she only dimly sensed she was doing. When the matter was closed, when the sentence was passed and the congregation dispersed, a ruthless youthful forgetting, a willful erasing, protected her well into her teens (2001, p. 160).

The narrator explains that Briony is never coerced into a testimony. Instead, she willingly pursues the accusation and follows through with charade that takes place afterwards. What the narrator also points out is that Briony was young but also "awestruck" giving the reader the sense that she was captivated with the attention given to her. There is also the suggestion that Briony's youth and desire to please would not allow her to go back on her initial accusation because she lacked the "independence of spirit" an adult might embody. Because of her failure to know herself, Briony fails to go

back on her testimony and tell the truth. This failure of speaking up comes from her lack of self as well as a serious failure in her moral judgement. Because of her lack of any good judgement, the narrator writes that she was "clinging tightly to what she believed" and "narrowing her thoughts" trying to focus on the original testimony (2001, p. 160). There is a slight sense that she could understand the kind of "damage" she was doing to Robbie among others but that is "dimly sensed" (p. 160). The use of the word "dimly" here suggests an image of Briony's own lack of intelligence. It is a particularly interesting image suggesting the obscurity of Briony's cognitive abilities.

Moreover, the interaction between Briony and the West Indian man is not the only scene in *Atonement* that represents how the novel is commenting on facets of moral stupidity and cognitive failure. There are also instances where certain situations, people, or actions are seen as stupid, foolish and idiotic. The first of these stupid/foolish moments is in chapter one of the novel where Briony is preparing for the cousins to perform in the play that she has written and her frustration begins to build up because of the lack of enthusiasm on part of the cousins: "Avoiding Lola's gaze the whole while, she proceeded to outline the plot, even as its stupidity began to overwhelm her. She no longer had the heart to invent for her cousins the thrill of the first night" (2001, pp. 12-13). Once Briony loses faith in the play that she so meticulously wrote for the arrival of her brother, she begins to sense a moment of foolishness in the play and in its plot. The self-deprecating comments begin much in the same way that she does years afterwards when she rides in the cab with the West Indian driver. Thus, Briony's interaction with the West Indian driver is not the first instance of how and why Briony considers herself stupid or is seen as stupid by others. Nor is it the first time that a situation, person, or action is perceived as stupid, foolish, or/and idiotic.

Yet, Briony is not the only one who struggles with the moral dilemma of stupidity, foolish and reckless behavior. *Atonement*'s opening chapters depict the Tallis children running around in a country house with barely any adult supervision. Thus, other than Briony and the three cousins who spend most of their time playing in the nursery, there are also Cecelia, Robbie, Leon, Paul Marshall, Robbie Turner, as well as Hardman who also lack any adult supervision. Emily Tallis is bed-ridden for most of the narrative and rarely intervenes in any of the action that takes place, while Jack Tallis is away at London preparing for the inevitable war. Thus, many of the events that take place at the Tallis home before the rape of Lola show readers the foolishness of the young characters who are also self-conscious about failing not appearing grown-up. For instance, in chapter two of the novel, Cecelia and Robbie are having a conversation about eighteenth-century novelists: Henry Fielding and Samuel Richardson. Cecelia tells Robbie that she is not enjoying Richardson's epistolary novel *Charissa* and would "rather read Fielding any day" (p. 24). She immediately regrets the remark: "She felt she had said something stupid. Robbie was looking away across the park and the cows toward the oak wood that lined the river valley, the wood she had run through that morning. He might be thinking she was talking to him in code, suggestively conveying her taste for the full-blooded and sensual" (2001, p. 24). Hence, as the quotation suggests above, Cecelia fears that Robbie might see her comment as too forward in her preference for Fielding over Richardson. The conversation between the two characters represents the inexperience and naivety of young adults discussing literature as though they were seasoned scholars[2].

Finally, in chapter fifteen, the narrator refers to the stupidity of three states or situations: War, the prison system, and the British middle class. The narrator spends a good amount of time in chapter fifteen narrating the thoughts of Robbie. Robbie is thinking of the war and the moral implications of fighting in it:

> Three and half years of nights like these, unable to sleep, thinking of another vanished boy, another vanished life that was once his own, and waiting for dawn and slop-out and another wasted day. He did not know how he survived the daily stupidity of it. The stupidity and claustrophobia. The hand squeezing on his throat. Being here, sheltering in a barn, with an army tout, where a child's limb in a tree was something that ordinary men could ignore, where a whole country, a whole civilization was about to fall, was better than being there, on a narrow bed under a dim electric light, waiting for nothing (2001, p. 190).

Robbie's last thought in the quotation above is a comparison that he makes between the state of war and prison. After four years in prison, Robbie is released on the condition that he enroll in the army to fight in the British forces during World War II. Both Briony and Cecelia are nurses working in war-time England. Robbie thinks above about the moral implications of the war and compares how stupid the motive and behavior of soldiers can be while they fight a war that they do not understand. Robbie thinks of how the war has taken the lives of innocent young men, probably in the same way that Briony takes his. Robbie compares the stupidity of the war with that of life in prison in the quotation above, but he also refers to it another scene in the same chapter: "They charted the daily round too, in boring, loving detail. He described the prison routine in every aspect, but he never told her of its stupidity. That was plain enough" (2001, p. 192). And in the very same chapter, Cecelia writes a letter referring to the stupidity of the British middle class:

> They turned on you, all of them, even my father. When they wrecked your life they wrecked mine. They chose to believe the evidence of a silly, hysterical little girl. In fact, they encouraged her by giving her no room to turn back. She was a young thirteen, I know, I never want to speak to her again. As for the rest of them, I can never forgive what they did. Now that I've broken way, I've beginning to understand the snobbery that lay behind their stupidity (p. 196).

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[2] Later in the same scene, Robbie states that Fielding is psychologically crude to Richardson. It appears that he fails to understand that Fielding was known for his humor and satire. This only goes to show that both characters fail to understand the differences between Richardson and Fielding, or they might not have read either novelist.

IV. CONCLUSION

At the heart of *Atonement*, there lies an important thematic concern centered on sin, contrition, and moral failure. McEwan's focus of the novel is to represent to readers how Briony's misjudgment which is rooted in self-indulgence causes a train of damage and destruction for other major characters in the novel. This misstep on Briony's part requires a lifetime of reparation. At the core of her mistake is why she is unable to do the right thing when it is required of her. The above discussion offers a nuanced examination of Briony's motivations behind her accusation, examining closely her moral shortcomings as a matter of moral foolishness, imprudence and weakmindedness. Returning once again to O'Hagan when he writes that "moral stupidity" is one's "default setting" and is described as "a crude self-absorption that distorts our perception" is portrayed in Briony's inability to think and behave reasonably (2012, p. 292). It is only after her self-centeredness vanishes as she grows up to become a young adult does her discernment change as well.

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Cyberbullying on Social Media in Indonesia and Its Legal Impact: Analysis of Language Use in Ethnicity, Religious, Racial, and Primordial Issues

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Abstract—This study aims to reveal the phenomenon of cyberbullying in Indonesia targeted group of people and its legal impact based on pragmatics analysis. It mainly focused on issues that are related with ethnicity, religion, race, and intergroup on social media activities. The lingual data are the expressions by defendants on social media. They were collected from the copies of six court verdicts for such cases that have been settled between 2018 and 2020. The study employed a qualitative method with a forensic linguistic approach as a framework to reveal, trace, and show the phenomenon of cyberbullying on social media and the legal impact caused by the action. The results show that cyberbullying on social media in Indonesia not only targets individuals but it also targets certain group of people. Based on the pragmatics analysis, the illocutionary speech acts by defendants includes expressive, directive, assertive, and commissive. The utterances of cyberbullying aim to insult, humiliate, harass, slander, threaten/warn, accuse, and spread hatred on certain groups of community based on Ethnicity, Religious, Racial, and Primordial issues. The legal implication of cyberbullying is that the defendants can be charged based on the Law of the Republic of Indonesia, Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on Information and Electronic Transactions.

Index Terms—cyberbullying with ethnicity, religious, racial, primordial issue, and legal impact

I. INTRODUCTION

The use of internet and social media in Indonesia has become more extensive in recent years. It enables everyone to interact, share, and participate with fellow internet users (Akram & Kumar, 2017; Solihatin, 2019). Social media has a positive impact, including the ease of accessing information, making friends, keeping contact with people, branding, and selling (Adiyanti et al., 2020). On the other hand, social media also has negative impacts, such as hate speech, spread of false news (hoax), and social media addiction leading to cyberbullying (Holt et al., 2018; Syahid et al., 2021).

Cyberbullying has been defined as any form of aggressive communication using information and technology to mock others through social media (Ma'yuuf & Abbas, 2021; William & Guerra, 2007). The content of the message is basically psychological violence or social terror (Kowalski et al., 2014; Nasrullah, 2015). A bully targets an individual who is weaker and unable to perform self-defense or imbalance of power (Menin et al., 2021; Li, 2007). The aim is to humiliate, discriminate, harass, or intimidate the victim (Willard, 2003; Hinduja & Patchin, 2008). Such action is repeated (Smith et al., 2008; Belsey, 2005; Ybarra & Mitchell, 2004). Cyberbullying can be delivered using a computer or a cell phone through electronic mail, text messages, websites, chat rooms, and social media (Smith et al., 2008; Abaido, 2020).

So far, cyberbullying studies only show that victims are only targeted at individuals. To fill the practical gap, this study aims to reveal the phenomenon of cyberbullying targeted group of people in Indonesia focused on issues that are related with ethnicity, religion, race, and intergroup on social media and its legal impact based on Indonesian legal perspective. There are three research questions used as a guide for this study. Below are the research questions:

1. What kind of illocutionary acts are found in cyberbullying related with ethnicity, religion, race, and intergroup on social media in Indonesia?
2. What is the aim of cyberbullying related with ethnicity, religion, race, and intergroup on social media?

3. How is the legal implication of cyberbullying related with ethnicity, religion, race, and intergroup on social media in Indonesia?

II. LITERATURE REVIEW

There have been some studies discussed about cyberbullying involving school students (Arrieta-López & Carrasquilla-Diaz, 2021; Campbell, 2005; Li, 2007), university students (Abaido, 2020; Rafferty & Vander Ven, 2014; Whittaker & Kowalski, 2015), adolescents (Bakar, 2015; Adiyanti et al., 2020; Shemesh & Heiman, 2021), and adults (Randall, 2001) using electronic devices such as cell phones (Sticca & Perren, 2012), through the internet (William & Guerra, 2007), or social media (Abaido, 2020). However, cyberbullying doesn't happen to individuals only such as ordinary people (Rahayu, 2012), politician (Fritsch et al., 2020; Ma'yuuf & Abbas, 2021), and celebrity (Indrayani & Johansari, 2019), but it can also be aimed at a country or a group of people.

According to Shemesh and Heiman (2021) and Carvalho et al. (2021), cyberbullying behavior can bring negative impact. Victims of cyberbullying often exhibit symptoms of depression, stress, anxiety, unable to get along with peers, avoiding social environments. Cyberbullying experienced by adolescents in the long term may cause severe stress and paralyze self-confidence. It can trigger them to take deviant actions, such as drug abuse, alcohol consumption, and suicide due to their inability to deal with the problems (Hinduja & Patchin, 2010; Nixon, 2014; Holt et al., 2018).

Previous studies on cyberbullying have been much discussed using a psychology and communication approach. However, there are only a few studies that discuss it using a linguistic point of view, including research conducted by Zacpalová (2021) and Sukma et al. (2021). The result of Zacpalová (2021) study showed that the most negatively connotated words were noun followed by adjective, verb, and the last category was adverb. The most used nouns were abbreviations of curse words like *shit* or *fuck*. The most used verb was *to hate* and *to cheat on*. The study has shown that the most common targets of aggression against women are their looks and bodies. The comments addressing those issues had forms of threats, insults, profanity, exclusion, engagement or labeling.

Sukma et al. (2021) in their study aimed to find the speech patterns used by students in cyberbullying and identify the features of insults in cyberbullying speech on social media. Five hundred and four speech data were collected from high school students Facebook and Twitter in Indonesian. The result of Sukma et al. (2021) study showed that there are four general patterns of cyberbullying speech found, namely Head Act, Head Act - Supportive Move, Supportive Move - Head Act, and Supportive Move - Head Act - Supportive Move. There are three features of insults in cyberbullying found: the use of pejorative words or phrases, the use of words or phrases with negative connotations, and the use of reply or mention features. The patterns of cyberbullying speech found in the study indicate that the insulting effects of different word or phrase formulation vary.

A. Cyberbullying on Social Media: Indonesian Context

In Indonesian context, cyberbullying on social media not only targets individuals. It can also target certain region, local language, and religion (Rastati, 2016; Wahyuni, 2013). The following are some examples of cyberbullying that have happened in Indonesian context.

A case that attracted public's attention most is the cyberbullying by NA (18 years old) in 2010. The judge of the Bogor District Court sentenced the defendant in the case of humiliation through Facebook to two months and fifteen days with a probationary of five months. In this case, FF as a victim reported the humiliation by NA. In the facts of the trial, NA admitted that she was jealous of her boyfriend's relationship with the victim, so she wrote insulting words on her Facebook (Detik.com, 2010).

Another case shows cyberbullying targeting Yogyakarta as a region in 2014 by FS. She wrote on her social media Path that Yogyakarta was a poor, stupid, and uncultured city. She even asked her friends not to stay there. This problem happened when FS complained in her Path account while she was waiting in line at a gas station. Not only on her Path, FS wrote also various insults and harsh words to Yogyakarta on her Twitter regularly. She said Yogyakarta was boring and nothing without Gadjah Mada University. As a result of FS's bullying, a community movement emerged to expel FS from Yogyakarta. In the end, FS apologized to all residents of Yogyakarta through her Path and specifically went to the Sultan to apologize for the cyberbullying she had done. Despite the apology, the people of Yogyakarta insisted to bring FS's case to court and as a result the court sentenced FS to two months with a probationary period of six months (Liputan6.com, 2015).

Cases of bullying targeting local languages also occurred in Indonesia. According to Wahyuni (2013), bullying targeting local languages often occurs in soap operas on television. This happens when the use of local language has a bad image and is excessive by an artist who speaks regional accent. The use of regional accents is only as a laughing stock or ridicule. Furthermore, Wahyuni (2013) says that poor imagery through the use of certain regional accents can result in a sense of inferiority of native speakers.

Cyberbullying targeting certain religion occurred in 2010. IRF on his Facebook wall insulted the Hindus holiday of *Nyepi*. It is a day of silence, fasting, and meditation for the Balinese. He wrote "*Nyepi sepi sehari kayak tai*" (*Nyepi* is a silence day like a shit), which was uploaded on his Facebook wall. This status received strong criticism from Balinese Hindus to report the owner of the account to the police. Not only that, a community movement emerged to expel IRF from Bali. He then apologized trough his Facebook to all Balinese Hindus. Syahid et al. (2022) say that the

characteristic of cyberbullying containing issues of religion on social media is the use of harsh words, insults, and blasphemy against religious group, God, Prophets, the holy scriptures/verse, and other religious symbols.

B. Legal Implications of Cyberbullying in Indonesia

Based on the Constitution, Indonesia is a state of law. To accomplish the aforementioned law principles and regulate criminal acts in Indonesia, the government has a guideline, namely the Criminal Code and the ITE Law. The widespread use of social media in recent years had resulted in the rise of cyberbullying in Indonesia. The act of cyberbullying not only targets individuals but it can also target group of people based on ethnicity, religion, race, and intergroup. Ethnicity is a group of people who are in one descendant as a part of nation. Religion is teachings that regulate the system of faith (belief) and worship of God as well as the rules related to the interactions among humans as well as humans and their environment. Race is a group of people based on physical characteristics and lineage (KBBI, 2021). Based on the Constitutional Court Decision Number 76/PUU-XV/2017, intergroup is a term for community groups that are not represented or accommodated by the terms ethnicity, religion, and race such as organizational groups, professions, and domiciles.

This phenomenon had led to the enactment of the Law of the Republic Indonesia Number 19 of 2016 on the changes of Law Number 11 of 2008 on Information and Electronic Transaction (the ITE Law). However, the legal regulations about cyberbullying in Indonesia have not been specifically regulated in the Criminal Code and the ITE Law. If we refer to the definition and characteristics of cyberbullying as a psychological violence or social terror that aims to insult, humiliate, harass, and spread hatred trough social media, the relevant laws and regulations are contained in the Law of the Republic Indonesia Number 19 of 2016 on ITE.

Article 28 paragraph (2) Law of the Republic Indonesia Number 19 of 2016 on ITE states that any person who knowingly and without authority disseminates information aimed at inflicting hatred or dissension on individuals and/or certain groups of community based on ethnicity, religion, race, and intergroup. Furthermore, the criminal provisions are regulated in Article 45A paragraph (2) that any person who knowingly and without authority disseminates information aimed at inflicting hatred or dissension on individuals and/or certain groups of community based on ethnicity, religion, race, and intergroup as referred to Article 28 paragraph (2) shall be sentenced to a maximum imprisonment of 6 (six) years and/or a maximum fine of one billion rupiah.

The two articles explain that anyone who deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on ethnicity, religion, race, and intergroup through information and technology so that it can be accessed by the public is an act against the law. If a person is proven to be against the law of two articles above, she/he will be punished with imprisonment for a maximum of six years and/or a maximum fine of one billion rupiah. Therefore, the two articles can be applied to defendants who have committed cyberbullying based on ethnicity, religious, racial, and primordial reasons.

III. RESEARCH METHODOLOGY

A. Research Design

The study used a qualitative method with forensic linguistics approach. The forensic linguistics approach was used because in this study the text (utterances) in social media was not completely seen as a sentence structure, but also as a process of social interaction that had legal implications. Therefore, the legal elements in this study become the context behind the legal events. On the other hand, linguistics is an analytical tool used to analyze data in this study. The theory used in this study was speech act theory introduced by Austin (1962) and developed by Searle (1969). The reason for using speech act theory was because the theory is able to reveal the intended meaning of utterances by defendants. Austin (1962) divides speech acts into three, namely locutionary, illocutionary, and perlocutionary. In this study, one the focus of the discussion is illocutionary acts of cyberbullying by the defendants. Searle (1969) categorizes the illocutionary acts into five types, namely assertive, directive, commissive, expressive, and declarations.

B. Data Source

Lingual data are the expressions by defendants on social media. Data source that was used in this study were collected from the copies of six court verdicts that have permanent legal force. It mainly focused on issues that are related with ethnicity, religion, race, and intergroup on social media activities that have been settled between 2018 and 2020. The cases cover the ones that used social media in Indonesia. To maintain confidentiality and ensure the safety of cyberbullying perpetrators, the names of the perpetrators was mentioned by their initials.

C. Research Procedure

This study used procedures of Grounded Theory (Corbin & Strauss, 1990; Glaser & Strauss, 1995). The procedures included four main stages: data collection, data analysis, discussion, and conclusion. Data analysis will be focused on utterances by defendants. Data analysis was carried out in several stages including analysis the illocutionary speech act of cyberbullying containing ethnic, religious, racial, and intergroup issues, analysis the proposition or the intended meaning of cyberbullying utterances, and description of the legal implication of the act of cyberbullying.

IV. FINDINGS AND DISCUSSION

Based on data, the act of cyberbullying on social media in Indonesia was not only intended to individuals, but it also targets certain group of people based on Ethnicity, Religious, Racial, and Primordial issues. The study reveals that there are four illocutionary speech acts committed by defendants of the cases. They are expressive, directive, assertive, and commissive. There are two forms of the utterances: declarative and imperative. The study found that the utterances of cyberbullying containing ethnic, religion, race, and intergroup issues on social media can lead someone to legal implication since the utterances are insulting, harassing, humiliation, threatening/warning, accusing, slander, and spreading hatred on certain people or groups. The table below shows the act of cyberbullying.

TABLE 1
CYBERBULLYING CONTAINING ETHNICITY, RELIGIOUS, RACIAL, AND PRIMORDIAL ISSUES THAT LEAD SOMEONE TO LEGAL IMPLICATION IN INDONESIA

No.	Cyberbullying	Utterances
1	Insulting	"...just go to my house in the afternoon you bastard"
2	Harassing	"For the corporate dogs who were at my house last night at twelve o'clock fuck you, fuck you Intel, am i really afraid of you police, I'm not afraid of you dog, bastard you police, all of you bastards, fuck you, don't you have manners, to go to someone's house at twelve o'clock at night, your are dick huh, were you taught manners"
3	Humiliation	"CHINA used to be ANTI-ELECTION. They prefer to keep trading/vacation. Since there was JKW-Ahog, "CHINA WITH DISABILITIES" come to the POLLING STATION" and "In the majority, China is indeed a PIG" "Fuck u Malay, you are pigs...you talk too much..."
4	Threatening/Warning	"...we the people of the Republic of Indonesia are ready to sink and destroy them" & "after that we hunt monkeys" "Don't even dare against Batak. Understand...!!!" "I'll kill you tomorrow"
5	Accusing	"Even DARE TO CHEAT" and "all for the sake of controlling the Unitary State of the Republic of Indonesia"
6	Slander	"Qur'an contains all lust"
7	Spreading hatred	"Expel all Papuan Monkey Youth N Students back to Papua" and "all monkey students and monkey youth in Java, Sumatra, Kalimantan, and Sulawesi are expelled back to the forest" "Lolol (*wkwkwk*), Muhammad has a passion for children, many wives, many slaves, lots of spoils of war" "Burn the Chinese"

A. Cyberbullying Containing Issues of Ethnicity

(1) The AST (initial) case with court decision number 1520/Pid.Sus/2019/PN Mks.

Context of the legal event: On Thursday, August 29, 2019 at 16.10 pm local time, located in Makassar City. The defendant used a Blackberry cell phone to create a Twitter account to obtain information. One day, *Aljazeera News* reported on the riots that occurred in Papua accompanied by a photo of the riots by mentioning "*At least six protesters and one military officer were killed and several others wounded in West Papua after authorities clashed with demonstrators, witnesses say"*. The defendant AST was annoyed and commented on the Aljazeera News post trough his Twitter @*AgusMatta2* with the following words "*Usir semua Mahasiswa N Pemuda Monyet Papua kembali ke Papua, setelah itu kami rakyat NKRI siap tenggelamkan Hancurkan" & "semua mahasiswa monyet pemuda monyet yang ada di jawa, Sumatra, kalimantan, Sulawesi usir kembali ke hutan. Setelah kita berburu monyet*" ["Expel all Papuan Monkey Youth N Students back to Papua, after that we the people of the Republic of Indonesia are ready to sink and destroy them" & "all monkey students and monkey youth in Java, Sumatra, Kalimantan, Sulawesi are expelled back to the forest. After that we hunt monkeys"].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant AST were directive and commissive. The *directive* illocutionary carried out by the defendant AST by writing "*Expel all Papuan Monkey Youth N Students back to Papua"* and "*all monkey students and monkey youth in Java, Sumatra, Kalimantan, and Sulawesi are expelled back to the forest"*. These two utterances are *imperative* marked by verb "expel" in the first place of sentence. The proposition of the utterance means *hate speech* to all students and youth Papua by commanding people to expel them from Java, Sumatra, Kalimantan, and Sulawesi back to Papua or to the forest. The *commissive* illocutionary of the defendant AST was expressed by writing "*...we the people of the Republic of Indonesia are ready to sink and destroy them"* and "after that we hunt monkeys". The two utterances are *declarative forms* which mean *a threat* or *warning* to students from Papua. In addition to using directive and commissive, the defendant AST also used harsh words that were inappropriate to say to group of people, by writing "*all Papuan Monkey Youth N Students"*. In The Great Indonesian Dictionary (*KBBI*) online, the word monkey (*monyet*) means a primate whose fur is gray and has a long tail, but the skin on the face, palms, and soles of the feet are hairless (*Macacus synomolgus*). The word monkey when addressed to a group of people, who are not familiar with us, than it is a very rude and it can humiliate or hurt hearts and feelings of Papuan people.

Legal Implication: As a result of the cyberbullying utterances, the judge sentenced the defendant AST with ten months imprisonment and a fine of fifty million rupiahs subsidiary by one month in prison. AST was found guilty of violating Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant AST was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on ethnicity.

(2) The RP case with court decision number 407/Pid.Sus/2018/PN Btm.

Context of the legal event: On Wednesday, March 7, 2018, at 12.00 pm. in Batam City, the defendant RP opened the social media Facebook and he saw a video that showed the problems in Bengkalis. In that area, a Batak traditional house will be inaugurated, but the Malay people did not agree if the traditional house is inaugurated and asked for it to be demolished. In the video, it is heard that if the Batak traditional house in Bengkalis is not demolished, there will be bloodshed. Hearing that words, the defendant as a Batak ethnic was annoyed and insulted, and then he immediately commented on the video with the following words *"Kontol kau Melayu Babi kau…Sok kali bicara kau tuh… Tumpah darah pun kami siap kau bilang…!!! Kau pikir kami takut sama kalian yah…??? Coba Bos Tumbah darah lawan batak…Kalau gak isi perut kalian yang keluar…jgn kalian bilang orang batak.. Paham kalian….!!! Gak ada tertulis kabupaten Bengkalis kecamatan Mandau kampung melayu babi"* ["Fuck u Malay, you are pigs...you talk too much. You said even shed blood we are ready...!!! Do you think we're afraid of you guys...??? Just try, fight against Batak. You'll see that your stomach will burst. Don't even dare against Batak. understand...!!! It's not written District Bengkalis Sub-district Mandau village of Malay Pigs"].

Illocutionary speech acts: Based on the context of the situation, the defendant RP felt annoyed after seeing a video posted on his Facebook that showing the problems in Bengkalis. The speech acts performed by the defendant RP trough the comment column were expressive and commissive. The *expressive* illocutionary carried out by the defendant RP by writing *"Fuck u Malay, you are pigs...you talk too much..."* and *"do you think we're afraid of you guys...???"*. The form of the two utterances is *declarative*. The functions of the utterances are to state or show the psychological attitude of the speaker to a situation that occurs. In this case the defendant RP's response to the video he has watched on social media Facebook. The proposition of the utterances means *insulted* the Malays by calling them with inappropriate names, such as dick and pig. On the other hand, the *commissive* illocutionary of the defendant RP carried out by writing *"Just try, fight against Batak. You'll see that your stomach will burst. Don't even dare against Batak. understand...!!!"*. The form of the utterances is *imperative* which means *warning* or *a threat* to people who dare against Batak ethnic, in this case the threat targets Malay ethnic. The defendant RP also used harsh words that were inappropriate to say to a person or group of people, by saying "*Kontol kau Melayu Babi kau*". In The Great Indonesian Dictionary (KBBI) online, the word *kontol* (dick) means male genitalia, while the word *babi* (pig) means an mammal that has four fingers with two larger middle fingers, a large head with a long snout. This tow words *kontol* and *babi* when addressed to a group of people are a very rude and insulting. It humiliates Malay people as an ethnic group.

Legal Implication: As a result of the utterances by defendant RP, the judge sentenced him with one year and three months imprisonment and a fine of one hundred million rupiahs subsidiary one month in prison. He was found guilty of violating Article 28 paragraph (2) Junco Article 45A paragraph (2) Law Number 19 of 2016 on ITE.

B. *Cyberbullying Containing Issues of Religion*

(3) The JM case with court decision number 949/Pid.Sus/2020/PN.Jkt.Utr.

Context of the legal event: On Wednesday, May 6, 2020 at 01.00 am local time, located in defendant's boarding house in North Jakarta, the defendant JM watched *Christian Price's YouTube*, which denied Islamic teachings. In *Christian Price's YouTube* comments, there are many blasphemies or conflicts between Islam and Christianity that make the defendant emotional. After he finished watching *Christian Price's YouTube* using his cell phone, the defendant saw a video posted by the Muhammad Al Habib Pro on Facebook where the video about "Muhammad the Peacemaker" then the defendant JM wrote a statement in the comments column of the video with the following words *"wkwkwk, tuh muhammad nafsu sama bocah,, istrinya banyak, budaknya banyak, hasil rampasan banyak. Di surga pun ngewe perawan trs, abis di ewe perawan lagi kata seorang ustad. Hadiah masuk surga pun 72 bidadari. Kuran isinya nafsu birahi semua"* ["Lolol, Muhammad has a passion for children, many wives, many slaves, lots of spoils of war. Even in heaven, he having sex with virgin, after that being a virgin again, said a cleric. The reward for entering heaven is 72 angels. Qur'an contains all lust"].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant JM were expressive and assertive. The *expressive* illocutionary carried out by the defendant JM by writing *"Lolol (wkwkwk), Muhammad has a passion for children, many wives, many slaves, lots of spoils of war"*. The form of the utterances is *declarative*. In Indonesian slang, the word *wkwkwk* is an abbreviation of the phrase "*gw ketawa*" which means laughing out loud (Lolol) at something because it is very funny or insulting. The utterances after the word *wkwkwk* insult Prophet Muhammad. The proposition Muhammad *"has a passion for children"* means that Muhammad was a pedophile; *"many wives"* means a sex maniac; *"many slaves"* means an authoritarian; and *"lots of spoils of war"* means a very greedy person. The utterances mentioned by defendant above can *insult* and *spread hatred* towards Muslim religious group by insulting the prophet and apostle of Muslims who are much honored. The *assertive* illocutionary of the defendant showed in the writing *"Even in heaven, he having sex with virgin, after that being a virgin again, said a cleric. The reward for entering heaven is 72 angels. Qur'an contains all lust"*. The form of the two utterances is *declarative*. Based on the

function of speech, the two utterances bind the speaker to the truth of the proposition uttered. In the first utterance, the speaker said something false because the words about Islam that the Prophet Muhammad committed despicable and immoral acts. In the second utterance, the speaker must be able to prove that the contents of the Qur'an are all about lust. The truth is that the holy Qur'an is a guide for all mankind, the distinction between right and wrong, and a warning. Therefore, the proposition of the utterances is *telling lies* or *slander*.

Legal Implication: As a result of the cyberbullying utterances by defendant JM, the judge sentenced him with three years imprisonment. He was found guilty of violating Article 28 paragraph (2) Junco Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant JM was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on religion.

C. Cyberbullying Containing Issues of Race

(4) The BK (initial) case with court decision number 421/Pid.Sus/2018/PN Jkt.Tim.

Context of the legal event: On Saturday, February 17th, 2018 at Kramat Jati, East Jakarta, Witnesses NAR, G, and CP who are Police Officers received information from civil society regarding several posts on BK's Twitter containing racial issues. First post *"Mau ngelak lu niink? Dulu CINA ANTI PEMILU. Mrk lbh baik ttp dagang/liburan. Sejak ada JKW-Ahog, "CINA CACATPUN" datang ke TPS. Bhkn BERANI CURANG"* ["What else to say? CHINA used to be ANTI-ELECTION. They prefer to keep trading/vacation. Since there was JKW-Ahog, "CHINA WITH DISABILITIES" come to the POLLING STATION Evn DARE TO CHEAT"]. Second post: *"Mayoritas, Cina itu memang BABI. Bahkan Cina Cacat Mau Mati di Kursi Roda dan Pakai Pempers pun ikut Nyoblos juga, semua DEMI menguasai NKRI"* ["In the majority, China is indeed a PIG. Even the disabilities Chinese who will die in a wheelchair and wearing pampers also participate in voting, all for the sake of controlling the Unitary State of the Republic of Indonesia"].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant BK were expressive and assertive. The *expressive* illocutionary carried out by the defendant BK by writing *"CHINA used to be ANTI-ELECTION. They prefer to keep trading/vacation. Since there was JKW-Ahog, "CHINA WITH DISABILITIES" come to the POLLING STATION"* and *"In the majority, China is indeed a PIG. Even the disabilities Chinese who will die in a wheelchair and wearing pampers also participate in voting"*. The form of the two utterances is *declarative* which means *insulting* and *humiliate* Chinese people as a race that has the right in election because they are Indonesian citizens who have Indonesian identity cards. The *assertive* illocutionary of the defendant BK is showed in the writing *"Even DARE TO CHEAT"* and *"all for the sake of controlling the Unitary State of the Republic of Indonesia"* wich means *accusing* Chinese people of cheating in elections. In addition to expressive and assertive, the defendant BK also used harsh words that were inappropriate to said to a person or group of people, by naming China people as *Pig*. In The Great Indonesian Dictionary (KBBI) online, the word *Pig* (*babi*) means an mammal that has four fingers with two larger middle fingers, a large head with a long snout. The word *Pig* when addressed to a group of people is a very rude and insulting. It can humiliate Chinese people as a race.

Legal Implication: As a result of the cyberbullying utterances by defendant BK, the judge sentenced him one year and six months prison. He was found guilty of violating Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant BK was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on race.

(5) The FER (initial) case with court decision number 914/Pid.Sus/2019/PN Jkt.Pst.

Context of the legal event: On Wednesday, May 22, 2019, located in Gambir, Central Jakarta, the defendant FER used his cell phone to open WhatsApp application to send several of messages to a WhatsApp Group (WAG) named P.Pohon Jambu25l. At 16.09 pm, a person by the name of BUDI ppj sent a message by writing *"smp hasil pengumuman fer ... Kl jokowi yg menang kt ga pulang..Kl prabowo menang sujud syukur balik rmh"* Then the defendant replied with *"buktikan bahwa kalian tidak mau dibudakin Cina"*. *"bakar skalian cina nya"* ["until results announcement fer... if Jokowi wins, we won't go home.. if Prabowo wins, we go back home". Then the defendant replied with: "Prove that you don't want to be enslaved by China". "Burn the china"].

Illocutionary speech acts: Based on the context, the speech acts of the defendant FER were directive. The *directive* illocutionary is in the writing *"Prove that you don't want to be enslaved by China"* and *"Burn the Chinese"*. These two utterances are *imperative* marked by verb "prove" and "burn" in the first place of sentence. The proposition of the utterances means *hate speech* to China as an ethnic group by asking people to burn Chinese.

Legal Implication: The defendant FER was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on race. He was charged with Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. As a result of the utterances by defendant FER, the judge sentenced him with one year and ten months imprisonment and a fine of one hundred million rupiahs subsidiary one month in prison.

D. Cyberbullying Containing Issues of Intergroup

(6) The IS (initial) case with court decision number 886/Pid.B/2020/PN.JKT.TIM.

Context of the legal event: On March 30, 2020, the witness NR and a team from Sub Directorate 3 of the General Crime Regional Police of Metro Jakarta Raya conducted an investigation into the criminal act of theft with violence that

occurred in Cipinang Muara, East Jakarta. On April 5, 2020, the perpetrator who was suspected of committing the crime of theft with violence was identified by the witness and the team. Then the witness and the team chased the defendant IS in Duren Sawit, East Jakarta. After they arrived at the defendant's house, it turned out that the defendant was not at home only the defendant's mother was there. The witness and the team then left the defendant's house. On April 8, 2020 at 03.00 am local time, the defendant returned home and got information from his mother that there were three policemen looking for him because of the crime of motorcycle theft that was committed on March 29th, 2020. After hearing the information, the defendant became emotional and took his mother's cell phone and opened his social media Instagram, then the defendant played the video selection on the application and he made a recording. After that, he uploaded the video with the following words "*Buat anjing-anjing* corporate *yang semalam kerumah gue jam dua belas malam ngentot lu ye, intel-intel kontol lu, emang gue takut ama polisi ye, ga ada takut takutnya anjing lu tu, bangsat polisi tu, bangsat semuanya ye, ngentot lu ye, punya adab ga lu ke rumah orang jam dua belas malam kontol hah, diajarin adab ga lu, gua siang ada di rumah, lu ke rumah gua aja siang ye bangsat ama cepu-cepu ye bonsi, gua bantai lu besok ye kontol lu ye, bangsat lu*" ["For the corporate dogs who were at my house last night at twelve o'clock fuck you, fuck you Intel, am i really afraid of you police, I'm not afraid of you dog (police), bastard you police, all of you bastards, fuck you, don't you have manners, to go to someone's house at twelve o'clock at night, your are dick huh, were you taught manners, I'm at home during the day, you just go to my house in the afternoon, you bastard and with your spy. I'll kill you tomorrow, fuck you, you bastard"].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant IS through the video posts uploaded on his social media Instagram were expressive, directive, and commissive. The *expressive* illocutionary carried out by the defendant IS by saying "For the corporate dogs who were at my house last night at twelve o'clock fuck you, fuck you Intel, am i really afraid of you police, I'm not afraid of you dog, bastard you police, all of you bastards, fuck you, don't you have manners, to go to someone's house at twelve o'clock at night, you are dick huh, were you taught manners". The form of the utterances is *declarative* which means *harassing* and *insulting* all Indonesian police. The *directive* illocutionary carried out by the defendant by saying "...just go to my house in the afternoon you bastard". The utterance form is *imperative* which means *insulting* the police officers by saying "you bastard". Meanwhile the *commissive* illocutionary carried out by the defendant by saying "I'll kill you tomorrow". The utterance form is *declarative* which mean threat to the police officers whose doing their job. In addition, the defendant IS also used harsh and insulted words to all Indonesian police officers by naming them with the words *anjing-anjing* (dogs) and *bangsat* (bastard), swearing them with the words *ngentot lu* (fuck you), and calling them with something indecent like *kontol* (dick). All of the words when addressed to a person or a group of people are a very rude. It can insult and humiliate the Indonesian police officers as a community group in the same field of work (intergroup).

Legal Implication: As a result of the cyberbullying utterances, the judge sentenced the defendant IS with two years imprisonment and a fine of one hundred million rupiahs subsidiary three months in prison. IS was found guilty of violating Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant IS was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on intergroup.

V. Conclusion

Based on the discussion, the act of cyberbullying on social media in Indonesia was not only intended to individuals, but it also targets certain group of people based on Ethnicity, Religious, Racial, and Primordial issues. The cyberbullying on social media were triggered by the events that they have seen, read, and experienced before. The case of cyberbullying containing Ethnicity, Religious, Racial, and Primordial issues on social media in Indonesia did not require repeated actions because the characteristics of computer mediated communication connected to the internet allow a single message or a posting publicly and repeatedly distributed. The study found that there are four illocutionary speech acts committed by defendants of the cases. They are expressive, directive, assertive, and commissive. There are two forms of the utterances: declarative and imperative. The utterances of cyberbullying containing ethnic, religion, race, and intergroup issues on social media can lead someone to legal implication since the utterances are insulting, harassing, humiliation, threatening/warning, accusing, slander, and spreading hatred on certain people or groups.

Cyberbullying containing Ethnicity, Religious, Racial, and Primordial issues in Indonesia is act against the law. Therefore, if a person is proven to have committed to the crime, the person can be charged on the Law of the Republic Indonesian Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. Related to the data, the judge sentenced the defendants between ten months to three years, although the maximum sentence is imprisonment for six years and/or a maximum fine is one billion rupiah.

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In Solidarity With Home: Transculturation as a Reconciliation of African Ethnic Binarism in Ama Ata Aidoo's *The Dilemma of a Ghost*

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Abstract—This article examines African binarism in Ama Ata Aidoo's play, *The Dilemma of a Ghost*. The concept of binarism encompasses the nostalgic predilection for the homeland yet, the preconception of home depends on the way in which colonial hegemony appears. The purpose of this study is, therefore, to shed light on the latent circumstances which project onto this play, the inherent impetus of this binarism. The focus will be on Aidoo's conceptualization of the African diaspora and how it has affected the cultural aspects of the Africans' ways of life. To analyze these cultural issues, the methodology of this study utilizes the concept of transculturation. In essence, the concept of transculturation emphasizes a mix of two discrepant cultures. These cultures are different from each other yet similar in their sense of belonging to the homeland. This sense of belonging forges the reconciliation of two opposite ethnic races that belong to the same culture. As such, the study highlights the African diaspora depicted in *The Dilemma of a Ghost* as the primal cause of this transculturation. Consequently, it explores the African diaspora that resulted from forced migration imposed upon diverse national ethnicities that chose to live together in one place - They mingle with each other in the host country, which exemplifies an utterly different cultural facet. To cope with cultural differences, they co-exist with each other by dint of transculturation.

Index Terms—Africa, binarism, diaspora, ethnicity, post-colonialism, transculturation

I. INTRODUCTION

Africa has been the subject of many postcolonial studies. The foundational premise for African postcolonial studies comprises the African vernacular ethnicity and its relationships with other African or world ethnicities (Moyd, 2014, p. 19). For this reason, the African heritage, including literature, has provided the world with an integral panoramic impression of colonial consequences on African lands. Such consequences involve the primal changes in the identity, religion, language, culture, and ideology of the colonized countries in Africa. In this sense, post-colonialism – though it is not exclusively ascribed to Africa – is a viable critical approach that delves deeply into the cultural layers governing the essential meaning of ethnicity. It includes all world countries which have been affected by colonialism.

Specifically, this study approaches the cultural and ethnic attributes of Ghana depicted in Ama Ata Aidoo's play *The Dilemma of a Ghost*. The justification for selecting the play lies in the fact that Ghana has been a fertile premise for British colonialism. As a result, a number of drastic changes took place in Ghana during colonial times. Yet, one of the most significant changes is colonial migration that left its apparent impact upon its traditional ethnicity before the advent of colonialism (Parsons, 1993, p. 39). This is because the Ghanaians aspired to leave their homeland for a better quality of life in other countries. Their aim had been to settle peacefully without any colonial constraints. In this sense, their migration could be classified within the colonial implications of diaspora. However, the controversial classification of this kind of migration comprises both forced and voluntary movements of the Ghanaians outside the native demarcations of their homeland. However, the plights caused by these oppressive movements had been mitigated by March 6, 1957 especially when Ghana became the first African country to gain independence (Rash, 2017, p. 64).

The Ghanaians badly needed stability and prosperity in host countries as they seek to find new hope and opportunity ensuing unendurable daunting colonialism (Hobbs, 2017, p. 57). In this sense, the significance of this study relates to

the notion that thriving stability and co-existence become more attainable elsewhere, because they did not find these conditions in their native homeland. The most conspicuous factor of co-existence within the new ethnic culture was the new challenges faced by them that were pivotal in shaping their identities in the host countries. As such, their new identities had been subject to critical analysis within the wide scope of post-colonialism. Accordingly, the importance of this study reflects on the examination of the diasporic movement and its influence upon the future of Ghanaian generations depicted in the course of the selected play. It tries to explore transculturation as a cultural rapprochement between the diasporic people and their host culture that embodies the cultural poles of ethnic binarism depicted in the play, and which has hardly been examined in previous studies. In this regard, the study scrutinizes Ata Aidoo's portrayal of diasporic binarism that is obliterated by harmonious transculturation embodying the inherent transformation of the Ghanaian indigenous identity, into genuine cultural conformity in the host country.

II. LITERATURE REVIEW

There are many studies that address Ata Aidoo's *The Dilemma of a Ghost* from different perspectives. The majority of these studies highlight African indigenous culture and how it came to be affected by the ideological dominance of those who conquered and colonized Africa… However, the most conspicuous literary token of the play is the identification of the African national impression shaped right after colonialism. In "Ama Ata Aidoo and the Akan Culture: A Critique of *The Dilemma of a Ghost* and *Anowa*", Sanka et al. (2013) study the relationship between literature and culture in the play. Culture plays an integral role in defining the inherited literary notions of colonialism and its relative insights regarding the pan-African issues, epically vernacular languages.

Sanka et al. (2013) claim that there is an intricate connection, or relationship, between literature and culture depicted in the play. This intricacy is sustained by Ata Aidoo's erudite style that twists the linguistic features of the play, indicating the reality of the African vernacular languages affected by colonialism (p. 89). Consequently, Ata Aidoo's literary style is the most vital aspect of the play since it unravels the authentic peculiarities of the aforementioned languages. Furthermore, the play celebrates literary structure at the expense of the subjective priorities, including the theme, subject matter and other technical elements, since the language used in the play is the primary target of the study. In so doing, Ata Aidoo approaches the most urgent themes that might change the negative aspects of colonialism in Ghana through exploring, for example, ethnic changes that will also be explored in this study. Moreover, Sanka et al. (2013) discuss the implications of vernacular languages by applying the concept of "Akan" which could be further investigated within profound cultural contexts portrayed in the play.

Sanka et al. (2013) have also been critical of Ata Aidoo's stylistic manner that neglects the cultural issue of "Akan". This is because literature is only fictional, creative, and imaginary, and the play, according to them, lack all these literary characteristics due to the excessive focus on the dramatic language rather than other rhetorical considerations (p. 90). Presumably, the structural features of the play are elevated, and underpinned by pertinent cultural issues such as norms, traditions, customs, gender, and ethnic identity, all of which will be given further analytical space in the current study. Such issues enrich the plot since Ata Aidoo employs literary forms for the benefit of cultural themes rather than literary structure.

In the same vein, this study looks into social issues encountered by Ghanaians after colonialism, which are meticulously depicted in the play. It studies Ata Aidoo's portrayal of Ghana's changing socio-cultural norms in the light of post-colonialism. As such, it focuses on the Ghanaian individuals who suffer the effects of diaspora after colonialism, which has hardly been tackled in the study by Sanka et al. (2013). It is for this reason that this study applies the concept of ethnic binarism to explore the congruent affinity between the native people and foreigners who interact with each other through transculturation. Here, the concept of ethnic binarism serves as a tool to differentiate the cultural reality of Ghanaian ethnicity before and after colonial diaspora.

In *Writing as a Cultural Negotiation: A Study of Mariam Ba, Marie Ndiaye and Ama Ata Aidoo*, Kapi (2006) analyzes both the technical and thematic features of Aidoo's *The Dilemma of a Ghost*. Kapi (2006) contends that Ata Aidoo perceives the African cultural negotiation as a central theme of the play. This is because the play embodies Ata Aidoo's writing ability to highlight that ethno-cultural negotiation could be discussed through implicit dramatic plots instead of overtly political discourse. Here, cultural negotiation is limited to Ata Aidoo's subjective style that connects her native ethnicity and culture to social traditions, like marriage, motherhood, witchcraft, polygamy and so forth (p. 1). In this manner, argues Kapi (2006), Aidoo provides binary opposition between society and native ethnicity in creative dramatic modes. This opposition exists between society and its inherited culture, simply because they cannot be separated.

In this study, the concept of binarism will be applied to discuss the relationship between the whites and blacks in postcolonial milieus. Unlike Kapi's (2006) study, the social aspect of the play will be less emphasized in favor of empowering the discussion of the cultural encounter between the whites and blacks on the premise of transculturation, which is deemphasized in Kapi's (2006) interpretation of the role of society in shaping diasporic people's identity. Furthermore, this study will not be restricted to binary opposition. Instead, it is going to apply the concept of ethnic binarism that exists between the whites and blacks who represent the ethnical contradictory races reflecting the colonial stereotypes of the "colonizer" and the "colonized" respectively. The study elaborates these races by examining the

notions of ethnicity to identify the racial presumption of colonial discrepancies between the blacks and whites within colonial contexts.

Furthermore, Axiotou (2008) examines the history of slavery in Ata Aidoo's *The Dilemma of a Ghost* in *Breaking the Silence: West African Authors and the Transatlantic Slave Trade*. Axiotou (2008) contends that Ata Aidoo is mostly concerned with the slave trade that damaged the stability of the Africans before the advent of colonialism. As a result, Ata Aidoo, according to Axiotou (2008), offers fictional responses to emphasize the need "to revisit and rethink the historical presence of slave" trade in transatlantic routes (p. vii). In so doing, Ata Aidoo portrays the problematic writing about silence, which means non-resistance, or passive resistance to eradicate the source of slavery negatively affecting the identity and dignity of slaves. This resistance is symptomatic in narrating the history of slave trade, and it is the rhetorical feature of the play. In this sense, the primary objective of this dramatic depiction is ascribed to Ata Aidoo who puts forth a live documentation of slave trade in a historical archive that "could be easily retrieved" (Axiotou, 2008, p. vii). Aidoo, in this respect, is interested in dealing with the colonized 'other', as oppressed victims of the colonizers driving the slave trade for purposes of empowering their hegemony.

Nonetheless, this study will apply the concepts of ethnic binarism to identify the influence of diaspora on the Ghanaian culture after colonialism. Moreover, it will also apply the concept of transculturation to examine the concomitant liaison between the original people of Ghana and the whites who attempted to deform the inherited cultural identity of the Ghanaian natives. On the one hand, there will be a focus on the whites' rejection of the original people's family traditions i.e., having big families which is an indication of the natives' ability to have many children and extended families, who are equally committed to raising children. This poses a cultural challenge to the white colonizers. On the other hand, the study will scrutinize the original people's efforts - including the protagonist's family –to maintain their native traditions of having many children. In this respect, the concept of transculturation will be applied to analyze this relationship, which enhances the natives' ability to emulate the colonial hegemonic power.

The relative features of diaspora are tackled in Chabwera's (2004) *Writing Black Womanhood: Feminist Writing by Four Contemporary African and Black Diaspora Women Writers*. Chabwera (2004) accentuates the gender facets of the colonized people by treating women's issues related to diaspora. She (2004) discusses the female identity and black womanhood in the African diaspora through the self-perceptions of women in harsh diasporic conditions. Women play a marginal role in their communities since they are not influential in their societies. Furthermore, they are also marginalized and oppressed by the hegemonic culture of the colonizers. They are deprived of women's rights and are perceived as inferior entities in their homeland. Chabwera (2004) reinforces this argument by analyzing the diasporic peculiarities in the play whereby diaspora is conceived as the main cause of women's marginalization. Here, Chabwera (2004) finds that the marginalization of women lies at the core of the panoramic traditional sense of womanhood in Africa in the historical and social temperament of diasporic experience.

In her pursuit of these gender matters, Chabwera (2004) applies feminism to analyze the marginalization of women and its relative influence upon Ghanaian women during diasporic circumstances. She (2004) interprets the main female characters like Eulalie in Ata Aidoo's *The Dilemma of a Ghost* to discover the motivations that led to women's marginalization and she specifically scrutinizes the conditions of these destitute women when they are oppressed and exploited by men. These conditions compel the African black African women to perceive themselves in "communal gender" roles and "class-specific conflicts" made by their "socio-historical" authenticity (p. i). Chabwera (2004) uses feminism and gender to identify the dominant theories and patriarchal beliefs regarding the issues of womanhood in the African diaspora delineated in the play. In contrast, my study will apply post-colonialism to interpret ethnic binarism through the concept of transculturation to examine the transformation of Ghanaian national identity conceptualized in the selected play.

III. ANALYSIS AND DISCUSSION

Ata Aidoo's *The Dilemma of a Ghost* recounts the story of a Ghanaian character, Ato Yawson, who completes his studies in America and returns home to Ghana, with his African American bride Eulalie. The play's initial scenes are about the conflicts between Ato and Eulalie because the latter cannot accustom herself to the new cultural life in Ghana. Yet, they both feel that their love will conquer all and help them to overcome all possible conflicts that arise. Their situation however gets complicated because Eulalie is expected to immediately fall pregnant and have children whereas she is not eager to bear children. Ato now faces a family dilemma since he is obliged by the African cultural lifestyle to establish a family. Ato, who becomes a well-known scholar, is highly regarded and respected by his people. He is however, unable to decide on whether to satisfy his people's expectations, or respect Eulalie's desires and needs since she refuses to bear children. As a result of not being accustomed to the African lifestyle, Eulalie fails to understand or value their traditional customs, and refuses to cope with the Ghanaian family responsibilities. She does not fit in, turns to alcohol and willfully continues to do as she pleases. Ata Aidoo perceives this complicated scenario through a dramatic dialogue between two village women who express their own perspectives on the deteriorating relationship between Ato and Eulalie, and the Ghanaian inherited traditions regarding family and children.

However, as time passes, the ethnic affinity between the diasporic people and the host country is seemingly sustained by the reciprocal relationship created by migration. As a result, the diasporic life gets influenced by this migration since it has historical roots which resulted in new experiences. As such, their diverse experiences propelled the migratory

people towards drastic cultural and ethnic change. This is due to the fact that the diasporic experiences "scholarship" is conducted "to unravel their histories and lived experiences" (Cipolla & Hayes, 2015, p. 14). This African diasporic reality is found in Ata Aidoo's *The Dilemma of a Ghost*. In the prologue, the scholar, who is a flat character in the play, describes the radical changes that the Ghanaian people undergo. He refers to his existence as a stranger being restricted the exercise of traditions of the host country. One of these traditions is the use of the horn in tribal celebrations, which is not entirely used in the Ghanaian native culture. The diasporic people here, must only listen to the blowing of this music without interacting with it because they are strangers: "You stranger do not know. Just you listen to their horn-blower: …. We are running forward, forward, forward …' (pp. 7-8). The Scholar's last words exemplify the Ghanaian people's assimilation with the host country. That is, they move forward i.e., towards new cultures and social milieus dominated by ethnic binarism.

In the first place, the play depicts diaspora as a voluntary movement selected by African nations to improve their lives through academic means. Ata Aidoo highlights the stereotypical image of an African seeking stability and settlement in the host country. In essence, diaspora exposes the objectives of the migratory people in the new land to find better opportunity (Mentan, 2015, p. 95). In this respect, Ata Aidoo emphasizes the African reflections projected in the course of the play, and this is obvious through Ato and Eulalie's relationship. This relationship is analogous to that of the African people who tend to leave their native homeland, yet, still maintain their inherited social traditions, such as the oppression of their women who are often denied freedom of speech. This is apparent in the following excerpt from the play when Ato interrupts Eulalie:

> **ATO**: Do keep your mouth shut, if you please.
> **EU**: I suppose African women don't talk.
> **ATO**: How often do you want to drag in about African women? Leave them alone, will you … Ah yes they talk. But Christ, they don't run on in this way. This running –tap drawl gets on my nerves (p. 8).

In fact, the relationship between Ato and Eulalie exemplifies ethnic binarism since they belong to two different racial backgrounds; their initial relationship is complex as they lack compromising transculturation. In fact, transculturation indicates the position of the diasporic people who struggle in the new host land as they lack complete liberty (Cowans, 2015, p. 147). For this reason, Ato voluntarily chooses to leave his homeland for the sake of personal prosperity. In furtherance of his ambition, he tries to find new meaning and value in his diasporic life. Such meaning and value were not provided to him by colonial administrators in Ghana. This is due to the fact that the postcolonial period did not support the natives' aspirations to be equal to their host country's ethnicity. There is a great impetus for Ato to find new and promising opportunities in diasporic life outside the demarcations of his native land. In this sense, Ato and Eulalie leave for America which is their diasporic destination. Such migratory issues are tackled through Ato's journey to study in America:

> **EU**: Look here, I don't think that I'll stand by and have you say I am not as good as your folks.
> **ATO**: But what I have said, for goodness sake?
> **EU**: Well, what did you mean by running-tap drawl? I only speak like I was born to speak – like an American!
> **ATO**: [*contrite*] Nonsense, darling … But Sweetie Pie, can't we ever talk, but we must drag in the differences between your people and mine? Darling, we'll be happy, won't we? (pp. 8-9).

In this context, the lives of Ato and Eulalie in America are satisfactory in terms of the ethnic relationships between them and other American people. As such, the diasporic life represents the core conceptual meaning of the cultural differences between the natives and the host land people (Johnson, 2015, p. 65). This holds true in Ato's African origins in Ata Aidoo's *The Dilemma of a Ghost*. Ato says that there is a great ethnic and cultural gap between his people, who are of Ghanaian descent, and the other people who are respected by Eulalie. Strikingly, Ata Aidoo depicts Eulalie as the connection between Ato and the American society where they were settled. This is apparent when Ato says, "We'll be happy, won't we?" This is an implicit indication of his gradual acceptance of the American people whom he begins to love through Eulalie and this acceptance is the core of transculturation which will be highlighted after discussing the sense of binarism and its colonial insights in the play.

IV. BINARISM

The colonial implication of binarism is the dual relationship between two discrepant ethnicities. Consequently, these ethnicities are the poles of ethnic binarism that entails the presence of one racial ethnicity together with another one from a different culture (Kwan, 2014, p. 43). In Ata Aidoo's *The Dilemma of a Ghost*, the binary symbolism is the relationship between Ato and Eulalie who live in America as foreigners. In a striking way, Ata Aidoo alludes to the sense of binarism via Ato who criticizes the way Eulalie collects coconuts. To clarify, Eulalie follows a new method of collecting coconuts that differs from the original African method. Ato insists on saying that there are no real palm trees in America as it differs from the African atmosphere and geographical terrains. Yet, Eulalie rejects Ato's claim by following a new method of collecting coconuts:

> **ATO**: Steady, woman. Where did you get hold of a tourist brochure? There are no palms where we will live. There are coconuts trees … coconut palms, though. Unless of course if I take you to see my folks at home. There are real palm trees there.

> **EU**: Ah well, I don't know the difference, and I don't care neither. Coconut palms, palm-palms, aren't they all the same? And anyway, why should I not go and see your folks? (p. 9).

In fact, Eulalie's insistence on collecting coconuts her way serves as a metaphor for change - seeking new life and new cultural methods in America. In doing so, she attempts to empower her new living conditions by coping with the common way of life in America for the sake of transcultural symbiosis. Binarism, here, emerges out of the intricate relationship between the American way of life and African diasporic cultural norms represented by Ato and Eulalie keeping their inherited traditions, as well as coping with the new life because ethnic binarism requires a suitable social equilibrium between two cultures (Wolfe, 2016, p. 107). In Ata Aidoo's *The Dilemma of a Ghost*, the binary ideology is conspicuous in Eulalie's response to Ato's feeling that he will not be impressed the American people. He however, changes his mind and accepts Eulalie's description of them as nice good folks. Consequently, he agrees that all his diasporic compatriots and the American people are one nation:

> **ATO**: You may not be impressed.
> **EU**: Silly darling. Who wants to be impressed? Fine folks Eulalie Rush has herself, eh? Could I even point to you a beggar in the streets as my father or mother? Ato, can't your Ma be sort of my Ma too? …
> **ATO**: Sure.
> [*Following lines solemn, like a prayer*]
> And all my people your people … (p. 9).

Ato's gradual acceptance of his presence in the American diasporic life exemplifies his interest in the new land which might offer him opportunity and a promising future. He could fulfill his dreams by accepting the American ethnicity. The diasporic appropriation of binarism comprises the essential co-existence between the migratory ethnicity and its host land (Macqueen, 2016, p. 38). In the same way, Ato's ideology in Ata Aidoo's *The Dilemma of a Ghost* is deeply influenced by the ethnic traditions of his homeland. His nostalgia is evident when he says that he likes to go to his native homeland, a native "boy" who longs for his country. He tells Eulalie of his desire to die there, and she shares his feeling:

> **EU**: Shall I die where you will die?
> **ATO**: Yes … And if you want to, you shall be buried there also.
> [*Pause*]
> **EU**: [*Anxiously*] But darling, I really hope it won't matter at all?
> **ATO**: What?
> **EU**: You know what, Native boy (pp. 9-10).

Although Ato and Eulalie are happily settled within American society, they suffer bouts of homesickness and nostalgia. They yearn to return to their native homeland once again, yet at the same time, they like living in America and interacting with the American people. . . In essence, they aspire to spend quality time in America before they leave it. The good relationship between them and the American people is sustained by their predilection to get rid of ethnic binarism by means of transculturation that enables them to live peacefully and perfectly in a foreign land. Transculturation, consequently, bridges the gap between these Ghanaian diasporic people and their American counterparts in an ideal living atmosphere.

V. TRANSCULTURATION

The concept of transculturation encompasses the reciprocal relation between two different ethnic backgrounds (Chasteen, 2016, p. 165). In its broad sense, it means that certain ethnic groups perceive others through mutual respect and acceptance of each other's culture and social norms. In this way, it enhances social ties and strengthens their shared views of life. This kind of reciprocation is the exemplification of Ato's African origins in Ata Aidoo's *The Dilemma of a Ghost*. Ato reveals to Eulalie, the practical outlook of the American people towards birth control. He describes the social connection between America and Africa as the epitome of transculturation since they believe in their potential to create their paradise in the American diasporic life:

> **ATO**: Aren't you the sweetest and loveliest things in Africa and America rolled together? My darling, we are going to create a paradise, with or without children (p. 10).

Ato and Eulalie are besotted with the American socio-cultural norms. They live by virtue of the transcultural relationship that unites them with the American host country. The conditions of the diasporic people could be improved by transculturation and its amiable ethnic insights (Helmick, 2016, p. 4). In like manner, Ata Aidoo's *The Dilemma of a Ghost* depicts this colonial aspect, especially when Ato and Eulalie observe their African traditions in the host country. They love their American experience yet are still dedicated to their African norms. Eulalie keeps her sense of belonging to Africa, and Ato informs her that they will lead a good life in America, irrespective of whether they follow their African social norms or the American ones. In this sense, they get rid of the ethnic differences by means of adopting both the African inherited traditions and the new American life style:

> **EU**: But still, I understand in Africa …
> **ATO**: … Eulalie Rush and Ato Yawson shall be free to love each other, eh? This is all that you understand or should understand about Africa (p. 10).

Consequently, they are pleased with the African and American life styles by virtue of transculturation. Ato is insistent on keeping his African traditions, and refers to himself as "a native boy" living in a foreign land. In fact, transculturation allows the natives to adopt any cultural tradition regardless the ethnic customs and traditions of the new diasporic land (Orellana, 2016, p. 145). Similarly, the ethnic representations of transculturation are evident in Ato and Eulalie's discussion of birth-control. According to their native African traditions, birth-control is socially and traditionally unacceptable. However, it is totally acceptable in diasporic lands like America. When the American people ask Ato about the possibility of birth-control, he tells them it is almost impossible and unacceptable in his homeland. To Eulalie's astonishment, even Ato rejects the practice of birth-control, justifying his claim that he might be haunted by the curse of his ancestors:

> **EU**: Native boy, what did they say? [*Silence*] Ato what's the matter?
> **ATO**: They came to ask why we haven't started a family.
> **EU**: And what did you tell them?
> **ATO**: Nothing.
> **EU**: What do you mean by nothing'? I should have thought the answer to that question is very simple.
> **ATO**: They would say we are displeasing the spirits of our ancestors and the Almighty God for controlling birth …. (p. 45).

The issue of birth-control is a cultural matter, and transculturation allows large space for discussing the cultural differences and similarities among various ethnicities (Ueda, 2016, p. 113). In Ata Aidoo's *The Dilemma of a Ghost*, Ato and Eulalie are the authentic embodiment of African ethnicity that rejects birth-control in favor of having children, as decreed by their ancestors. Nevertheless, they could cope with the American view of birth-control in the light of transculturation and yet respect their ancestral traditions and their diasporic-affected social norms. Transculturation, in this sense, mixes the inherited tradition and the diasporic life to eradicate the cultural differences between them (Rosenthal, 2016, p. 73). These transcultural insights are evident in Ato and Esi's dialogues concerning traditional marriage and the number of children that the native family should have. Esi, who is Ato's mother, warns her son against the dangers of violating their marriage traditions and birth norms. Ato accepts the idea of having children albeit a few only while Esi rejects it by reminding him of their ancestral traditions. She predicts that Ato and Eulalie will suffer the wrath of their ancestors if they do not comply with their native traditions regarding birth and marriage:

> **ATO**: If we wanted children, she would have given birth to some.
> **ESI**: Ei, everyone should come and listen to this. [*She walks round in all attitudes indicating surprise.*] I have not heard anything like this before … Human beings deciding when they must have children? [*To ATO*] Meanwhile, where is God? [ATO *is confused since he does not know how to reply to this*] … yet only a woman who is barren will tell her neighbours such a tale.
> **ATO**: But it can be done.
> **ESI**: *Yoo*, if it can be done, do it. But I am sure any woman who does it will die by the anger of the ghosts of her fathers – or at least, she will never get the children when she wants them.
> **ATO**: But, Maami, in these days of civilisation …
> **ESI**: In these days of civilisation what? Now I know you have been teaching your wife to insult us …
> **ATO**: Oh, Maami! (p. 51).

In a striking way, Ato refers to the traditional marriage norms as a far cry from civilization. That is, he follows the norms and tradition of marriage that he learned while living in America. Esi vehemently opposes it as she follows the traditional mentality of marriage. Ato detaches himself from his native traditions and gets influenced by foreign ethnic culture. In colonial contexts, ethnic culture and tradition hold a close affinity to diaspora since both of them exert social influence upon each other (Arthur, 2008, p. 84). Ashcroft et al. (2013) argue that the relationship between the original culture and the diasporic culture is contiguous because they influence each other in different ways, and transculturation comprises "distinctive cultures which both preserve and often extend and develop their originary cultures" (pp. 68-70). In Ata Aidoo's *The Dilemma of a Ghost*, Esi summarizes the whole ethnic diasporic implications of transculturation:

> **ESI**: Is this not the truth. Why did you not tell us that you and your wife are gods and you can create your own children when you want them? [ATO *is shamefaced and in spite of wide speculations and several attempts to speak, no words came out. There is a long pause.*] You do not even tell us about anything and we assemble our medicines together. While all the time your wife laughs at us because we do not understand such things... [*Her, mother and son face each other for a long time and it is* ATO *who is forced to look down at last.*] … and we are angry because we think you are both not doing what is good for yourselves. [*She is almost addressing herself now.*] … and yet who can blame her? No stranger ever breaks the law… [*another long pause.*] Hmm … my son. You have not dealt with us well. And you have not dealt with your wife well in this. [ATO *make more futile attempts to speak.*] Tomorrow, I will tell your grandmother, and your uncles and your aunts about all this, and I know they will tell you that… [*At this point* EULALIE *enters from the path on the right. She is weak and looks very unhappy. She nearly crumples in front of the courtyard while* ATO *stares dazedly at her. It is* ESI KOM *who, following* ATO's *gaze and seeing her, rushes forward to support her on. After a few paces into the courtyard,* EULALIE *turns as if to speak to* ATO. *But* ESI KOM *makes a sign to her not to say anything while she herself continues to address* ATO...] … (pp. 51-52).

Esi, in this regard, recapitulates the entire cultural gap between the African native culture and her son's cultural transformation. She blames them for considering their native traditions as outworn, and which should be replaced with modern and civilized life. Ato and Eulalie taunt their native compatriots because they might not understand the meaning of civilization and modernity which they have lived and experienced in diasporic life. In fact, they accept their native traditions with moderation as they have lived a transculturation experience that truly links the African Ghanaian ethnicity with its American equivalent. . This discussion has thus explored the transcultural factor as a unification of cultural binarism between African ethnicity and American social norms which is almost an alien idea to the African people, like Esi. Consequently, transculturation has been examined as the embodiment of merging ethnic binarism from African and American backgrounds into one socio-cultural norm.

VI. CONCLUSION

This article has examined the colonial peculiarities in Ata Aidoo's *The Dilemma of a Ghost*. The discussion of colonial aspects in the play has focused on the depiction of Africa as the home of colonialism. However, this analysis concentrates on Africa because it offers the broadest scope of colonialism in Ghana, where the play is set. . The presentation of African qualities provided the analysis of how colonialism could affect the individuality of the colonized. Accordingly, the interpretation of the Ghanaian individuality serves as a vehicle for discerning the sufferings of the Africans under colonialist rule… Yet, the essay's analysis has examined the consequences of colonialism in Ghana as an African country.

Of the various concepts explored, one of these is binarism. This concept has been used to explore the relationship between the African individuality as portrayed by Ato and his wife Eulalie. Both of them have binary perceptions of each other. On the one hand, Ato is determined to maintain his African cultural traditions and customs in both, his marital and social life. He socially interacts with his native people while also maintaining a good relationship with his American born wife, Eulalie. On the other hand, Eulalie does not perceive the African people in a similar manner. She is radically different from them, and holds contradictory opinions of their African cultural norms, especially marriage. She does not want to have many children because she herself hails from a small family, as opposed to the Ghanaians who have large families. As such, it can be said that Eulalie and Ato have binary perceptions of life.

This concept of binarism has branched out to incorporate the concept of transculturation. The study has found that transculturation is the interconnectedness between the indigenous people of Ghana and Eulalie. The Ghanaian culture sharply contradicts Eulalie's cultural background. The study of this contradiction has succeeded in identifying a new relationship between the whites and the colonized Africans. In this respect, Ato's characterization has been analyzed to discover Ata Aidoo's depiction of the interrelations among the whites and the Africans. Ata Aidoo's portrayal of Ato helps to convey to the reader the common relation between African people and the whites. That is, the whites – portrayed via Eulalie's personality – are not satisfied with the African culture, but they accept it in order to live peacefully and be treated equally. For this reason, the concept of ethnicity has also been used to study the original ethnicity of the Africans and the whites' perception of each other in the play. Thus, *The Dilemma of a Ghost* has been argued to be the exemplification of Ata Aidoo's concern with regaining ethnic binarism.

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Toward an Economic Principled Polysemy Model

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Abstract—**Polysemy is one of the complex semantic phenomena that have been tackled by many scholars from different points of view. Different models have been suggested about how the polysemous words are represented in the mental lexicon. One of these sophisticated models is proposed by Tyler and Evans (2003). It seems that this model has some problems that this paper is directed to solve. The paper is based on two questions: (1) what are the main aspects of the polysemous network of meanings regarding the central meaning and its extensions? (2) How the polysemous network of meanings is structured? Therefore, the main aims of this study are to diagnose the weaknesses of the model and to provide another modified model. The new model is applied to one of the most complicated spatial prepositions of Arabic, *alla*.**

Index Terms—**polysemy, semantic network, spatial preposition, central sense**

I. INTRODUCTION

Polysemy is one of the semantic phenomena that received great attention from different scholars like Brugman (1981), Leech (1981), Nerlich and Clarke (1997, 2003), Fillmore and Atkins (2000) and others. The sophisticated treatment of polysemy is found within the frame work of cognitive linguistics. Unlike the traditional view of polysemy as a merely linguistic phenomenon, cognitive linguistics looks at it as a conceptual phenomenon. The development of the polysemy studies has gone hand in hand with the development of lexical semantics within cognitive linguistics pioneered by Lakoff (1987, 1990). According to him, words are conceptual categories or as he calls radial categories and these categories are members of highly complex networks of other categories. In other words, meanings of the lexical items as networks of senses, one of these senses is central to or the prototype of the network. Langaker (1991) has also some contributions to the study of polysemy.

This paper is based on one of the most sophisticated studies on polysemy within cognitive linguistics by Tyler and Evans (2003), *The Principled Polysemy Model*. It seems that this model has some shortcomings and redundancies that motivate the current study. The research questions of this paper are two: first, what are the main aspects of the polysemous network of meanings regarding the central meaning and its extensions? Second, how the polysemous network of meanings is structured? Therefore, the aims of this research are to evaluate the model and to suggest a modified model. In the next section the paper evaluates the model critically to modify it in section 3. This section suggests a more economic model of polysemy. In the fourth section, the new model will be applied to one of the most complex spatial prepositions of Arabic, *alla*. In applying Tyler and Evan's model to the preposition *alla*, 32 senses will be gotten.

II. EVALUATION OF THE PRINCIPLED POLYSEMY MODEL

This approach is proposed by Tyler and Evans (2003) within the framework of cognitive linguistics. It represents a real and sophisticated attempt to deal with polysemy as a conceptual phenomenon. It posits an objective mechanism for analyzing semantic networks. In this approach, polysemous word is viewed as a semantic network of interrelated senses. Within this network, there is a central sense which is the basis for the other related peripheral senses. Tyler and Evans posit two methodologies to achieve two goals. The first goal is to specify what should be accounted as a distinct sense (polysemy) which is stored in the semantic memory. This sense is differentiated from those which are constructed 'on line', depending on the context and are not stored in the semantic memory. The second goal is to establish the semantic network of the obtained senses by determining which one is the central or the prototypical senses and arrange the others in relations with the central, some of them are more central than the other. There is a kind of disagreement among the cognitive semanticists, regarding the prototypical sense. Some points in this sophisticated modal, however, are questionable and we will come across them in the next discussion.

The first methodology is devoted for distinguishing between senses. It consists of two criteria, as they are postulated in (Tyler & Evans, 2003):

---

1. for a sense to count as distinct, it must involve a meaning that is not purely spatial in nature, and/or a spatial configuration holding between the TR and LM that is distinct from the other senses conventionally associated with that preposition; and

2. there must also be instances of the sense that are context-independent: instances in which the distinct sense could not be inferred from another sense and the context in which it occurs (p. 43).

The first criterion is clear and can be easily applied, but the second is not. The expression 'context-independent' cannot be settled by mentioning some instances that have the same sense, although it is important to mention such instances. The question that has to be raised here, regardless of the number of instances, is the intended sense inherited in the preposition itself or in the encyclopedic knowledge of the surrounding words? Let us invoke some examples from Tyler and Evans (2003) to make this objection clearer. In applying their modal to the English spatial preposition over, they distinguish between the sense of over in (1) and (2). According to them, the configuration of TR and LM in the two is different, as in Figure 1.

(1) a. The helicopter hovered over the ocean.
     b. The hummingbird hovered over the flower.
(2) a. Joan nailed a board over the hole in the ceiling.
     b. Joan nailed a board over the hole in the wall.

In (1), over represents the central sense, while it shows the sense of covering in (2). However, the sense of covering is not derived from over, but from our general knowledge that is related to the words hole and board, in which the board covers the hole. The preposition over, in (2), refers only to the relationship between LM and TR in which the latter is in a position higher than the former, not to the covering sense. Therefore, no distinct sense is obtained.
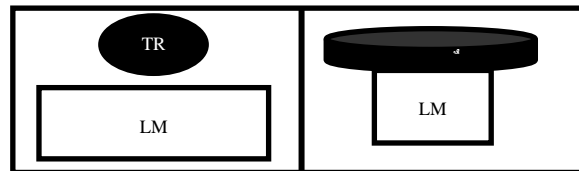
Figure 1. Covering and Central Senses of *Over*

Let us take other examples, from Tyler and Evans (2003, p. 83), for more elaboration. They consider that the sentences in (3) carry a distinct sense, above-and-beyond sense. They claim that over includes, in addition to the proto-scene, the sense of moving the TR beyond the LM, the target. However, this addition to the central sense is not valid because it is not derived from over itself, but from our general knowledge that is related to the surrounding words. In (3), over comes to encode a very specific point in which the TR (the arrow in (3a) and the ball in (3b)) is in a position higher than the LM (the target in (3a) and the cup in (3b)), as in Figure 2.

(3) a. The arrow flew over the target and landed in the woods.
     b. Lissa just tapped the golf ball, but it still rolled over the cup.
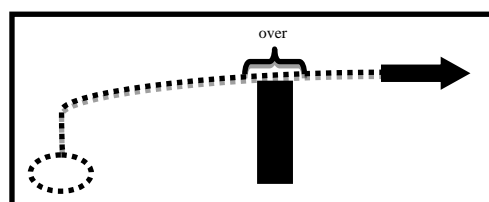
Figure 2. The Sense *Above*-and-*Beyond* of Over

Another point has to be raised regarding the clearness of the relationship between the central sense and the new sense. This point is related to a controversial area concerning the ambiguity of the boundary between polysemy and homonymy. In Tyler and Evans' model, this problem represents a challenge needs a decisive criterion. In (4), the relationship between the central sense (TR is higher than LM) and the additional sense (completion sense) is not clear. Therefore, it is not obvious that such sense is a member of the semantic network of the polysemous word over, although so far relation can subjectively constructed.

(4) a. The cat's jump is over.
     b. Time is over.

The second methodology is designed to achieve the goal of establishing the semantic network by determining the central sense and the related peripheral senses. This methodology includes four criteria for determining the proto-sense, as mentioned by Evans and Green (2006, pp. 344-5) in their own words:

1. earliest attested meaning;
2. predominance in the semantic network;
3. relations to other prepositions;
4. ease of predicting sense extensions.

The first criterion is related to etymology and tracing back the first meaning of the polysemous word, and this meaning will be the central one. This step seems to be plausible, but it has some weaknesses. The most prominent one is its subjectivity which is derived from its dependence on history of words. It is difficult to assert that the original sense of a word in an etymological dictionary is correct. Moreover, language is in a continuous changing, and the original sense may be subordinated by new ones. The second criterion is a fundamental one. It postulates that the central sense is that which has the largest number of direct relations with the other senses in the network. However, the central sense must have relations with all the other senses. The sense that has no relation with the proto-sense is not a member of the semantic network of a polysemous word. This point can be used as a criterion in distinguishing between polysemy and homonymy.

The third criterion is about the relationship between the studied preposition with other related ones. It is stated that the proto-sense of a spatial preposition has to distinguish it from the other related prepositions which form a contrast set. In other words, the proto-sense should be included within a contrast set. In the case of over, it has relationship with above, under and below in which each of them encodes a subspace of the vertical dimension, as in the Figure 3. The diagram shows that over and under encode the physical subspaces that are nearer to the LM, while above and below refer to the subspaces that are in the extremist ends of the vertical axis. They are away from the LM. The sense that distinguishes over from above, under and below is claimed to be the central. It is that in which TR is located in a position higher than LM but close to it.

However, the problem of this criterion is the interchangeably uses of over and above in English or their equivalent prepositions in Arabic, alā and fawqa. The two can be used to designate the same region in the vertical axis, especially in Arabic, they are synonymies in many positions. This means that there are two senses of over involved in the contrast set, which one is the central? The last criterion postulates that the primary sense is the easiest predicted one. In the case of over, most of the speakers agree that the sense of over in which TR is higher than LM is the first sense comes to mind. This step, depending on the speaker's intuition, is very crucial in determining the proto-sense.
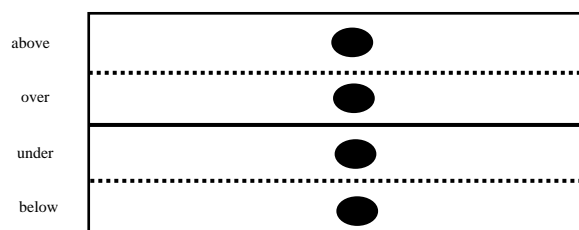
Figure 3. Division of the Vertical Axis Into Subspaces by Prepositions (Evans & Green, 2006, pp. 344-345)

III. AN ECONOMIC PRINCIPLED POLYSEMY MODEL

This is not a new model; it is Tyler and Evans' model with some modifications. It is described as being economic because it reduces the number of the semantic network members. It adopts the two methodologies of the Principled Polysemy to achieve the two goals with some modifications.

A. Methodology for Distinguishing Senses

This methodology consists of four criteria for establishing a distinct sense:

1. A sense is considered as distinct if it refers to a different configuration of TR and LM or to a non-spatial or metaphorical use of the physical configuration of TR and LM. For instance, in (5), the two sentences have the sense that is conventionally related to *over,* the two have the same arrangement of TR and LM. But, in (6), the sense is distinct because the relationship between the abstract TR and LM is not spatial and this relationship between such TR and LM gives a different sense, the sense of *control*.

(5) a. John put his hand over his mouth to stop himself from laughing.
    b. The left his keys over the table.
(6) America has great power over the world.

2. The relationship between the distinct sense and the sense that is conventionally associated with the preposition must be clear to some extent. The distinct sense in (6) designates a relationship between TR (America) and LM (the world) in which the TR (controller) is metaphorically higher than the LM (which is controlled). But, in (7), the distinct sense has no clear relationship with the conventional sense of *over*. Therefore, it is out of the semantic network of *over*. It may be related to *over* by another relationship, not polysemy. The previous criterion is restricted by this criterion.

(7) a. Game is over.
    b. I am so happy to hear that the problem is over.

3. The distinct sense has to be supported by some instances to make clear that it is context-independent. The sense must not be derived from the other senses in context. It must be found in the speaker's repertoire as an independent and separate sense. The sense in (6) has to be supported by other instance to be considered as a different sense, as in (8). However, this criterion is limited by the next one.

(8) He cannot oppose those who are over him.

4. Giving instances is not enough to account for a sense as distinct, the sense has to be inherited in the spatial preposition itself, not derived from the encyclopedic knowledge associated with other words or senses. In (9), the sense of transferring from one side to the other is not derived from *over*, but from our general knowledge about *jumping* and *climbing* in relation with *fence* and *wall*. The preposition *over* comes to encode a static relationship between TR and LM in a specific point or region within a dynamic process, as in Figure 4.

(9) a. My horse jumped over the highest fence.
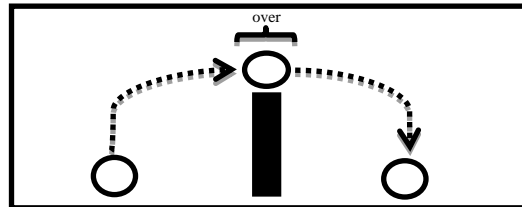
b. The boy climbed over the wall.

Figure 4. The Transfer Sense

However, a criterion is needed to determine whether a particular sense is inherited in the preposition or derived from the adjacent senses. The suggested criterion postulates that the general use of a preposition, say *over*, is to encode a particular static relationship between two entities. The distinct sense is inherited in the preposition only when the meaning cannot be understood by the neighbor words or our general knowledge associated with these words. For instance, the sense of control in (8) cannot be grasped only by *over*, the sense of transfer in (9a) can be understood by our general knowledge about a situation involves *jumping* and *fence*. The only contribution of *over* in this sentence is its reference to the relationship in which the TR (the horse) is higher than the LM (the fence).

Sometimes, the metonymic relationship causes some ambiguity as in (10). There is a sense of *approximant* in the two examples (10a and b), but this sense is not derived from the Arabic spatial preposition *alla*. It is thought that it is derived from the preposition because of the metonymic relation (whole to part). The word *almāçida* (the dining table) in (10a) stands for the omitted word *alkursi* (chair) on which Zaid sad down, as in (11a). (10b) and (11b) come in the same vine. Therefore, the preposition *alla* encodes its default sense in which *Zaid is on the chair* and *The boy on the river edge*. However, in (12), the metonymic relationship is not clear and the sense of spatial nearness is cannot be derived from the adjacent words. There are two competed interpretations in (12a), the students might be sat on the top of the wall or at it. Therefore, it contains a distinct sense of *neighboring*.

(10) a جلس زيد على المائدة .

*Jalasa Zaidun **alla** almāçida*

Zaid sat down ***on the dining table***

b كان الطفل واقف على النهر يرى انعكاس وجهه .

*kan altiflu wakian **alla** alnahri yara inçicas wajhah*

The boy was stood ***on the river*** to see his face reflection

(11) a جلس زيد على كرسي المائدة

*Jalasa Zaidun **alla** kursi almāçida*

Zaid sat down ***on the chair*** of the dining table

b كان الطفل واقف على حافة النهر يرى انعكاس وجهه

*kan altiflu wakian **alla** hafat alnahri yara inçicas wajhah*

The boy was stood ***on the river edge*** to see his face reflection

(12) a جلس التلاميذ على الجدار .

*Jalasa altalameeth **alla** aljidar*

The students sat **leaning on** the wall

b تركت الرجل على الباب .

Taraktu alrajula alla albab

I left the man **at** the door

B. Methodology for Establishing the Central Senses

There are two related central senses have to be determined, one is deeper than the other, the surface one. These senses have to be discussed together because of their highly relatedness.

1. The Deep Central Sense (DCS)

a. DCS has the minimal features of the whole meaning which undergrounds the related preposition in the contrast set.

b. It is found in all the senses of the semantic network. It puts the boundary between polysemy and hyponymy.

2. The Surface Central Sense (SCS)

a. It has relationships with the majority of the other senses. Most of the metaphorical senses are derived from it.

b. The concrete sense is more central than the abstract or metaphorical ones. The concrete sense is related to the physical environment.

c. As it is found in Tyler and Evans' model, the central sense encodes a specific area in contrast with the other related prepositions, as in Figure 3.

d. SCS is more predictable and default because it designates the most prominent configuration in our visual environment. In other words, it describes configuration of the most prominent physical things in our daily experience. For instance, the preposition *in* commonly encodes the configuration of physical entities in which one is a container and the second is the contained entity, as in Figure 5.
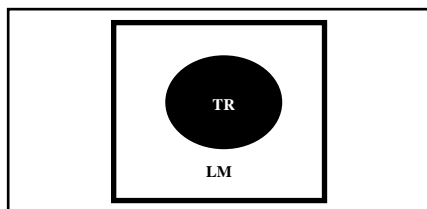
Figure 5. The Most Prominent Configuration of *In*

IV. THE CASE OF ARABIC SPATIAL PREPOSITION *ALLA*

A. *Finding Members of Alla Network*

1. The Vertical Non-spatial Configuration

a. The *control* sense

It has a vertical non-spatial configuration of TR and LM in which the controller is metaphorically higher than the controlled thing or person, as in the following examples:

(13) كان محمد **على** البلاد عندما غزانا الاعداء

  *kan Mohammad **alla** (ameer) albilad indema gaza alçadaaç albilad*

  Mohammad was the prince when the the enemies attacked the country.

(14) جعل ابنه **على** الشركة عندما احس بدنو اجله

  *Haçla ibnahu **alla** alsharica indama çhasa bi iqtirab ajalahu*

  When he felt close to death he nominated his son the manager of the company

(15) انتقم من جميع خصومه عندما اصبح **على** الحكم

  *Intaqama min jameeç kusumahu indama asbaha **alla** albilad*

  He avenged all his adversaries when he became the ruler

In the two instances, the controll sense cannot be understood from the other surrounding words. It is curried only by *alla*.
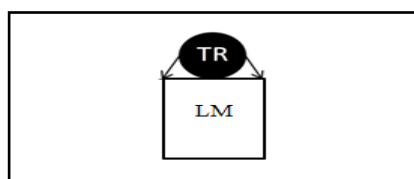
Figure 6. The Control Sense

b. The *State* Sense

This is a metaphorical configuration in which the person (TR) who holds on a positive or negative habit or trait is high than that habit or trait (LM) vertically, as in Figure 7. In the examples (16), (17) and (18), the holding on sense cannot be derived from the adjacent words.

(16) خرج من البيت **على** عجالة

  karage min albeit **alla** aujalah

  He left the house quickly

(17) لقد كنت **على** سفر

  *laqad kuntu **alla** safar*

  I have traveled

(18) كانت صحته **على** ما يرام مؤخرا

  *Kanat sihatahu **alla** maiuram muçkaran*

   His health was fine recently
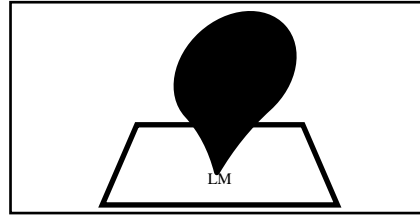
Figure 7. The *State* Sense

c. The Sense of *Time*

In this metaphorical use of *alla*, the action (TR) is vertically higher than the period (LM) it happens within. This metaphorical relationship is clear as in the Figure 8. The following examples show this sense:

(19) كانت الحادثة **على** عهد النظام السابق

    *kant alhaditha **alla** zamen alnidam alsabiq*

    The accident happened at the era of the former regime

(20) سنكون في محطّة القطار **على** الموعد

    *Sanakon fi mahatat alqitar **alla** almauçed*

    We will in the train station on time

(21) لم تكن على ايامنا كل هذه التقنيات

    *Lem takun **alla** aiamuna kula hathehi altiqaniat*

    These technologies were not found at that time
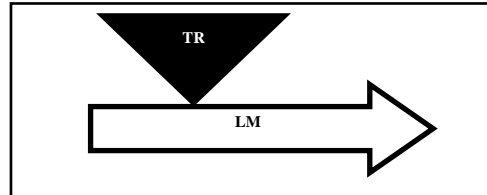
Figure 8. The Sense of Time

d. The Sense of *Responsibility*

Alla is used with responsibility in which the LM is the person who is responsible to do the something, the responsibility (TR), as in Figure 9. The instances in (22) (23) and (24) represent this sense clearly.

(22) عليكم الذهاب الى المدرسة مبكرا

    ***all**icom althahab illa almadrasa mubakeran*

    You have to go to the school early

(23) عليك تقديم اوراقك كاملة من اجل الحصول على الوظيفة

    ***All**ik takdeem kul awraqaq min ajl alhusul alla alwadifa*

    You have to apply all your documents to get the job

(24) انتهى من العمل يومان وبقي علينا خمسة

    *Intaha yauman wa baqia **alla**ina kamsa mina alçmal*

    Two work days have been ended and we still have five to finish
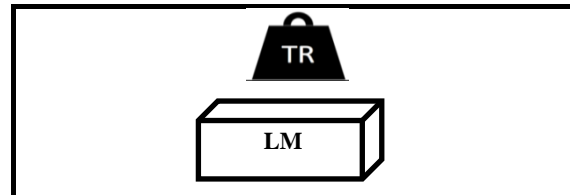
Figure 9. The Sense of *Responsibility*

e. The Sense of *Pretension*

Arabic uses the preposition *alla* to indicate that someone acts as if he is someone else; has a trait that he actually has not; or does something that he really does not. The pretender (TR) is metaphorically higher that the act (LM) he pretends to do. He does that as if he rides the role he plays, as in Figure 10. The following examples show this sense:

(25) يتحدث زيد **على** انه هو المدير

    *yatahadath Zaid **alla** çnahu hua almudeer*

    Zaid is talking as if he is the boss

(26) يتصرف الرئيس **على** أنه هو من فاز بالانتخابات

    yatasaraf alrçees **alla** çnhu hu man faza fi alintikabat

    The president behaves as if he won the election

(27) مثل امام القاضي **على** انه هو الشاهد

*Mathula amam alqadi **alla** ҫnahu hua alshahid*

He attended the judge as if he is the witness
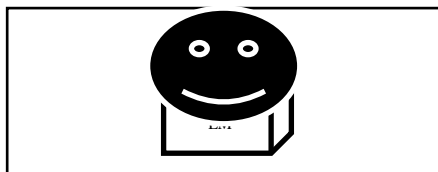
Figure 10. The Sense of *Pretension*

f. The *Preference* Sense

In this metaphorical sense the preferred thing (TR) is vertically higher than the other thing (LM), as in Figure 11. The preposition *alla* has the role of determining which entity is *more* preferable, like in the next examples:

(28) يفضل احمد كرة القدم **على** جميع الرياضات الاخرى

*yufadil Ahmed kurat algadam **alla** jamea alriadat alaukra*

Ahmed prefer football over the other sports

(29) يفضل زيد السفر الى تركيا **على** روسيا.

*yufadil Zaid alsafer illa turkia **alla** rusia*

Zaid prefers the travel to Turkey over Russia.

(30) لا ترفع احد **على** احد فالجميع عمل بنفس الجهد.

*lā terfa ҫhadun **alla** ahad faljameeҫu qama bi nafce alҫmal*

Do not prefer one over another; all of them worked hard.
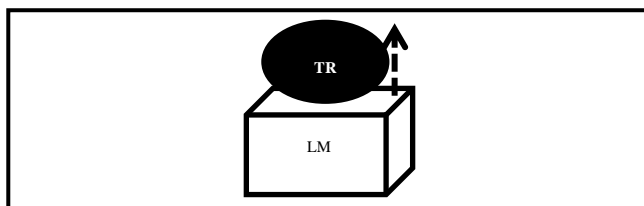
Figure 11. The *Preference* Sense

g. The Sense of *Adoption*

Alla, sometimes, comes in the sense that somebody (TR) adopts something or follows an idea or an ideology (LM). The adopter or follower is over adopted or the followed thing, as in Figure 12. The sense of adoption cannot be grasped without the preposition *alla*, as in the next instances:

(31) الناس **على** دين ملوكهم.

*alnasu **alla** deeni mulokihim*

People follow their king's dogma.

(32) لقد مات الرجل **على** الاسلام.

*laqad mata alrajulu **alla** alislam*

The man died as a Muslim.

(33) لست **على** شيء ان لم تتبعني.

*Lesta **alla** shiҫ in lem tayabiҫni*

You adopt nothing if you do not follow my dogma.
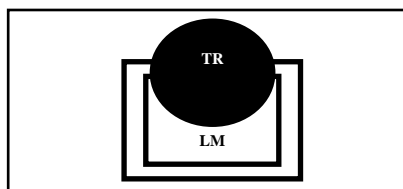
Figure 12. The Sense of *Adoption*

h. The Sense of *Reason*

The preposition *alla*, sometimes, indicates that something (TR) happens as a result of because of something else (LM). The result is imagined metaphorically as higher than the reason, as in Figure 13. It is clear that this sense is inherited in the preposition *alla*, as in the following examples:

(34) الحمد لله **على** ما صنع

*Alhamdu lilah **alla** ma sanaҫ*

Thanks for Allah due to what he did

(35) قبحك الله **على** ما ارتكبت من جرائم

    *gabahak Allah **alla** ma irtakabta min jaraçim*

    Allah may make your face ugly because of your crimes

(36) هل تم تكريم العاملين **على** نجاح المشروع

    Hel tema tekreem alaamleen alla nejahy almashruç

    Do the employees have been honored for the project's success
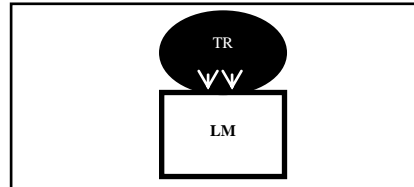
Figure 13. The Sense of Reason

i. The *Conditional* Sense

Alla is used here to refer that an action occurrence is conditioned by another action accordance; the first action is governed by the second. Therefore, metaphorically, the second action (TR) is higher than the first one (LM), as in Figure (14). This sense cannot be gotten from the other words of the sentence, as it is shown by the next examples:

(37) اجبتهم **على** ان يمدوني بالسلاح

    Ajabtuhum **alla** an yamuduni balsilah

    I will be with them if they support me with weapon

(38) صالحتهم **على** ثلاثة ملايين

    Salahtuhum **alla** thalathat malaiin

    I will make peace with them if they pay me three million

(39) ادت المفاوضات الى وقف الحرب **على** ان يتم نزع سلاح المليشيات

    Adat almufawadatu ila waqifi alharba **alla** an yatuma naziç silah almilishiat

    Negotiations have led the stop of the war if the militias being disarmed
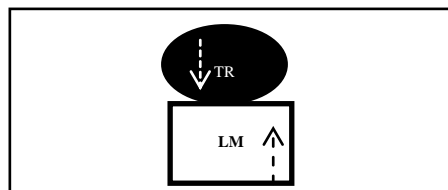
Figure 14. The *Conditional* Sense

j. The Sense of *Although*

One of *alla* uses is to indicate that something happens although something else resists or prevents it. So, the first action is metaphorically higher than the second, as in the Figure 15. The sense completely grasped through the preposition *alla*, as in the following instances:

(40) اعذبه **على** كبر سنة

    *çuçthibuhu **alla** kiber sinih*

    I will torture him although his old age.

(41) تحمل مشاق العمل **على** ضعف بنيته

    *tahamal mashaq alamal **alla** daçf byniatih*

    He endured the hard work in spite of his week body

(42) هل سيأتينا **على** كل ما ارتكبنا بحقه من مساوئ؟

    *Hel se yaçtina **alla** kul ma irtakebna bi hekihi min masawç*

    Will he come to us in spite of what we have done against him?
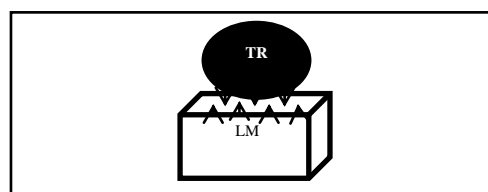
Figure 15. The Sense of *Although*

k. The Sense of *By*

Alla is used to show that something happens by virtue of something else. It is metaphorically stated that second thing or action, the medium (TR), carries the second thing or action (LM), as in the Figure 16. This sense is completely conveyed by *alla*, as in the next examples:

(43) جاءنا الخبر **على** الهاتف

*jaçna alkabaru **alla** alhatif*

We have conveyed by the phone

(44) جاءتك جميع الملفات **على** الفلاش

*jaçet jameeçalmalafat **alla** alfilash*

All the files have been transmitted to you by the flash-ram

(45) اذاعوا خبر اعتقال الرئيس السابق **على** التلفاز

*Adaçu kabara içtical alraçees alsabiq **alla** altilfaz*

They broadcast the news of the former president's arrest on television
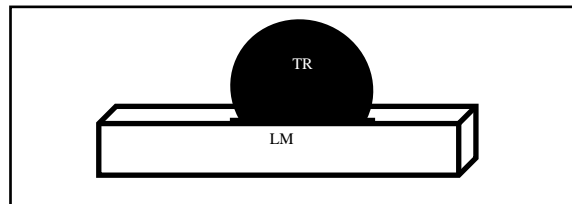
Figure 16. The Sense of *By*

l. The Sense of *Dependence*

Alla is used sometimes in the sense of dependence. The entity (TR) that depends on another entity (LM) will be higher than it, as if the TR rides the LM, as in Figure 17. The next examples show that the sense of dependence inherited in *alla*.

(46) الاقتصاد العراقي متوقف **على** النفط

*Aliqtisad al-Iraqi mutawakif **alla** alnaft*

The Iraqi economy depends only on the patrol

(47) الحياة لا تتوقف **على** احد

*Alhiat la tatawagaf **alla** ahad*

Life does not depend on one

(48) بقيت معيشته **على** هذا المرتب القليل لمدة عامين

*Baqiat meçishatahu **alla** hada almuratabi alqaleel limudati çamain*

He lived depending on this little salary for two years
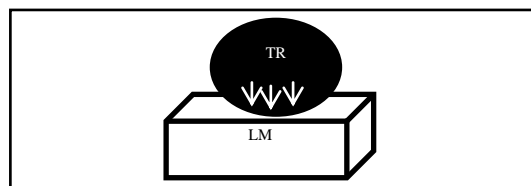
Figure 17. The Sense of *Dependence*

2. The Horizontal Configuration

a. The *Neighboring* Sense

The speakers of Arabic use alla to encode the relationship in which something is near to something else. The thing that is appeared in the front (TR) for the viewer is metaphorically higher than the other (LM), as in Figure 18. Look at the following examples:

(49) رأيت الرجل واقف **على** الباب منتظر ان يفتحوا له

*Raçitu alrajula waqifun **alla** albab muntadiran an yuftaha lah*

I saw the man standing at the door waiting someone to open

(50) ركنت سيارتي **على** حائط المدرسة

*Rakantu siarati **alla** jidati almadrasa*

I parked my car beside the school wall

(51) لم أرى علي عندما دخلت **على** القوم مجلسهم

*Lem çra Ali indama dekaltu **alla** alkaumi majlisahum*

I did not see Ali when I came near to those people
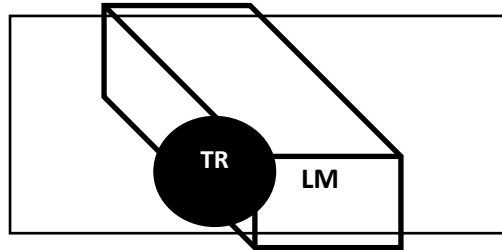
Figure 18. The *Neighboring* Sense

3. The Non-Cluster

a. The *Examining* sense

Alla conveys the sense of examining by referring to a metaphorical relationship between the examiner and the examined subject in which the former (TR) is higher than latter (LM), as in the Figure 19. It seems that this sense cannot be gotten by the other words. However, there is also sense of focus in (52), (53) and (54) but it is derived from the surrounding words rather than the preposition *alla*.

وقف الباحث **على** جميع تفاصيل النظرية (52)

*Wagafa albahith **alla** jameeç tafaseel alnadaria*

The researcher investigated the theory in details

عكف **على** حل المسألة (53)

*Akafa **alla** hal almasçalah*

He focused on solving the issue

قضى ليلته **على** مستندات الشركة يدقق فيها (54)

*Qatha lailatahu **alla** mustanadati alsharica yudaqiqu fiha*

He spent the night checking the company's documents
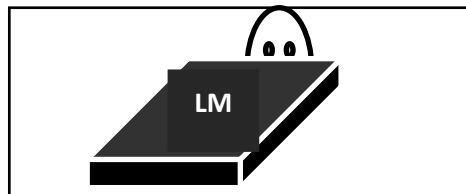
Figure 19. The *Examining* Sense

b. The Sense of *Orientation*

The preposition *alla* can have the sense of orientation, *toward* or *at*. It encodes the relationship between two entities, one of them is the object or the patient of the verb and the second is the target at which the object is directed, it is the noun in the prepositional phrase. Some intransitive verbs like *look* in (55) should be reform as being transitive. The verb *look* (yataferaju) in (55) means that *the person directs his sight toward the inscriptions*. The noun *sight* is the implicit object of the verb *look*. Since the object is the directed entity, it is seen as being higher than the entity it is directed toward. In this non-cluster configuration, the object is the TR and the second entity is the LM, as in the Figure 20. The following examples reflect that the sense of *at* or *toward* is carried by all.

ظل الرجل يتفرج **على** النقوش التي على الحائط طول النهار(55)

*Dela alrajulu yataferaju **alla** alnuqūsh alati alla alhaaçit tool allail*

The man kept looking at the inscriptions on the wall all day long

استمر الاولاد برمي الحجارة **على** النافذة حتى كسروها (56)

*Istemera alaulad bi rami alhijara **alla** alnafitha heta kasaruha*

The boys continued to throw stones at the window until they broke it

استمر اطلاق النار **على** شمال المدينة حتى الصباح (57)

*Istamara itlaqu alnari **alla** shemali almadinati heta alsabah*

Shooting continued toward the north of the city until morning
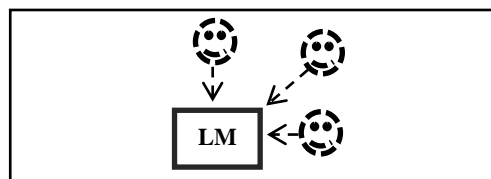
Figure 20. The Sense of *At*

c. The Sense of *Against*

The preposition *alla* is used sometimes in the sense of "against" in which the attacker or the doer (TR) is metaphorically higher than the person or thing that is attacked (LM), as in Figure 21. See the next examples:

(58) اعلنت امريكا الحرب **على** العراق

    *çalanat America alharba **alla** al Iraq*

    America announced the war against Iraq

(59) خرجت المظاهرات **على** الحكومة بسبب سوء الاوضاع المعيشية

    *Karagat almudaharat **alla** alhukuma bisabab suç alçudaa almaçishiah*

    The marches started against the government because of the bad living

(60)انقضت السباع **على** فريستها بسرعة فائقة

    *Inqadat alsibaç **alla** farisatiha bi surçatin fãçika*

    The lions assaulted the prey swiftly
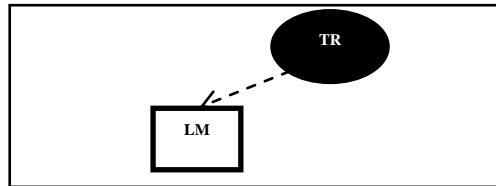
Figure 21. The Sense of *Against*

d. The sense of *About*

The sense of "about" can be revealed by using *alla* in which two actions are found, one precedes the other. The first action is explained or described by the second action. This happens usually when someone comments, explains or describes, on another action. The action of comment or explanation (TR) is metaphorically higher than the explained action (LM), the configuration can be completely or not completely vertical as in Figure 22. The sense of "about" is only gotten by alla, as in the (61), (62) and (63):

(61) علق المدرب **على** نتائج المباراة

    *Allaka almudarib **alla** nataçige almubarat*

    The couch has commented about the match results

(62) لم يعلق الرئيس **على** امكانية اجراء انتخابات مبكره

    *lam yuçliku ahraçees **alla** imkaniat ijraç intikabat mubakira*

    The president never commented about holding early election

(63) اجاب وزير الخارجية **على** جميع الاسئلة في المؤتمر الصحفي

    *Ajaba wazeeru alkarijiahi **alla** jameeç alasçilahi fi almuçtamar alsuhafi*

    The foreign minister answered all the questions at the press conference
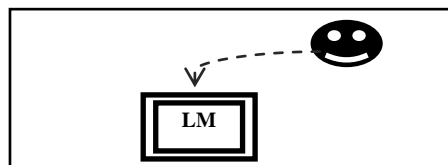
Figure 22. The Sense of *About*

B. Establishing the Semantic Network of Alla

The proposed criteria of the previous section will be applied here in order to establish the semantic network of *alla* by determining the central and peripheral senses as follow:

1. The Deep Central Sense of *Alla*

a. The spatial preposition *alla* overlaps with the other related preposition fawq, as in Figure 23. In many times these two prepositions can be used interchangeably, as in (64). The source of their overlapping is the shared minimal abstract sense which represents the minimal feature of the whole meaning in which there is something (TR) higher than something else (LM). This sense or the minimal feature of the whole meaning does not refer any kind of configuration whether vertical or horizontal.

(64) وضع محمد الكأس **على\فوق** الطاولة

    *Wadaça Muhammadun alkaçsa **alla/fawq** altauiala*

    Muhammad put the glass on the table

b. It is so clear that this minimal sense presents in all senses that have been distinguished in the previous section.

2. The Surface Central Sense (SCS)

a. The previous sections have shown up that the preposition *alla* has 17 distinct senses. Among of them 12 senses have the vertical configuration in which TR is higher than and located in contact with the top of the LM. Therefore, this configuration represents the SCS of *alla*.

b. Among these vertical senses, the central is the concrete one. In the same time the other concrete configuration in the neighboring sense is more central than the examining sense because it is physical. The abstract configuration of the examining sense is derived from the physical neighboring sense, as in Figure 23.

c. The vertical physical configuration, in which TR and LM in contact, reflects the meaning of *alla* compared with the other related preposition in the vertical contrast set. It encodes the area of the vertical axis in relation with the other spatial prepositions that classify the vertical axis. These prepositions are *fawk* (above), *taht* (under) and *asfal* (below) in addition to *alla* (over), as in Figure 23.

fawk
alla
LM
taht
asfal
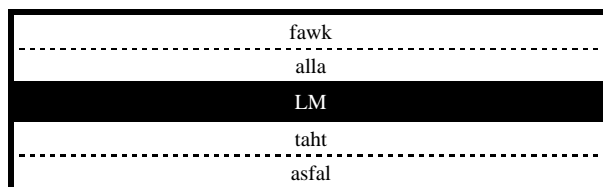
Figure 23. The Vertical Contrast Set of Arabic Prepositions

d. The vertical physical configuration, in which the TR is in direct contact with the LM top, has the greatest number of representations in our daily experience. It is common and encodes the relationship between the most prominent entities in our life.

V. CONCLUSIONS AND RESULTS

On the basis of the previous qualitative analysis, the study reaches the following results: first, the model of principled polysemy, proposed by Tyler and Evans (2003), is subjective in some of its methodological criteria. Some of the established criteria are mercurial in which they are not decisive and can lead to different results. Second, the semantic network according to this model includes some redundant members or contains invalid ones. Third, the proposed model is more economic and it gets rid of all the redundancies in the semantic network. Fourth, this model explains the overlapping between the related prepositions and give a clear criterion that draw clear boundaries of the network. Fifth, this criterion can be used as a tool to distinguish between polysemy and homonymy. This distinction is so important in establishing the semantic network and excluding the invalid embedded senses. Sixth, the semantic network of Arabic polysemous spatial preposition *alla*, which is extensively complex, includes only 17 distinct senses. There are two central senses, the deep and the surface. The former is the underground sense of the two related spatial prepositions, *alla* and *fawq*. It represents the minimal feature of the whole meaning in which the TR is higher than the LM without giving any attention to the type of TR/LM arrangement. The latter is the vertical configuration of TR and LM in which the former is located with contact on the top of the latter.
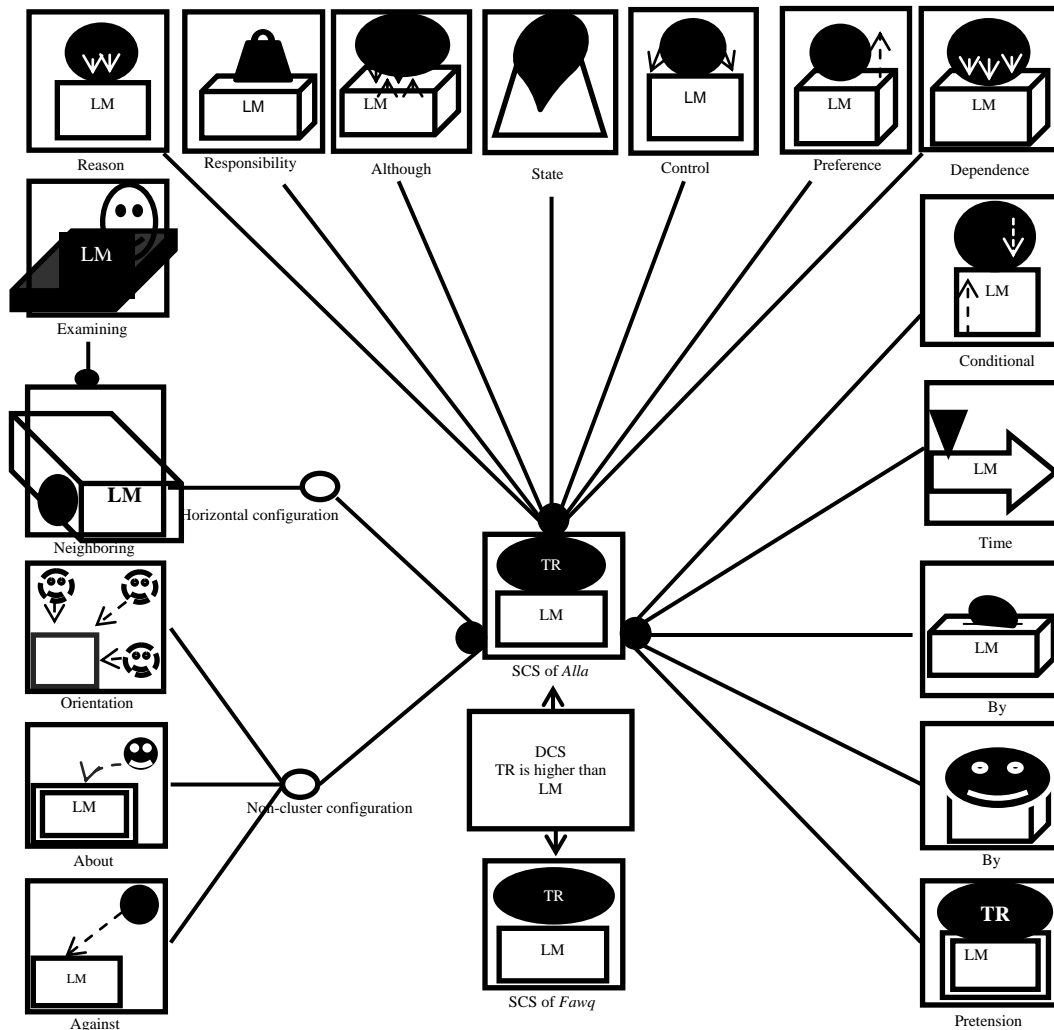
Figure 24. The Semantic Net Work of the Arabic Spatial Preposition Alla

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The Relationship Between Chinese EFL Learners' Foreign Language Writing Enjoyment and Writing Vocabulary Strategy

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Abstract—As an important aspect of second language learning, vocabulary has traditionally been the focus of foreign language writing instruction. However, since the introduction of positive psychology into the field of second language acquisition, research on learners' writing vocabulary strategies from this perspective has not been abundant. The purpose of the present study is to explore the relationship between high school students' foreign language writing enjoyment and writing vocabulary strategy. The results show that there is a significant positive relationship between senior high school students' foreign language writing enjoyment and their writing vocabulary strategy, and that two factors: teacher appreciation and personal enjoyment have significant predictive effects on their writing vocabulary strategy. This suggests that positive emotions of both teachers and learners themselves can help to improve learners' vocabulary application.

Index Terms—foreign language writing enjoyment, writing vocabulary strategy, teacher enjoyment, personal enjoyment

I. INTRODUCTION

In recent years, with the concerted efforts of first-line teachers, students, and other language educators, the teaching focus of foreign language has undergone a significant transformation, shifting from traditional pure learners' academic performance to comprehensive consideration of both their grades and emotional experience, against which positive psychology in foreign language education thrives, significantly altering learners' emotional experience in the foreign language learning process. Since the introduction of positive psychology into second language acquisition in 2012, it has attracted widespread attention, and related studies have been in full swing, with enjoyment and anxiety emerging as research hotspots in recent years (Li, 2021), such as Dewaele and MacIntyre (2016), Lake (2013), Tahmouresi and Papi (2021), Li and Han (2022). Yet, most existing studies are about the interrelationship between different emotions, ignoring the relationship between emotions and other non-emotional aspects. Writing vocabulary strategy, a crucial component of foreign language writing, is just one that lacks due attention in the thriving emotion research. Therefore, this study will investigate the relationship between learners' foreign language writing enjoyment and their writing vocabulary strategy, and shed new light on foreign language writing instruction and research.

II. LITERATURE REVIEW

A. Writing Vocabulary Strategy (WVS)

It is certainly no doubt that vocabulary plays an important role in learners' overall foreign language writing performance (Baba, 2009; Lee & Muncie, 2006; Olinghouse & Wilson, 2013). Laufer and Nation (1995) also commented that: "A well-written composition, among other things, makes effective use of vocabulary" (p. 307). Some people even hold the opinion that more vocabulary can lead to better writing performance, and it has been experimentally proved that the greatest difficulty learners encounter in their writing is just the lack of vocabulary (Leik & Carson, 1994). However, it does not necessarily assume that more vocabulary definitely results in better writing performance. By analyzing students' time-limited compositions, Liu (2003) concluded that vocabulary could only indirectly affect the quality of writing by increasing the length of their compositions, which could better serve to describe the topic, thus improving the quality of writing in other aspects. But he also pointed out that vocabulary size, especially productive vocabulary, in foreign language writing did not necessarily indicate the quality of writing.

Additionally, learners' decisions about words in writing depend on many factors, including their knowledge of the words' meanings and use (Nation, 2013), and enough practice (Webb, 2005). Also, the use of vocabulary is related to learners' identification and is also affected by their opportunities and desire to use those words (Nation, 2013). Brun-Mercer and Zimmerman (2015) required 9 advanced English learners to write essays, investigated their perceptions of vocabulary and vocabulary using strategy through a questionnaire, and interviewed them after completing their tasks. According to the results, all the participants recognized the importance of vocabulary in writing regardless of their performance. Time constraint was perceived as the obvious obstacle to vocabulary use in writing, and practice could facilitate better writing vocabulary performance.

In conclusion, most previous studies have only focused on learners' outcomes and few have paid attention to the learners' internal feelings and their emotions in the writing process.

B. Foreign Language Enjoyment (FLE) and Foreign Language Writing Enjoyment (FLWE)

Learners experience a variety of different emotions during their foreign language learning processes, such as enjoyment, anxiety, boredom, and perseverance (Li, 2021), and enjoyment is one of the most frequently mentioned emotions. Enjoyment in the foreign language learning field can be defined as "positive emotions that language learners experience in the process of learning or using the target language either within the boundary of a specific instructional context or in authentic real-life situations" (Teimouri, 2017, p. 689). Recent emotion-related studies are mainly about the interrelationship between different emotions, especially the relationship between enjoyment and anxiety. Studies have shown that foreign language enjoyment is negatively related to foreign language classroom anxiety (Dewaele & MacIntyre, 2014; Dewaele & MacIntyre, 2016; Dewaele & Ergün, 2020; Li & Han, 2022; Li et al., 2022). To make the study convenient, Dewaele et al. (2022) separated foreign language enjoyment into three factors: personal enjoyment, social enjoyment, and teacher appreciation. And 360 students from various educational backgrounds were involved in this study to investigate whether learner emotions could be intrinsically motivating or they were no more than diffuse action tendencies. The result showed that the level of personal enjoyment, social enjoyment and foreign language classroom anxiety could remain relatively stable over time, while the level of teacher appreciation, attitude as well as motivation decreased significantly. Personal enjoyment, social enjoyment and foreign language classroom anxiety could influence attitude and motivation indirectly. Significant interaction effects of teacher appreciation and time were also found for attitude and motivation. It could be concluded naturally that foreign language enjoyment could encourage motivation and thus become intrinsically motivating.

There are already abundant studies on learners' overall foreign language enjoyment, but few are about the domain-specific foreign language enjoyment, especially the enjoyment of writing. Zumbrunn et al. (2019) focused on the relationship between writing enjoyment, their perceptions of teacher writing enjoyment, self-regulation, and grades, and they found positive relationships among those elements. Zhang and Dong (2022) conducted a study about the relationship between motivational-regulation strategies and proximal/distal second-language writing achievement emotions. The data revealed that motivational regulation strategies were directly connected with both proximal and distal writing enjoyment. Dewaele and Li (2022) also pointed out that learners' overall English performance was significantly and positively related to various aspects, such as writing, vocabulary, grammar, and enjoyment, and was significantly and negatively related to classroom anxiety. Still, those limited numbers of enjoyment studies on writing are all about learners' writing enjoyment and other emotional factors, ignoring the non-emotional factors, such as learners' linguistic aspects, like vocabulary, grammar, and syntax.

To sum up, more research is needed to further understand the connection between learners' foreign language writing enjoyment and writing vocabulary strategy, and future studies should include different participant groups, like non-university students. Based on this, the present study takes senior high school students as participants to examine how their foreign language writing enjoyment and writing vocabulary strategy relate to one another.

III. METHODOLOGY

A. Research Questions

(1) What are the levels of participants' FLWE and WVS?
(2) What are the relationships between participants' FLWE and their WVS?
(3) To what extent do participants' FLWE predict their WVS?

B. Participants

197 students from a senior high school in China's central region take part in the present study. They all come from the same county and have studied English for at least five years. Chinese is the native language of those participants.

C. Instruments

The questionnaire adopted in the present study includes two parts. The purpose of the first part is to collect participants' background information and the second part is used to examine participants' writing vocabulary strategy and foreign language writing enjoyment. A pre-test was conducted in other classes of the same high school prior to the formal distribution. The results indicate that the reliability and validity of the questionnaire can satisfy the statistical requirements. Therefore, this questionnaire can be employed in the present study.

(a). Questionnaire of Writing Vocabulary Strategy

The Writing Vocabulary Strategy Questionnaire is borrowed from Zhao's (2016) "Writing Vocabulary Strategy Questionnaire" and it contains 15 items responded to on a 4-point Likert scale, ranging from 1(never) to 4 (often) or ranging from 1 (strongly disagree) to 4 (strongly agree), with Q7 being reverse-coded. This questionnaire is mainly tailored to explore participants' writing vocabulary strategy in the foreign language writing process (for example, an item "I will try to use difficult words in writing.") and daily learning (for example, an item "I usually pay attention to

accumulating and storing the words, phrases, sentences and other materials needed for English writing"). The total score of this questionnaire is 64, with scores below 38.4 indicating a low level of writing vocabulary strategy, 38.4-51.2 indicating a moderate level of it, and above 51.2 indicating a high level of it. The overall reliability coefficient of this questionnaire is 0.857, and the value of every item's Cronbach's Alpha will be lower if it is deleted. In conclusion, the reliability coefficient of the overall questionnaire is higher than 0.7, and values of Cronbach's Alpha if item deleted will be lower than the overall reliability coefficient value, indicating good reliability. The results of the Kaiser-Meyer-Olkin (KMO) of this questionnaire is 0.859, indicating desirable validity.

(b). Questionnaire of Foreign Language Writing Enjoyment

The Foreign Language Writing Enjoyment Questionnaire employed in the present study is compiled on the basis of the questionnaires of Li et al.'s (2018) "Chinese Version of Foreign Language Enjoyment Scale", Zumbrunn et al.'s (2019) "Writing Enjoyment Scale" and Zhang and Dong's (2022) "Learner's English Writing Questionnaire". Some items are also deleted or modified to make them more fit the actual situation of Chinese foreign language learners. This questionnaire contains 11 items responded to on a 5-point Likert scale, ranging from 1 "strongly disagree" to 5 "strongly agree", with Q19 being reverse-coded. The questionnaire is divided into three dimensions, namely FLWE personal, FLWE social, and FLWE TA, like Dewaele et al. (2022), which is mainly geared towards investigating participants for the self-perceived levels of their favor on foreign language writing (for example, an item like "Writing is fun. I feel happy when I am writing"), their perception of the environment of writing class (for example, an item like "There is a good atmosphere in my classroom"), and the level of their perception of their teachers' enjoyment in writing class (for example, an item like "My teachers enjoy teaching writing to my class"). The total score of this questionnaire is 55. A total score of 33 or less indicates a low level of foreign language writing enjoyment, 33-44 indicates a medium level of it, and 44 or more indicates a high level of it. The overall reliability coefficient of this questionnaire is 0.883, and the value of each item's Cronbach's Alpha will be lower if it is deleted. At the factor level, the reliability coefficients for the three factors are 0.785, 0.866, and 0.842 respectively. In conclusion, the reliability coefficients of the three factors and the overall questionnaire are all very satisfactory, and values of Cronbach's Alpha if item deleted are lower than the overall reliability coefficient value, indicating that the internal consistency reliability is high. The results of KMO of this questionnaire is 0.889, indicating good validity.

D. Data Collection and Analysis

The questionnaire is distributed online to the participants of 4 classes with the help of Wenjuanxing (a platform used for distributing questionnaires, collecting, and analyzing data). A total of 197 students are recruited in the study, and 173 (87.8%) out of them provide complete and valid responses in each section of the questionnaire. To guarantee the quality of the completion of the questionnaire, the participants are involved in the study voluntarily and anonymously throughout the entire procedure. The other invalid questionnaires (accounting for 12.2%) are omitted.

Following the completion of these questionnaires, all data is processed by SPSS 26.0 and all options are assigned values before analysis. To answer the research questions mentioned above, descriptive statistics of the collected questionnaires are conducted with the help of SPSS 26.0. Then Pearson's correlation analysis follows to test the correlation. Finally, regression analysis is employed to explore the predictive effects of three factors of foreign language writing enjoyment on writing vocabulary strategy.

IV. RESULTS AND DISCUSSION

A. WVS and FLWE of Senior High School Foreign Language Learners

It can be known from Table 1 that the average score of writing vocabulary strategy of senior high school English learners is 42.42, which means the participants share a middle level of it. The average score of foreign language writing enjoyment is 37.14, which is also in the middle level, indicating that the students' foreign language writing enjoyment is also in the middle levels, which is consistent with previous studies (Zhang & Dong, 2022). And the average score of each item is 2.83 in writing vocabulary strategy and 3.38 in foreign language writing enjoyment. It can be seen that the mean scores of item 6, item 7, and item 24 are below the average, which means that it is mainly these aspects that influence the learners' writing vocabulary strategy and foreign language writing enjoyment. Item 6 (I am accustomed to looking up the Chinese-English dictionaries in writing) and item 7 (I will apply the word learned from dictionaries to the composition directly without considering its context and co-text) are both related to the reference to dictionaries and indicate that students turn to dictionaries less often in the writing process and are unwilling to make too much effort to deliberate over the proper use of words they don't know, and ignore the collocations or the differences among other synonyms, which may lead to the opposite result. These situations can be classified as avoidance phenomenon. The avoidance phenomenon is that foreign language learners deliberately avoid some difficulties in the learning process or give up the use of certain rules or vocabulary to ensure the correctness of their language, which is rather common among Chinese English learners, especially in vocabulary learning (Ruan, 2000). Foreign language learners tend to give up consulting dictionaries to refer to some advanced or difficult words in their writing; rather they generally use the words they have already mastered or simpler synonyms of those advanced words and abandon using difficult words directly, which otherwise occupies students' limited cognitive energy in the writing process, mainly due to the huge

difference between Chinese and English. However, less reference to dictionaries means less involvement load is devoted to vocabulary learning, and less involvement load will contribute to worse learning results and shorter memory (Laufer & Hulstijn, 2001). Therefore, this kind of behavior may cause the learners to lose more than they gain, which is detrimental to students' mastery of new words and expansion of their writing vocabulary size.

As for foreign language writing enjoyment, the only one of the 11 items that is below average is the item 24 (I tend to do better than teachers' requirements because I like writing), which indicates that most students finish what their teachers ask them to do in writing. They are satisfied with it, less often taking the initiative to do better, which may be due to the Chinese teachers' prestige. Teachers naturally are the incarnation of knowledge and authority in China, senior to students, and this "asymmetry" and "maturity gap" are the anthropological basis of the existence of education (Zou, 2015). Learners have reasons to believe their teachers' demands and perform according to them. Moreover, to effectively improve test scores, teachers will make teaching plans and adjust teaching methods according to their understanding of the tests (Wang, 2016), and what students need to do is just complete tasks according to teachers' requirements rather than beyond them. Therefore, to save their limited time and energy, most students will not take the initiative to complete tasks above teachers' requirements.

TABLE 1
DESCRIPTIVE ANALYSIS OF STUDENTS' WVS AND FLWE LEVEL FOR EACH ITEM

Item	Mean	SD	Item	Mean	SD	Item	Mean	SD
1	2.58	0.793	10	3.28	0.759	19	3.04	1.08
2	3.17	0.824	11	3.12	0.809	20	3.13	1.196
3	2.78	0.855	12	2.51	0.88	21	3.05	1.153
4	3.06	0.829	13	2.98	0.845	22	3.9	1.049
5	2.72	0.878	14	2.96	0.865	23	3.08	1.188
6	2.29	0.952	15	3.14	0.783	24	2.91	1.112
7	2.32	0.785	16	3.83	0.955	25	3.48	1.154
8	2.75	0.879	17	3.67	0.922	26	3.42	1.187
9	2.72	0.858	18	3.62	1.058			

B. Relationship Between High School English Learners' WVS and FLWE

(a). Factor Analysis

Next, a factor analysis is conducted on the foreign language writing enjoyment questionnaire, and the results showed that the KMO value of this questionnaire is 0.889, indicating that the validity of the questionnaire is good. To ensure the structure validity, AMOS 28.0 is used to measure it. According to the calculation, the model (X^2/df=2.103, GFI=0.930, RMSEA=0.080, CFI=0.964, NFI= 0.935, IFI=0.965) has a proper structure and fits the intention of the present study, so we can assume that teacher appreciation, personal enjoyment, and social enjoyment can act as the sources of learners' writing enjoyment.

(b). Correlation Analysis Between WVS and FLWE

According to the results in Table 2, there are significant positive correlations among students' writing vocabulary strategy and foreign language writing enjoyment and its three factors, which means that the higher levels of students' foreign language writing enjoyment make them more confident about their writing vocabulary strategy. Students' writing enjoyment affects their vocabulary strategy during the writing process, and higher levels of enjoyment are associated with lower levels of anxiety (Dewaele & Li, 2022), so students will experience less anxiety about using more difficult and non-repetitive vocabulary, which is likely to lead to higher scores. This result will in turn increase students' writing enjoyment and improve their learning motivation, which will further enhance their writing vocabulary strategy. This result is consistent with the study of Zhang and Dong (2022), in which they concluded that learners' writing enjoyment was related to their motivational-regulation strategy, which also impacted their choice of words in writing.

Table 2 also shows that there is a significant positive correlation among teacher appreciation, personal enjoyment, and social enjoyment, indicating that the teacher's behavior, mental state, and classroom environment all have significant impacts on learners' enjoyment in writing classrooms. Some learners also respond that if the teacher is approachable, enthusiastic about instruction, and devoted to writing teaching, they will be more willing to follow the teacher's instructions. In contrast, if the teacher acts reluctantly, learners' motivation will be dampened and the levels of their writing enjoyment and writing vocabulary strategy will also be reduced. This is consistent with the study of Zumbrunn et al. (2019), in which they found the social aspects of writing could foster writing enjoyment. This is, in fact, the emotional transmission (Frenzel et al., 2018; Han et al., 2022). Teachers' emotions and classmates' feelings can contribute to the changes of an individual's emotions and motivation. Therefore, teachers should try their best to show positive aspects during the writing classrooms, establish favorable group cooperation, and maintain a lively atmosphere in the classroom, which will help students to improve their writing strategy and obtain higher writing scores.

TABLE 2
CORRELATION ANALYSIS BETWEEN PARTICIPANTS' WVS AND FLWE AND EACH FACTOR

	WVS	FLWE	FLWE TA	FLWE personal	FLWE social
WVS	1				
FLWE	.645**	1			
FLWE TA	.499**	.810**	1		
FLWE personal	.614**	.910**	.543**	1	
FLWE social	.511**	.841**	.695**	.621**	1

a. **: P<.01
b. *: P<.05

C. Predictive Effects of Participants' FLWE on WVS

According to Table 3, a significant regression model is found, suggesting that the values can reflect the foreign language writing enjoyment foreign language writing enjoyment's predictive effects on senior high school students' writing vocabulary strategy in an authentic way, and VIF values lower than 10 suggest that there is no danger of multicollinearity. Additionally, Table 3 also displays that the regression equation is significant (F=40.959, P<0.001). To put it another way, there are some variables that can significantly affect the dependent variable, specifically, writing vocabulary strategy. Among the three variables, FLWE personal can significantly affect writing vocabulary strategy (β=0.279>0, P<0.05), and so does FLWE TA (β=0.102>0, P<0.05). In brief, the present study finds that both teacher appreciation and personal enjoyment are significant positive predictors of writing vocabulary strategy, while social enjoyment has no predictive effect, which is different from the study of Shehadeh (2011) and Kim (2008) in which they found a fine classroom atmosphere was beneficial for learners' writing performance.

This kind of difference may be due to the fact that the participants of the present study are Chinese, diverse from other studies. Dewaele and MacIntyre (2014) also reported that Asian students scored lowest at FLE-Atmosphere, compared with FLE-Private and FLE-Teacher. For Chinese high school students, their writing processes, especially in tests and exams, are mainly performed by themselves, while collaborative writing is less common in Chinese high schools. As a result, social enjoyment has less influence on students' writing vocabulary strategy.

In conclusion, this study finds that teacher appreciation and personal enjoyment both have positive predictive effects on writing vocabulary strategy significantly, while social enjoyment has no significant predictive effect. Therefore, teachers should seize these two points in their writing teaching process to help students improve their vocabulary strategy and achieve better writing performance.

TABLE 3
REGRESSION ANALYSIS WITH THREE VARIABLES AS PREDICTORS OF WVS

Model	Unstandardized coefficients β	Std. Error	Standardized coefficients Beta	t	Significance	VIF
Constant	1.4	0.14		9.981	0	
FLWE TA	0.102	0.047	0.181	2.174**	0.031	2.014
FLWE personal	0.279	0.047	0.451	5.923**	0	1.693
FLWE social	0.046	0.039	0.105	1.182	0.239	2.312
R²					0.421	
F					40.959	
P					<0.001	

a. Dependent variable: WVS

V. CONCLUSION

This study investigates the relationships between the foreign language writing enjoyment and the writing vocabulary strategy among students in a senior high school. From the data above, it can be learned that:

First, the levels of foreign language writing vocabulary strategy and foreign language writing enjoyment of senior high school students are both at the middle level, and there is a significant positive correlation between the writing vocabulary strategy and foreign language writing enjoyment. That means for senior high school learners, the higher their levels of foreign language writing enjoyment are, the higher their levels of writing vocabulary strategy are. Second, there is also a significant positive correlation between senior high school students' writing vocabulary strategy and the three factors of foreign language writing enjoyment. Third, teacher appreciation and personal enjoyment are significant predictors of writing vocabulary strategy while social enjoyment is not. Therefore, to better strengthen students' writing vocabulary strategy, teachers can help students to improve their personal enjoyment via various classroom activities, so it can become a strong driving force for students to achieve better writing performance. Besides, teachers should try to avoid showing negative emotions in classrooms and actively engage in classroom writing instruction to stimulate their interest in foreign language writing. Writing groups can also be established to create a harmonious English learning atmosphere. Through these strategies, students can improve their writing vocabulary strategy, achieve better writing

performance and attain high scores, which can in turn further improve their enjoyment of foreign language writing.

The study contributes to our understanding of the relationship between foreign language learning emotions and other non-emotional factors. However, there is still room for improvement in this study, which needs to be further optimized in future studies. Firstly, learners' writing enjoyment and writing vocabulary strategy are not static but changing constantly, so the present study's linear research methods are unable to highlight this changing process. Secondly, the sample size of this study is not big enough to accurately capture the true features of learners' language learning.

APPENDIX

Writing Vocabulary Strategy Questionnaire

1. I will try using difficult words in writing.
2. I will avoid using unfamiliar words in writing.
3. I will avoid using repeated words in writing.
4. I will use synonyms to replace words I don't know.
5. I will collect words, phrases and sentences patterns that may be useful in writing in daily learning.
6. I am accustomed to looking up the Chinese-English dictionaries in writing.
7. I will apply the word learned from dictionaries to the composition directly without considering its context and co-text (reverse-coded).
8. I will pay attention to the collocation of words.
9. I will pay attention to the context while using words.
10. Vocabulary is important for writing.
11. Writing can enhance my learning of vocabulary learned from reading.
12. I will replace and promote the use of words after writing.
13. Writing class is beneficial for enlarging my vocabulary size.
14. I will endeavor to master the listening, speaking, reading, and writing of words learned from classes.
15. My writing performance will be improved through teachers' modification of words of my compositions.

Foreign Language Writing Enjoyment Questionnaire

16. My teachers enjoy teaching writing to my class.
17. My teachers are excited about teaching writing.
18. My teachers care my writing.
19. I feel bad when I write (reverse-coded).
20. Writing is fun. I feel happy when I am writing.
21. I expect to write in English.
22. I am so happy about the progress I made in English writing.
23. I enjoy the challenge of writing in English.
24. I tend to do better than teachers' requirements because I like writing.
25. There is a good atmosphere in my class.
26. We form a tight group in writing class.

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Recodification of Gestures in Early Arabic Spoken Discourse Intralingually and Interlingually[*]

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Abstract—This paper explores the symbolic values of gestures in early Arab discourse. The Prophet's traditions are selected for analysis because they are the most canonical Islamic texts after the Qur'an. The paper analyzes the implications of the Prophet's gestures as his traditions were related orally before they were recorded in scrolls later. Therefore, we can examine how these semiotic gestures are interpreted in the Arabic script as situated in the early oral culture and how they are codified or recodified intralingually, using corpus linguistics techniques. Findings show that the semiotic cues used by early generations should be situated in their original culture and re-codified to later generations for monolingual and cross-lingual communication. This study contributes to the understanding of the role of gestures in early Arabic discourse and provides insights into how they are recodified for different contexts and languages.

Index Terms—corpus-based semiotics, gestures, intersemiotic translation, orality vs. written communication, communication recodification

I. INTRODUCTION

Our knowledge and experience of the world are often communicated either in writing or verbally among people without disabilities or in sign language among people with disabilities, though non-verbal communication mostly permeates the use of language by all individuals in society. To creationists, verbal communication is the first form of human communication. "In the beginning there was the Word. The Word was with God, and the Word was God" (John 1:1-18 NCV). On the other hand, Darwinists believe that sign language is the real communication prototype. Schein (1984) and Schein and Stewart (1995) argue that since about one hundred thousand years ago, when hominids developed and became erect (homo erectus), they no longer walked on four and used their hands for communication.

Most Arab linguists and theologians believe that Arabic is a divine language as stated in the Qur'anic verse that reads, "He taught Adam the names of all things" (Qur'an: Sura 2, 31, trans. by Khattab). Commenting on this verse, Ibn Abbas, a sixth-century exegete, noted, 'Allah taught him (Adam) all generic nouns such as animal, earth, valley, mountain, donkey, and so on' (Ibn Faris, d. 133, p. 33).

Learning the names of everything is believed by most Muslims to be conducted via the Arabic language, which they believe was revealed by God. However, most Mu'tazili[1] scholars believe that language is man-made; it was developed through *tawāḍuʻ/muwāḍaʻah* "mutual agreement/institution" and *iṣtilaḥ* (mutual agreement). Weiss (1966, p. 100) argues that "the establishment of expressions was understood in a simple, straightforward manner: the author of language forms ideas of all the things that make up the world; for these ideas he appoints expressions, so that the ideas become the meanings of the expressions. Thus, meanings are located in the mind of the author of language". All people, regardless of their race, religion or language, have feelings and ideas about the external world and have the ability to communicate their feelings verbally and nonverbally. Speakers communicate their feelings and expressions through gestures, tone of voice and postures, and all these nonverbal elements play a role in direct human communication. While direct verbal communication could be interpreted differently from one situation to another and interlingually, the meanings of nonverbal communication are relatively involatile, particularly within the same community. For instance, thumbs-up gesture that commonly means "Okay" or Great" worldwide is very offensive in Iran.

On the other hand, verbal communication may be interpreted in different or opposite forms to the direct meaning of its components contextually and ironically. For example, "you are very smart" and "What a big money!" could be opposite to the message intended. What activates the opposite meaning is the context itself. For instance, in the first sentence, the addressee may have uttered or done something that is naïve or stupid. In the second, he may have been offered so little amount of money that he considers ironic. Grice (1989) refers to the meaning that is derived from an

[1] A school of early Muslim thinkers who were known for their rational and logical thinking in argumentation as opposed to orthodox thinkers who only relied on textual evidence.

utterance as the conversational implicature. In the following example, one can think of many possible readings of the same words, depending on the context.

It is freezing in this room.

In fact, both the speaker and the addressee should be cooperative for the activation of any of the above meanings. If they both know that the cause of the freezing temperature in the room is the air-conditioning, so the request is to either turn it off or down. So, Grice's Cooperative Principle is substantially important in interpreting the message.

Empirically, Mehrabian (1972) argues that the content of a given message is about 7% verbal (in spoken or written forms), 38% vocal (voice, tone, inflection) and 55% nonverbal (gesture, body language) (Mehrabian, 1972). Therefore, the nonverbal element is the most important key to facilitating spoken communication. As meaning is based on context and language use, corpus linguistics can offer a good and robust framework for the typical use of human communication in which gestures and body language constitute a considerable part. Malinowski (1923, p. 16) notes, "the meaning of an utterance does not come from the ideas of the words comprising it but from the ideas of its relation to the situational context in which the utterance occurs". In this respect, the gesture is an indispensable part of any context, spatially and temporally.

II. GESTURES FOR NONVERBAL COMMUNICATION

Gestures and body language may differ from one culture to another. For instance, wobbling the head in India could mean "Yes", "Good", or "OK". It may also be used as a gesture of gratitude or kindness. In most parts of the world, "shaking your head left and right" means "NO", but in Bulgaria and Albania it means "Yes", and in Japan it means the addressee has heard your words but no agreement or disagreement is implied. On the other hand, in Greece, Iran, Turkey, Bulgaria, Albania, and Sicily, a single nod of the head up (not down) indicates "no". In Italy, pinching one's fingers up means "what is this?" or what do you want? But in Egypt, it means "wait a moment", and in Turkey, it means "Great" or "Good".

A great deal of research has been written on the iconicity of gestures in English and other Western languages. One of the most comprehensive surveys of scholarly works on gestures is Kendon (2011), where he explores most theoretical aspects of gesture from the eighteenth century on. He points out that in the 18th and 19th century, there is an interest in examining the philosophical aspects of gestures as a shift from the rhetorical tradition in the 17th century. The waves of scholarly works on gestures receded during the first half of the 20th century. Then, studies on gestures began to flourish again since 1950, due to the popularity of three venues of research: "the process of communication", "paralanguage," and "semiotics". A lot of research has been done on gestures from these perspectives (Ekman & Friesen, 1969; Birdwhistell, 1970; Kendon, 1980; Streeck, 2009). Another influential strand of studies focuses on the cognitive perspective of gestures, such as Freedman (1977), McNeill (2005) and de Ruiter (2007). On the other hand, gesture is under-researched in the Arabic language. One of the few studies that worked on Arabic gestures is Holtzman's (2019). Motivated by a paper written in German by an orientalist called Ignaz Goldziher (d. 1921) entitled "Gestures and Sign Language among the Arabs", where he notices that hand gestures prevail the Prophet's traditions, she conducts a project that examines the Prophet's gestures systematically as a central feature of theological discourse, focusing on the prophet's traditions on the divine attributes, particularly Hearing and Seeing. Holtzman's (2019) points out,

> As linguists and interpreters, the Arab scholars recognized that gestures are intrinsic to human communication. Their observations, however, are hidden among the thousands of pages of chronicles, biographical dictionaries, and other genres of the classical Arabic writing. A meticulous process of unearthing these observations from the literary sources is therefore needed to reconstruct the Arab scholarly view of gestures.

As gestures may differ from one culture to another and across time, they may have different interpretations, particularly with long-established texts like scriptures or ancient texts. They, in fact, are unresearched in hadith and religious language in general, notwithstanding a few comments made in passing. Examining gestures in Hadith may highlight how they were used in the past and could be a useful method for testing the accuracy of the message interpreted or translated today. This is because translation could account for verbal and non-verbal signs; interpretation of verbal signs by nonverbal signs and the other way round is called intersemiotic translation by Jacobson (1959). It is also a process of recodification according to Frawley (2000, p. 160) who notes that "Translation means 'recodification'. Hence, a theory of translation is a set of propositions about how, why, when, where … coded elements are rendered into other codes. As such, translation is nothing short of an essential problem of semiosis: it is the problem of transfer of codes". Therefore, in this paper, we are concerned with two levels of semiotics: intralingual within the Arabic system of sign and interlingual through recodifying the semiosis interlingually.

III. THE PROPHET'S TRADITIONS (HADITH)

Hadith is defined as the report of the words أقوال, actions أفعال, approval (or disapproval) تقرير of the Prophet of a behaviour. Given that Hadith refers to the oral transmission of the teachings, instructions, and practices of the Prophet, it incorporates various linguistic and paralinguistic elements that are characterize spoken discourse (Elewa, 2019). For instance, in spoken discourse, many factors shape up the overall meaning of the intended message such as gestures,

body language, pitch range, stress, pausing, etc. Such features must be considered in translating the Prophet's sayings. The definition of Hadith given above includes three types:

1. Words of the Prophet
2. Actions of the Prophet
3. The Prophet's approval or disapproval of any behavior

The first type of Hadith is exclusively uttered by the Prophet with no mediation. Secondly, the Prophet's actions are expressed by a companion who saw the Prophet do a given action. The companion reports any practice the Prophet does in his own words like for instance the Companions who reported the way the Prophet prays, walks, eats, drinks, etc. Thirdly, the companions used to report the facial expressions of the prophet when he approves or disapproves any behaviour that takes place in his presence.

IV. ORAL VS. WRITTEN COMMUNICATION

Having examined the Hadith collection of Al-Ṭayālisī (d. 818) that contains 2,767 hadiths, Speight (1989) noted that "the ḥadīth texts now exist in books, they bear several marks of oral composition: unvarying style, frequent repetition of expressions, emphasis upon action rather than description, conversational tone, atomistic structure, and, above all, the use of formulas". To sift out oral communication from written texts produced centuries ago is challenging to do computationally without identifying the various characteristic features of each register. By analysing the register of Hadith, one can recognize the language of the prophet as situated in its context and culture.

Halliday (1976) proposes three factors to identify the register of discourse: field, tenor and mode. With these three factors, we can understand the situation/context, purpose and type of hadith, in addition to the participants' active/passive roles and relationships in the discourse (the Prophet, narrator, and listeners of Hadiths), among many others. However, when the spoken discourse takes a written form, many extralinguistic features of communication may be overlooked such as pauses, tones, facial expressions, body language and eye contact (Draper, 2006, p. 78).

Written discourse differs in form and style from spoken communication as the main goal of the writer is to communicate a message to some audience that could live in a different place and time; it is reader-oriented. Those readers would have the text to consider or reconsider without restrictions. In contrast, the speaker who intends to make his words live long tries to make his speech memorable. For this reason, "mnemonic clues take prominence, including repetition, inclusion, formula, sound patterning, rhythm, balance, and verbal signals to mark divisions in thought" (Draper, 2006, p. 78). This is because "[i]n an oral culture, experience is intellectualized mnemonically" (Ong, 2002, p. 35).

Generally speaking, in spoken discourse, speakers tend to use some linguistic features to make their words memorable and appealing to the ear. In this respect, Kelber (2006) lists a number of features of spoken vis a vis written discourse that includes parataxis, coordinators, linking different word (or phrase) categories, and repetition of words, phrases or themes.

Interestingly, Ong (2002, p. 34) notes,

> In a primary oral culture … you have to do your thinking in mnemonic patterns, shaped for ready oral recurrence. Your thought must come into being in heavily rhythmic, balanced patterns, in repetitions or antitheses, in alliterations and assonances, in epithetic and other formulary expressions, in standard thematic settings, … in proverbs which are constantly heard by everyone so that they come to mind readily and which themselves are patterned for retention and ready recall, or in other mnemonic form.

Mnemonic cues could be easily realized by gestures for either interlanguage or intralanguage communication. Streeck (2009) points out that "hand-gestures can facilitate interaction also by foreshadowing—projecting— what may be said or done next." He called this type of gesturing as forward-gesturing that would help the addressee anticipate the intended meaning in a conversation and enhance quick interpersonal communication. This is an indispensable part of oral communication and a distinctive feature of oral societies since in oral communities, words make sense in their actual context without the need to consult any written reference. Therefore, the iconicity of gestures and body language of the Prophet is examined to see how it is interpreted semiotically in the Arabic script as situated in the early oral culture during the lifetime of the Prophet.

V. METHOD

To analyse the different forms of gestures in Hadith and their translations, two online corpora are used: (1) Aldorar Alsaniyyah Corpus (https://www.dorar.net) that contains all the source texts of Hadith collections of the Prophet. It is a huge platform of Hadith collections consisting of the exact texts of the Prophet's traditions and metadata about the narrators of Hadith, ranking and authenticity of hadiths, in addition to some explanatory notes. The Hadith section (https://www.dorar.net/hadith) on this website includes over 600 books containing hundreds of thousands of hadiths that could be queried by search terms, narrators, Hadith compilers or collections of Hadith. The total size of the corpus is 190,970, 91 words. (2) The second corpus is an online parallel corpus (https://www.sunnah.com) that is published online, containing the original Arabic text of 15 collections of Hadiths and their parallel translations, as shown in Table 1.

TABLE 1
STRUCTURE OF HADITH CORPUS OF WWW.SUNNAH.COM

Hadith Collection	n/hadith	Translation
Sahih al-Bukhari صحيح البخاري	7563	Muhsin Khan
Sahih Muslim صحيح مسلم	7500	Abdul Hamid Siddiqu
Sunan an-Nasa'i سنن النسائي	5700	Nasiruddin Al-Khattab and Huda Khattab
Sunan Abi Dawud سنن أبي داود	5274	Nasiruddin Al-Khattab
Jami` at-Tirmidhi جامع الترمذي	4400	Abu Khalil
Sunan Ibn Majah سنن ابن ماجه	4341	Nasiruddin Al-Khattab
Muwatta Malik موطأ مالك	1942	Muhammad Rahimuddin
Musnad Ahmad مسند أحمد	28,199	Nasiruddin Al-Khattab
An-Nawawi's 40 Hadith الأربعون النووية	42	Ezzuddin Ibrahim & Denis Johnson
Collections of Forty الأربعينات	122	Unknown
Riyad as-Salihin رياض الصالحين	1,900	Muslims at Work Publications
Mishkat al-Masabih مشكاة المصابيح	6,000	James Robson
Al-Adab Al-Mufrad الأدب المفرد	1322	UK Islamic Academy
Ash-Shama'il Al-Muhammadiyah الشمائل المحمدية	415	Abdul Aziz Suraqah & Mohammed Aslam
Bulugh al-Maram بلوغ المرام	1480	Darus-salam
Hisn al-Muslim حصن المسلم	267	Ismael Ibraheem

This website enables most search functions supported by concordancers, based on Lucene Core, a Java library providing powerful indexing and search features. For instance, it supports fuzzy, wildcard, and proximity searches as well as Boolean operators.

Exploring the data to capture all instances of the prophet's gestures is a daunting task without taking one of the following procedures:

1. We could search the occurrences of the body parts used for gestures in Hadith corpus: "hand/s", palm of the hand/s", "finger/s", "face", head". Analysing an adequate span of words could provide information on significant patterns. Creating an n-gram or bi-gram list of a corpus could enable us notice the most significant patterns for analysis.
2. We could search the occurrences of the main verbs that are used for gesturing such غمز winked. أومأnod.
3. Or we could search the verbs that are often collocate with body parts gesturing like شبك بين أصابعه"join his fingers", أشار بيده "pointed with his hand".

VI. ANALYSIS OF THE PROPHET'S GESTURES

One of the main features of oral communication is the use of gestures and the prophet's traditions belong to oral communication, as mentioned earlier. They constitute the direct verbal statements of the prophet or the verbal description of his behaviour by a companion. Both modes of communication are transmitted orally for years before being recorded in writing. In this paper, all the body parts used for gesturing will be analysed semiotically, considering the nature of early oral cultural communication, to find out how they are interpreted and translated into English today. The body parts used for gestures by the Prophet are "hand/s", palm of the hand/s", "finger/s", "face", and "head".

The analysis aims to interpret or recodify the iconicity of gestures as situated in their early social contexts when first produced by the Prophet and then transmitted by his companions and later generations. "By decoding signs based on the context of use, all aspects of meaning may be figured out" (Elewa, 2022). Therefore, drawing on semiotics as a framework in recodifying the early religious discourse intralingually and interlingually would be effective to transfer the intended meaning of the source text.

The translations of hadiths used on the website could be a good indicator of how gestures are understood today by looking at the different translation choices adopted for each collection. It is argued that each society uses its own set of gestures for communication at predictable patterns among all members of the community, just as they use their own distinctive language. Haviland (2006) notes that "identical gestural forms, involving handshapes and movements, may have radically different meanings from one society to another, or even within a single communicative tradition, and conversely that different cultures use different ways of expressing similar 'meanings, in gesture". These gestures are so institutionalized and conventionalized, like natural languages, that they become quotable (Kendon, 1992). The

quotability of gestures could be a feature of standardized iconicity that transcend spatial and temporal boundaries. This could enable us to examine how the Prophet's gestures are understood and transmitted by his companions during his lifetime and non-contemporary hadith reporters of the next generations. It is noteworthy to mention that the Prophet's gestures are added to the text of Hadith by the first narrator to complement the meanings of the messages that have been expressed by gestures. Later scholars or commentators of Hadith verbalized the iconicity of these gestures and in the present time translators maintain the same explanatory notes in the target text.

<div align="center">VII. BODY PARTS GESTURES</div>

It goes without saying that hand gestures are the most commonly and frequently used worldwide. The hand is even the main body part for communication in sign language. Hand gestures can be performed with one or two hands to express different kinds of feelings or meanings by different postures or to point at objects for further meanings.

Using the word 'hand/s', and other body parts, as a search term could turn irrelevant results and would require a daunting process of manual editing. The word يد/ه'hand/s' occurred 2105 times in the selected collections of Hadith, but it is used for gesturing 271 times only. The same applies to the other body parts that are way less used for gesturing than 'hand/s'. Therefore, the verbs for gesturing are used to quickly capture all instances of body parts gestures without tedious manual editing. The gesturing verbs include: أشار"to point" أومأ'to nod', ألوى'to wave', and قال'to say'.

It is important to mention that *ashara* 'to point' has several meanings in different contexts. It could be followed by a number of propositions *bi* (with), *'ila* 'to', *li* 'to', and *'ala* 'on'. The most frequently used propositions that follow the verb *ashara* for gesturing are the first three prepositions. If followed by the proposition cala, it mostly means 'advise' as in "أشيروا علي أيها الناس "Advise me O people". However, sometimes it gives the same denotations of gesturing regardless of the type of prepositions. For example, the prophet says,

عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " إِذَا أَشَارَ الْمُسْلِمُ عَلَى أَخِيهِ الْمُسْلِمِ بِالسِّلَاحِ فَهُمَا عَلَى جُرُفِ جَهَنَّمَ فَإِذَا قَتَلَهُ خَرَّا جَمِيعًا فِيهَا " . (سنن النسائي)

> It was narrated that Abu Bakrah said: "The Messenger of Allah [SAW] said: 'If a Muslim points a weapon at his fellow Muslim, then they are on the brink of Hell, and if he kills him, then they will both fall into it" (Al-Nasa'i, translated by Khattab & Khattab, 2007).

Therefore, we have one sense of *ashara* only to analyse for the purpose of this paper, namely 'to point'. To do this, all instances where *ashara* means 'to advise', are manually eliminated. Another step has been taken before data analysis: All repeated hadiths[2] that contain gestures are overlooked. Examining all the concordances of أشار'to point' followed by the propositions mentioned above throughout Hadith corpus highlights all the body parts and objects used by the Prophet for gesturing. A quick at the data, once can find that the verb *ashara* 'to point' is significantly followed by the preposition بـ'with' and إلى 'to'. The prophet used to unrestrictedly point to an object (such as 'house', 'the moon', 'people', 'bow', etc.) or use one of his body parts while pointing, particularly 'hand, palm of hand', 'finger') or using something else to point to an object, such as 'whip' or an unidentified thing.

There are other verbs used for gesturing like أومأ 'to gesture', ألوى'to wave', and قال to say'. If we explore the items that follow these verbs[3] in Hadith collections, the most noticeable hits are the body parts, as in Table 2.

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[2] The prophet's traditions have been reported by different Hadith compilers who classified these reports in several collections following different methods (themes, chains of narration, etc.). Therefore, there are hundreds of repeated hadiths that may differ in text or in the chain of narrators, but they still carry the same intended meanings.

[3] Other verbs used for gestures include قبض'to close', قرن'to join', شبك'to interlace/interlock', رفع'to raise' and عقد'to knot'.

TABLE 2
THE VERBS USED FOR GESTURING WITH THE BODY PARTS IN HADITH CORPUS
N= 190,970,91

	F(X)		F(Y)	F(XY)	MI	P.
Verb	Freq.	Prep.	Freq.			
أشار to point	192	بيديه -بيده Hand/s	394	14	9.20	0.005972
		بكفيه- بكفه Hand palm/s	21	3	11.20	0.005972
		أصابعه) (بأصبعه Finger/s سبابته index الوسطى middle finger الخنصر ring finger الإبهام thumb	18 29 24 21 92 (Total= 184)	11	9.95	0.005972
أومأ to gesture	216	بيده	394	9	8.39	0.006719
		بكفه	21	1	9.45	0.006719
		برأسه	36	3	10.26	0.006719
		أصابعه) (بأصبعه Finger سبابته index الخنصر ring finger	18 29 21 (Total= 68)	3	9.34	0.006719
ألوى to wave	21	بيديه -بيده Hand/s	394	20	12.90	0.016340
قال to say	318799	بيديه -بيده Hand/s	394	10	-1.98	9.915992
		برأسه head	36	3	-3.717	9.915992
		بأصبعه/ بأصبعيه Finger/s	18	6	1.73	9.915992

Analysing the context to understand how the strength of the bond between the verb used for gesturing and the following body part shows that the body parts 'hand/s' and 'finger/s' co-occur with the verb more significantly. In table 2, the most significant left collocates of the verbs are those that have the highest Mutual Information (MI) statistic scores. With MI test we can compare the probability of the joint and independent occurrences of *(x)* and *(y)*. The most statistically significant body parts that co-occur with the verbs of gesturing, i.e., collocates of highest MI scores, are 'hand/s', 'palm of the hand/s' followed by 'finger/s' (by calculating the overall occurrences of all hits). According to Goldziher (cited in Hotlzman, 2019), hand gestures characterize the Prophet's discourse in various contextual settings.

If we look at the probability values (p) in the table, we can notice that the p-values that are close to 0 show that they are more statistically significant than those close to 1, indicating that the difference is due to chance (the closer the p-value to 0, the more significant the difference). The verb قال 'to say' is not commonly used for gesturing, unlike ألوى 'to wave' or 'to gesture' which uniquely co-occurs with 'hand/s' for gesturing.

Examining the contextual settings of hand and finger gestures in the prophet's traditions and how they are transmitted to later generations, and how they are interpreted and translated into English today, could be a good method for understanding the varied strategies of interpersonal communication of early communities. This could also be employed by Hadith commentators in their interpretations of this second source of the Islamic law that has been long criticised of lacking context[4]. Examining the Prophet's gestures could further the contextual analysis of Hadith and would serve as a method for recodification of these gestures to those who did not hear the hadith from the mouth of the prophet. Nonetheless, the prophet's gestures are mostly transmitted without explanations. This could be an indication that the companions and their succeeding generations, who have started the venture of recording hadiths in writing, understand the meanings of these gestures and share the same deictic traditions in relation to the use of body parts in combination with the verbs of gesturing. Only can we spot a few hadiths with explanatory notes added by the narrator. For example, the gesture of joining or pointing the index and middle fingers to refer to 'close proximity' or 'relatedness' has been used for measuring and further meanings are added to show the item measured as follows.

أن رسول الله ﷺ نهى عن الحرير إلا هكذا، وأشار: حدثنا قتادة، قال سمعت أبا عثمان النهدي، أتانا كتاب عمر ونحن مع عتبة بن فرقد بأذربيجان
(البخاري) بأصبعيه اللتين تليان الإبهام، قال: فيما علمنا أنه يعني الأعلام

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[4] Hadith is criticized from different perspectives, including historicity (Goldziher) and authenticity of the content and chains of narrators (Schacht). Some others argue that the texts of hadiths are very short and lack detailed information about the context (the addressee/s, time, tenor and circumstances of hadith narration); this could be linked to Al-Siyuti's (d. 1505) *asbab al-wuroud* (circumstances of Hadith narration).

Narrated Aba `Uthman An-Nahdi: While we were with `Utba bin Farqad at Adharbijan, there came `Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery (Al-Bukhari, translated by Khan, 1986).

The underlined sentence is added by the narrator to disambiguate the deictic reference of this common gesture in this hadith. The word الأعلام'embroidery' is added to explain the size of silky embroidery that is permitted to insert in one's garment. The narrator who made the addition leaves the door open for further explanations by using introducing his own interpretation of the gesture by the phrase 'to our knowledge'.

On the other hand, to measure the impact of recodification of these gestures on understanding the intended meanings of hadiths today, we can further examine the implications of one gesture by the prophet in a number of hadiths to see whether the recodification of gestures is extended to similar hadiths. We can then see how these gestures are understood and represented to contemporary readers interlingually through translation.

قَالَ النبي ﷺ: أو يرحم، وإن الميت يعذب ببكاء أهله عليه. -إن الله لا يعذب بدمع العين، ولا بحزن القلب، ولكن يعذب بهذا ـ وأشار إلى لسانه (البخاري)

The Prophet pbuh said, "God does not punish for the tears the eye sheds or the grief the heart experiences, but He punishes for this (pointing to his tongue), or He shows compassion; and the dead is punished because of his family's weeping for him) (Al-Bukhari, translated by Khan, 1986).

The italicized lines in the translated version of the above hadith are added by the translator to underline the prohibition of wailing and lamentation for the death of someone, a common practice exercised in some Muslim communities. The gesture that was transmitted verbatim by the narrator is further explained by the translator based on some commentaries of the Hadith produced by scholars of later generations such as Al-Nawawi's (d. 1277) commentary on Sahih Muslim (n.d., vol. 3, 339).

The meaning of such gestures is based on real-life situations and undergoes change and development through time; it could be interpreted differently for different generations and interlingually. The prophet's traditions were recorded in writing having been circulated orally among early Muslim communities for decades. Therefore, we could notice some written features in interpreting the Prophet's traditions that influenced their translation into different languages today. For instance, in the following two Hadiths, one gesture is explained differently in the same collection of Hadith (Sahih Muslim) by later generation of commentators and scholars of Hadith. The first hadith contains a gesture for hand-counting (or finger-counting) that follows the verb عقد which literally means 'to knot'.

قلت: أخبرني عن حجة رسول الله ﷺ، فقال بيده فعقد تسعا، فقال: إن رسول الله ﷺ مكث تسع سنين لم يحج، ثم أذن في الناس في العاشرة أن رسول الله ﷺ حاج. (صحيح مسلم)

Ja'far b Muhammad reported on the authority of his father: … I said to him: Tell me about the Hajj of Allah's Messenger (May peace be upon him). And he pointed with his hand nine, and then stated: The Messenger of Allah (ﷺ) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (ﷺ) was about to perform the Hajj. (Sahih Muslim translated by Siddiqui, 2007).

أن رسول الله ﷺ كان إذا قعد في التشهد وضع يده اليسرى على ركبته اليسرى، ووضع يده اليمنى على ركبته اليمنى، وعقد عَن ابْنِ عُمَرَ، ثلاثة وخمسين، وأشار بالسبابة.

Ibn Umar says: When the Messenger of Allah (ﷺ) sat for *tashahhud*, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation. (Sahih Muslim, translated by Siddiqui, 2007).

First of all, the order of numbers among early Arabs differs from that in later generations. Early Arabs used to start with big numbers followed by small ones like in English today. The number 53 is pronounced خمسون وثلاث 'fifty and three' not like the standardized counting pattern of today's Arabic: ثلاث وخمسون 'three and fifty'. Secondly, using fingers for counting (dactylonomy) was a common practice in early oral communities. It predates the advent of Islam and could be traced back to Persia and pre-Islamic Arabia (Bloom, 2001, p. 127). Early Arabs used it to represent numbers by finger shape and position. Al-Jahiz (d. 868)) described this practice as العقد'arithmetic of knots', emphasizing that it is a method of arithmetic expression that lies in between utterance and writing, i.e., arithmetic sign language. The gesture made in the above hadith was commonly used by early Arab communities to make number 53 by folding one's fingers except for the index. According to Al-San'ani (n.d.), to early Arabs, folding the thumb makes 50, while closing the pinky finger stands for 1, the ring finger for 2, and the middle for 3, altogether making the sign of 53 which is commonly used at the final sitting in Muslim prayers as shown in Figure 1.

Figure 1. The Hand Sign Made by Muslims at the End of Prayers

Bloom (2001, p. 127) notes, that "[E]arly Muslims described or interpreted certain gestures made by the prophet Muhammad as indicating numbers, although the traditional accounts do not agree with later practice". For example, in his commentary on Sahih Al-Bukhari, Ibn Hajar interpreted the meaning of the prophet's gesture that occurred in the following prophet's hadith as referring to shapes of signs representing numbers.

ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه وعقد سفيان تسعين أو مئة

Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) (Al-Bukhari, translated by Khan, 1986).

Ibn Hajar (n.d.) notes that the sign for 90 is similar to that of 100; both of them make a ring shape. The figure 90 is made by folding the index finger of the right hand to make a narrow opening against the thumb. On the other hand, the figure 100 is similarly made by folding the pinky finger of the left hand as in Figure 2 and 3.

Figure 2. The Hand Sign of 90

Figure 3. The Hand Sign of 100

The underlined words in the translated version of the hadith, "Sufyan illustrated by this forming the number 90 or 100 with his fingers", are vague and do not portray the Arab tradition of counting (dactylonomy) as explained in Ibn Hajar's commentary on this Hadith. The first thing that comes to one's mind when looking at the original Arabic text and its translation today is the written forms of these numbers. As life became more sophisticated and with the shift from orality to writing, our communication is influenced by writing and print. This is why we should revisit early resources from the perspective of early oral traditions vis-à-vis literacy and writing systems of today in all spheres of knowledge, including religion.

VIII. CONCLUSION

This paper examines the significance of gestures in early Arabic discourse, with a focus on the Prophet's traditions. The study investigates how these gestures were interpreted in the Arabic script and how they were recodified intralingually using corpus linguistics techniques. The findings suggest that semiotic cues used by early generations should be situated in their original culture and recodified for later generations for monolingual and cross-lingual communication. The paper also highlights the importance of nonverbal communication in facilitating spoken communication, with gestures and body language constituting a considerable part. Many of the gestures we have taken for granted in early Arabic discourse, and even in long-established religious texts, do not have the same symbolic meanings as such but they have appeared in different contexts and different communication system. The Prophet's traditions are the verbal narratives of his teaching, instructions and practices, having the same features of oral communication that is facilitated mostly by nonverbal elements (like gestures and body language). Such non-verbal elements may not be fully committed to writing because of the lapse of time and differing codification systems. Writing the Prophet's traditions represents a shift from oral traditions and practices to written forms of communication. In addition to the necessity of reinterpreting and recodifying gestures to the readers of the new written discourse, many extralinguistic features of communication may be overlooked such as pauses, tones, facial expressions, body language and eye contact which are as substantial as the utterance itself. Therefore, we should revisit these written resources which are originally transmitted orally to have a better understanding of these texts as situated in their contexts.

Our analysis of the use of the different body parts gestures in the Arabic corpus of Hadith shows that they are mostly transmitted without explanations. Unlike the Arabic Corpus, the translated corpus provides more explanations about the meanings of gestures. This indicates that the prophet's companions during his lifetime and the following generations could understand the implications of the prophet's gestures. Some compilers of Hadith started to recodify and interpret these gestures to their audience a few decades after the death of the Prophet. Today, the process of recodification and interpretation of the prophet's gestures is heavily practiced in translation based on the lengthy commentaries of Hadith. Nevertheless, some gestures remain confusing to today's readers because they are deeply rooted in a remote oral culture of different communication system, literacy practices and traditions. Overall, oral resources that have been transformed into a written form should be revisited for today's readers intralingually and interlingually.

ACKNOWLEDGEMENTS

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Lingua Franca and Information Technology in Foreign Language Acquisition: Competitive Advantages of Multilingual Instruction

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Abstract—**The paper describes digital strategies helping to boost the competitiveness of Russian as a foreign language. The authors argue that it is impossible to deny the universal popularity of the English language. Knowledge of English is important to learners of Russian as a foreign language since it functions as a social language facilitating their transition to multilingualism. Thus, to improve the competitiveness of Russian courses, it is beneficial to supplement them with instructions in English and modern online tools with English interfaces. The paper offers two scenarios of in-class activities for beginner and intermediate-to-advanced learners of Russian, featuring key strategies utilized for students from Kazakhstan and the People's Republic of China. The authors argue that the described activities are also useful for students from other countries. The scenarios are included in the common framework of the "Working for a Russian Digital Company" business game and enhance the competitive advantages of Russian studies programs expanding the limits of teaching language and culture in the field of online technologies and Java programming basics.**

Index Terms—**English for special purposes, Russian as a foreign language, learning a lingua franca, online tools, business game**

I. INTRODUCTION

Learning foreign languages is an important part of educational programs, and global education trends embrace learning foreign languages at different levels, from the preschool stage to the post-graduate level. Globally, English is unrivaled as a foreign language because it offers various advantages in professional and personal life. However, the choice of a second foreign language can be hard. In this paper, we argue that learning a second foreign language should

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be based on English proficiency facilitating language acquisition. The value of English as a facilitating tool is not limited to the language system only. It offers access to important online tools and software mediating the process of second foreign language acquisition. The paper discusses teaching Russian as a foreign language to Kazakh and Chinese foreign students. However, the described basic teaching principles and electronic technologies also apply to learners of Russian from all over the world. Our primary hypothesis is that in the modern world where more and more people speak English, it is possible to use the knowledge of English to acquire the command of other foreign languages. Unlike many linguists, we do not support the idea of the exclusive use of the target language in the classroom, especially at the beginner stage. We firmly believe that beginners in Russian need a common language of instruction smoothing their introduction to Russian as a language with complex grammar. Our secondary hypothesis emphasizes the value of English in the context of modern electronic technologies (Smirnov & Ibatova, 2019). Since many online tools and software programs are traditionally designed for English speakers, it is necessary and possible to adopt these instruments for teaching and learning other foreign languages, utilizing initial English wordnets and corpus-oriented technologies, as well as major programming languages. We proceed from the interdisciplinary approach where English is used for specific purposes. In our case, these specific purposes do not include the fields of production and services only. The purposes, namely, are the specific needs and goals of foreign language acquisition when studying Russian as a second foreign language. Our focus on Kazakh and Chinese students is related to the long history of Kazakh-Chinese-Russian collaboration. The People's Republic of China (PRC) has been the strategic partner of the Soviet Union, Kazakhstan, and Russia for centuries. Kazakh-Russian-Chinese cooperation recently has witnessed numerous milestone events: the arrangement of regular summits of the countries and government leaders, the signing of the Agreement on the Neighborhood, Friendship, and Cooperation, strategic partnership development, the design of SCO and BRICS architectures, and thematic cultural cross-years. These facts stress the importance of successful interaction between the three countries. According to the results of 2018-2022, the trade turnover among the countries exceeded a record high of $150 billion. The cooperation between the countries is centered around the mechanism of interregional interaction in the Volga-Yangzi format, covering the regions of the Volga Federal District and the upper and middle regions of the Yangzi River, as well as large regions of Kazakhstan. Much is done for the development of the Chinese project "One Belt, One Road" in Kazakhstan (Muratshina, 2017). However, it is not an exaggeration to say that recently the collaboration has been more political than economic. As one Chinese student put it on his Internet blog, his aspiration towards studying Russian as a foreign language was not consistent because his vision of the Russian-Chinese relationships was 政热权经冷 ("hot politics, cold economics"). This expression was derived from the stratagem Chinese authorities generally apply to the Japanese-Chinese relationship (政冷经热, "cold politics, hot economics") (Zhidao.baidu.com, 2019b). Nevertheless, Kazakh-Russian-Chinese cooperation in the field of education is flourishing. According to official statistics, 300 universities in China teach Russian as a foreign language. About 200 Kazakh universities offer Russian courses. 30,000 students in China study Russian annually. Russian is very popular in Kazakhstan as well. In northeastern China (Heilongjiang, Jilin, and Liaoning provinces), as well as in the Xinjiang Uygur and Intra-Mongol autonomous regions, Chinese authorities create special zones for teaching Russian in schools. However, the number of Chinese and Kazakh students willing to study Russian is declining. On the one hand, this can be explained by the fact that more and more Chinese and Kazakh students choose English as their main foreign language. On the other hand, Russian grammar appears hard for beginners. Traditionally both Russian and English are popular in Kazakhstan and China. For example, Chinese bloggers often ask their audience the question 俄语好学吗 和 英语哪个难？("Which language is more difficult to learn, English or Russian?"). The majority of answers reflect the idea that 学习这两门外语都可以，但还是要根据自己的工作和生活环境需求来出发，看哪门外语更适合自己去学习 ("It is possible to learn both languages but you should choose the one which you need more for your work and life") (Zhidao.baidu.com, 2019a). Traditionally, Chinese, Kazakh, and Eastern families, in general, appreciate spending money on children's education since "family investment in children's education exhibits dual characteristics of instrumental rationality and emotional expression" (Lin, 2019, p. 25). The world outside of China and Kazakhstan can attract this money by offering considerable competitive advantages. Is it possible for Russian universities to demonstrate such advantages? Proceeding from the idea of a foreign language for life and work creates favorable conditions for learning Russian, as well as English. Our central research questions are as follows. How is it possible to make learning Russian as a foreign language a better option for a bigger number of Chinese and Kazakh students? Can Russian universities benefit from the popularity of English among Chinese and Kazakh students? If yes, in which way? To what extent can English be integrated into the framework of Russian classes? The central research idea is that combining learning Russian with new computer technologies and offering courses where Russian is supplemented with English, IT tools, and even basic programming can boost the interest of Chinese and Kazakh students in Russian universities. For Chinese and Kazakh parents paying for this powerful educational combination can result in the "right emotions received after proper investment" (Lin, 2019, p. 22).

II. Literature Review

The role of English in global university environments is often associated with academic writing. Ädel and Erman (2012) stress the positive impact of recurrent English word combinations for non-native speakers of English. Biber et al. (2002) outline the role of English in speaking and writing in a university environment. Canagarajah (2002) describes the principles of modern geopolitics in the academic world where English enjoys the most privileged position. There is a growing body of literature concerning the differences in academic writing in English among non-native speakers of English. The interplay of Chinese and English in the academic world is discussed in the paper by Flowerdew and Li (2009). The authors conclude that "Chinese will most likely retain its dominant position as the language of research and publication for Chinese HSS scholars, but that international publication in English will nevertheless increase" (Flowerdew & Li, p. 6). Hu and Cao (2011), describing abstracts in Chinese and English, state that "abstracts published in English-medium journals featured markedly more hedges than those published in Chinese-medium journals and that abstracts of empirical research articles used significantly more boosters than those of non-empirical academic articles" (p. 2796). Hirano (2009) when analyzing introductions to science articles in Brazilian Portuguese and English points out that "introductions in Brazilian Portuguese tend to follow a different pattern from that of the model, whereas the introductions in English follow it closely" (p. 244). Moreno et al. (2012) point out several problems relevant for Spanish researchers when writing for English-medium journals. Sheldon (2011) considers the difference in rhetorical styles of introductions in English written by Castilian Spanish native speakers. Another important field of English application is teaching English to engineers and other technical specialists (Ibatova et al., 2017). P'Rayan (2011) describes the impacts of teaching English at a department of engineering. Pandey and Pandey (2014) stress the role of English in better employment chances. Belcher et al. (2004, 2006, 2013) specify a great future potential of English not only in the professional field but also for everyday life activities. The literature review of teaching Russian as a foreign language, in our opinion, begins with the description of papers devoted to corpus-based technologies, featuring Russian as a source language. Many research fields are based on the technologies of the Russian National Corpus (RNC). Babych et al. (2007) specify the role of RNC for translation. Grishina (2007) outlines the technologies of text navigators in spoken Russian. Lashevskaja and Plungian (2007) describe the methods of morphological annotations for the RNC. Lashevskaja and Rakhilina (2007) highlight the cases of learning basic language structures with the help of the RNC. Sitchinava (2012) specifies the benefits of parallel corpora for learners of Russian as a foreign language. The paper outlines key research technologies and tools offering more than rote memorization for students learning Russian as a foreign language. These technologies can successfully combine perfecting existing English skills and acquiring new levels of proficiency in Russian. Electronic corpora of Russian and search engines are not the only developments for learners of Russian as a foreign language. The paper by Al-Kaisi et al. (2021) describes the didactic potential of the Alice voice assistant chatbot (the Yandex company technology) in learning Russian. The authors describe "diverse purposes of learning Russian as a foreign language" and offer five scenarios of oral interaction with the voice assistant. Coming back to the role of English in university environments, we find it critical to stress that English must be viewed not only in reference to academic writing. English is ubiquitous and serves as an *academic* lingua franca in various research fields. In this paper, we argue that English is a *learning* lingua franca. In their research, Bolton and Kuteeva (2012) offer an overview of English usage at a Swedish university. We firmly believe that their ideas can be implemented in the majority of world universities to boost their competitive advantages in the global educational market. Stressing the ubiquity of English, Pérez-Llantada (2012) presents English as "more an opportunity than a threat" (p. 208). In this paper, we attempt to prove that the combination of English as a learning lingua franca with Russian as a second foreign language can benefit both.

III. Methods

Our methods comprise two scenarios of classes implementing English for social instruction when teaching Russian as a foreign language. The scenarios are built around software applications and their utilization for successful usage of both Russian and English. The theme of the scenarios is integrated into a group of classes given in the form of the "Working for a Russian Digital Company" business game. Employers in such companies must have a fluent command of both Russian and English. Game players (66 Chinese and 66 Kazakhstan learners) received tasks and connected with online tools and applications for studying Russian as a foreign language. We offered two scenarios of the game for beginner and intermediate-to-advanced learners.

A. Scenario 1

The scenario of learning Russian with the help of English and online tools for **beginner learners** of Russian as a foreign language. We start the game with the application of the RNC where apart from the core corpus of the Russian language, Chinese students have an opportunity to use a parallel Russian-Chinese corpus (Russian National Corpus, 2021), and for Kazakh students, there is a parallel Russian-English corpus for conducting research in various fields of Russian and English. It is important to note that other parallel corpora are also available (Armenian, Bashkir, Belarusian, Bulgarian, Buryat, Spanish, Italian, Chinese, Latvian, Lithuanian, German, Polish, Ukrainian, French, Finnish, Czech, Swedish, Estonian). The RNC with all its subcollections was developed by Russian programmers and has several memorable features. The interface of search requests can be used in both English and Russian. Besides a linear structure,

the corpus offers a KWIC format of search results. This tool is suitable for beginner learners of Russian as a foreign language. However, at a more advanced stage, it can also be applied to search for additional synonyms and contexts.

In-class activities included the following tasks. **Task 1.** Using the corpus, search for the Russian word "язык". Based on the context and parallel sentence translation, guess the meaning of the word. Pay attention to the fact that in Russian, there is also the word "контекст" which phonetically resembles the English word "context". Guess the meanings of Russian words "антоним" (sounds similar to the English word "antonym") and "синоним" (sounds similar to the English word "synonym"). **Task 2.** Search for more contexts to the Russian word "язык". Is the English interface of the RNC helpful or distracting?

Using an example, we provide the search results for the Russian word "язык" ("language") generated based on the RNC.

Figure 1. The Search Fragment for the Russian Word "язык" in the RNC

B. Scenario 2

Task 1. Look at the interface of Java Development Environment (JDE). Guess the meanings of Russian words "класс" (sounds similar to the English word "class"), "метод" (sounds similar to the English word "method"), "аргумент" (sounds similar to the English word "argument"), "система" (sounds similar to the English word "system"). **Task 2.** After the teacher's instructions, students are asked to develop and run a small Java code with the class "System". The code must contain a line in English and its translation into Russian.
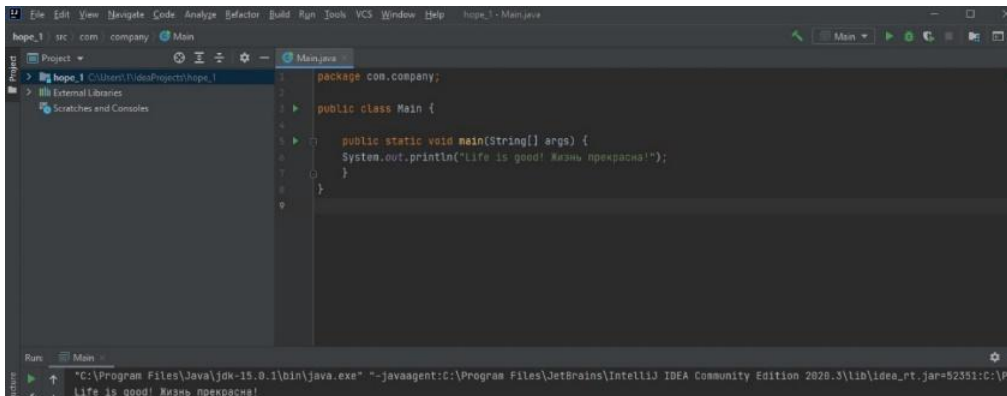
Figure 2. A Java Code with Lines in English and Russian for Beginner Students of Russian as a Foreign Language

IV. Results

The teachers asked the students to share their opinions about the programs at each stage. The opinions of beginners utilizing the RNC are submitted in Table 1. The core idea is that the mixture of IT, English, and Russian produces a cumulative positive effect, conducive to the development of three competencies.

TABLE 1
CHINESE STUDENTS' ANSWERS TO THE QUESTIONARY DESCRIBING THEIR OPINIONS ON THE SCENARIOS OF THE BUSINESS GAME (RNC STAGE)

Student 1.	I like new technology. Why not combine it with learning Russian? It is a fun and motivating way to learn new things. English was not a distraction but a good help that facilitated my introduction to Russian. I lacked social Russian, however, I am just a beginner in it.
Student 2.	English was a great help. I am scared of learning Russian in a completely Russian environment. New technologies are also very inspiring. Learning new technologies in English and Russian gave me important research ideas.
Student 3.	I like the idea of combining three subjects: English, Russian, and online tools. It was not stressful. It was fun.
Student 4.	We are short of time today. I would like to acquire several competencies on the go: computing, English, and Russian. I want to go on this way. I do not think that Russian only is good for me. It is stressful and frustrating to study only Russian.
Student 5.	I plan to learn many subjects in a minimum time. Computer technologies, English, and Russian. It is more exciting than Russian only.
Student 6.	I liked the course and I hope to go on with it in the future. A synergy of three subjects is great and time-saving.
Student 7.	Using English to learn Russian made me more confident in my Russian. I am just searching for my lifetime subject. I am not sure whether I need Russian or not. However, now with this set of new technologies, it is less scary for me to study Russian. I know that the Russian National Corpus is always on hand. I can use it 24/7. It will give me enough food for thought in my further development.
Student 8.	English helped me a lot in my first steps in Russian. If it had not been for English, I would not have learned how to use Russian with a limited vocabulary. Online tools are inspiring and interesting.
Student 9.	English is great when also learning other things. New technologies are also important and helpful.
Student 10.	I like new things and unexpected mixtures. English+Russian+online technologies are perfect for me.
Student 11.	I have learned several online tools and I am happy to use them both in English and Russian.

A separate survey was conducted for combining basic Java programming with English and Russian language instruction (Table 2). Here the participants pointed out an increased level of anxiety, combined with better career opportunities.

TABLE 2
CHINESE STUDENTS' ANSWERS TO THE QUESTIONARY DESCRIBING THEIR OPINIONS ON THE SCENARIOS OF THE BUSINESS GAME (JAVA PROGRAMMING STAGE)

Student 1.	Learning the basics of Java makes me more hardworking. Using English and Russian during this learning process is challenging but inspiring. It offers new research fields.
Student 2.	Java is an interesting area of my future work. For this work, I also need Russian and English. I am practicing everything here and I like it.
Student 3.	When I have problems writing Java code, I keep trying to fix bugs myself. When I am at a complete loss, I ask teachers to help in Russian or English. Thus, I practice two foreign languages. This is a good value for money.
Student 4.	When I have problems writing Java code, I look for help from my teacher. I practice both English and Russian in this case.
Student 5.	When I have problems writing Java code, I get anxious. This is a perfect simulation of my anxiety in real life. In this state of anxiety, I need foreign languages, namely English or Russian, to sort out things when I am abroad. By performing Java tasks I have learned how to control my anxiety and ask for help in Russian. It is a perfect survival practice.
Student 6.	I can understand the content of the basic varieties of Java code and I feel joy and a burst of energy. Working with Java in English and Russian helped me develop my research skills.
Student 7.	Java is one of the most popular programming languages in the world. It is useful to learn its basics and be prepared for a new promising career. On top of that, I speak English and Russian.
Student 8.	Java is everywhere in modern life and I have learned how it works, using English and Russian. A promising path.
Student 9.	Java enriched my arsenal of research tools.
Student 10.	Java is perfect for Android applications and I plan to use it for linguistics applications in the future.
Student 11.	I plan to go outside China and I want to have a job in Java programming. The program taught me the fundamentals of Java in a simple way. English and Russian were important.

While discussing the RNC stage (Table 1), many intermediate and advanced students pointed out the acquisition of a more natural manner of speaking Russian. They visualized themselves in a business environment doing business with Russian clients. The control experiment featured first-year beginner students of Russian from China and Kazakhstan. The experiment was conducted during two academic semesters in 2022. The students were even distributed into two groups: experimental and control, with 56 students in each group. The students' age ranged from 18 to 20. We assessed their lexical skills only. Both groups used the same instructional Russian textbooks. The experimental group was given English instructions supplemented with online tools with an English interface within the scenario of the "Working for a Russian Digital Company" business game. The control group received only instructions in Russian. The participants in both groups were absolute beginners in Russian; their English corresponded to the B2 level according to the Common European Framework of Reference (CEFR). After the course, we tested their ability to translate Russian words and expressions, describing various topics. The results of the tests were marked in accordance with Russian standard grades from 2 to 5 (2 – unsatisfactory (20+ memorized Russian words and expressions), 3 – satisfactory (30+ memorized

Russian words and expressions), 4 – good (40+ memorized Russian words and expressions), 5 – excellent (50+ memorized Russian words and expressions). We collected the grades of the control and experimental groups and calculated the arithmetic mean for each of the five topics for memorizing words and expressions in Russian (Table 3).

TABLE 3
RESULTS OF THE TESTS

Number of memorized Russian terms and phrases related to the topics	Arithmetic mean in the control group (sample 2)	Arithmetic mean in the experimental group (sample 1)
Family	4.1	4.8
Household chores	3.7	4.4
Professions	3.8	4.8
Weather	4.2	4.6
Hobbies	3.6	3.9
University life	4.2	4.4
Economics	3.3	3.5
Geography	3.2	3.8
Sightseeing	3.5	3.7
Hospitals	3.5	4.0
Russian arts and culture	4.2	4.5

Q empirical = 8 > Q critical = 6. Results in the experimental group can be considered higher than the results in the control group.

V. DISCUSSION

The proposed methodology is effective because it receives favorable reactions from students and demonstrates better final assessment results. It encompasses both the beginner and the intermediate-to-advanced levels. English successfully performs the function of a lingua franca, facilitating the initial steps in learning Russian and contributing to research fields at the advanced level.

Regarding the degree of successful English integration into teaching Russian, it should be noted that a teacher can use English to instruct students when they do not know certain words and phrases, and their use is justified by the situation. Russian teachers can also resort to dubbing their most difficult-to-understand statements in English. Of critical importance is the use of English as the basis of students' mental activity to encourage them to speak only Russian. Russian teachers can also apply English to explain the most difficult material, interpret important computer realities, solve complex psychological and in-class teaching problems, and assist students in preparing independent statements in Russian. It is evident that students use English only when they lack the necessary language means in Russian. English as a learning lingua franca is of much help and is applicable for those students who cannot integrate into the process of learning Russian fast enough. Undoubtedly, such students should be given a chance to learn Russian gradually, at their own pace without being stigmatized.

As far as the description of the learning process is concerned, it is critical to understand that English as a classroom language used in Russian classes can be implemented to serve various educational and methodological tasks: introduction, consolidation, and activation of Russian material, as well as final control. English applies, to a reasonable degree, to a large variety of subject-content of educational materials, ranging from text and oral topic presentations to the discussion of basic software operational rules (Ziyadin et al., 2018). It adds to the clarity of material presentation, minimizes uncertainty and frustration, and compensates for the inadequacy of some Russian teaching materials.

Concerning the role of online tools, it is important to stress that they can be introduced at any time during the lesson while studying the topic. Using software can open, continue, or complete the topic. Electronic strategies create the sense of an actual business process (for example, in a Russian software developing company), which requires a fluent command of both Russian and English. Online tools create a focus on key learning targets: the formation of skills and abilities characteristic of Russian speech activities (listening, speaking, reading, and writing) for the successful completion of electronic activities. Software also stimulates the achievement of complex objectives of language lessons: teaching to communicate in Russian as a foreign language and teaching cognitive activities using Russian.

Corpus-based and wordnet technologies are beneficial for scholars and students who study Russian as a foreign language and intend to take the official Test of Russian as a Foreign Language (TORFL). They can be useful for psycholinguistic experts, developers of games and emotion detectors, and image-making professionals. Teaching Java with Russian/English coded lines can be a starting point for the development of programming skills. These skills can be further extended in other programming activities. The additional value of corpus-based and wordnet activities lies within the domain of journalism and Russian studies in the age of digitalization in modern Russia and its main aspects. These activities are also important for the development of communicative styles and presentation skills (Kotlyarova & Chuvashova, 2021).

Classroom-based annotation exercises prove beneficial in enhancing comprehension of proficient Russian speech, as they facilitate the examination of gender-specific nonverbal cues and their corresponding lexical references, as presented in the data set. Such insights contribute to the development of pedagogical strategies for teaching Russian, a prominent official language within the BRICS nations (Zavyalova & Akhmetshin, 2018).

The data acquired from annotation exercises facilitate the observation of distinct patterns in gender-specific gestures associated with verbal communication. Notable patterns identified include enumeration, signposting, emotional sequencing, joke hedging, appeals to interlocutors, spatial referencing, and self-assertion. Additionally, the dataset encompasses information on the durations of gesture rest periods, which can be further quantified and incorporated into textual analysis.

Subsequent research may investigate the following questions: Do rest periods for gestures differ in length preceding the communication of significant information? How do gesture rest periods vary between male and female native Russian speakers? Moreover, the examination of gestures can be extended to include voice pitch analysis.

It would be valuable to explore the temporal distribution of gestures during speech, such as whether speakers evenly allocate gestures throughout their discourse or concentrate them towards the conclusion of their statements. Furthermore, a promising area of study involves examining gender differences in speakers' gestures that signal specific communicative intentions, such as requests, negations, and confirmations.

VI. CONCLUSION

The paper describes several findings. It is critical to understand the popularity of English in the global higher education market. Fluent command of English offers several significant advantages, which is a strong incentive. For languages other than English, it is possible to compete for the place of the second/third foreign language, which can be beneficial for business localization. Students are not certain whether they need a second/third foreign language, and a combination of language skills and electronic technologies can become a competitive advantage affecting their final decision.

Besides English, modern students are interested in computer technologies, which enable them to find linguistic contexts and even become programmers. These two factors must be considered when designing a university program featuring a national language. Russian offers enormous possibilities in this respect owing to a well-developed application infrastructure, electronic corpora networks, and programming languages optimized for it.

The popularity of English can help attract more learners of Russian since it is possible to use it as a lingua franca facilitating the introduction to basic Russian. Online tools also boost interest in Russian since they modernize the learning process and offer more modes for repetition and memorization.

The present study is limited to the development of Russian lexical skills. However, we are confident that it is possible to facilitate learning Russian grammar using Russian National Corpus. We also described basic patterns of Russian body language, the knowledge of which makes the speech of Russian non-native speakers more natural and emotional.

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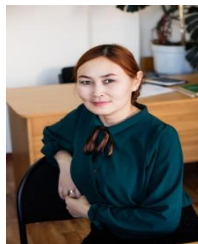
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Watching Through a Frame: Windows and Balconies as Motifs in Contemporary Diasporic Arab Literature

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Abstract—The purpose of this study is to examine the use of windows and balconies in Layla AlAmmar's *Silence Is A Sense* (2021) and Rawi Hage's *Beirut Hellfire Society* (2018). In these two works, written by diasporic Arab writers, the two literary motifs of the window and the balcony play a significant role in framing the political, social, and cultural conditions the characters live in. The two motifs have long been recurrent in literature, carrying a variety of connotations. However, when it comes to diasporic Arab writers, windows and balconies would carry entirely new implications in the contexts of war or in diaspora. Through a close reading of the two texts, this study focuses on the representation of windows and balconies. It focuses on the role the window and the balcony play in helping characters either to connect with or disconnect from the outside world.

Index Terms—Diaspora, war, windows & balconies, Layla AlAmmar, Rawi Hage

I. INTRODUCTION

Windows and balconies are defined as framed openings that grant the individual the ability to witness events and observe the world around him/her. The two frames have been used as motifs in many literary works. They have been omnipresent constantly in western literary texts, including poems, novels, and plays. The window, for instance, had captured Victorian writers' interest. In "Victorian Frames: Windows and Mirrors of Browning, Arnold, and Tennyson" Joseph (1978) highlights two different tropes in Victorian literature when it comes to windows. First, in poetry, windows in houses are highly allegorical except in a few unique works. Second, in lyrics, drama, and paintings, windows become psychological frames for the characters (Joseph, 1978, p. 72). When it comes to contemporary diasporic Arab literature, however, windows and balconies can carry a variety of connotations. Experiences of war and displacement make issues of immigration, trauma, and hopelessness recurrent themes in diasporic literature. Hence, in diasporic novels, windows and balconies have been employed as motifs and tropes for aesthetic and thematic ends. Arab writers in diaspora have also highlighted how windows and balconies can play significant roles in developing plot lines and constructing narratives. Thus, the purpose of this study is to examine the use of windows and balconies in Layla AlAmmar's *Silence Is A Sense* (2021) and Rawi Hage's *Beirut Hellfire Society* (2018).

As Abu Amrieh (2022) puts it, in the works of diasporic Arab writers "issues of diaspora, nostalgia and memories dominate the characters' daily experiences, punctuate their conversations, and shape their self-definition quests" (Abu Amrieh, 2022, p. 625). Thus, the use of windows and balconies by Arab writers in diaspora is mainly influenced by what these writers have experienced in their homelands at times of war or by their experiences in their host lands where matters of homesickness, nostalgia, and disconnection from the outside world inspire them to use windows and balconies in different ways. This has triggered diasporic Arab writers to employ windows and balconies in their literary works as motifs to reflect these themes. Diasporic Arab writers' employment of the two motifs differs according to whether they are set in times of war or they are set in diaspora.

II. CULTURAL SIGNIFICATIONS OF WINDOWS AND BALCONIES

The literary motif of the window has been used by authors for a long time to present metafictional questions (Zocco, 2013, p. 1). The window enables the person to take the position of a distant observer who can gain information about the world around him. Yet, the position of an observer still requires a creative and active way of observing and watching the world outside, and it does not make him a passive object (Zocco, 2013, p. 1). The architecture of the window also plays an important role in the overall design of the house. Without it, homes would turn dark and stuffy. The frame of the window which allows light and air has symbolic meanings. Windows' glass also in this respect plays a central role in any analysis of the meaning of the window.

In *The Media City, Media, Architecture and Urban Space*, Mcquire (2008) highlights the notion of visibility: "The capacity of glass architecture to blur the boundary between interior and exterior space has since been manifested in the

production of new modes of public display, but also in a new degree of visibility about private life" (Mcquire, 2008, p. 162). Glass architecture obfuscates boundaries between the inside and the outside. Thus, people's privacy inside their own houses becomes threatened by visibility.

In his article "Windows" Kenzari (2005) points out that "the analysis of the theme of window symbolism from an architectural standpoint was first undertaken by the theologian Joseph Saucer, who, according to the scholar Carla Gottlieb, was the first to have delved into the past of the subject" (Kenzari, 2005, p. 38). He draws the reader's attention to the debate that took place in the early 1920s between the French Architect Auguste Perret, and his student Charles-Edouard Jeanneret, known as Le Corbusier, concerning the significance of fenestration and its appropriate nature (Kenzari, 2005, p. 39). Perret argues that the extent of excess that a window provides can differ from one individual to another. The window, according to Perret, is regarded as a man in the sense that it is framed in accordance with his shape; the vertical window is associated with the line of life, whereas the horizontal line is the line of death and rest (Kenzari, 2005, p. 39). The horizontal window can be seen as a sign of participation and directness, which might be considered as a balcony too as it provides more excess. The vertical window is a symbol of exclusion and contemplation. Kenzari also highlights Le Corbusier's view of the vertical window and the horizontal one. Le Corbusier asserts that while in the vertical window the gaze turns on itself, in the horizontal one (the balcony), it becomes a gaze of dominion over the exterior world because the horizon is wider (Kenzari, 2005, p. 40).

Similar to windows, balconies have always captivated the attention of architects over the years. Just like windows, balconies provide accessibility and blur boundaries between the public and the private spheres. This enables a sort of connection and engagement with the outside world. In their book *Rhythm Analysis Space, Time, and Everyday Life*, Lefebvre and Elden (2004) express how a balcony acts as a bridge between the private sphere of the inside and the public sphere of the outside. Lefebvre's words emphasize the idea that a balcony works as an apparatus that grasps rhythms and visions of the city outside (Lefebvre & Elden, 2004, p. 28).

Both windows and balconies serve as recurrent motifs in literature. By the end of the nineteenth century, the symbolism of the window had become concrete in many arts. Balconies also had always been a source of inspiration for poets and writers. In "The Balcony of Charles Baudelaire" Oxenhandler (1952) discusses Baudelaire's poem *Le Balcon* which was written originally in French and was later translated into English. Oxenhandler explains that the balcony in Baudelaire's poem *Le Balcon* exemplifies a case of suspension between the conciliation and the appeal of desire between the poet and his lover (Oxenhandler, 1952, pp. 57-58). Thus, windows and balconies play a crucial role in literary works. In this sense, they are not just ordinary tools. They form an integral part when it comes to the settings of the work and combining the meaning of the text.

The usage of these two motifs in western literature has been mostly romanticized. Diasporic Arab writers also employ windows and balconies in their literary works as motifs to reflect on different themes. To understand the context of the works of diasporic Arab writers, one should be aware of the Lebanese Civil War and how it has affected the literature of those novelists. Whether they have lived through the war or have parents or relatives who did, diasporic Arab writers' representation of the civil war was an integral part of their literature (Salaita, 2011, p. 12). Arab diasporic novelists like Rabih Alameddine, Rawi Hage, Nada Awar Jarrar have "[c]chronicled the lived experiences of Lebanese characters during and in the aftermath of the country's fifteen-year civil war [...] by dramatizing [...] the dilemma of a nation wrecked and divided by an inerasable traumatic memory" (Awad, 2016, p. 99). For instance, to understand Rawi Hage's novel *Beirut Hellfire Society*, one needs to have knowledge about the civil war with all its effects and how it entered the writer's unconsciousness and affected his literary works. In novels that are set in war zones, windows and balconies offer characters and readers alike the chance to witness the atrocities and the destruction caused by these armed conflicts. The employment of windows and balconies in literary works imbues them with new aesthetic and thematic functions.

Salaita adds that "even though each writer employs a distinct aesthetic, their work does share an important feature: the transportation of readers into a particular space that is chaotic, violent, redeeming, and, finally, universal" (Salaita, 2011, p. 31). Diasporic Arab writers, on the one hand, keep their original culture, and on the other hand, they find themselves bound to embrace a new culture which is that of the host land. In this context, in *The Arab Atlantic: Resistance, Diaspora, and Trans-cultural Dialogue in the Works of Arab British and Arab American Women Writers*, Awad (2012) sheds light on the idea of Arab writers' contrapuntal vision which enriches the diversity of their literature. He further asserts:

> With a contrapuntal vision, Arab writers [in diaspora] try to bridge the gaps between cultures and to leave corridors of dialogue open. Their belief in the potential of open dialogue and its role in preserving harmony are prompted by their contrapuntal perspective shaped by their hyphenated identities (Awad, 2012, p. 18).

This also offers a chance to deploy new motifs and symbols such as windows and balconies to further represent the experiences of diasporic characters in the new environment.

In representing diasporic experiences, Arab writers use windows and balconies differently. The writings of diasporic Arab novelists usually depict the daily experiences of alienated characters who attempt, albeit unsuccessfully, to insulate themselves from the outside world. They are often hesitant to merge with the larger community that surrounds them, and therefore, they are inclined to stay at home and observe what happens around them through their windows

and balconies. In this sense, the window and the balcony are the only means for displaced and traumatized characters to either connect with or disconnect from the world outside.

III. Layla AlAmmar's *Silence Is A Sense*

Layla AlAmmar is an academic and a writer from Kuwait. She is known for her two novels: *The Pact We Made* (2019) which was longlisted for the authors' Club Best First Novel Award*, and* her recent novel *Silence Is A Sense* (2021) which will be discussed in this paper. In her novel, *Silence Is A Sense*, she introduces us to the story of a Syrian female refugee and her journey of escaping the civil war in Syria to settle in England. The traumatized young woman who does not speak finds a sort of safety in staying at her apartment, watching her neighbors through the window and the balcony. As a traumatized refugee, Rana "struggles[s] to survive the consequences of the Syrian war and to keep […] sense of self" despite the hardships she has encountered in her journey to seek refuge and safety (Louati & Abu Amrieh, 2022, p. 183). As Gatrell reminds us, "[r]efugees were not epiphenomenal but central to the history of the twentieth century" (Gatrel, 2015, p. 19). Hence, Gatrell encourages us to read the "shifting matrix of relations and practices to which refugees themselves have contributed" in order to properly contextualize their experiences (Gatrel, 2017, p. 184).

Windows and balconies in diaspora are means either for the character's integration within the community or for his/her exclusion and isolation. In this respect, in her article "Exile, Return, and Nationalism in *A Goodland*," Balaa (2015) highlights the idea of "'catastrophic change'" that immigrants could face abroad. This depends on the immigrant's capacity to work through and adapt to his new environment. This creative potential could give such immigrants a chance for rebirth (Balaa, 2015, p. 96). An example of this is in Layla AlAmmar's *Silence Is A Sense* where her protagonist, who has recently settled in England, spends her days observing her foreign neighbors through her window:

How alone is that old man? Is he the last living soul in his family, like I might be? It seems unlikely. He looks like a native of this place, if such things can be discerned through a window. He doesn't look like me or the old couple next door, not like he might be from a country that was systematically killing its people, or a place where it is not out of the realm of possibility that your entire family might perish (AlAmmar, 2021, p. 51).

AlAmmar's protagonist Rana Halaby is projecting her feelings of fear and insecurity as an immigrant on what she sees through her window. The window, as shown in this quotation, is the protagonist's medium for interaction with home through the reveries that are triggered by what she sees. The window is also the tool that connects her with the outside world as she speculates on the identities of her neighbors. Thus, the view of the old man is the starting point for this immigrant to either engage with this community or withdraw from it.

The protagonist spends most of her time watching her neighbors through the window and the balcony. This situation may restrict a person's interaction with the outside world, making him/her a mere onlooker whose life is confined by what he/she sees with no plans to go outside. Thus, one may argue that windows and balconies in novels set in diaspora are Janus-faced: while they connect a person with the outside world, they may be confining and restrictive. However, the character does not stay a mute onlooker for so long because the connection she starts to create with her neighbors was inevitable. Henceforth, the window and the balcony in this novel are not just referred to frequently as part of the novel's setting. They do have a function in the novel. They link the character to the new environment and people. They serve as an opening and a gate to delve into the character's memories and recall them. Furthermore, they do play an important role in commenting on the protagonist's diasporic state.

In his article "Diaspora, Memory, and Identity, A Search for Home," Agnew (2005) states that "[t]he past is always with us, and it defines our present; it resonates in our voices, hovers over our silences" (Agnew, 2005, p. 3). Similarly, Rana's memories, and experiences of loneliness, displacement, trauma, and fear are constantly present in her mind. In the host land, though she chooses to remain silent, such memories and incidents keep revisiting her constantly. The window and the balcony participate in these encounters as Rana recalls her memories whenever she witnesses an incident through these two frames. The protagonist creates a new way of understanding and linking the past with the present. Cornered by memories, and "caged in by recollections" (AlAmmar, 2021, p. 22), the persecuted mind finally finds a way to let out things through both the window and the balcony.

In AlAmmar's novel, the protagonist's memories are similar to an old archive of stories and incidents, and each incident she witnesses through her window brings out one of them. The window allows Rana to experience different feelings and to conjure images from the past through the vision and the pictures it provides for her. In "Diaspora as a process: (De) constructing Boundaries," Mavroudi (2007) expresses that "[r]emembered places . . . often serve as symbolic anchors of community for dispersed people. This has long been true of immigrants, who use memory of place to construct their new world imaginatively" (Mavroudi, 2007, p. 469). The protagonist in *Silence Is A Sense* would not have been able to remember places and incidents from the homeland without the window and the balcony. The two literary motifs in this novel serve as a gate for the character through which she keeps shifting from past to present and vice versa. The two frames in this case are creating the character's world.

The window, for instance, helps Rana in many scenes to render an imagined situation, scene, or incident as a present moment. Thus, in a way, it creates a link between the character's inner thoughts and her present: "At times my mind feels like a refugee all on its own, left to wander harsh and hostile landscapes" (AlAmmar, 2021, p. 173). In many incidents, the layered scene from the window satisfies little curiosity for the character and gives only fragmented stories.

This leaves the protagonist's mind with little truth to build on. Therefore, she runs wild with her imaginations. This image, however, is influenced by her background, which most of the time offers the worst imaginations. The phrase "Left to wander harsh and hostile landscapes" (AlAmmar, 2021, p. 173) expresses how the window proves to reflect the protagonist's mind. Through the window's glass, the protagonist is not only looking at others, but she is watching herself too. Hence, we can argue that the window here provides a better look into the self, opposite to a mirror that reflects only the outside shape which might only distract from the inside of the mind.

The protagonist has a sort of obsession with safety and maintaining personal space. The statement "a movement outside the window catches my eye" (AlAmmar, 2021, p. 59) is a refrain that is repeated in the novel. This confirms Rana's strong bond with the openings of the window and the balcony. Thus, the window offers the protagonist's only way to escape the darkness and isolation in her flat.

The meaning of the word safety for Rana is relative because it is shaped by her experiences as a refugee. The following quote supports the fact that the protagonist has reached a point where she doubts the meaning of the word itself:

> I know I'm safe here, although the meaning of that word has a habit of slipping through my hands like water. I can't explain, even to myself, my hesitation, my continued sense that I'm still living in some indefinite holding room (AlAmmar, 2021, p. 169).

Rana has that feeling of being in a holding room; of being in a small square room of interrogation, with a one-way window. She cannot ignore nor overcome the feeling that she is being watched. Even though she remains glued to the window, she feels blind to the world outside.

In *Beginnings, Intention, and Methods*, Said (1975) explains that "knowledge of an event comes to the mind in small pieces, and is only gradually pieced together" (Said, 1975, p. 122). The following quotation from AlAmmar's novel supports this idea:

> There is a theory, Freudian perhaps, of compartmentalization. It says that memories can be hidden in different parts of the mind, where the waking consciousness can't reach them. It is a way of containing contradictory components of the mind, a way to avoid cognitive dissonance if you will. I imagine it as a kind of grand estate, and the flats all have people in them, and the ones in flat A are unaware of what's happening in flat B (AlAmmar, 2021, p. 69).

For Rana, each scene triggers a memory; however, she is afraid to connect those scenes and the people she sees through the windows because consequently, her memories will come to the final realization of herself. This also means that the protagonist's present and past would be welded together, which is a thing she is afraid of, and still not prepared to face. The fragmentation that Rana experiences is principally a product of sitting by the window, depending on how far off she stands from the window. Thus, the window constructs her passage to either overcome her fear and connect the present with the past, or to stay hanging between the two. Hence, the window contributes to the fragmentation of scenes that she faces every day, depending on her position and distance.

The window and the balcony in this novel represent the main tools of interaction for the protagonist with the exterior world. They become part of her struggle to maintain a relationship with the outside world:

> I can't help watching them. I tell myself that watching these people is what got me into this mess, to begin with, that everything was fine before, but the truth is I don't even remember a 'before'. Or rather, there are too many 'befores' to consider" (AlAmmar, 2021, p. 187).

This explains how the connection Rana creates with the window and the balcony becomes inevitable. Rana observes most of the events through the window rather than the balcony. This may be explained by the fact that since the balcony is identified more with participation and directness, Rana has a fear of being there. This takes us to what Kenzari addresses in his article "Windows" (2005) when he introduces to us the debate that took place between the two French architects Perret and Le Corbusier regarding the significance of fenestration. According to Le Corbusier, in the horizontal window, which we may consider here as a balcony, the gaze becomes a gaze of dominion over the exterior world because the horizon is wider. The onlooker in this case becomes a direct participant. In the case of the vertical window, however, the gaze turns on itself (Kenzari, 2005, p. 40). This explains why the protagonist prefers to hide behind the window's glass, and steal looks whenever she can. However, the character's connection with the balcony changes in the process:

> I don't leave my flat. I move through the rooms like a spirit, wandering into the kitchen to stare at the contents of my cabinets, to the bedroom to convulse beneath the duvet, to the bathroom mirror to check I'm still here, to the balcony to watch the sky and the people in the windows (AlAmmar, 2021, p. 187).

The balcony, in this case, is transformed from an obligation for the character whenever she looks for a larger view into a desire. Balconies are not just framed to provide access to the outside world, but they also grant people a new angle for contemplating and observing the world around them. The balcony puts the onlooker on display. The person standing on his balcony can be viewed by others while he is observing them. This explains why Rana fears being there at the beginning.

Kenzari reminds us of Perret's argument that the extent of excess a window provides can differ from one individual to another (Kenzari, 2005, p. 39). The protagonist relies a lot on what she sees through the window. She chooses indirect contact over direct one because she can know more about them via the window. This explains why she prefers

to keep watching them from afar and that is why she considers this safer than real interaction. Rana does not only use the balcony and window as an apparatus that grasps visions of people in the new environment, but she starts to dig deep, looking inside flats and houses. This activates her memories and imaginations.

While Rana used to associate the outside world with fear and unsafety and to regard the inside as a safe haven, the window, and the balcony have shifted the meaning of the inside and the outside for her:

> I can't. I can't manage to do anything but sit there while my body shivers and my heart tries to climb out of my throat and launch itself across the room, out of the window, off the balcony, and up into the heavens. I don't want to be here anymore" (AlAmmar, 2021, p. 180).

This explains how the window and the balcony construct a liberating medium for Rana and enables her to break the boundaries she has created for herself behind the flat's walls.

The protagonist compares herself to the character Clara in Allende's *The House of the Spirits,* who goes mute and feels she is "filled with the silence of the whole world". Rana admits that she experiences the same feeling of silence, but "it was not that of the whole world" (AlAmmar, 2021, p. 126) because for her everything can be silent except the noisy and chaotic world. In the protagonist's words, "the world is the furthest possible thing from silence. And it seemed to me that the only way to counter this cacophony was to go quiet, to express nothing. The only reasonable response was to fill myself up with silence" (AlAmmar, 2021, p. 126). Through silence, Rana creates a borderline between herself and the chaotic world, but the two frames blur this line and shift Rana's desire from being silent to participating in the surrounding environment.

In the "Street Window," Kafka (1913) reminds us:

> Whoever leads a solitary life and yet now and then wants to attach himself somewhere, whoever, according to changes in the time of day, the weather, the state of his business, and the like, suddenly wishes to see any arm at all to which he might cling—he will not be able to manage for long without a window looking on to the street (Kafka, 1913, p. 384).

Through the potential influence of the window and the balcony, Rana's vision transcends the borders of her apartment and escapes the fate of being isolated from the outside world. Without the window and the balcony, Rana would not have been able to overcome loneliness and isolation. She comes to know that the outside may be as safe as the inside. Through the framing magic of the window and the balcony, the protagonist reconciles her traumatized and alienated self with the new version of herself.

IV. RAWI HAGE'S BEIRUT HELLFIRE SOCIETY

Rawi Hage is a Lebanese-Canadian novelist, journalist, and photographer. He won the 2008 International Dublin Literary Award for his novel *De Niro's Game.* He also won the Hugh MacLennan Prize for Fiction in 2008 and 2012 for his two novels *Cockroach* and *Carnival*. His novel *Beirut Hellfire Society* was a shortlisted finalist for both the Governor General's Award for English-Language fiction and the Rogers writers' Trust Fiction Prize. Hage's novel *Beirut Hellfire Society* tells the story of Pavlov, an undertaker's son who spends his days burying the dead and witnessing death and war raging outside through his window and balcony.

In novels that are set in war zones, windows and balconies offer characters and readers alike the chance to witness the atrocities and the destruction caused by these armed conflicts. Simultaneously, the employment of windows and balconies in literary works imbues them with new aesthetic and thematic functions. To illustrate, in the first section of Rawi Hage's novel *Beirut Hellfire Society*, significantly titled "At the Window," the omniscient narrator says:

> The man who had been given the name of Pavlov by his father stood at his window above the road that led to the cemetery, and waited for the bells to toll. Upon hearing that sound, he swallowed his saliva and settled in to watch the procession going by" (Hage, 2018, p. 23).

This quotation reflects the protagonist's constant fear and terror due to what he witnesses daily from his window. In this sense, the window is his gateway to the world of destruction and death outside. Moreover, since his family's house is built inside the perimeters of the cemetery, his window overlooks the graveyard, and he is in constant touch with death through his window. The window which is supposed to give him fresh air and a nice view become a tool to witness death processions and funerals every day.

Pavlov, who was sixteen years old when his mother passed away, became "the custodian of the window of death, the sole observer above the cemetery road" (Hage, 2018, p. 24). He was the only one left to observe the coffins of the dead after his father had also died (Hage, 2018, p. 24). As Letaief and Awad (2021) put it, Pavlov is "an existential, hedonist, [and] self-alienated character" (Letaief & Awad, 2021, p. 250).

Both the window and the balcony become sites for contemplation and realization of the meaning of life for Pavlov. The position of a distant observer, whether from his window or balcony, grants Pavlov superiority and a feeling of a "perverse privilege" (Hage, 2018, p. 24). The outside represents weakness manifested in the mourning women underneath his window and balcony, whereas the inside resembles the privilege of being untouched, a false sense of safety with the ability to travel beyond reality and to question the meaning of the whole world: "Death and tears, he thought—that's what it takes for this world to be made humble" (Hage, 2018, pp. 24-25). The protagonist reminds us of an incident of contemplation and realization by Thomas De Quincey when he visited his dead sister lying motionless on her bed. Through the window in the room where De Quincey's sister was lying dead, he was forced to face the

boundless universe. In other words, the view from that window humbled De Quincey as he stared at the empty large space through the window, reminding him how small a human being can be. De Quincey would not have achieved that realization had it not been for the framing power of the window (Joseph, 1978, p. 70). This presents the window as a literary motif that has been used by authors for a long time in literary works to answer metaphorical questions (Zocco, 2013, p. 1).

Windows, in some situations, may reflect fear if the onlooker witnesses a chaotic situation outside. Here, the safety that people feel inside their little havens is threatened to be destroyed at any moment by the large, noisy world outside. In the following quote, Pavlov's peaceful moment while standing at the window to enjoy a "sunny morning" has been soon interrupted by a bomb that landed directly below his window and broke the momentary safety he felt: "Glass shattered and fell on Pavlov's head, and he saw a cloud of grey, dense smoke, and then he sensed a ponderous silence in his chest" (Hage, 2018, p. 63). This explains how in literary texts, the transparency of glass exposes the character to the danger outside and, at the same time, it threatens him inside his house.

In another episode, Pavlov hopelessly repairs his broken window and stands there to watch the Christian militiamen who were facing his balcony. In this sense, the character is struggling to maintain an illusionary sense of safety, which according to him can only be achievable behind his window's glass (Hage, 2018, p. 69). A bullet was fired by one of the militiamen and was aimed at Pavlov when the militiaman noticed Pavlov staring at them through his window. It missed Pavlov by a couple of centimeters. This again reveals the vulnerability of glass. Symbolically, it supports the fact that the feeling of assurance does not last long because the glass's fragility does not guarantee it. As soon as the glass is shattered, the purported security and safety that Pavlov feels inside his haven vanishes into thin air. The episode itself borders on the uncanny since Pavlov's life lies at the mercy of a thin layer of glass.

The frame of the window which allows light and air has symbolic meanings. A character staring out of the window may start longing for what might exist beyond the horizon. Since childhood, Pavlov had the habit of watching others through the window confidently without being noticed or touched. Windows can also stand for a character's longing or desire for something. Similarly, by standing at a window that is "above the line of death and shotguns," Pavlov is longing for memories filled with a sense of assurance that can no longer be attained in "the fertile presence of war" (Hage, 2018, p. 70). Another incident that provides a new perspective on the window's function in the novel is when the writer states how Pavlov had adopted the way of a dog and made a point of never showing fear or hesitation in moments of pain or danger (Hage, 2018, p. 73). As a spectator, the false sense of security on the other side of the window reinforces a belief in Pavlov that as a viewer of a scene, he will not be harmed. The window gives Pavlov the courage to watch any danger without the distractions of fear or hesitation. Thus, he has an advantage over the regular viewer.

Pavlov's position as an onlooker renders the scenes around his home theatrical whereby, he is the sole spectator and the raging war outside is a stage on which the players act insanely:

> I know you, Pavlov. They say you belong to a secret society, but I know you are alone in this world. You enjoy the warmth of cadavers. You are torn between the spectacle and participating in it. But you killed Faddoul, so I guess you're no longer just an observer. You are only half-delusional, and I admire you for that. Now, where are these falling bombs? The Bohemian went out onto the balcony with his camera in hand. Let's stop their narrative of death, he said. Let's catch the bombs and stop them from falling (Hage, 2018, p. 198).

The window's borders function as a tool that detaches the observer from the scene, the same way a stage in a play is set within borders that separate the actors from the audience. This analogy turns Pavlov who watches the raging war outside from his window and balcony into a spectator attentively watching a tragedy that unfolds in front of his eyes, albeit with a false sense of safety. In his imagination, Pavlov is taking the position of a nonparticipant behind his window glass too: "At the sound of the largest bell in the universe, the bell of the second coming, Pavlov had imagined he would surely be standing at the window, facing the cemetery, as the earth started to crack open" (Hage, 2018, p. 103).

In the above quotation, Pavlov has taken the role of an observer to a heart, in relation to everything that happens in the world. This numbs his feelings as a member of humanity and ascends or descends him as an observer of it. In the following example, he ascends as a Greek god watching a play unfold: "All the stories of the dead now seemed ordinary to him. The trope of war had been played and replayed since Homer—a play for the Gods to observe from on high" (Hage, 2018, p. 104). Thus, the image of Pavlov observing the madness of the war unfold under his balcony reflects his superiority to other humans. At other times, he descends to something lower than human, i.e., to a dog. Pavlov never puts himself in other people's place, and that is why he even imagines himself inside his home behind his closed window, contemplating resurrection. Furthermore, staring from the window permits a better view of the scene unhindered by the emotional fear of getting killed. Thus, it provides a better understanding of the scene. Even if the assurance of home is questionable, for Pavlov it does not matter. His statement "what a naïve species we are, Pavlov thought. The stories we die for" (Hage, 2018, p. 104) illustrates how watching war within the luxury of the home has provided him with a good opportunity to contemplate, question, and think about the tragic events he witnesses every day.

The view that the window permits provides access to reality and enables us to have more reliable information on the world outside (Zocco, 2013, p. 8). Pavlov got used to waking up every morning to the sound of falling bombs beneath his window and balcony:

> He didn't need to listen to the news—war and its constant mayhem inevitably ended up parading itself beneath his window. Tales of combat deaths, sniper deaths, deaths by misadventure, old age, accidents, car crashes, massacres, drowning, collapsing houses, stillbirth, hunger and gluttony, execution, slaughter—all converged under his balcony (Hage, 2018, p. 115).

This takes us to Zocco's argument where she states that the window in the above case is similar to artistic media which imitate reality as it is, and more importantly create new and imaginative ones. Moreover, both the window and the balcony develop a specific image of the outside world which transforms reality into artificial space (Zocco, 2013, p. 10). Such a statement suggests that the two spaces are not merely a world divided by a frame, but two different worlds that can only access each other throughout this frame.

In this regard, Jutte (2016) asserts that "being at the window meant being informed of what was happening in one's neighborhood and more generally in the city. It was, in a certain sense, of existential importance" (Jutte, 2016, p. 613). This emphasizes the importance of the window and balcony in Pavlov's life.

The window for Pavlov which was an opening associated with stability, peace, and beautiful childhood memories, now cannot be separated from chaos and death manifested through all the processions, funerals, and falling bombs that land daily beneath his balcony. Each of the window and the balcony becomes a gate to nightmares where the horror of war manifests itself as "a creature of death roaming the streets, reaching inside doors and windows, swinging his long cane" (Hage, 2018, p. 138). When Pavlov noticed a fly trapped inside his window, he hoped for it to find the crack in the glass and escape through it. After he directed it to it, the fly reached the opening and escaped. The crack in the glass represents the fragility of the window, and the capacity of war to break this thin glass that separates the inside from the outside (Hage, 2018, pp. 163-164). Back on his balcony, Pavlov is still thinking of the fly:

> The weak sun hit his face and he wondered if the fly was aware of the relationship between interior and exterior if it contemplated the question of false transparencies or ever asked why the visible universe could not be attained because of the treachery of glass if it was grateful to Pavlov for his grand act of altruism (Hage, 2018, p. 164).

Pavlov is questioning the fly's awareness of the relationship between the exterior and the interior. The protagonist's contemplation proves how he, like the fly, is unaware of the relationship between the exterior and interior. He is unaware of the fragility and weakness of the transparent glass that gives him illusionary security and false safety. In war zones, the exterior and the interior are the same, and the feeling of security inside homes and behind the glass of the window or on a balcony becomes questionable and needs to be contemplated.

The window and the balcony are supposed to connect the observer with the life outside his home; however, in Pavlov's case, they become sites of imaginary dialogues with the dead bodies in the cemetery beneath his balcony. We see in the following quotation how the war changes the function of these two frames for Pavlov:

Man, and dog sat at the window and listened to the voices of the dead beyond the balcony. Do you hear the murmuring and all the talk? the dog said to Pavlov. They are eager to tell stories of their lives. Yes, Pavlov said, I hear them all the time. Then he stood and shouted from the balcony, No one is important, none of you! (Hage, 2018, p. 194).

For Pavlov, there is a special link between the window and the balcony. They are inseparable. The window becomes a place for observations, and monologues, in this case with a dog, and in the balcony his observations and dialogues turn into realizations of the meaning of life and death. He is questioning whether the thing they are fighting for is worthy of death. At some points, Pavlov's mute monologues make him question the reliability of what he sees from the balcony. An example of this is when he doubts whether his father one day while digging, was waving to him or to another son (Hage, 2018, p. 16).

The balcony takes a dramatic role when it turns into a setting for war. Balconies may turn from a place to observe the chaotic atmosphere of war, to sites for massacres: "A bomb had landed in front of the priest and shredded him. The body was lying on the ground without a head, decapitated. The priest's shoe, filled with his five toes and an ankle, had landed on Pavlov's balcony" (Hage, 2018, p. 63). In this incident, Pavlov turns from his usual position as a distant onlooker to a participant in the scene itself. The balcony blurs the boundary between the two spheres. This takes us to Lefebvre's argument that was mentioned earlier on how a balcony acts as a bridge between the private sphere of the inside and the public sphere of the outside (Lefebvre & Elden, 2004, p. 28). However, this opposes Benjamin's claim in his book *The Arcades Project* (2002) when he argues that: "The balcony took on special significance in nineteenth-century life and literature as the place from which one could gaze but not be touched, could participate in the crowd yet be separate from it" (Benjamin, 2002, p. 392). The incident of the priest's death reveals that the balcony is not only a place from which one witnesses war and death, but it is also transformed into a gate that breaks the borders between the danger outside and the illusionary safety inside.

While Rana in AlAmmar's novel is capable of blurring the line between inner and outer space due to the framing power of the window and the balcony, Pavlov experiences a situation of in-betweenness. He remains blind to the relationship between the inside and the outside and the difference between the two until he faces his death by the end of the novel. Though both the window and the balcony serve as the protagonist's bridge and sites of interaction, whether willingly or unwillingly with the destruction and the war outside, Pavlov remains bound to his illusionary safety inside his home. Hence, despite the framing power of both the window and the balcony, and the privilege of being untouched

and insulated from the chaos outside, Pavlov stays disconnected from the outside world. In a way, he has created a new world behind his window and balcony, where he has imprisoned himself from the war and the destruction outside.

V. CONCLUSION

Windows and balconies play a significant role in the selected works by diasporic Arab writers. The characters' lives in the two novels are shaped by the power these two frames have imposed on them. The two literary motifs in these works share the ability to combine each character's situation with his/her fate. In Rana's case, the change she faced was inevitable. Both the window and the balcony are the catalyst; they prove to be the best way for the character to connect with the outside world. By the end, Rana reaches a point through which there is no borderline between inner and outer spaces. Thus, she becomes capable of connecting with the outside again. The two frames have served as a bridge between memory and imagination and between the present and the past. Therefore, the window and the balcony were important to determine the protagonist's fate. In Pavlov's case, the two frames shape his own world; they are the tools through which Pavlov embraces a world far from the bitter reality. Though both the window and the balcony put Pavlov in a situation of inbetweeness that he could not be either in or out, the two frames help him to embrace a fantasy world which is according to him better than the reality he lives in. Though he ends up being disconnected and embraces a world that he could not escape, both the window and the balcony give Pavlov the privilege of being both participant and nonparticipant in the war. Thus, they play an important role in his life. Be it in times of war or in diaspora, the unique relationship each character has with both the window and the balcony creates either engagement or connection with the outside or disconnection and withdrawal from it. Thus, they introduce to us a new perspective on how Arab writers in diaspora employ windows and balconies in relation to the sociopolitical, cultural, and historical conditions and circumstances in which these novels are set.

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Contrastive Analysis of Interlanguage Features of an Arab English as a Second Language (ESL) Speaker

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Abstract—This study was an attempt to analyze a collection of data from a second language speaker of English. The data was collected through an interview with an informant, who was an Arab male student in his first year of graduate studies at an American university. The interview lasted about 15 minutes and was recorded in English. The purpose of the interview was to pinpoint the utterances, phrases, or dialogues that contained interlanguage features and explain why those forms might exist. The interlanguage utterances were categorized by topic depending on the type of feature produced. The groups were classified in the following manner: the use of the 3rd person singular -*s*, the use of the plural -*s*, and the use of articles. These forms were then analyzed by considering the possible underlying rule for each feature and developing a pattern by comparing each feature to its correct counterpart. The resulting patterns revealed two main reasons for interlanguage data: attributions to the informant's native language and particular sentence structures in English. The study concludes with suggested future experiments and investigations of the most noticeable interlanguage features as well as suggestions for English language instructors and general teaching practices.

Index Terms—interlanguage, features, ESL, L2 speech, informant

I. INTRODUCTION AND LITERATURE REVIEW

In learning English as a second language or a foreign language (ESL/EFL), learners face linguistic challenges in the early stages of their language learning. One of the most prominent challenges is the learners' knowledge of the correct use of grammatical structures. Grammatical errors made by ESL/EFL learners occupy the largest part of their interlanguage utterances and are the most difficult to master. Therefore, analyzing such errors is useful because it shows the level of learners' language acquisition and provides a detailed picture of language learning problems and the reasons for them (Tomlinson, 2011). In addition, understanding these challenges can help language instructors to pinpoint problematic areas, plan their materials accordingly, and provide their students with appropriate feedback—areas of improvement that the current study aims to present.

The contrastive analysis hypothesis (CAH) is the basis of the second language learner's distinct linguistic forms. The CAH concept was first addressed in Lado's *Linguistics across Cultures* (1957). Lado observed that by systematically comparing the language and culture of the first language (L1) to that of the second language (L2), researchers can describe and account for the patterns that cause difficulty in learning (1957). Lado elaborated on the concept (1957, pp. 1–2):

> In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning … Those elements that are similar to [the learner's] native language will be simple for him, and those elements that are different will be difficult.

The CAH originates from a behavioral psychology perspective and emphasizes Skinner's (1957) view of language learning as primarily a formation of habits. This habit formation is expressed as the learner's tendency to transfer certain forms from L1 to the production of L2. As Lado (1957) stated, "individuals tend to transfer the forms and meanings and the distribution of forms and meaning of their first language and culture to the foreign language and culture" (p. 2).

"Interlanguage" (Selinker, 1972) refers to the language produced by L2 learners as they develop distinctive language features in their progress to native competence. This concept has also been described as "language-learner language" (Corder, 1978) and "approximative systems" (Nemser, 1971). These distinctive language features have become important indications of the development of L2 learners' interlanguage (Lightbown & Spada, 2006). Systematic errors in L2 production are specific to L2 learners' utterances that distinguish them from those of native speakers of the language. Because L2 learners are not aware of such errors, they are unable to correct them (Corder, 1981). Once these errors are specified, they need to be analyzed and accounted for—a process known as error analysis (Richards, 1985).

A number of studies investigating L2 learners' interlanguage features have been conducted, particularly those involving Arab English language learners. Zughoul (2002) examined the interlanguage syntax of Arabic-speaking learners of English by investigating the noun phrase. That study included 25 Arabic-speaking students learning English, and the data was collected orally. The results showed that the most frequent noun phrase errors involved the redundancy

and omission of both the indefinite and definite articles in different contexts and the confusion in using quantifiers with count and noncount nouns. In another study, Mahmoud (2005) examined collocation errors made by Arab learners of English. Mahmoud collected data from 42 essays written by Arabic-speaking university students majoring in English. The findings revealed errors made by Arab students when producing English collocations, particularly involving lexical combinations. The study revealed that most of these errors were due to interlingual transfer from Arabic. Crompton (2011) investigated the role of L1 transfer in students' use of English articles in writing. The participants were tertiary-level Arabic-speaking students, and the study compared the frequency of article use in corpora between native English speakers and non-native English speakers. The study revealed that the most common error was the incorrect use of the definite article for generic reference. After a comparison of the generic articles' use of English and Arabic, the results of the study that these errors were caused by L1 transfer. Muftah and Rafik-Galea (2013) conducted an error analysis study that focused on the use of the 3rd person singular -s by Arab learners of English. That study included Arab undergraduate students learning EFL, and the data was collected using a grammaticality judgment task and an elicited written production task. The findings suggested that Arab students learning English have difficulty using the 3rd person singular -s due to L1 interference. The study also showed that the most common types of errors committed by students were substitution, omission, phonological similarities, and incorrect suffixation.

Based on the findings of previous studies on ESL/EFL interlanguage features (particularly those conducted in the Arab context), there appear to be common areas of difficulty facing Arab learners of English. The most salient interlanguage forms investigated were related to syntactical structures and phonology. This might indicate that these areas of interlanguage forms are unique to a particular group of L2 learners of English, such as Arabic-speaking learners. Therefore, researchers should investigate additional instances of these syntactical structures and phonology in particular. This study will focus on some of the syntactic aspects of ESL/EFL interlanguage utterances; namely, the use of the 3rd person singular -s, the use of the plural -s, and the use of articles. These areas of ESL/EFL interlanguage present a challenge to Arab learners of English that might hinder the correct use of syntactic structures. The form of language production used to collect the data for the study was an oral interview. The purpose was to pinpoint interlanguage features and analyze them to determine their contributing factors. Therefore, the study aimed to:

1- Determine the most salient interlanguage features based on data from an oral interview.
2- Conduct an error analysis of these features and provide an account of factors behind such language forms.
3- Provide suggestions for English language instructors and teaching practices in general.

II. METHODS

The study's informant was a 30-year-old Saudi male graduate student attending classes at an American university. He had spent approximately 10 years learning and using ESL. He used English in the classroom for the purpose of his studies as well as outside the classroom, as he was living in the United States at the time of data collection. The data was collected from an oral interview conducted in English. The interview lasted approximately 15 minutes and involved topics such as university courses and learning a new language. The interview was digitally recorded following the informant's consent. The interview was designed to simulate a casual conversation and provide as many opportunities as possible for the informant to talk. The initial purpose was not to elicit particular language forms but to give ample time for the informant to talk freely.

After the recording, the data elicited from the informant's L2 speech was examined to identify interlanguage features. These features were then placed into categories based on their frequency of occurrence and type of ungrammatical use. The data revealed that the informant's most frequent ungrammatical uses in his L2 speech were the use of the 3rd person singular -s, the use of the plural -s, and the use of articles.

III. RESULTS AND DISCUSSION

A. Use of the 3rd Person Singular -s

The interview started with the informant speaking about his courses for the semester—specifically, his language course. The purpose was to focus on his interlanguage utterances and any ungrammaticalities in his speech. The present tense was used correctly almost all of the time, especially for the -ing forms. However, for the simple present tense, there were a few instances where the 3rd person singular -s was dropped. For example, in *"Homework surprise me," the -s was omitted from the verb "surprise" in a simple SVO sentence. In other instances, the informant stated, *"He _want_ you to take the advantage…" (which is in a similar structure), *"What's in his heart, he _throw_ it by his tongue," and *"He _mean_ it in a nice way." Although it is not initially clear what causes such errors in making the present tense with the 3rd person singular -s, comparing grammatical utterances with the same tense might account for the errors. The informant used the "BE" forms of the verb correctly, as in *"I _am second language learner_"[1] and "He _is_ the best!" as well as with short answers in the present tense with auxiliaries, as in "Yes. It _does._" Although these were irregular verbs, their frequent and correlative use might explain the informant's grammatical use. However, more data is necessary to provide instances of the systematicity of their use.

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[1] This sentence is marked with an asterisk because it is missing the indefinite article (Discussed in Section *C. Use of Articles*).

On the other hand, the informant failed to use the 3rd person singular -s with other regular verbs when they were used as the main verbs in the sentence (as seen above). This was especially apparent when the subject of the sentence was "he" or "she." However, when the informant used "it" as the subject, it yielded a grammatical sentence such as *"It takes a lot of time!"* This could be attributable to the frequent nature and use of the expression *"It takes…"* as a fixed unit at the beginning of the sentence, but, again, more examples and elicited responses are required to confirm this speculation, as it was the only instance of this use obtained from the data.

Considering these examples, it can be inferred that the informant deviates from using the 3rd person singular -s in the present tense with verbs other than the BE forms or regular verbs. This is yet to be confirmed in all of the informant's utterances because the information from the interview does not provide enough sentences to determine if this pattern is systematic. However, these findings are in line with a number of previous studies (Assubaiai, 1979; Al-Buainain, 1988; O'Brien, 2003; Muftah & Rafik-Galea, 2013).

A more focused experiment targeting the use of this tense would help identify a clearer pattern and context of the simple present in general. For example, administering a grammaticality judgment task and comparing its result with an elicited written production task targeting the use of the simple present could reveal clearer results of the underlying grammatical knowledge on different levels of language use. This type of experiment would also be essential in comparing other 3rd person singular -s with other present tense verbs to try to identify a pattern.

The difficulty of using 3rd person singular -s by Arab ESL/EFL learners in particular is due to L1 interference: the corresponding present tense verbs in Arabic do not require such an inflectional morpheme in the suffix position—although "compared to English, words in Arabic are highly inflected" (Ryding, 2014). The 3rd person singular form of the verb in Arabic (the present imperfect tense) requires the inflectional morpheme as a prefix; يـ /ya/ for masculine and تـ /ta/ for feminine. For example:

يكتبُ ya-ktub-u - He writes　　　　(masculine).
تكتبُ ta-ktub-u - She writes　　　　(feminine).

B. Use of the Plural -s

It was difficult to uncover the underlying rule for the informant's use of plural nouns. The interview included a number of utterances in which the informant used the plural correctly in one sentence but incorrectly in another. The examples found in the informant's L2 speech showed the use of plurals in sentences with a similar structure. For example:

1. *"We only attended three classes."*
2. *"I only went for three days."*
3. **"I got two disc in my back."*

All of these examples contained a number followed by a count noun. In the first two sentences, both nouns were pluralized. In the third sentence, however, the informant did not include the plural -s. It is possible that the informant uses the plural when the noun is the final word in a sentence or to express a thought that he used in other sentences, such as *"I decided to take these classes."* and *".... to the native speakers."* Another possibility involves the informant's L1. The word "disc" (when pluralized, "discs") will have two consecutive and distinctive sounds; namely, /k/ and /s/. In Arabic, these two sounds rarely occur consecutively, especially in the word's final position. Thus, the informant had two choices for making the plural for this word and for similar words: either to make an epenthesis of a vowel sound between the two, such as **/diskis/*, or to simply not use it at all, which he chose.

Another set of examples reveals an additional error in making plural nouns: using different quantifiers and nouns in the sentence. A possible pattern is apparent in the following examples, in which the nouns that follow quantifiers were not pluralized:

4. *"I have a lot of thing to do"*
5. *"...to learn too much thing"*
6. *"Most of my classmate…"*

In the above sentences, the informant failed to make plural nouns when they followed plural quantifying expressions. In a different instance, the informant ungrammatically used a singular quantifying expression to form a plural sentence:

7. *"One of my friend…"*

The errors may be because the informant's use of quantifiers, even ungrammatically (as in Sentence 5), is a sufficient tool to deliver the plural meaning of the sentence. Another explanation for this interlanguage feature could be that the informant unconsciously constructed the previous sentences, as suggested by the informant having corrected himself, which indicates some attention to speech:

8. *"There are some word, I mean some words…"*

Likewise, the correct use was made in another instance:

9. *"...many similarities…"*

In fact, plural mistakes in the interview were more than their correct equivalents. The most notable difference among these utterances was in the informant's use of one-word quantifiers versus multi-word quantifiers. The informant dropped the plural -s when a multi-word quantifier was used, which was not the case with one-word quantifiers. The interview did not provide enough sentences to establish that this was consistent, but this piece of evidence might be an indication. Also, it is uncertain whether this type of error is connected to the informant's L1, particularly because

Arabic does not have an inflectional ending for plurals equivalent to that in English. A lack of frequent exposure and use of the English plural forms could also be a reason for such mistakes. Yet another reason could be the difficulty in understanding and using the different cases of plurals in English and the conditions required for each case, such as using *-s* and *-es* at the end of a noun. These possible explanations require additional responses through elicitation tasks and interviews to formulate a consistent pattern based on sufficient data. For example (and for the purposes of the current study), it would be useful to elicit spoken responses by providing wordless pictures and asking the informant to provide a narrative for them. This approach could identify plural nouns in the informant's L2 speech in their many cases, particularly those related to the use of the plural *-s*, the use of quantifiers, and any phonological features that might appear, and it could help researchers develop a pattern that would explain why such interlanguage features might occur.

C. Use of Articles

This section's focus is on the use of the indefinite article *a*, as the data provided more interlanguage instances of this article than its definite counterpart *the*. The interview data did not involve any use of *an*. There were some sentences where the informant did not use the indefinite article *a* and other sentences in which he used them correctly. The following examples show the indefinite article missing from the sentence:

10.   **It's kind of motivation*
11.   **It's nice place!*
12.   **I have to take third language*
13.   **I'm second language learner*
14.   **I don't have full idea…*

When compared with correct utterances using the same article, a potential pattern can explain this error. First, the above examples include combinations of prepositional phrase + noun, adjective + nouns, and noun + noun or compound nouns. It appears that the lack of the indefinite article, at least in these examples, only appears in certain structures. In other words, the informant used an interlanguage rule that restricted him from using the indefinite article before these combinations. However, this restriction was not applied in the following sentence:

15.   *"He mean it in <u>a</u> nice way!"*

Although it has a similar structure to sentences 10 through 14, this sentence is different in terms of the precedent of the article, which is a set phrase. Unlike the previous sentences where the article was missing after verbs, in this sentence, the article was used after a preposition; notably, it was used in a prepositional phrase rather than in an initial position in the sentence. Another possible explanation is an underlying phonological rule in which the informant inserted a vowel (in this case, the article itself) to separate two same sounds: *"in"* and *"nice."* This is the only example in which the informant used the article correctly in this structure.

Second, the informant correctly used the indefinite article in other sentences that have a different structure than the earlier one. By comparison, these sentences have a less complex structure, which could trigger the correct use of the article. These sentences involve the use of generic nouns:

16.   *"He had <u>a</u> conference…"*
17.   *"I have seen <u>a</u> video on YouTube…"*

The data also involved a use of the definite article *the* in **"and <u>the</u> English language…."* Although this is the only example of this use in the data, it is notable because of the informant's interlanguage rule that overgeneralized the use of *the* with the proper noun *English*. This could also be attributed to the informant's L1 because the Arabic equivalent of the definite article *the* is normally used with the word *English*. The definite article in Arabic (ال) */Āal/* is used at the beginning of the word and prefixed to it to render the noun definite. Therefore, since the word "English" only refers to the widely spoken and known language, it is used with (ال) in Arabic to give the definite proper meaning of the noun.

IV. RECOMMENDATIONS FOR FUTURE RESEARCH

This study involved an attempt to analyze the most salient features in the informant's interlanguage data. The analysis focused on three areas: the use of present tense forms, the use of the plural *-s*, and the use of articles. The sentences were chosen based on errors found and whether they had an L1 influence. They were then analyzed by comparing them with correct utterances and trying to develop a pattern for each interlanguage feature.

However, based on a 15-minute interview and due to the limited number of applicable utterances, it is premature to report that the results of the analysis are consistent in the informant's L2 speech. It is also possible that other sociolinguistic, semantic, or pragmatic factors operated during the informant's speech production in general, since each of these areas may be the cause of interlanguage utterances. Future experiments should analyze other forms of interlanguage production, such as writing. It would be useful to determine if the informant's writing skills differ from his speaking skills if he has enough time to plan and produce the language in a written form. This would help answer questions about the types of interlanguage rules in the informant's particular case and about interlanguage in general.

V. SUGGESTIONS FOR ENGLISH LANGUAGE INSTRUCTORS

The findings of the current study showed some interlanguage features in the speech of an Arab L2 speaker of English and provided insight into some of the most common language difficulties facing Arab ESL/EFL speakers. A number of activities can help address these issues and correct errors made by this specific group of English L2 learners:

1. More emphasis should be placed on the use of the 3rd person singular *-s* by highlighting why—and how—to use the morpheme *-s* for the simple present tense. English language instructors can begin by explaining the purpose of using the simple present tense and then focusing on the 3rd person singular.

2. English language instructors should bear in mind the morphological and phonological factors contributing to changes in the 3rd person singular verb, such as suffixes *-s* and *-es*, and changes to the verb form, such as *try > tries*. Students could prepare materials, such as a list including verbs with these changes, which would familiarize them with their use and form a habit of using them correctly without thinking too much about underlying rules.

3. Drilling practices (Larsen-Freeman, 1986) are very useful for students in learning the simple present tense, particularly the 3rd person singular *-s*. Repetition and continuous visual exposure to the most common uses of the 3rd person singular *-s*, such as through lists or charts, would guide students toward the systematic and correct use of the language and minimize potential difficulties.

4. Teaching plurals in English should follow the same pattern. Instructors should teach the general plural rules in small groups and in a gradual manner. Students' exposure to plural formation rules, which were particularly problematic areas in this study, should be conducted in frequent intervals with intensive practice.

5. One of the most effective methods of language practice is reading. This is especially true for mastering the rules of the language. Teachers should encourage intensive reading using different materials and platforms. In one study, reading produced significant results in children in learning and using past tense and plurals (Long & Scott, 1976).

6. With plural formation rules, using mnemonic devices is helpful in relating similar nouns, inflections, spellings, pronunciations, and meanings (Al-Jarf, 2022).

7. Teachers should consider the differences between Arabic and English in using articles. They are also encouraged to point this out to their students to establish the boundaries in the use of articles in both languages and to avoid potential errors because these "interlingual errors" are the most common and the most significant (Brown, 1980).

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Communication Characteristics of Broca's Aphasic Individual With Short-Term Memory Loss: A Study of the Relevance

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Abstract—**People with Broca's aphasia (PBA) have been commonly known to show difficulties in expressing language. The speech partner of PBA assumes that PBA's utterances do not make sense. In fact, PBA do not make ideas arbitrarily. Pragmatically, their utterances in communication can still be analyzed. This study aims to explain the verbal and non-verbal language characteristics of PBA. To achieve this goal, a qualitative approach was carried out using the case study method on individuals with Broca aphasia who had hemorrhagic strokes. The framework used to reveal communication strategies was the relevance theory of communication and cognition of Sperber & Wilson. The findings of the study show that verbal communication was conducted by retrieving words that were already available in the mental lexicon and then by paraphrasing them through association and collocation. Non-verbal communication was carried out through cues, especially when the individual had difficulties recalling words. The individual's failure to produce language and derive ideas from the mental lexicon is the result of disturbances in the short-term memory area.**

Index Terms—**communication strategy, Broca's aphasia, relevance, mental lexicon, short-term memory**

I. INTRODUCTION

In this decade, there has been much interest in linguistic studies on Broca's aphasia (Adornetti, 2019; Alawadhi, 2018; Cummings, 2017; Ivanova, 2021; Nasios, 2019). The interest in researching Broca's aphasia is related to the roles of Broca in processing language, mediating speech ability, and allowing speech comprehension. Broca's aphasia is a language production disorder that results from injury to the left-brain area. It triggers an individual's difficulty in communication so that it affects apraxia (Ballard, 2019; Botha & Josephs, 2019; Duffy et al., 2021; Haley et al., 2021; Wambaugh, 2021). Broca's aphasia is characterized by the difficulties to store short-term memory (STM) and this is commonly found in individuals with severe conditions (Al-Smadi, 2019; Rodriguez, 2022). Another problem faced by people with severe broca aphasia is the difficulty in repeating information (Indah, 2017). They tend to fail to recall information that has entered their brains and become forgetful. Forgetfulness is the same as failure to recall information from memory due to damage or lack of opportunity to consolidate the experienced events. In neuropsychology, this is also called Short-Term Memory Loss (STML).

In relation with linguistics, one of the fields that can examine the speaker's intent of an aphasic individual is pragmatics. Pragmatics has evolved to include studies of cognition and language disorders, one of which is caused by brain injury. The study of pragmatics on the problem of language disorders in communication barriers is termed "clinical pragmatics"(Cummings, 2017). To date, clinical pragmatic analyses have been carried out to examine disorders in language. The scrutiny initiated by Airenti (2017), to illustrate, has highlighted the communication problems in children. The study interprets that the pragmatic meaning of an utterance is not determined literally but requires an inferential process based on the context. It was also explained that children often use the implied meaning aspect. Another study has analyzed a series of communication disorders originating from neurogenic and psychiatric disorders (Jagoe, 2017). Based on the study, pragmatic disorders are associated with cognition in aphasic individuals, language disorders in the right hemisphere, schizophrenia, traumatic brain injury, Alzheimer's dementia, and Parkinson's. The problem of individual language disorders with aphasia has also been explored by Olness and Olatwoska (2017) while Margaret (2017) has specifically discussed Right-Hemisphere Pragmatic Disorders. The findings of their studies have suggested that there is a link between short-term memory and language impairments in aphasic individuals, which leads to forgetfulness or STML. As a result, if a person suffers from a significant language impairment, their (verbal) STM/WM will be affected. Therefore, STM is often associated with aphasia.

Another study that has investigated the relationship between STM and aphasia refers to the work of Vallar et al. (1992). The study in particular has examined short-term phonological memory in 24 patients with aphasia. Aphasic individuals were found to have reduced visual and auditory memory spans and showed similar effects of phonological impairment on immediate retention when stimuli were auditory. Furthermore, while most of the individuals had a phonological processing deficit, two had direct verbal memory impairment and no analytical impairment. The result of the study suggests that most of the individual case studies of individuals with selective verbal short-term memory deficits were interpreted with reference to the phonological model that distinguishes the storage components of short-term memory. A more recent study on the issue of short-term memory and aphasia has investigated the relationship between short-term verbal memory and motor speech processing in five individuals with Broca's aphasia (Goerlich et al., 1995; Gregory, 2014). The purpose of the study was to investigate the profile of short-term memory dysfunction in Broca's aphasia and further to explore the relationship between memory and motor speech processes. The results showed that short-term memory's phonological storage and articulatory loop components, which were observed in aphasic individuals, were reduced. Furthermore, the research conducted by Martin and Ayala (2004) and Martin (2021) on the relationship between STM and aphasia has concluded that people with aphasia have problems with lexical-semantic processing, as well as phonological input and output processes.

It was found that there was a close relationship between STM/WM performance and language processing. This link leads to the hypothesis that treatment with STM/WM functioning can improve language and STM/WM function. Then, Kermani and Birjandi (2019) examines the relationship between emotion and cognition. They mention that there is a coherent interaction between the heart and the brain. In his paper, it is stated that if emotions and cognition are regulated, they will improve memory and understanding. Of course, this research can be used as a therapy for PWA who have short-term memory disorders. Other researchers such as Nielsen et al. (2019) have investigated the main characteristics of agrammatism in people with Broca's aphasia. Agrammatism is the removal or replacement of words or morphemes that become grammatical functions, while words and morphemes in terms of lexical content are relatively unaffected. Eventually, they concluded that Broca's area might be in a neural circuit regulating semantic-based word and number articulation. Next, an article by Adenzato (2019), Enrici et al. (2019), Quesque (2020), and Schurz (2021) analyzes the involvement of theory of mind (TOM) in the communication intention process. All communication used is written language and sign language. This was done to establish a link between ToM and pragmatic studies, with the intention of suggesting the intention process of communication as a key feature of human communication. Difficulties in communicating and communicating strategies do not only occur in PWA but also in all people who have limited self-development and knowledge. This relates to a paper written by Valeev et al. (2020). They examined students who had communication difficulties. The students are given learning communication strategies to motivate the development of language creativity so that motivation becomes a characteristic for students. Psychologically motivating PWA to dare to communicate is something that can encourage PWA recovery. Among various studies on Broca's Aphasic language, a particular study that employed the pragmatic perspective was the one carried out by Archer (2019), Jagoe (2017, 2021), and Rinaldi et al. (2004). They investigated the understanding of metaphors in individuals with right brain damage using visual-verbal and verbal materials. Their study, however, is different from the present study. The differences are in the area of brain damage, the study area, and the pragmatic analysis tools. In respondents, the brain damage is on the left side, the study area is on the production of verbal and non-verbal language, and the analysis uses relevance. Similarly, our research interest is related to clinical pragmatics, which studies the communication process of people with speech difficulties.

The findings of previous studies have generally indicated that the problem of STM in aphasic individuals was mostly addressed with a linguistic approach. The studies on Broca's aphasia have rarely employed the pragmatic perspective. Furthermore, STM studies on the failure of aphasic language have not been carried out in terms of grammatical relevance, but rather in terms of phonological processes and lexical semantics. To fill this gap, the current study attempted to examine the Broca's aphasia of an individual who has experienced a decrease in STM—especially the problem of individual's input and output of information when communicating—, by relying on the pragmatic point of view. This study tried to test the STM against forgetfulness due to stroke that impacts Broca's aphasia. Focusing on the respondent's communication strategies towards the information that the respondent is trying to get out of his mind, the present study employed the relevance theory of Sperber and Wilson. This was conducted to obtain a comprehensive picture of the verbal and non-verbal expressions of Indonesian-speaking Broca's aphasic individual. To achieve the purpose of the current study, two research questions have been formulated as follows: 1) what pragmatic verbal characteristics are found in aphasic individual based on Sperber and Wilson's theory of relevance? 2) what non-verbal characteristics are found in aphasic individual based on Sperber and Wilson's theory of relevance?

II. Literature Review

A. Short-Term Memory

Short-term memory (STM) is a temporary memory storage process. The information stored is only maintained as long as the information is still needed. According to experts, the amount of information stored in STM is limited; on average, only seven pieces of information can be stored in short-term memory at a time. STM is a temporary memory

storage area and a place for active thinking, filtering, sorting, and combining old information with new information, also making decisions. According to Baihaqi (2016) and Gathercole (2019), short-term memory (STM) is a memory system with limited capabilities and is directly involved in remembering information for a short period.

Associated with memory storage, Short Term Memory (STM) reflects the ability of human thinking to store information in a relatively limited period and can be accessed temporarily. In certain circumstances, there is a possibility that every idea cannot be accessed directly into memory, so it does not stick for so long and stays in memory temporarily. Therefore, the incoming ideas pass by unconsciously and do not leave any information in our memory. A person may not realize that the idea only persists during activation, which is then not stored in memory (Atkinson & Shiffrin, 1968, 1971; Cowan, 2008). Short-term memory (STM) storage is not permanent, can only be stored for a moment, can be a few seconds to a few minutes so that the storage does not last long, and can be deleted instantly.

B. Broca's Aphasia

Broca's area is a part of the human brain. It is located in the superior frontal gyrus in the frontal lobe of the cerebral cortex. Language processing, speaking ability, and language comprehension lie in this area (Mohr, 1976). More specifically National Institute on Deafness and other Communication Disorders (NIDCD) says that Aphasia is caused by damage to one or more of the language areas of the brain. Most often, the cause of the brain injury is a stroke. A stroke occurs when a blood vessel ruptures. A clot or a leaking or burst vessel cuts off blood flow to part of the brain. Brain cells die when they do not receive their normal supply of blood, which carries oxygen, and important nutrients, their usual blood supply, which transports oxygen, and essential nutrients (Bethesda, 2015). If there is an injury in Broca's area, there will be verbal and non-verbal language disorders. Broca's aphasia, expressive aphasia, non-fluent aphasia, or motor aphasia is occurred due to disturbances in Broca's area. This naming is based on the first researcher, Pierre Paul Broca. According to Dax (1981), loss of language ability is closely related to left brain lesions. Broca has found damage to the tissue or nodes of the left front third of the outer layer of the brain that causes a person to lose the ability to speak. The results show that there is a relationship between certain body activities and certain areas of the brain. Speech disorders related to difficulty moving the muscles of the speech apparatus normally and affecting the ability to speak. Individuals may speak only one-word, short sentences, or incomplete clauses. Therefore, Broca's aphasia is also known as non-fluent aphasia (Lazar & Mohr, 2011; Lee, 1981).

Broca's aphasia is more usually associated with injuries to the left hemisphere of the brain, indicating that the lesions are in the left hemisphere and the disorder is in the cerebral cortex. Broca's aphasia is characterized by impaired language expression, both spoken and written. According to Satyanegara (2018), aphasia generally occurs suddenly due to a stroke or head injury. However, aphasia can also appear slowly, as in the case of brain tumors, dementia, and infections. This disorder interferes with the expression and understanding of language, including reading and writing. In cases of stroke, aphasia generally occurs suddenly.

Meanwhile, aphasia appears slowly in brain tumors, dementia, or infection. This disorder interferes with the expression and understanding of language, including reading and writing. Aphasia occurs in conjunction with speech disorders such as dysarthria or apraxia.

C. Sperber & Wilson's Relevance Theory

Sperber and Wilson's theory of relevance explains various communication phenomena. According to Sperber and Wilson, relevance is an ostensive and inferential speech. It is ostensive because the speaker tries to attract the attention of his interlocutor to convey some information. It is inferential because the speech partner must conclude what the speaker wants to convey based on his speech. The speech partner must know the "literal meaning" with the knowledge had; it can be in the form of sensory input and other information. In communicating, the speaker tries to be as relevant as possible to convey the word correctly to produce clarity (D. & Sperber, 1995; Sperber et al., 1986).

Sperber and Wilson's theory of relevance applies not only to the field of communication but also to the field of cognition. For Sperber and Wilson, communication is part of cognition. In contrast, the purpose of universal cognition is to obtain relevant information. The more relevant the information, the better it will be. Thus, verbal communication phenomena can be explained by applying cognitive principles. Sperber and Wilson's theory of relevance is only obtained through the dependence of a communication on cognition.

III. METHODOLOGY

This research is a case study using a qualitative approach in answering the problem of pragmatic disorders by describing the relevance of the participant's speech. Qualitative research in case studies is used to investigate and understand a problem by collecting information, then processing it to get a solution so that the problem revealed can be resolved. The researcher's efforts to collect data based on natural settings to obtain scientific, natural, and accountable research results. The data analyzed is text in the form of words of aphasia sufferers. The case study was conducted to reach conclusions about the communication strategies of the respondents. The purpose is to describe the relevance of the words made by the respondents when making communication strategies. Is it following the theory suggested by the experts, or is the respondent's intentions deviation? Then the researcher interprets the respondent's intentions regarding STML. Next, it explains the context in the data.

Relevance theory is a framework for understanding speech interpretation so that the following procedure is to complete the research data sources. Here, the researcher collects data in the respondent's words and actions when communicating. The data is needed to answer the aphasia problem suffered by the respondent when communicating in the form of speech or movements. The utterances or body movements made by the respondent are then recorded and written down in full. The collected data were selected for this research. In the last procedure, after there are findings, the data is analyzed and then concluded.

The respondent as the research subject is a 60-year-old man who experienced had a hemorrhagic stroke. The impact of stroke leaves language disorders and apraxia. The respondent's physical condition has weakness in the right hand and right leg. Medical records of the respondent in the form of a CT scan show a lesion in the left hemisphere of the brain so that he is categorized as suffering from Aphasia. While in the post-stroke, respondents are still eager to interact because they can still communicate even though the sentences are short. Subsequent developments of the respondent's vocabulary have decreased, starting from stammering, often doing silent, until it is difficult to express their words. Respondent has rarely interacted, so the respondent finds it increasingly difficult to express his wants.

In taking data in the field, the researcher acts as the research instrument by directly observing the respondents as research subjects. The instrument used by the researcher was to obtain the necessary data by inviting them to talk, observing the movements made by the respondent, and then recording in the form of field notes.

IV. RESULTS AND DISCUSSION

There are 162 language data collections. However, what is used as study material in this paper is only 6 language data points, which represents the language that comes out verbally and non-verbally.

A. Language That Come Out Verbally

One of the characteristics of sufferers of Broca's aphasia is stuttering speech, not many words spoken, often silent. The dots written in the data illustrate the forgetfulness of the respondents. Speech that comes out verbally can still be analyzed, as in the following data:

(1) Is: Where are you going??
    R: *Rek ka film.* ('to the film)
(2) R: *Dipaehan…itu radio paehan!* ('turn off…turn off the radio')
(3) R: *mah…yeuh…engke jemput papah* ('mah… pick me up later')
    Is: *memang bade kamana?* 'Where are you going?'
    R: (put hands on face, head tilted, eyes closed).

Data (1) was triggered when respondent (R) answered a question from his wife (Is) by saying rek ka film 'goes to film' while leaving his wife and sitting in front of the television. When analyzed, the respondent's answer is still relevant to the implicature of the sentence, with the first assumption, (R) left (Is) because he wanted to watch a movie. Second, by looking at the intended direction or by looking at his clothes, the film he wants to watch (R) is shown on television, not in the cinema. This specification process is achieved by inference based on contextual information and guided by relevance. In this case, (Is) must pay attention to the previous linguistic context or the context of the current situation to determine the film's referent. According to the principle of the relevance of Sperber and Wilson, film relevance is appropriate when the same/synonymous referent is in a context that the hearer quickly understands. Therefore, the visible context of the situation is that R leaves to watch soap operas. Thus, the referent of the film is a soap opera. Films and soap operas have the same connotation: the results of cinematographic works are intended to entertain and shown in almost the exact duration of more than one hour. Films or soap operas contain the same content, which contains various roles in human life in the real world, transferred to the virtual world. However, there is a fundamental difference between films and soap operas for workers in cinematography. The film is often called a movie with a wider screen than the television screen. In contrast, soap operas are also called FTV.

In terms of syntax, the sentences built (R) are not grammatical because respondents find it challenging to produce verbs, so the sentence structure is incomplete. Respondents failed to produce a verb; for example, by producing the verb watch or see, but (R) used the preposition *ke*, which served as a place clue. Damage to the structure of language impacts people with aphasia involved in communication. Here, the respondent experienced a syntactic deficit so that the respondent could not provoke words in the lexical access module. Likewise, if analyzed based on semantics, R uses a communication strategy with similes because, in his speech, R compares two things that are essentially different, but R is associated with words that are considered the same.

Data (2) is taken when R will perform the zuhr prayer, which is worship performed when the sun is above our heads. Suddenly, he asked his wife (Is) to turn off the television. However, what he said is the radio. Here R makes a mistake in selecting words again by replacing television with radio. If analyzed in terms of the figure of speech, R uses a communication strategy by associating radio with television. Indeed, they have similarities: the communication media to share messages or information. The difference is that the message conveyed via radio is in the form of sound, and television is in sound and images.

R's words assume that he wants the radio to be turned off immediately. The relevance is that there is an emphasis on the word *dipaehan* 'turned off' and repeated with the word *paehan* 'turn off'. The word *dipaehan* 'turned off' is a passive

verb from 'turn off' and is a transitive verb because it requires an object. In R words, the object is the radio. While the word *paehan* 'turn off' is an imperative form of an order to emphasize his desire to be carried out immediately by the speech partner. The second assumption is that by paying attention to the tone of his speech, which repeats the word, it is turned off, turned off, perhaps R is worried about being disturbed by the sound coming out of the radio because he is going to pray.

Meanwhile, the implicature assumed by the interlocutor was that R asked his wife to turn off the television instead of the radio because there was no radio in the room. According to Sperber and Wilson (1986), there is relevance based on the inference of the two assumptions because the command sentence uttered by R is clear enough to mean what was said, even though the way he spoke was stuttering. Thus, the speech partner understands the meaning of R's utterance, so that (Is) immediately turns off the television. The assumption is that the speech partner has the exact linguistic nature as R so that the speech partner no longer asks the meaning of R's words but immediately carries out R's wishes. The second assumption is that the speech partner knows that the context radio referred to by R is television because the language disorder experienced by R has an impact on word errors. So, the same linguistic realm produces relevance to the context of speech. This context is one of the successes of Sperber and Wilson's communication relevance.

Data (3) is taken when the respondent wants his wife to pick him up. However, when looking at the gesture, the word 'pick up' does not match the meaning of the gesture made by the respondent. So, there is no match between the word's meaning and the gesture. Data (3) follows Sperber and Wilson's opinion that something communicated is defined with meaning. The sentence "*mah…yeuh…ngke jemput papah*" will be relevant to the implicature thought by the interlocutor after the respondent demonstrates the "going to sleep" movement. The meaning of the respondent's word is "*mah...yeuh...bangunkeun papah.*" ('*mah*…wake me up later'). Respondents found the word "pick up" stored in their short-term memory for a moment when making communication strategies. Therefore, the word "wake up" cannot be recalled in its short-term memory.

Not all communication spoken by the respondent can be directly understood if the information conveyed is not added with cues. However, after the movement is demonstrated, the communication message conveyed to the respondent can be understood. Initially, the speech partner assumed that the respondent would go to a place, such as a prayer room. That is based on the respondent's habit of going to the prayer room. However, after the gesture is demonstrated, the assumption changes. The respondent gives a message to the speech partner to wake him up from sleep instead of picking him up from somewhere.

The respondent's communication strategy becomes relevant when the gesture is added to complete the clarity of the message conveyed. Conventionally, there is a contrast in the respondent's words, which are the words "pick up" with "wake up". The change in linguistic form in the meaning of the word "wake up" to "pick up" makes the implicature detached. Therefore, the meaning of words and gestures is different.

If we trace the lexical meaning, the word 'pick up' with 'sleep' has different meanings and situations. The word "pick up" means to welcome/invite in terms of lexical semantics. To pick up means to welcome/come/deliver. The word sleep means rest by closing the eyes, and it can be in bed or on the sofa. So analyzed in terms of semantics, these two words are not related because the sentence's meaning will be different. Respondents paraphrase the meaning of which is not appropriate. On the other hand, if analyzed in terms of syntax, the word "pick up" with the word "sleep" in speech (3) has the same word class, namely the verb class, which is used for requests for help.

Based on data (1) and (2), there are the same findings, that is, in making communication strategies, the respondents have managed to find a way by creating quite good interactions with the speech partners through word associations, so that communication becomes relevant. The association made by the respondent is to look for words stored in their short-term memory, which correspond to words that are similar but difficult to get out of the mouth. The core words expected to come out of the short-term memory were lost and could not be retrieved. This strategy is often used by individuals with Broca's aphasia and has become a characteristic of the respondents. In communicating, respondents make associations because many words are forgotten and cannot be recalled to carry out their role as communicants in completing sentences when speaking. According to Slametmuljana (1966) in Djajasudarma (2016), the association is the relationship between the original meaning and the new meaning, which is related to the original meaning. The meaning of television is relevant to radio's meaning. Likewise, in mental processes in the brain, it can be proven that there is relevance when taking the word radio to replace the word television. Dardjowidjojo (2008, p. 168) said that the errors made by respondents were not random but in the same group of meanings. In this case, the meaning of radio and television is grouped into communication media whose role is to provide information. Thus, when respondents made communication strategies, there were attempts to retrieve words from the mental lexicon but failed because there was a disturbance in their short-term memory.

The finding in data (3) is that the respondent failed to communicate because the meaning came out different from the meaning of the message he informed. However, the gesture exhibited by the respondent made the speech partner's inference correct. According to Cummings (1999), communication inaccuracies that are significantly more common in the expression language of people with Broca's aphasia are considered lexical-syntactic deficits. Here the respondent experiences pluralism errors and difficulties finding words in his mental lexicon. As a result, the language contained in the lexicon is only stored temporarily in short-term memory, causing it to be lost and working memory to fail. Sperber and Wilson state that the ambiguity of the word "wake" to "pick up" is also mediated by the principle of relevance.

Therefore, enrichment is needed in the form of assumptions from the speech partner so that the message conveyed by the respondent becomes a successful communication strategy. Sperber and Wilson assert that enrichment runs according to the principle of relevance, such as words that are clarified by adding gestures. This context can only be obtained from patients with non-fluent aphasia and cannot be obtained from patients with fluent aphasia.

According to Sperber and Wilson (1986), in contributing words to communication, even words that seem irrelevant, the speaker communicates his belief that his words are relevant. The relevance of the speech achieved by the respondent cannot be achieved in an easy process because there are disturbances in the short-term memory area. The speech partner assumes that the affirmation of the respondent's word implicitly contains an optimal guarantee of speech. The speech partner begins to take advantage of this assurance by obtaining as much contextual effect as possible from the respondent's word with the slightest possible processing effect. Therefore, the more significant the contextual impact, the greater the relevance.

B. Language That Is Expressed Non-Verbally

When the respondent has difficulty finding the right words to say, he usually does not say anything. Verbal speech is not spoken, but respondents make communication strategies by using hand movements, arms, legs, and facial expressions.

Findings:
(4) Is: *hoyong dikumahakeun?* 'What to do?'
    R: (pointing and holding lips with both fingers)
(5) Is: Religious lecture? Recite Qur'an?
    R: (nodding head)
(6) R: *mah…* (moved to the calendar and put his right hand on the calendar, while the left finger pointed
      elsewhere. Facial expression implies seriousness).
    Is: Friday's prayer? Next two days.

Data (4) was taken when the respondent asked for help to turn on the Koran's audio on his cellphone, but he had difficulty expressing it verbally, so he communicated through gestures. Movements such as pointing and holding the lips by sticking the index finger with the middle finger are often used by respondents so that the speech partner can understand the meaning of the gesture. In a collaborative communication strategy, respondents can negotiate clarity with their partners by using interaction strategies considered relevant. This strategy is taken from various sources of knowledge that are still stored in the brain by moving body parts. Sperber et al. (1986) and Sperber and Wilson (2009) distinguish the meaning of human communication in describing, that is, recognizing that something can be communicated without addressing precisely what the speaker means (R) or the speaker's behavior. The speaker intends to persuade certain specific thoughts in the speech partner. R managed to do it with non-verbal communication. Respondents succeeded in making his communication relevant because the speech partner understood the meaning of his body movements. The respondent's representation conveys one or more specific assumptions that are actually in his mind. The speech partner (Is) assumption for the respondent's gesture is that he asks for help to turn on the Quran's audio YouTube on his cellphone. The pointing gesture is assumed to signify that the respondent determines the program he wants, that is, the Quran's audio. The movement of sticking the index finger with the middle finger to the lips indicates that the respondent wants to follow the recitation of the Quran's audio. The inference obtained is that the respondent asked for help to play the Quran's audio from YouTube because he wanted to follow the reading of the holy verses of the Quran.

Identical with data (4), Data (5) was also taken when the respondent asked for help by handing over a cellphone. When saying, "What is the religious lecture? Recite Qur'an?" the respondent is making assumptions. The first assumption is that the respondent asks for help to turn on the cellphone which contains a religious lecture from one of the Islamic teachers on YouTube. The second assumption is that the respondent asks for help to turn on the cellphone which contains the Quran's audio. The respondent's gesture becomes relevant when the speech partner understands the movement he is demonstrating. For Sperber and Wilson (1986), the respondent's speech becomes logical because the communication is considered complete when the appropriate referent is in an easily accessible context. The synchronization of Sperber and Wilson's principles with the respondent's gestures proves that the linguistic context between the respondent and their speech partner is the same. The context is evident because the speech partner has been with the respondent for a long time so that the non-verbal language disorders of individual with Broca's aphasia can be understood easily. The intuition of the speech partner who immediately understands the respondent's communication strategy can help the confidence of individual with Broca's aphasia in interacting.

Data (6) was taken when the respondent suddenly moved to the calendar hanging on the wall and called his wife (Is). The respondent's goal is thought to be to ask for the date or day by sticking his weak right shoulder on the calendar, with the left finger pointing to another place. Facial expressions convey seriousness. When making this movement, the respondent assumes that the speech partner can understand the message conveyed. The speech partner's assumption when he saw the gesture of the respondent is that the respondent wanted to be informed about the time of Friday prayers. Then, the respondent's intention by sticking his body on the calendar is assumed to be asking for the date or day. Furthermore, pointing to another place is assumed that the respondent clarifies his communication strategy, pointing to

the mosque. There is relevance between the respondent and the speech partner because of the exact linguistic nature, the same situation context, the same habits, the same knowledge, and the same experience.

The findings obtained from the respondent indicated that the respondent had difficulty in conveying messages to his speech partner, which caused silence. This finding follows the characteristics of sufferers of Broca's aphasia, which is often silent or hesitant in producing language so that sometimes words do not come out or sometimes they are pronounced haltingly (stuttering). Respondent failed to recall words in their short-term memory area when using gestures. This fail happens because the respondent forgot the message he wanted to convey or looking for a more appropriate word in his mind. However, all failed because it was lost in his short-term memory. As a result, they often do silently. Simultaneously with the silence, the respondent performs movements that are generally the same. Disturbances in the short-term memory area impact the failure of verbal communication. In most people, according to Aitchison (1997), people are silent for a moment to breathe or for other purposes, and when speaking, the silence to take a breath is not much, only about 5%. However, for people with Broca's aphasia, the silence is not only for taking a breath but as a strategy in communication when he finds it challenging to express language in verbal form.

In Sperber and Wilson's principle of relevance, communication using gestures can be justified as long as there is mutual understanding between the speaker and the listener. The message or information that the speaker wants to convey to the listener has a valid correlation so that the implicatures are relevant.

Concerning non-verbal communication, Sperber and Wilson (1986, p. 86) mention that in many cases of human communication, what the speaker expects to make the real information is partly transparent and partly vague or weak. Non-verbal communication is categorized into a relatively weak form. The expectancy of the speaker when the communication is weak is to control the listener's mind in a specific direction. Sometimes ineffective communication is quite supportive or even better than solid forms of communication.

Mental elements, such as thoughts, associations, and experiences, cannot be ignored in compiling and understanding messages through linguistic codes. Understanding words verbally and gestures can be interpreted as a marker of ideas because language can be an instrument of thought that refers to the relevance of a particular atmosphere or reality. The words and movements that become markers of the idea are not only in the structure of sound or writing but also in meaning. This concept seems to be neglected in the respondent's linguistic production because sometimes, the idea is lost in his memory before being spoken.

V. Conclusion

There are two kinds of communication strategies carried out by respondents: verbal and non-verbal language. Inference in verbal communication is the respondent trying to paraphrase words by retrieval of words contained in the mental lexicon by looking for collocations that are considered appropriate. Then, the non-verbal communication strategy is caused by the respondent forgetting and not finding the word information to be produced, so gestures are used. All of this is caused by interference with short-term memory, where information is temporarily stored. Short-term memory disorders experienced by respondents are interaction barriers caused by nervous disorders in language production. This condition makes it difficult for ideas that enter respondents' minds to be issued into appropriate sentences. To get around the obstacles, respondents use communication strategies in various ways, such as substitution, assimilation, collaboration, paraphrasing, and gesture. This strategy often makes the speech partner not understand. However, disturbances in the short-term memory area can still be analyzed by *psych neurolinguistics* studies because respondents do not arbitrarily retrieve ideas, which are difficult to put into words.

The language processing of the individual in this study is obstructed in his or her short short-term memory and this leads to the disruption on the pragmatic processes. In terms of the communicative strategies, the participant was collaboratively able to negotiate clarity to his interlocutor with interactive strategies. This has proved that the communicative strategies produced by the participant were not random because they were pragmatically relevant. Hence the participant's strategies were still within the framework of language with its various links of meaning.

The results of the study imply that context plays an essential role in producing each communication effect. Conversations between people with Broca's aphasia and listeners become logical because the communication is considered complete when the appropriate referent is in an easily accessible context. Even though there is a language disability from the respondent, language synchronization can prove that the linguistic context between the respondent and the speech partner is relevant in the same linguistic realm.

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The Immigrant Critic as a Writer: Spirituality in Mikhail Nu'ayma's *Ayoub* (1967)

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Abstract—**In the early twentieth century, many Arab American writers who were recent immigrants to the United States considered themselves pioneers with a global vision. Many of them were suffering from feelings of alienation because they came from poor backgrounds and escaped to find that capitalism governs everyday living. Therefore, the main interest of the leading writers was promoting more spirituality in their literary works, especially by those who were writing primarily in Arabic. Nu'ayma who wrote in Arabic wanted to emphasize the importance of following a spiritual path in life in modern-day living in his play Ayoub. As a writer and a critic, Nu'ayma believed in the mystical aspects of literature, the power of language, and the importance of literary works in imparting spirituality in society. Living in the United States, he knew many Arab American, Russian, and American critics and writers with whom he shared literary interests and critical thoughts. In Nu'ayma's book The Ghirbal, he put forth critical ideas that he believed should govern literary composition. His mystical play, Ayoub (1967), was constructed as a literary model that illustrated the importance of rejuvenation in the Arabic language, the significance of mysticism in drama, and the role of literature in transforming society. The following paper traces Mikhail Nu'ayma's critical views in his play, Ayoub (1967) and discusses the theme of alienation in relations to Nu'ayma's spiritual outlook.**

Index Terms—**Arab American literature, Mikhail Nu'ayma, spirituality, alienation, capitalism, materialism**

I. INTRODUCTION

Arab American writers are considered a marginal group and some scholars claim that even in the 1980's the scarcity of works on bookshelves was apparent to most Arab American readers (Gabriel, 2001). Nevertheless, as immigrant writers, they contributed to American literary and cultural productions both in the past and the present. At the turn of the current century, the Pen League group changed Arabic writing by bringing to light important critical and cultural insight. In recent times, a group of highbrow writers such as Diana Abu Jaber and Mona Simpson have contributed to a great extent to the Arab American scholarship. We also have influential critics such as the pioneer in postcolonial studies Edward Said. Even though Arab Americans are diverse in terms of people, cultures, and religious practices, they exerted influence in the United States (Layton, 2010, p. 7).

The majority of Arab American writers at the turn of the century have written in English and some also wrote in Arabic and they influenced both their native culture and their new American culture. Mikhail Nu'ayma (whose name is written with variations in English) became one of the most celebrated Arabic poets in America and the Arab world, leading a literary revolution in the way Arabic poetry was composed. The Lebanese-born writer emphasized in his literary works the importance of Arab writers going back to cultural roots and traditions in the composition of poetry in general and Arabic poetry in particular. He had a philosophy that became his drive for writing. In his view, a person who desires a pleasant life should go back to social roots and this philosophy is the path to spiritual fulfillment. Furthermore, in his critical works, the Arab American writer reflected on the spiritual emptiness found in most literary works of Arab writers back home which reflected the stagnation of the Arabic political state at that time. It was the volatile political situation and deteriorated economy in the Arab world that led to the immigration of Arabs to the

United States in the first place. Thus, as a social reformer, he wanted to play a part in addressing the deplorable state of the Arab political scene that led to leaving his home country and finding a solution at least in his writings.

Nu'ayma had his share of problems as an expatriate writer living in a society that did not share his native tongue. Therefore, he started going to sources of empowerment and Nu'ayma encouraged his compatriots to view Arabic as a language that plays a crucial role in achieving spirituality, especially for Arab readers. It seemed the perfect solution because at that time many Arab American writers were experiencing the feeling of purposelessness in a depersonalized society or what Karl Marx referred to as "Alienation." Many Arab American writers who came from impoverished Arab lands came to a capitalist society that imposed immoral conditions on social relationships. From a Marxist interpretation, people living in industrialized modern culture become insecure and practice fetishism in the sense that they cherish what they produce rather than value other human beings and value becomes for them synonymous with materialism. Therefore, Nu'ayma decided to go back to his cultural roots for support which emphasized spirituality as an important thing to lead one's life by.

Nu'ayma's pioneering critical and philosophical ideas influenced many modernist Arabic poets, not only in the United States but also in the Arab world. Some critics attributed Nu'ayma's emphasis on language in promoting spirituality as a result of his status as an immigrant writer (Mohamed, 1999, p. 67). For Nu'ayma, however, the insistence on the use of simple language in all genres was because of his belief that imparting spirituality was intrinsic to literary composition, and many of his works further implemented his ideas on the importance of being mystical, as in his purely spiritual writings, notably *The Book of Mirdad* (1952). As an Arab American social reform, Nu'ayma wanted to promote a universal vision from his personal experience that focus on the importance of language in promoting spiritual healing for individuals and society.

Nu'ayma was partially successful in promoting his views although many Arab writers of his generation and later generations of Arab American writers shared his enthusiasm for the role of language in promoting spiritual themes in a literary work. The philosophy that language can change realities had been reiterated most recently, by Edward Said who discussed the role of language in constructing realities in "Between Worlds":

> Inevitably, this led me to reconsider the notions of writing and language, which I had until then treated as animated by a given text or subject – the history of the novel, for instance, or the idea of narrative as a theme in prose fiction. What concerned me now was how a subject was constituted, how a language could be formed – writing as a construction of realities that served one or another purpose instrumentally. This was the world of power and representations, a world that came into being as a series of decisions made by writers, politicians, and philosophers to suggest or adumbrate one reality and at the same time efface others (Said, 2009).

Because writers were still enthusiastic about their origins and language, many Arab American intellectuals wanted to "demonstrate how their poetic works unremittingly endeavor to eradicate or conceal the gap between language and the reality it purports to embody" (Huri, 2005, p. 7). Thus, many of his contemporaries and later Arab American poets imitated his style, especially in going back to Arabic literary traditions to use as sources for composing a literary text, the need for conveying mystical experiences in literary works, and the importance of using traditional symbols and Arabic poetry in drama.

The play *Ayoub* (1967) carries a religious significance because it refers to the well-known Biblical tale of the prophet Job (known in the Arabic language as Ayoub), and the name of the character is very commonly brought into the daily conversations in Arabic culture to express the need for practicing patience in our lives and lament loss of materialistic possessions. The play relies on the biblical narrative, but it does not retell the story. Instead, the playwright recasts the protagonist as a modern individual undergoing a psychological and spiritual transformation. The play's use of emotive language helped to create a spiritual experience for contemporary audiences. Also, the religious content of the play did not thwart its popularity, and it received moderate success because Arabic spectators at the time of its first performance seemed to accept the performance as a modernized version of the story. The playwright also used theosophy to approximate the spiritual needs of individuals regardless of their religious inclinations and the narrative emphasized that healing from modern materialism required compassion, understanding, and spirituality. Unfortunately, the play did not receive much critical attention afterward and the present research, therefore, attempts to shed light on the importance of the spiritual ideas of the immigrant writer Nu'ayma who was trying to find an answer to the feeling of alienation that was promoted by capitalism. One can detect how his philosophy and criticism shaped his spiritual play, *Ayoub*.

II. CRITICAL BACKGROUND: NU'AYMA'S *THE GHIRBAL*

Nu'ayma's critical principles for evaluating good literature became guidelines for writers who formed the Arab American literary circle in North America, and Arab writers in the Arab world implemented them in their works. He established, in 1920, with Kahlil Gibran (also written with variations) and other Mahjari writers, the New York Pen League, a school of criticism that changed modern Arabic literature. His most important critical views were gathered in his book, *Al-Ghirbal* (1923). In the book, he condemned the corrupt kind of poetry produced by many Arab writers of his generation. His critical views even today remain a valuable source for many Arab writers; but unfortunately, there aren't any English translations of the book, Al-Ghirbal, or the play Ayoub. Thus, the excerpts from the *Al-Ghirbal* and also the play that appears in the text were translated by the researcher. In the first part of the critical book, Nu'ayma discussed the role of the poet and the importance of language and spirituality in literary works. In the second half of the

book, he criticized some literary works by famous Arab writers of his time. One of the famous quotes from his book focused on his belief in spirituality, which he believed pervaded modern life and caused alienation:

> We are constantly searching for ourselves through everything we say, do or write about. When we search for God, we attempt to find ourselves in God. When we seek beauty, we attempt to find ourselves in the beauty we seek. When we pursue virtue, we only look for ourselves in the pursuit of virtue. When we attempt to find those who are distressed, we are only looking for ourselves in those distressed. When we unlock a secret of nature, we are merely unlocking a secret within ourselves. Whatever man seeks rotates around the same axis that is the man himself (Nu'ayma, *Al-Ghirbal*, p. 125).

Al-Ghirbal (which translates into sieve in Arabic) was designed as a book dedicated to laying out a critical approach emphasizing the importance of theme and particularly the idea that a writer must establish a connection with nature. He also emphasized in that book the link between an individual's mental anguish and the unfulfilled materialistic needs which modern society imposes on people. His critical standpoint thus has scientific merit because the relationship between materialism and well-being within the broader context of an individual's value system has been regarded by sociologists as antithetical to well-being (Burroughs, 2002, p. 348). As a critic, Nu'ayma believed that literary writers should portray in their writings the individual as parts of a whole and linked to the universe, and he also considered that writers carry the responsibility of implementing a spiritual existence in their lives and texts.

Nu'ayma, like many writers of his generation, saw that exposing the reading public to criticize materialism which is prevalent in modern society, and to be revolutionary. While there is no direct influence from Eliot on Nu'ayma, we can find echoes of Eliot's poem "The Wasteland," which depicts how modern society is empty spiritually in Nu'ayma's mystical poems. We can also see the influence of Russian writer Belinsky, who inspired Nu'ayma, for example, to revolutionize poetry for social purposes. Also, critics noticed how Tolstoy's version of spiritual freedom was essential in formulating Nu'ayma's critical opinions in *The Ghirbal* (Imangulieva, 2009, p. 124). His extensive reading of other writers from different cultural backgrounds came from his belief that one should be open to the literary and spiritual aspects of great works of world literature. The reason, according to Nu'ayma, was those new ideas and ways of writing stem from an engagement with the past to produce literary works beneficial for individuals living in a world full of uncertainties. According to Nu'ayma, a person should seek to renew, reform, and change in all aspects of life and he was against the common practice of some Arab writers who were blindly following the classical rules of composing poetry without reinventing them. The critic's role, as Nu'ayma sought to highlight, was to evaluate the artistic value of any text. That is the contribution of literary work to the spiritual advancement of society.

According to Nu'ayma, through language, a writer can achieve spiritual development. He questioned the common practices of many Arab writers by using the archaic language of poets of antiquity in their poems; some of those practices, it was found, used to purposefully alienate readers from the Arabic language. Thus, he believed that this method creates a distance between the reader and the writer. According to Nu'ayma, language is a human construct, and therefore, it should be used for the benefit of society. Apparently, Nu'ayma's ideas are even more relevant in drama because, as a performative social art, spectators are exposed to human nature in various situations, such as sadness and anger, and ultimately, a live performance would increase an individual spectator's affinity with a character's predicament in a social context and speed up social reformation.

Nu'ayma, believes that literary texts are verbal utterances that contain worlds of spirit, body, and mind. Therefore, he desired that the Arabic language be kept up-to-date with developments in the social and technological fields because times were changing and, consequently, language and literature should adapt to modern changes. He asserted that the "Arabic language has to accommodate those new advances to maintain its position among other languages and their inevitable influences on the Arabic language and culture" (Naimy, 1976, p. 30). Nu'ayma also maintained that critical importance should be given to the "lucid, sharp, cut, and simple language saturated with poetry" (Naimy, 1976, p. 242). In all of his plays and poems, Nu'ayma sought to implement his critical beliefs concerning language and spirituality in reforming Arab society.

III. Nu'ayma's Critical Concepts as Applied in the Spiritual Play *Ayoub*

The play is an allusion to the biblical story of Ayoub, a narrative known to Arabs Christians and Muslims. He, however, chose to explore this famous biblical narrative from a less dogmatic view and also to endow it with a more spiritual meaning that is not assigned to a specific religion. As a writer and critic, he believed that literature should not create bigotry. Thus, he used a mixture of traditional Arabic and western cultural and literary sources to take the story to a new level of analysis. This method of using multiple sources was imitated by many Arab writers, even those who were not part of the Pen League (Pormann, 2006, p. 4). In his four-act play, *Ayoub*, the writer used the biblical story and specifically the life of the prophet Job (Arabic name Ayoub) to emphasize spirituality and psychological alienation.

The story of the prophet Job (Ayoub in Arabic) appeared in all the monotheistic religions, and many Arabs were acquainted with the prophet's endurance of extreme whose faith was tested by God. As a biblical figure, Job was an example of patience because when God chose to plague him with loss and diseases, he remained faithful. Nu'ayma did not alter the name because the biblical story has a moral and spiritual message, but he gave the play a modern perspective by having other people pose as major characters to offer a more kaleidoscopic picture of the story. Therefore, the casting of Ayoub's daughter as a major character and the invention of other characters were the writer's

version of a more contemporary context. Their role is thus to offer a more comprehensive interpretation of the meaning and role of suffering in achieving spirituality. Through poetic language, Nu'ayma sought to change the well-known biblical story into a philosophical treatise. He also presented a psychological investigation into the hidden recesses of the psyche by allowing spectators to hear the prophet express his feelings. He also altered Ayoub's story to make the audience sympathize with the mixed emotions of faith, patience, and self-doubt that the prophet experienced during his difficult ordeal.

The playwright brought to light the protagonist's anguish and the physical manifestation of the struggle between matter and spirit on stage in a poetical way that was similar to Eliot's portrayal of Becket in *Murder in the Cathedral.* As critics noticed, Eliot's play had some aspects of Buddhism in its recognition of the pain that was associated with human desire (Kearns, 1994, p. 83).

In many ways, both writers had had a spiritual component in their works. Eliot showed the importance of faith and virtue in writing, and this was evident in the audience's reaction to the play, as illustrated by Elizabeth Daumer's article entitled "Blood and Witness: The Reception of Murder in the Cathedral in Post-war Germany." According to Daumer, the staging of Eliot's play in Germany at a difficult time shows that religion remains a powerful spiritual healer in crisis. Moreover, Daumer attributed the success of the play to its spiritual themes and also to the way Eliot channeled the inner states of the protagonist and the external environment, which was a factor that led to a positive reaction from the audience (Daumer, 2006, p. 79). The contemporary staging of the play also revealed its significance to modern times, as in the play directed by Martin Browne, who designed a version that wanted to touch on contemporary issues (Davidson, 1992, p. 152). However, the reaction to Eliot's play was similar to the reaction of Arabic audiences to *Ayoub*. The initial interest in both plays with contemporary audiences was a result of the playwright's projection of the inner tensions of the protagonist's spiritual dilemma on stage.

Nu'ayma thus did not seek material gain from staging the play and instead focused on illustrating the method of achieving spirituality through Job's well-known narrative in the Torah. He did not, however, write the story as it appeared in the *Book of Job* about one of the great sufferers in the history of humanity. Instead, he emphasizes that Job understood by addressing publically that his pain was necessary for a new birth which Nu'ayma also explains in the foreword to the play. His intentions to highlight the suffering of the protagonist and to intensify his pains were primarily through his daughter, who came to tell her father of her bad dream. In the play, his daughter approached him, and she incomprehensibly stated that in her dream she witnessed the following:

> I do not know! My heart is the size of a mustard seed and in the color of charcoal. Neither is the sun a real sun for me nor is daylight real light; neither is the earth real earth nor in the sky a sky. I am destined never to enjoy any of them at all… I feel as though my soul was fleeing from itself without being able to find a refuge. I feel as though I had a rare gem in my hands, but another hand is about to snatch it out of my hand, I feel as though a thunderbolt would strike me out of the blue clear sky (Nu'ayma, *Ayoub,* p. 22).

Her incoherence made her father impatient because we can detect his spiritual struggle which was evident through his emotive use of language: "Do not ask me an explanation; if only we could explain anything, even what it seems to us as if it does not need any explanation" (Nu'ayma, *Ayoub*, p. 28). Therefore, Ayoub, the fictional character knew that his grief came from his inability to explain to common people his frustrations and this was the reason for his alienation.

However, Nu'ayma departed from the original narrative by showing publically the inner struggles of the protagonist's faith from the perspective of fictional characters that the author invented. In the forward to the play, Nu'ayma explains that Sarhabel, who did not exist in the biblical tale, was the real philosopher who preached the organic unity of the universe and who was consciously raising existential questions such as: "Any sound, picture, or movement is not full of meanings? Even frog-chirping, donkey-braying, the insane delirium of a feverish or insane man, and a grasshopper's leap are not without meaning, but this is only for people who have sense!" (Nu'ayma, *Ayoub*, p. 50) Thus, Sarhabel was the mouthpiece of the author who believed that a logical explanation of events was futile because "There, sir, things that are indescribable and unexplained, but rather that their interpretation spoils them, destroy them"(Nu'ayma, *Ayoub*, p. 51). This strong belief that the world was compromised of wholeness permeated Nu'ayma's philosophy and he used this theory to show how the prophet overcame his pain. According to Nu'ayma, this philosophical interpretation would achieve happiness and cure feelings of alienation. Therefore, the prophet's trust in God, his subjugation, and his final submission was a result of this belief in the wholeness of the universe which helped him gain inner peace. As spectators, we see the truth in Sarhabel who described the universe in this way:

> Every single thing in the universe is being woven incessantly, day and night, consciously and unconsciously. Our lives are being woven constantly, Sir, and the knitted fabrics interweave each other; a weaver hither appears later as a weave thither. We weave and we are woven and the universe in its entirety appears suddenly as one enormous loom on which one large weave is strung; you and I and everything else on earth, in the sky or space become the backbone of that single and large weave (Nu'ayma, *Ayoub*, p. 544).

This particular image, which the writer used to portray the relationship between the individual and the universe as part of a whole, was integral to the writer's spiritual thinking. Nu'ayma also used imagery in the play to portray the protagonist's patience, suffering, and ultimately inner peace. He also used vivid images of physical and mental anguish to tap into the spectators' emotions, which would enable them to connect to the theme. Moreover, the simplicity of the words in Arabic captures the intended effect and that is the reason behind his emphasis on literature as a means for

social reformation. At the end of the play, Ayoub admitted that he took some time to comprehend what was happening to him at the end when he raised his hand and eyes towards heaven and said, "I am now subdued" (p. 109). Thus, his falling out was powerful and motivating to spectators because of his sincerity. The other characters realized that worldly needs only lead to more materialism and that the pursuit of materiality would consequently jeopardize peaceful living and forbid spiritual growth. Another lesson that the play showed was the importance of meditation because the protagonist saw solace in every natural object.

As an expatriate writer living in a new and alien environment, he developed a spiritual philosophy by going back to his native origins in the Arabic language and his Christian background. In another important book, *From the Inspiration of Christ* (Min wahi Al Massih), he developed his spiritual ideas and considered his Christian background, which he acquired before coming to the United States, as a positive influence. The religious experience detailed in the book illustrates his road map to salvation. The writer also showed that his contribution was a new reading of the four Gospels. Furthermore, he believed that his journey led him to a better understanding of the life and teachings of Christ. In the book dedicated to Christ, Nu'ayma investigated the many legends surrounding the miraculous portrayal of Jesus. One of these myths was that a prince named Abjar had a terminal illness and, according to the legend, the ailing man was sent to Christ to be cured. Consequently, Christ could not go but wanted to help so he took a handkerchief and wiped his face, and his image was printed on it. The same narrative had another version and in this one, an Apostle gave the picture to an ailing Prince, and this act healed his illness. In one of the accounts, this picture, on its way from Christ to the Prince, passed by a village called "Camoliana", and a pagan woman there witnessed its miraculous healing powers. The mythical tale was an inspiration for many artists to paint the miracles of Christ. Many iconographers tried to visualize and embody the myth in painting, and one of the most famous was the one done by the Russian painter Simon Ushakov in the seventeenth century. Nu'ayma's version, however, was more inclined toward theosophy (Bell, 2002, *Abstract*).

Nu'ayma found religious accounts with their many versions to be inspirational and could serve as literary topics that could resonate with his contemporary readers and spectators, especially as suffering and alienation have become dominant in the modern capitalist world. The playwright believed that for a writer to grasp spirituality, he/she had to engage with a philosophy that denounces materialism. He also projected that it was vital in literary works to confront and fight the decay in society by providing a spiritual alternative to the materialism of the modern world. Thus, the playwright saw that inner peace came from being one with nature. The story of the prophet in the play was a metaphor for the struggles of a modern man who did not understand the connection between faith and the impact it had on the mental and physical health of an individual.

The play portrayed Ayoub in his mental and physical turmoil as a universal symbol of suffering. Healing for the protagonist took place only after he accepted his troubles as physical ones and made peace with the knowledge of his position in the universe. This spiritual outlook offered the protagonist a better coping mechanism and also provided him with the strength to accept the weight of his suffering because it meant worrying less about the transient world. His philosophy is now often practiced by mental health practitioners who introduce spiritual and religious practices in psychological interventions for coping with many difficulties including trauma, e.g. among refugee women (Ozcan et al., 2021; Smigelsky et al., 2017). Furthermore, the terrible experiences and loss seemed to bring Ayoub reassurance that death was not to be feared as the world was an organic whole and individuals had designated roles.

The author used figurative language, paradox, irony, and ambiguity for his transcendent themes and also to enhance the aesthetic quality of the play through language. This emphasis on language was important in eliciting sympathy from the audience. He demonstrated in the play through its simple language that any person, no matter what role he/she occupied, was only a part of a larger existence. As a consequence, readers and spectators should, therefore, build a philosophy of life according to this principle and not feel as if they do not belong. Nu'ayma's determination on the importance of language began when he wanted to reform the Arabic language while living as an expatriate in New York City and wrote profusely in Arabic literary and critical works that worked towards his desired goal of reaching spiritual satisfaction (Skaf, 1985, p. 50).

Nu'ayma's play initially attracted Arab audiences to see the work of the recluse writer. However, it faced some difficulties later on, and nowadays, it is an obscure play. A similar fate faced Eliot's mystical play *Murder in the Cathedral*. According to some critics, *Murder in the Cathedral* was considered a difficult play to stage. Jenny Lewis stated in her article entitled, "From Brain to Breath: Writing Poetry for the Theatre" that the plays of T. S. Eliot, such as *A Murder in the Cathedral*, *The Family Reunion*, and *The Cocktail Party,* were relative successes, but also cited Eliot's confession in *Sacred Wood: Essays on Poetry and Criticism* on the difficulty of providing an appeal to contemporary audiences that saw "the rhetorical aspects of poetry (including blank verse and rhyme)" as a characteristic of making the drama rather "less real" (Lewis, 2009, 26). The lack of commercial success for spiritual plays proved the difficulties of staging plays that are philosophical even though they are important in social reformation.

IV. CONCLUSION

Nu'ayma both shaped and shared many beliefs of Arab American writers of his generation at the turn of the twentieth century who found themselves as immigrants in New York City adapting to their new home. The poets were part of a larger community who found themselves in the process of acculturation and also seeking to sustain their Arabic

language as part of their religious and ethnic identity (Cristillo, 132). Nu'ayma, who was considered the theoretician of the group, advocated the importance of maintaining their mother tongue because of its spiritual significance (Naimy, p. 162). As many critics have noticed, Nu'ayma, as a leader of the group, sought poetic freedom so that "the oratorical was to appeal spirit to mind"(Boullata, p. 175). As a leader of the Mahjar Poets, many critics found that he sought to advocate improvements in the working conditions of the marginalized and working classes and the necessity of social and political reform in the Arab nation through literature.

According to Nu'ayma, literary works should benefit society by providing themes that encourage individuals to embrace a more spiritual life and find their place in the universe. As a writer, he believed that literature exerts more influence than politics and that changing society should begin with new ideas in literary works (Bawardi, 68). He often wrote poems that addressed Arabs and many of his nationalistic poems were anthologized and translated into English, such as his poem "Akhi" (My Brother) which addressed political themes especially, the tyranny of the Ottoman rule at the turn of the twentieth century (Orfalea, 1988, p. 59). He was influential in the Arab world even though he did not appear often in the public eye. In his work, he stated that leading a more spiritual existence is a necessary step to achieving wholeness. Furthermore, his insistence on literary and language reform became integral to his social, religious, and political views which solidified his reputation as one of the most influential Arab American writers.

The play was thus a literary contribution that illustrated Nu'ayma's critical thoughts. In the play, he wanted the hardships that Ayoub faced to be a moving spiritual experience for the audience by using the full extent of the emotive in the Arabic language. The major character's simple yet powerful consoling speeches portrayed a more meaningful existence and helped cure his alienation. The playwright used simple vocabulary because he wanted to appeal to every man by showing the importance of genuine emotions. As a critic, he believed that the writer should take the reader on a spiritual experience that liberates the soul to reach wholeness and become one with the universe. As a writer from a Middle Eastern background, both Christian and Islamic religions dominated his philosophy because he believed that spirituality entails more than being a member of a religious belief, and his avid readings also drew him to other faiths and emphasized his views on the importance of spirituality in the lives of individuals. Nu'ayma did not only study Christian theology, but he also loved the language of the Qur'an and admired the way the holy text communicated and attracted people to it. In his views on literature and life, Nu'ayma loved unity, especially the unification of body, soul, and spirit with the charming nature of his home country, Lebanon, which he eventually returned to. He became distinguished as a writer because of the simplicity and clarity of style; in addition to his optimistic attitude, regard for beauty, goodness, and religious piety.

The protagonist's journey in the play was in a way, the Arab American writer's spiritual one which was meant to be a model for the spectator, the writer, and future generations of Arab American writers. Nu'ayma transformed his play, *Ayoub*, a religious text into a literary masterpiece that explores the meaning of spiritual existence and provides stability and strength in life. For Nu'ayma, individuals should not be governed by materialism, especially, as the reason behind immigration for people of his generation were seeking a better place to live. Instead, he proposes through the play's powerful use of language that achieving harmony and happiness can happen only after a person surrenders to the wholeness of the universe.

Nu'ayma's critical and literary works, especially the play *Ayoub*, offer important contributions vital to society and should, therefore, probably receive more critical attention from future scholars. The play illustrates how a writer's native culture and immigrant culture can provide a philosophy of healing and lessen his alienation. His message summarizes his contribution as an individual who brought a personal history of struggle and success in being an Arab American with a religious and spiritual heritage that tied him to humanity and the universe.

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A Case Study of Individual, Linguistic and Psychosocial Factors on Heritage Language Maintenance Among Malaysian Chinese

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Abstract—**Despite Asian immigrants have increasingly received attention in the scholarly study as heritage language learners (Lee, 2003; Kim & Chao, 2009; Dixon et al., 2012; Park et al., 2012), there is still a crucial gap in exploring heritage language (HL) maintenance among the multilingual Chinese descendants in Southeast Asia. This study intends to reveal individual influences as well as linguistic and psychosocial factors in maintaining the Chinese language as a heritage language (CHL) among the new generation of Chinese learners in Malaysia. Sets of questionnaires were distributed to 238 informants ages 16- 18 native speakers of Chinese. From the statistical analysis fact, it is concluded that 1) under the postcolonial education system, the diverse education stream or the type of school is one of the most influential individual factors on CHL maintenance level, i.e. SMJK>STPC>SMK in that order when considering the overall achievement on the Chinese language as a core subject, while age and gender had least impacted CHL maintenance; 2) linguistic factor which referring to parental language or dialects did not contribute to the differences in their CHL levels due to the fact that the Chinese language is commonly used in their daily lives and domestic domains; 3) attitudes towards ethnic identity as Malaysian Chinese and Chinese language classroom learning anxiety were significantly contributed to psychosocial factors in the given setting. It is hoped that this study helps to reinforce Chinese language maintenance to a greater connectedness between the young generation of Malaysian HL learners and the Chinese HL community.**

Index Terms—**individual factors, linguistic factors, psychosocial factors, heritage language maintenance, Malaysian Chinese**

I. INTRODUCTION

With the development of globalisation, exchanges between countries are increasing, and immigrant groups in major countries of the world continue to expand. The language maintenance, ethnic identity and cultural adaptation of heritage language learners are becoming a primary concern for scholars. A heritage language learner is a person who learns a language other than the official language of the family, speaks or at least understands the language, and is bilingual or multilingual to a certain extent (Valdés, 2000). Current research on heritage language learners has focused on countries with high levels of immigration, such as the United States, Canada, Singapore and Europe, with the most significant number of studies on Spanish as an inherited language, mostly on immigrants of Mexican and Latino descent (Oh & Fuligni, 2010; Montrul, 2016). In recent years, Asian immigrants have also received increasing attention from scholars, with most of them being of Chinese, Korean and Vietnamese descent (Lee, 2003; Kim & Chao, 2009; Dixon et al., 2012; Park et al., 2012; Geerlings et al., 2015; Choi et al., 2016).

The maintenance and development of the heritage language (HL) are influenced by many factors, of which individual differences, family, and the Chinese community are undoubtedly the most direct influencers. It has been shown that parents' use of heritage language with their children has a very positive impact on the development of their inheritance

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language vocabulary (Dixon et al., 2012; Park et al., 2012). The language environment in the family also influences the genetic language development of immigrant offspring (Dixon et al., 2012), and Choi et al. (2016) found that families living in communities where Korean was less spoken needed to invest more money and language resources to ensure daily exposure to the Korean language. Motivation and attitudes are also essential factors in the maintenance of HL. Research on Korean Australians, who live in an environment more open to different wording than the US, has found that they show highly positive attitudes towards Korean (Shin et al., 2016) and stronger intrinsic and instrumental motivation (Yang, 2003; Noels, 2005). There are differences in learners' psychological and language learning outcomes in different sociocultural contexts (Schumann, 1976; Gardner, 1988), and there is a need for country-specific and context-specific research. However, studies have mainly focused on the West, particularly on American and Canadian immigrants, and the research on Chinese heritage language maintenance in Malaysia is still limited. Moreover, quantitative research methods are less commonly used in previous heritage language maintenance studies (Fang, 2017).

Malaysia is a typical multilingual and multicultural country of immigration, and the Malaysian Chinese community is diverse, with a wide range of differences in place of birth, dialectal background, and attitudes and motivations towards the Chinese language. Ellis (1994, pp. 469 - 474) points out that individual differences among Chinese learners are key factors affecting their heritage language maintenance, both extrinsic and intrinsic, and that there is no clear boundary between them. Therefore, a quantitative method is used in this study to examine the influence of individual demographic factors (including age, gender and school type), linguistic factors (parents' language background and family language use) and psychosocial factors (including attitudes and motivations towards mother-tongue associations) on Malaysian Chinese learners' heritage language maintenance.

II. MALAYSIAN CHINESE AND CHINESE LANGUAGE

The main body of Malaysian Chinese is immigrants and their descendants who migrated to Malaya from Fujian, Guangdong, Guangxi and Hainan in the nineteenth century. The Malaysian Chinese are the second largest ethnic group among Malaysian citizens, comprising about 6.91 million people (Guo, 2020). The Malaysian Chinese community is multilingual and multicultural, with a complex linguistic situation. The Malaysian Chinese are typically multilingual, with Malay (the national language), English (the international language), and Mandarin as the common Chinese language and their respective source dialects, all widely spoken in the Chinese community. Of these, Mandarin has a special status in Malaysia, as it is both the common language of the Chinese community, the standard language of the Chinese community, and the officially recognised language of Malaysia. The standard language is considered a prestigious community language or code (Holmes & Wilson, 2017). Article 152 of the Federal Constitution states, "while Malay is the national language, the freedom to learn, use and develop the mother tongue of all communities is expressly guaranteed". As a result, Chinese language education is used as the medium of instruction in the Malaysian education system, replacing the dialect schools of the British colonial era.

This study's Chinese language refers to standard Chinese (Mandarin Chinese) and Chinese dialects in general. Among the various Chinese dialect groups in the Malaysian Chinese community, Hokkien, Cantonese, and Hakka are the most populous groups in Malaysia (Platt, 1977). The smaller groups are Chiu Chow, Hing Wah, Hainan, Foochow, and Guangxi speakers. Chinese dialect groups are not mutually intelligible (Branner, 2000; Kurpaska, 2010). When different Chinese subgroups meet, a shared language is needed to communicate. This problem has traditionally been addressed through multilingual competence, but it has been recently reported that Standard Chinese is gradually taking on this role, even gradually replacing Chinese dialects in the home sphere, such as in Johor, Penang and Sarawak (Ting & Chang, 2008; Wong, 2020). Standard Chinese is taught and used in all Chinese primary schools (SRJK (C)), national Chinese secondary schools (SMJK (C)) and Chinese independent secondary schools (STPC). However, Mandarin Chinese (MC) has been transformed into a particular style by the Chinese speakers of Malaysia, which is jokingly called 'Mangdarin' (as in 'Manglish'); we will call it 'Malaysian Mandarin' (MM), which is also different from the Mandarin used in China.

III. HERITAGE LANGUAGE (HL) AND HL MAINTENANCE

The Ontario Heritage Language Project Group first introduced the Heritage Language (HL) concept in Canada in the 1970s (Hornberg & Wang, 2008). Then in the 1990s, it was widely accepted and promoted by American academics concerned with language maintenance, revitalisation and non-English language teaching (Valdés, 2001). In the US, Fishman (2001) defines Heritage Language (HL) as all ancestral languages other than non-English languages with special family ties to the learner, including the languages of indigenous peoples, colonial countries and immigrant languages. For overseas Chinese, ethnic Chinese and Chinese descent, the Chinese language (including various dialects) they learned in the local region is a heritage language learning. Although Cantonese, Hakka, Minnan, etc., are taught in some Chinese schools in different overseas dialect communities, the mainstream trend in international Chinese inheritance language teaching is now to unify the use of Mandarin as the standard and to teach Mandarin as the Chinese inheritance language for students of Chinese descent (Dai, 2017).

Heritage language learners exhibit unusual characteristics and complexities, unlike second/foreign language and mother-tongue learners. On the one hand, they have the same problems as foreign language learners, such as small

vocabulary, interference with the dominant language of the host country, slow speed of speech and slurred speech; on the other hand, they have better grammar, use the tongue closer to native speakers and identify more with the language/culture they have learned. In general, acquiring an inherited language begins at home, while typical second language learning begins in the school classroom. Inherited language acquisition can be seen as an unfinished monolingual acquisition that occurs in a bilingual rather than a monolingual environment. It has many characteristics of bilingual acquisition, i.e., monolingual and bilingual features, but it differs from conventional monolingual and bilingual acquisition (Cao, 2014). Montrul (2010) compares the characteristics of first, second and inherited language acquisition, as detailed in Table 1. In terms of Chinese as a heritage language learner, He (2001) defines a learner of Chinese as a heritage language as a student who lives in a Chinese-speaking household, who can speak or at least understand Chinese language and is bilingual to some extent in both Chinese and national language. Wu (2008) defines a Chinese heritage language learner as a learner who can be exposed to Chinese outside the formal education system, especially in family and community settings. This paper adopts the view of Cao (2014) the current Chinese language education overseas is heritage language teaching in a narrow sense, i.e., the Chinese language (including the dialects) that Chinese descendants learn is their heritage language, they are Chinese heritage language learners (CHLL).

TABLE 1
DIFFERENCE AMONG HL, L1 AND L2

	HL	L1	L2
Earlier exposure to the target language	±	+	-
Language input in natural environments	+	+	-
Successful and complete acquisition	-	+	-
The language petrochemical phenomenon	+	-	+
Language transfer phenomenon	+	-	+
Motivational and emotional factors have an impact on language learning	+	-	+

Note. * " + " indicates the presence of this feature, "-" indicates the absence of this feature, "±" indicates the presence of both

Language maintenance is the continued use of the mother tongue within and between generations of a given linguistic community and the maintenance of language competence (Winford, 2003). Benrabah (2007) states that language maintenance is the continued use of the mother tongue despite cultural pressures from more prestigious or politically dominant languages and the need to face the threat of language transfer. Most of the research on factors influencing language maintenance has focused on family (Fishman, 1991; Collier et al., 2011; Guardado, 2002), society (Tannenbaum, 2003), culture (Schumann, 1976) and policy (Borland, 2006; Bianco, 2017) and other extrinsic environmental factors, with less research on individual learner factors. Motivation and attitude are individual factors that have received the most attention in language learning research. It is "a state of cognitive and affective arousal" that "motivates learners to put effort into achieving a set of goals over some time" (Williams & Burden, 1997, p. 23) and plays an essential role in language maintenance. Furthermore, Li (1994) argues that levels of genetic language are positively associated with an individual's sense of ethnic identity and relationship with members of the group, as members of the group are better able to understand the cultural values, ethics and behaviour of the group.

In a subsequent study, Tse (1997) found that inherited languages are closely related to ethnic groups and that attitudes towards the ethnic group and the people who speak the inherited language influence the linguistic competence of inherited language speakers and their interest in learning the inherited language, a view supported by Mcgroarty and Urzúa's (2008) study of three Mexicans. In addition, Kondo (2006) surveyed second-generation immigrants in Canada on language adaptation learning patterns. He found that parental encouragement and support for learners of the inherited language made their acquisition of the inherited language more effective. Parents' positive attitudes towards learning the inherited language also positively affected second-generation immigrants' learning of the inherited language. The maintenance of the Chinese language may also be influenced positively or negatively by these individual factors, yet there is minimal research on this.

IV. CHINESE AS A HERITAGE LANGUAGE (CHL) IN MALAYSIA

A compilation and analysis of previous literature reveal that most of the research on Chinese as a Heritage Language (CHL) in Malaysia focuses on the overall educational situation (Samuel & Tee, 2013; Samuel, 2014; Lin et al., 2015), followed by teaching materials, schools, curriculum and teachers (Lee, 2011; Lim & Presmeg, 2011; Tan & Santhiram, 2017), with less research on CHL learning motivation (Comanaru & Noels, 2009; Tan et al., 2013). Specific studies in this area tend to comb and summarise data from a single pedagogical perspective (Smith, 2001; Wu & Teoh, 2008; Samad et al., 2010), and do not present the multidimensional and cross-disciplinary characteristics of today's interdisciplinary studies, for example, they do not integrate psychology, sociology, linguistics and other related disciplines for cross-sectional research. The research methods are mainly inductive, using historical and relevant language policy materials and case study methods for data analysis (Zong & Han, 2015; Wu, 2015; Zhu & Wang, 2016). However, there is little use of empirical methods, more from personal subjective emotions, and the conclusions drawn are somewhat biased due to the limitations of the position. The existing research is not very theoretical, with only a few

applications of "holistic education" and the Copenhagen School's "concept of social security", and the scope of the research is mainly focused on the scope of research has also been focused on the macro area of language education (Merriam & Mohamad, 2000; Lee, 2007; Zou, 2018). Consequently, this study explores three aspects of Chinese heritage language learners: individual factors, linguistic factors, and psychosocial factors, and examines the influence of the three factors on their heritage language maintenance.

V. METHODS AND PROCEDURES

A. Participants

The target population of this study consisted of 232 participants with criteria as (i) ages 16-18; (ii) local-born Chinese with Chinese language (Mandarin) as their mother tongue; (iii) completed six years of Chinese primary education. Precisely there are 84 participants from the Chinese Nat Secondary school (SMJK), 62 from the National Secondary school (SMK) and another 83 from the Chinese Ind Secondary school (STPC) participated in the study.

TABLE 2
DEMOGRAPHIC INFORMATION FOR THE PARTICIPANTS

Variables	Category	Frequency	Percentage (%)
Age	16	69	29.7
	17	154	66.4
	18	9	3.9
Gender	Male	82	35.3
	Female	150	64.7
Type of Primary School	SJKC	225	97.0
	SK	5	2.2
	International School	2	.9
Type of Current School and Grade	SMJK Form4	13	5.6
	SMJK Form5	74	31.9
	SMK Form4	23	9.9
	SMK Form5	39	16.8
	STPC Senior1	35	15.1
	STPC Senior2	48	20.7
Duration of Chinese language learning	4-11 years	206	88.8
	12 years and above	26	11.2

Note. * SJKC stands for National Chinese Primary School, SK stands for National Primary School, SMJK stands for National Chinese Secondary School, SMK stands for National Secondary School, and STPC stands for Chinese independent secondary school.

B. Instruments

This study uses a quantitative research method. Three instruments are used in this study:

(a) The demographic questionnaire to assess the heterogeneity between the groups in this study. The questionnaire consists of closed-ended questions (Q1-Q16) that elicited information about each participant's age, ethnicity, gender, grade level, and self-rated Chinese heritage language proficiency (including listening, speaking, reading, and writing) was adapted from Language and Social Background Questionnaire (Luk & Bialystok, 2013). The self-assessment is relative to a native speaker's performance, rating their proficiency level on a scale of 0 –100 for the following listening, speaking, reading and writing activities conducted in the Chinese heritage language. A self-reported demographic questionnaire has certain advantages because "it can provide information from a large participant, and it can be objectively compared and interpreted through statistical data analysis" (Park, 1997, p. 212).

(b) The Language Background and Daily Use Questionnaire contains single-choice and rectangular-square questions on respondents' language background and everyday use, based on Fishman's (1972) domain theory. It investigates respondents' language use with different communication groups in different contexts, including the family domain, the religious domain, the formal context, talking to Chinese in an informal context, talking to Malaysians in an informal context and with Indians in an informal context.

(c) Chinese as Heritage Language Learning Motivations and Attitudes questionnaire adapted from Gardner's (1985) Attitude and Motivation Test Battery (AMTB). Motivation and attitude are essential factors in the maintenance of HL. Many studies have reported that HL learners show stronger intrinsic motivation than L2 learners (Yang, 2003), and they have stronger intrinsic and instrumental motivation (Noels, 2005). The underlying principle of selecting (Gardner & Lambert, 1972)'s AMTB was its established validity and reliability over the last two decades, as it has been used in a significantly large number of qualitative and quantitative studies which focused on examining different affective components influencing second/foreign language, such as Masgoret and Gardner (2003), Kristmanson (2000) and Williams et al. (2002).

In addition to being used extensively in a foreign language and second language research, AMTB has also been used to test the motivation and attitudes of Heritage Language (HL) learners towards language learning. For example, several studies that have examined HL learners within the AMTB framework have found that HL learners show strong intrinsic and instrumental motivation (Noels, 2005) and are more intrinsically motivated than L2 learners (Yang, 2003). Most studies of Korean Americans have concluded that their primary motivation for learning their mother tongue is to

communicate with their parents and relatives, and therefore show higher levels of integrative motivation, which is significantly higher than instrumental motivation (Jee, 2011; Yang, 2003). Studies of Australians of Korean descent have come to similar conclusions: their primary motivation for learning Korean is to communicate with their families and relatives, which also shows higher integrative motivation (Shin, 2008; Shin et al., 2016; Min, 2017). Thus, these studies suggest that AMTB equally applies to language learning motivation and attitude measures for HL learners.

According to Gardner and Lambert (1985), the AMTB explores language learning in three major sections: a) attitudes, motivations and classroom anxiety; b) motivational intensity; c) teacher and curriculum. Therefore, the questionnaire was developed by adapting the a) and b) sections of the AMTB for their relevance to the research. This section contains a total of 10 parts 55 items: Attitudes toward Malaysian Chinese (P1:Q1-6), Attitudes toward mainland Chinese (P2:Q1-5), Positive Attitudes towards learning the Chinese language (P3:Q1-4), Negative Attitudes towards learning the Chinese language (P4:Q1-4), Integration motivation (P5:Q1- Q8), Instrumental motivation (P6:Q1-8), Chinese language Class Anxiety (P7:Q1-8), Parental Encouragement (P8:Q1-8), Motivational Intensity (P9:Q1-10), and Desire to Learn Chinese (P10:Q1-10). The reliability coefficient of the whole set of questionnaires is 0.916.

C. Procedure

Participants were recruited over approximately three months through personal or friend contact. They were asked to complete a background information questionnaire, a language background and daily use questionnaire, and a questionnaire on attitudes and motivation. The questionnaires were developed online, and the exact instructions and format were provided to all participants.

D. Data Analysis

This study used SPSS 26.0 version to analyse the data quantitatively. Descriptive data analysis was conducted to demonstrate participants' basic information, Chinese language proficiency, daily language use, attitudes and motivation levels among Malaysian Chinese. ANOVA and Pearson correlation analyses were also conducted on personal, linguistic and psychosocial factors (motivation, attitudes) affecting the subjects' Chinese heritage language maintenance concerning their listening, speaking, reading and writing self-ratings. Finally, multiple linear regression analyses were conducted to determine how many individual and psychosocial factors explained the CHL proficiency of Malaysian Chinese.

VI. RESULTS AND DISCUSSION

A descriptive analysis of 232 participants' CHL listening, reading, writing proficiency, motivation and attitudes towards CHL learning revealed that: the subjects' overall CHL proficiency was high (total mean score of 82.45 for the four skills), with high proficiency in listening (86.32), speaking (84.58) and reading (82.20) skills (over 80%) and a relatively low score in writing (76.70). In addition, the overall mean score for motivation and attitude towards CHL learning was 3.49, with the relatively low (below 3) motivation and attitude being "Chinese language class anxiety" and "attitude towards Chinese language learning (negative)". The overall mean of the standard deviation was 0. 72, with relatively high (above 1) scores for "desire to learn Chinese" and "motivation intensity".

A. The Impact of Individual Factors on Chinese Heritage Language Maintenance

(a). Age

TABLE 3
ANOVA ANALYSIS FOR PARTICIPANTS' AGE AND LISTENING, SPEAKING, READING, AND WRITING SKILLS

	Age (Mean $\pm$ SD)			*F*	*p*
	16.0 (*n*=69)	17.0 (*n*=154)	18.0 (*n*=9)		
Listening	86.06±15.44	86.56±15.29	84.11±16.97	0.121	0.886
Speaking	84.19±15.22	85.07±15.22	79.22±19.90	0.645	0.526
Reading	81.06±17.27	83.16±14.77	74.67±24.86	1.449	0.237
Writing	77.10±17.57	77.07±16.67	67.22±24.35	1.410	0.246

* p<0.05 ** p<0.01

We used ANOVA to analyse the differences in the effects of Age on the four Chinese language skills listening, speaking, reading, and writing. Table 3 shows that the four skills of listening, speaking, reading and writing are not significant across age groups (p>0.05), implying that the age groups show consistency in listening, speaking, reading and writing, and there is no difference, which may be related to the small age span of the sample in this study.

(b). Gender

TABLE 4
ANOVA ANALYSIS FOR PARTICIPANTS' GENDER AND LISTENING, SPEAKING, READING, AND WRITING

	Gender (Mean ± SD)		F	p
	male(n=82)	female(n=150)		
Listening	83.57 ±18.90	87.81 ±12.81	4.106	0.044*
Speaking	81.99 ±17.55	86.00 ±13.92	3.648	0.057
Reading	79.89 ±17.81	83.47 ±14.87	2.659	0.104
Writing	72.83 ±18.97	78.81 ±15.98	6.498	0.011*

* p<0.05 ** p<0.01

From Table 4, we can see that the gender samples do not show significance (p>0.05) for the two skills of speaking and reading in CHL, meaning that there is no difference between the gender samples for speaking and reading in CHL. However, the gender samples did show significance (p<0.05) for the two listening and writing skills, implying differences between the gender samples in listening and writing in CHL. Gender showed a 0.05 level of significance (F=4.106, p=0.044) for CHL listening skills, and the difference in specific comparisons showed that the mean for males (83.57) was significantly lower than the mean for females (87.81). In comparison, gender showed a 0.05 level of significance for CHL writing skills (F=6.498, p=0.011), and other comparative differences showed that male's mean for CHL writing skills (72.83) was also significantly lower than the female's mean (78.81).

(c). Types of School

TABLE 5
ANOVA ANALYSIS FOR PARTICIPANTS' SCHOOL TYPES AND LISTENING, SPEAKING, READING, AND WRITING

	Type of Secondary school			F	p
	SMJK(n=88)	SMK(n=61)	STPC(n=83)		
Listening	90.85 ±10.19	84.00 ±14.30	83.20 ±19.16	6.552	0.002**
Speaking	88.10 ±11.91	81.18 ±15.81	83.35 ±17.60	4.173	0.017*
Reading	84.69 ±13.17	78.82 ±18.31	82.05 ±16.71	2.456	0.088
Writing	80.00 ±14.50	73.03 ±19.11	75.89 ±18.17	3.120	0.046*

* p<0.05 ** p<0.01
Note. * SMJK stands for National Chinese Secondary School, SMK stands for National Secondary School, and STPC stands for Chinese independent secondary school.

ANOVA was used to analyse the differences in the four skills of CHL listening, speaking, reading and writing, and it can be seen from Table 5 that different secondary school types did not show significance (p>0.05) for CHL reading skills, which means that subjects of different secondary school types showed consistency in CHL reading skills, and there was no difference among them. However, subjects of different secondary school types showed significant performance (p<0.05) in the three skills of CHL listening, speaking and writing, which means that there are differences in listening, speaking and writing in CHL between the different types of secondary schools. Details of the differences are shown below (Figure 1).
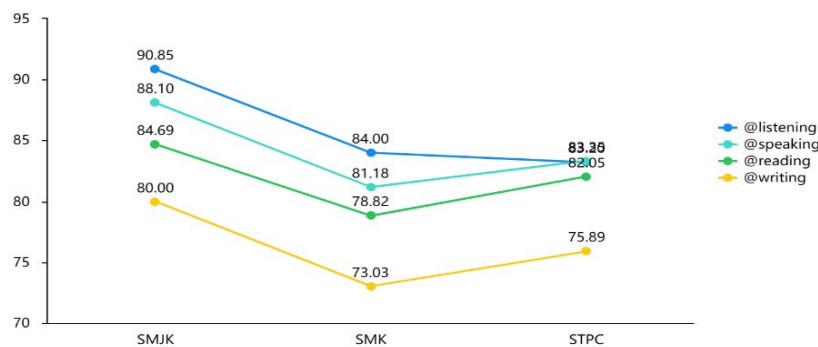
Figure 1. Comparative of Participants' School Type and CHL Listening, Speaking, Reading, Writing

From the specific analysis of the above figure, it can be seen that:1) The subjects' secondary school type showed a significance of 0.01 for the CHL listening skills (F=6.552, p=0.002), and it could be seen from the specific comparison differences that the average score of the group with noticeable differences was "SMJK>SMK; SMJK>STPC"; 2) The subjects' secondary school type showed a significance of 0.05 for CHL speaking skills (F=4.173, p=0.017), and it could be seen from the further comparison that the average score of the group with a more pronounced difference was "SMJK>SMK; SMJK>STPC"; 3) The subjects' secondary school type showed a significance of 0.05 for CHL writing skills (F=3.120, p=0.046), and the specific comparison difference showed that the average score of the group with a more noticeable difference was "SMJK>SMK". Thus, the results show that SMJK participants have higher levels in all three areas of listening, speaking and writing than SMK and STPC participants.

The reason for the above differences may be the Chinese syllabus, class hours and educational policy of the three

types of schools. Among them, the National Chinese Secondary School or Central China (SMJK), was a private Chinese secondary school that accepted the government's proposal to "restructure" before and after Malaysia's independence (1956-1962), and now there are about 81 in the country. It is included in the mainstream of national education and receives part of the subsidy from the Ministry of Education. Although it is a restructured secondary school, it is a national secondary school under the government's jurisdiction. The syllabus of each subject in schools, the use of teachers' textbooks and students' textbooks are all regulated by the Ministry of Education. The medium of instruction is Malay. Except for Mandarin, all other subjects are taught in Malay or English. Chinese is listed as a regular subject at SMJK and is regarded as an essential compulsory subject, with a teaching time of 5 lessons per week (each lesson is about 35 minutes), which is a compulsory subject (Ling, 2011). The Chinese Language is an optional National High School (SMK) subject, with three weekly lessons. Chinese language classes are not necessarily regular classes, depending on the specific situation, some National Secondary Schools have 3 Chinese language classes outside the classroom, so the teaching scale is insignificant. The teaching materials used in the National Secondary School are prepared in accordance with the Secondary Chinese Curriculum Syllabus and Curriculum Description of the Curriculum Development Centre of the Ministry of Education of Malaysia (Guo, 2010). Finally, at the Chinese Independent Secondary School (STPC), Chinese is the primary medium, and there are at least 6 Chinese lessons per week, and most other subjects are also taught in Mandarin, so the scale of Chinese teaching is relatively large (Fang & Li, 2012). However, the teaching materials used in STPC are prepared by the United Chinese School Committees Association of Malaysia (Dong Zong)[1] for the STPC development under Dong Zong's responsibility. Although STPC has the most significant number of Chinese lessons and the medium language of instruction is Mandarin, the fact that they are run outside the national education system (private secondary schools) has given them a unique "freedom and variety" in their curriculum content. Moreover, the Unified Examination Certificate (UEC) is not recognised by the Malaysian government, and the content of the UEC is complex, especially in Chinese subjects. STPC graduates only can continue their studies at local private colleges or overseas universities after graduation (Lim, 2019). As a result, many STPC students are more motivated by instrumental learning and feel more anxious about Chinese learning, affecting their Chinese language proficiency to a certain extent.

B. The impact of Linguistic Factors on Chinese Heritage Language Maintenance

TABLE 6
ANOVA ANALYSIS FOR THE NATIVE LANGUAGE OF PARTICIPANTS' PARENTS, THE FAMILY LANGUAGE AND LISTENING, SPEAKING, READING, WRITING

	Father's native language		Mother's native language		The MOST often used family language	
	F	*p*	*F*	*p*	*F*	*p*
Listening	0.663	0.742	1.095	0.366	1.677	0.116
Speaking	0.874	0.549	1.068	0.388	1.393	0.209
Reading	0.397	0.935	0.486	0.911	1.350	0.228
Writing	0.662	0.743	0.645	0.789	0.870	0.531

* $p<0.05$ ** $p<0.01$

ANOVA was used to investigate the differences in the effects of the native language of the subjects' parents and the family language they most commonly use in their daily lives on the four CHL skills of listening, speaking, reading and writing. The above table shows that the different samples of the father's native language, mother's native language and most commonly used home language do not show significance ($p>0.05$) for all four skills of CHL listening, speaking, reading, writing, implying that the sample of family languages most commonly used by the subjects in their daily lives showed consistency and no variability in listening, reading and writing in CHL. Unlike previous studies (Dixon et al., 2012; Park et al., 2012), the subjects' family language use was not statistically correlated with their CHL listening, speaking, reading and writing skills in this study. This may be because the subjects were all Malaysian Chinese secondary school students, and most of them spoke Mandarin (89.66%), and Chinese dialect (9.05%) as their family language, and their parents' native languages were predominantly Mandarin and Chinese dialects (98.71%).

C. The Impact of Psychosocial Factors on Chinese Heritage Language Maintenance

(a). Correlation Analysis

1. Motivations

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[1] **Dong Zong**: Persekutuan Persatuan-persatuan Lembaga Pengurus Sekolah Cina Malaysia / United Chinese School Committees Association of Malaysia (UCSCAM) was established on 22 August 1954. The Federation is made up of the State Chinese School Boards Associations or the Federation of Chinese School Boards, with the Board of Trustees of Independent Chinese Schools and the Board of Trustees of Chinese Primary Schools as the main members. The State Chinese School Boards Association and the National Chinese School Boards Association are registered societies, while the School Boards are a body under the Education Act. Board members generally include patrons, alumni, parents and local educators from all walks of life and from all ethnic groups.

TABLE 7
PEARSON CORRELATION OF PARTICIPANTS' CHINESE LANGUAGE LEARNING MOTIVATIONS AND LISTENING, SPEAKING, READING, AND WRITING

	Int-O	Ins-O	CLCA	PE	MI	DLC
Listening	0.219**	0.201**	-0.281**	0.164*	0.038	0.113
Speaking	0.256**	0.201**	-0.308**	0.151*	0.115	0.196**
Reading	0.222**	0.226**	-0.316**	0.166*	0.129*	0.262**
Writing	0.218**	0.261**	-0.190**	0.183**	0.098	0.235**

* $p<0.05$ ** $p<0.01$

Note. * Ins-O stands for instrumental orientation, Int-O stands for integrative orientation, CLCA stands for Chinese language class anxiety, PE stands for parental encouragement, MI stands for motivational intensity, and DLC stands for the desire to learn Chinese.

Table 6 shows the correlations between the six motivational dimensions of Instrumental orientation, Integrative orientation, Chinese Language Class Anxiety, Parental Encouragement, Motivational intensity, Desire to Learn Chinese and the four CHL skills of listening, speaking, reading, and writing using Pearson correlation coefficients to show the strength of the correlations. The specific analysis showed that:

1) There is a positive correlation between Integrative Orientation, Instrumental Orientation, Parental Encouragement and CHL listening, speaking, reading, and writing skills. The correlation coefficients were 0.219, 0.256, 0.222, 0.218 (integrative orientation), 0.201, 0.201, 0.226, 0.261 (instrumental orientation), and 0.164, 0.151, 0.166, 0.183 (Parental Encouragement), all of them are greater than 0.

2) There is a negative correlation between Chinese language class Anxiety and the four skills of CHL listening, speaking, reading and writing. The correlation coefficients were -0.281, -0.308, -0.316, and -0.190, all less than 0.

3) The correlation coefficients between Motivational Intensity and reading were 0.129, all greater than 0, implying a positive relationship between Motivational Intensity and reading. At the same time, there was no significant relationship between Motivational Intensity and CHL listening, speaking and writing, with correlation coefficients close to 0.

4) All three items between Desire to learn Chinese and CHL speaking, reading and writing are significant, with correlation coefficients of 0.196, 0.262 and 0.235, respectively, all greater than 0. This means there is a positive correlation between the Desire to learn Chinese and CHL speaking, reading and writing. At the same time, there was no significant correlation between the Desire to learn Chinese and listening, with the correlation coefficients close to 0.

Therefore, at the motivational level, Chinese Language Classroom Anxiety (CLCA) greatly impacted CHL retention, particularly in CHL reading (p=-0.316) and listening skills (p=-0.308). Anxiety is categorised as 'facilitative anxiety' and 'inhibitory anxiety'. However, this study only showed that anxiety was a negative CHL learning inhibitor and a significant negative correlate of CHL levels, which suggests that the more anxiety learners perceive, the poorer the level of heritage language retention. American Chinese college students' Chinese language performance and anxiety were not significantly correlated because "English is still used most of the time" in the classroom, and there is little or no environment for using Chinese outside of the classroom (Zhang, 2015, p. 9). However, in this study, there was an environment outside the classroom where the Chinese language was spoken, and Malaysian Chinese students had more opportunities to use Chinese at home and in the community. The next factor influencing CHL retention levels was integration motivation, with all effect values above 0.21, which is also generally consistent with previous research findings. Integration motivation in language learning refers to the idea of becoming interested in the language itself while learning it and then wanting to communicate directly with the target language community, to have more contact with the target language culture, and even to integrate further into the language community and become part of it (Gardner et al., 1972; Zhang, 2015). In addition, this study shows that instrumental motivation also plays an essential role in CHL retention levels, in line with previous studies on Chinese American college students (Zhang, 2015; Wen, 2013) and Japanese Chinese adult learners (Shao, 2018). However, integration motivation is more strongly related to heritage language retention levels and is a significant predictor of CHL maintenance, in line with the findings of studies in bilingual settings and some studies on incoming Chinese students (Cao et al., 2002). Nevertheless, some studies in India (Lukmani, 1972), the Philippines (Gardner, 1985) and Bahrain (Al-Ansari, 1998) suggest instrumental motivation is more conducive to language learning. This difference is because learners have different exposure levels to the target language community and culture. If there is no exposure to the target language community outside the classroom, integrative motivation will not work (Al- Ansari, 1998; Zhang & Li, 2015). Malaysian CHL learners, on the other hand, have more exposure to the Chinese language community.

2. Attitudes

TABLE 8
PEARSON CORRELATION OF PARTICIPANTS' CHINESE LANGUAGE LEARNING ATTITUDES AND LISTENING, SPEAKING, READING, AND WRITING

	AC (M)	AMC	ACLL (P)	ACLL(N)
Listening	-0.008	0.311**	0.225**	-0.101
Speaking	0.009	0.297**	0.288**	-0.129*
Reading	-0.019	0.257**	0.281**	-0.172**
Writing	0.064	0.238**	0.292**	-0.152*

* $p<0.05$ ** $p<0.01$

Note. * AC (M) stands for attitude towards Chinese (mainland), AMC stands for attitude towards Malaysian Chinese, ACLL (P) stands for Attitudes towards Chinese language learning (positive), ACLL (N) stands for Attitudes towards Chinese language learning (negative)

Pearson correlation analysis was used in this study to explore the correlation between participants' attitudes towards mainland Chinese, Malaysian Chinese, Chinese language learning (positive and negative), and the four basic skills in CHL listening, speaking, reading and writing. The research findings can be concluded as below:

1) Attitudes towards mainland Chinese and listening, speaking, reading, and writing does not show significance, the correlation coefficients were -0.008, 0.009, -0.019, 0.064, all close to 0, and all p-values were more significant than 0.05, implying that there was no correlation between attitude to mainland Chinese and CHL listening, speaking, reading, writing skills.

2) There is a significant correlation between Attitude towards Malaysian Chinese with listening (0.311), speaking (0.297), reading (0.257) and writing (0.238), respectively. The correlation coefficient values were all greater than 0, implying that a positive relationship is linked between Attitude towards Malaysian Chinese and CHL learning skills.

3) Attitudes towards Chinese language learning (positive) and CHL listening, speaking, reading, and writing showed significant positive correlations with coefficients of 0.225, 0.288, 0.281, and 0.292, respectively.

4) The correlation between attitude to Chinese language learning (negative) and CHL speaking (-0.129), reading (-0.172), and writing (-0.152) all showed significance with coefficient values less than 0, implying a negative relationship between attitude to Chinese language learning (negative) and CHL speaking, reading, and writing skills. At the same time, there was no correlation between attitude to Chinese language learning (negative) and CHL listening (p>0.05).

In terms of attitudes, contrary to previous studies by Gerber (1991) and Crawford (2000), participants' Attitudes towards Malaysian Chinese (AMC), mainstream Malaysian society, were quite more optimistic than their Attitudes towards the Mainland Chinese. Furthermore, both attitudinal factors, participants' positive attitudes towards learning Mandarin (Park, 1995; Shin et al., 2016) and Malaysian Chinese (Jee, 2011; Shin, 2008; Shin et al., 2016; Yang, 2003), played an essential role in their CHL maintenance.

(b). Regression Analysis

TABLE 9
RESULTS OF MULTIPLE REGRESSION ANALYSIS OF MOTIVATIONS AND ATTITUDES ON CHL MAINTENANCE LEVELS

	Sum of squares	df	Mean square	F	p
Regression	9599.721	10	959.972	6.130	0.000
Residual	34608.122	221	156.598		
Total	44207.842	231			

Multiple regression analysis is usually used to explore the issue of affective factors such as motivation (Svanes, 1987; Wen, 1997). In this study, the ten significantly correlated factors (Int-O, Ins-O, CLCA, PE, MI, DLC, AC (M), AMC, ACLL (P), ACLL (N)) as independent variables and CHL proficiency (mean scores of the four skills of listening, reading and writing) as dependent variables in a linear regression analysis to build a multiple regression model to predict CHL retention levels by "input", and the results showed that this model was significant, F=6.130, p=0.000<0.05, R^2=0.217, explaining 21.7% of the variation in CHL proficiency (Table 9).

TABLE 10
DETAILS OF MULTIPLE REGRESSION ANALYSIS OF MOTIVATIONS AND ATTITUDES ON CHL MAINTENANCE LEVELS

	Unstandardised coefficients		Standardised coefficients	t	p
	B	Std. Error	Beta		
(Constant)	49.825	12.698	-	3.924	0.000**
Attitude to Malaysia Chinese	5.499	1.786	0.236	3.078	0.002**
Attitude to Mainland Chinese	-3.494	1.274	-0.203	-2.742	0.007**
Attitude to Chinese language learning (positive)	3.445	2.072	0.173	1.663	0.098
Attitude to Chinese language learning (negative)	1.968	1.331	0.118	1.478	0.141
Integrative orientation	-0.700	2.198	-0.035	-0.318	0.750
Instrumental orientation	2.699	2.156	0.127	1.252	0.212
Chinese language Class Anxiety	-3.817	1.326	-0.217	-2.878	0.004**
Parental Encouragement	-0.082	1.590	-0.004	-0.052	0.959
Motivational Intensity	-0.457	0.422	-0.079	-1.082	0.281
Desire to learn Chinese	0.587	0.393	0.116	1.492	0.137

Dependent variable: CHL proficiency
* *p<0.05* ** *p<0.01*

There were three significant predictors (Table 10): "attitude to Malaysian Chinese (p=0.002)", "attitude to mainland Chinese(p=0.007)", and "Chinese language class anxiety (p=0.004)". After changing the method of multiple linear regression analysis to "stepwise", the model automatically identified the remaining two items in the model, namely, "mean of attitude to Malaysian Chinese", "Chinese language class Anxiety", and R^2value of 0.162, meaning that the two items "AMC", "CLCA" could explain 16.2% of the variation in CHL proficiency. Moreover, the model passed the F-test (F=22.077, p=0.000<0.05), indicating validity. Moreover, "Attitude to Malaysian Chinese" would have a significant positive relationship with CHL proficiency, while "Chinese language class Anxiety" significantly negatively affects CHL proficiency. Therefore, in the subsequent teaching of the Chinese heritage language, attention should be

paid to the anxiety of the participants in the classroom, rationalisation of the Chinese language syllabus and examination syllabus, and increasing the fun of classroom teaching to enhance the interest in heritage language learners in Chinese language learning.

VII. CONCLUSION

In summary, the result of individual factors affecting CHL maintenance among Chinese Malaysians shows that: 1) the most important one is the type of school. Due to the specificity of the Malaysian Chinese education system, there are significant differences in CHL maintenance among the subjects in the three types of schools, with the mean scores in listening, speaking, reading and writing skills being higher in SMJK than in SMK and STPC. This is due to the fact that SMJK schools are government-run Chinese secondary schools with sufficient Chinese language lessons and more Chinese students, and have some advantageous conditions and environment for learning CHL as compared to STPC students who are independent of the government system and have relatively less pressure for further studies; however, school type was only correlated with the subjects' CHL listening, speaking and writing skills and not with their reading levels, which may be related to the fact that the environment of Chinese language use in the three types of schools, where SMK is dominated by Malay teachers and students, who usually use Malay more frequently in school, while SMJK and STPC are dominated by Chinese students, who use Chinese more frequently in school, which to some extent affects their Chinese listening and speaking skills, and the differences in syllabus, teaching methods and lesson time may also contribute to the differences in their CHL levels, but the consistency in reading skills among the three types of schools need to be further investigated; 2) Age was not a factor affecting the retention of Chinese CHL due to the small age span of the sample; 3) Gender only showed differences in listening (p=0.011) and writing (p=0.044) of Malaysian Chinese CHL proficiency, but in terms of mean scores, female' scores on both listening and reading skills were higher than those of the male, suggesting that the CHL levels of the female were generally higher, which may be explained by the fact that the female' sample was nearly twice as large as the male' sample. Secondly, regarding linguistic factors affecting CHL maintenance among Chinese Malaysians, there was no statistical correlation between the native language of the subjects' parents, the most commonly spoken family language and their CHL proficiency, which may be due to the consistency of the subjects' family language and the background of their parent's native language, the vast majority of whom spoke mandarin or Chinese dialect. Finally, in terms of psychosocial factors, 10 of the motivational and attitudinal factors (Int-O, Ins-O, CLCA, PE, MI, DLC, AC (M), AMC, ACLL (P), ACLL (N)) explained 21.7% of the CHL level variables. This significant effect size is similar to the previously mentioned findings that motivation influences 33% of second language acquisition levels (Jakobovits, 1971). Among the significant factors were "attitudes towards Malaysian Chinese" and "Chinese language class anxiety", which explained 16.2% of the variance in CHL proficiency. Consequently, the type of school the subjects attended, "Attitude towards Malaysian Chinese (AMC)", and "Chinese Language Class Anxiety (ALCA)" were the three most significant factors influencing the maintenance of CHL in Malaysia.

Despite the above findings, this study still has the following limitations: 1) The study's breadth and depth are insufficient. Subsequent studies could explore the issue of CHL maintenance in Malaysia by surveying more subjects from different regions of Malaysia, of different age groups and different Chinese family backgrounds (e.g., pure Chinese families, Batu Pahat and Anglo-Chinese families, etc.); 2) The analysis methods need to be refined. The data could be analysed in subsequent studies in stratified groups to explore the differences between the groups of subjects; 3) Since the subjects score Chinese language proficiency on a self-assessment basis, there is a certain degree of subjectivity and the current instruments for testing Chinese heritage language (CHL) proficiency are still limited (there are more instruments for testing Chinese as a second language), the development of this aspect should be strengthened in future studies.

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Using Nominal Group Technique to Explore Publication Challenges and the Usefulness of AI-Based Writing Technologies: Insights From Indonesian Scholars

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Abstract—In the current academia landscape, academics, particularly those from non-native English speaking (NNES) countries, face formidable challenges in gaining publication in reputable international journals. The dominance of English as the language of scientific dissemination, coupled with limited resources and research infrastructure, hinders NNES academics from meeting the standards of high-impact journals. This issue is particularly pronounced in Indonesia, where most scholars face the additional challenge of conducting research in Bahasa Indonesia and writing manuscripts in English. The purposes of this study were to elicit the obstacles encountered by Indonesian scholars in gaining international publication, and the extent to which the advancement of AI-based writing technologies can provide solution. The study is expected to provide valuable insights into their experiences and contributing to a better understanding of the publishing landscape in Indonesia. The study utilized the Nominal Group Technique (NGT) to capture the opinions of four Indonesian academics pursuing their doctoral degrees overseas. The findings highlight the need for user-friendly, comprehensive technology solutions, including Artificial Intelligence (AI)-based software and applications, to assist academics in English academic writing in the Indonesian context. Despite the limitations of current digital writing assistants, they are recommended as useful aids in overcoming language barriers. Access to human consultants was unanimously considered crucial. Initiatives such as advocating for multilingualism and providing language editing services, as well as the availability of online resources and support, are important steps towards addressing disparities in academic publishing. The findings of this research have the potential to inform policies and initiatives aimed at supporting and promoting Indonesian academics in their pursuit of reputable international publications.

Index Terms—NNES obstacles in publication, international journal, academic publication, AI-based technology, nominal group technique

I. INTRODUCTION

In the current academia landscape, academics, especially those from the 'expanding circle' as described by Kachru (2001) continue to face formidable challenges in gaining publication in order to disseminate the findings of their research in reputable international journals (Curry & Lillis, 2022; Vasconcelos et al., 2007, 2008a; Woolston & Osório, 2019). The pressure to publish in high-impact journals to secure funding and academic recognition has been intensified, further exacerbating the difficulties for scholars from non-native English Speaking (NNES) countries. This challenge is not limited to NNES, but the burden is particularly pronounced for NNES academics. English has been the dominant language of scientific dissemination, as noted by Amano et al. (2016), Curry and Lillis (2022), Geiger and Straesser, (2015), Marta and Ursa (2015), Steigerwald et al. (2022), Vasconcelos (2007), Vasconcelos et al. (2008a), and

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Woolston and Osório (2019). The frustration and burden of this challenge weigh heavily on NNES academics, as eloquently expressed by Canagarajah (2002) and Curry and Lillis (2004, 2010, 2022), and underscored by the growing body of research in this area including Li and Flowerdew (2009), Woolston and Osório (2019) and Steigerwald et al. (2022). This is also the description of the situation experienced by Indonesian academics. Having to conduct research in one language and write manuscript in another, mostly English, is a daunting task (Vasconcelos et al., 2008a) for Indonesian academics, leading to issues with grammar, style, and language fluency, which in many instances coupled with limited access to resources and research infrastructure. This hinders the academics from meeting the high standards of reputable international journals. These issues add to the increasing competition for publication in high impact journals, making it more challenging for Indonesian academics to secure acceptance of their manuscripts.

Scholars from all around the world have expressed their opinions on this global issue, as reflected in interviews conducted by Woolston and Osório (2019), particularly from NNES countries. They acknowledge the privilege of using English for publication purposes, but also recognize that not all researchers have equal resources and opportunities to access the scientific process and culture (Glasman-Deal, 2010; Luo & Hyland, 2019; Okamura, 2006a; Vasconcelos et al., 2008b). Therefore, these challenges should not be ignored as they may affect not only the dissemination of knowledge, but also the diversity of research perspectives that may only be available in NNES countries but are not published in English, thus limiting global access to valuable viewpoints and solid research (Woolston & Osório, 2019).

Considering these factors, some scholars then generate uniform questions: how can we provide solutions or additional assistance to address these challenges? What measures should be taken to enable researchers from NNES backgrounds all over the world to share their research findings and reflective thoughts? What actions can effectively help these researchers utilize their academic potential beyond local channels (Adnan et al., 2021; Amano et al., 2016; Geiger & Straesser, 2015; Luo & Hyland, 2019; Vasconcelos, 2007; Vasconcelos et al., 2007, 2008a)?

In light of this issues, initiatives to promote inclusivity and equity in academic publishing, such as advocating for multilingualism (Curry & Lillis, 2022) and providing language editing services, are important steps towards addressing these disparities. Recently, one emerging phenomenon is the use of digital assistants, such as Artificial Intelligence (AI)- based software and applications, which have proven practical in minimizing language barriers and assisting academics worldwide in producing written texts in foreign languages, particularly in English (Strobl et al., 2019). The availability of online resources and support, such as automated translation software and other AI-based tools, is also emphasized as helpful for overcoming challenges (Amano et al., 2021). Although current digital writing assistants still have limitations, they are recommended as useful aids (Amano et al., 2021; Gayed et al., 2022; Strobl et al., 2019).

The objective of this study is to analyze the challenges and obstacles encountered by Indonesian scholars in gaining international publication and to find out the extent to which the advancement of AI-based writing technologies can provide solution. By shedding light on these issues, the research aims to provide valuable insights into the experiences of Indonesian academics and contribute to a better understanding of the publishing landscape in Indonesia. The findings of this research have the potential to inform policies, strategies, and initiatives aimed at supporting and promoting Indonesian academics in their pursuit of reputable international publications. In Indonesia, several studies conducted in a similar vein include those by Adnan et al. (2021), Basthomi (2012), Hamamah (2019), and Hamamah et al. (2020). Adnan et al. (2021) focuses on the perceived causes of low quantity and quality of publications by academics, Basthomi (2012) investigates the dilemmas faced by Indonesian reviewers in deciding to publish research in English, Hamamah (2019) examines the productivity of Indonesian academics in relation to demographic background, and Hamamah et al. (2020) discusses gender discrepancies in publication productivity. However, this present study aims to take a new approach by not only comprehending the struggles faced by Indonesian academics, but also addressing their yearning for a solution that can help them tap into their academic potential. This research is a part of a larger project which endeavors to comprehend the need of a user-friendly, comprehensive technology solution which offers assistance, both through AI and human support, in English academic writing in Indonesian context.

II. LITERATURE REVIEW

Numerous studies have shown that the language barrier in the academic environment is recognized not only in Indonesia but also in other non-native English speaking (NNES) countries. For instance, in Latin-American research, the ability to write in academic English has been found to predict research productivity and higher h-index values, indicating that those with excellent writing skills are more productive and encouraged to publish their articles compared to those with weak or average writing abilities (Vasconcelos et al., 2008a). However, many Latin American academics still struggle with the linguistic burden of writing research articles for international journals that require English as the dominant language, which in turn affects the visibility of Latin American research in the global discourse (Vasconcelos, 2007; Vasconcelos et al., 2007, 2008a).

Similarly, Okamura (2006b, 2006a) reflects on the publication experiences of Japanese senior and junior researchers and notes that senior researchers view writing as a means of communication with their readers, while junior researchers see it as less of a social interaction. Senior researchers also pay more attention to the consequences of their word choices, projecting a sense of responsibility for their work being read by the intended audience, rather than just being published (Okamura, 2006b). However, both groups acknowledge that there are differences between the scientific rhetoric of English and Japanese, and that they face difficulties in mastering English vocabulary. As a result, many

Japanese researchers prioritize "subject knowledge-oriented" learning strategies over "language-oriented" ones, as they do not see learning English beyond their field as necessary for international publication (Okamura, 2006a). Similarly, researchers from Germany recognize that language structure, such as grammar in their mother tongue or the choice of words with different meanings in educational contexts, can hinder NNES academics from fully participating in the scientific community (Geiger & Straesser, 2015).

In Indonesia, conflicting positions on English in laws and regulations highlight the government's contradictory language policy, which greatly affects academic publications in national and international English-language journals (Lauder, 2008; Panggabean et al., 2020). English is often taught and learned not for language competence but solely for passing national examinations and university admission tests, which can hinder the future academic endeavors of those who aspire to be researchers or academics in their respective disciplines. Additionally, lectures in Indonesian classrooms are typically delivered in Indonesian, and unless students are enrolled in "international classes" or take initiatives to learn English outside of conventional classrooms, their exposure to academic English is limited.

According to Indonesian publication scholarship, there are two delicate assumptions that are commonly shared. The first assumption questions whether poor writing quality equates to bad research quality, and studies by Amano et al. (2016) and Woolston and Osório (2019) highlight the concern that editors should not overlook the quality of research simply because it is not written in English. However, in Indonesia, journal editors acknowledge that pushing research to an international level may be futile when Indonesian academics struggle to upgrade the quality of their research, even if it is written in English (Basthomi, 2012). This sentiment is similar to the observations made by Vasconcelos et al. (2008a) regarding Latin-American researchers, who point out the connection between language proficiency and writing productivity and quality, especially in English. It is suggested that mastering academic English is a type of tacit knowledge in the scientific discourse, and those with adequate writing skills are more resourceful and productive (Adnan et al., 2021; Basthomi, 2012; Vasconcelos, 2007; Vasconcelos et al., 2008a). This mastery of writing academically may also increase the likelihood of publication, giving authors authority and reputation, especially when they publish articles in excellent academic English (Gordin's and Cheng's interviews in Woolston & Osório, 2019). However, this is not solely a problem faced by non-native-English-speaking researchers, as Vasconcelos (2007) also points out that there are native-English-speaking researchers with inadequate writing quality. Nevertheless, language learning for non-native-English-speaking researchers can be more burdensome and time-consuming, especially when they have limited knowledge of English and are more proficient in their mother tongue.

The second assumption questions whether disseminating knowledge in English is necessary when the research context is local. Indonesian editors find it futile to internationalize research that pertains only to local problems in Indonesia, and therefore, they do not see the need to do so if the research is not intended for international audiences (Basthomi, 2012). However, this assumption contradicts the views of Amano et al. (2016) and researchers in Woolston and Osório (2019), who believe that knowledge should not be limited to national audiences alone, but should also be disseminated to a broader international audience. They argue that relying solely on a narrow range of scientific collection in English is a dangerous approach, regardless of how small the contribution may be to the global body of knowledge (Amano et al., 2016, 2021; Vasconcelos et al., 2008a; Woolston & Osório, 2019).

As a solution, the development of technology, such as AI-based writing assistants, can assist academics in contributing to the advancement of science without necessarily relying on government and policy makers. With adequate resources, academics from both non-native-English-speaking and native-English-speaking countries can utilize these tools effectively. Vasconcelos (2007) emphasizes that sharpening communication skills in English to submit well-written manuscripts to international journals may be associated with academic survival. Therefore, the presence of technology and AI-based writing assistants can benefit both sides, although non-native-English-speaking academics may benefit more from these tools.

Several studies in academia are dedicated to reviewing and/or participating in the development of various digital writing aids. The rapid development of AI-based translation software is particularly favored by many non-native-English-speaking researchers, as it can make science more robust, accessible, practical, internationally inclusive, and influential beyond the institution in the short and long term (Steigerwald et al., 2022). Despite the practicality of these translation services in connecting multiple.

III. METHODS

To better understand the challenges faced by Indonesian academics in their academic pursuits, this research utilized the Nominal Group Technique (NGT), which is a systematic approach for exploring specific issues and facilitating decision-making. NGT was chosen as an alternative to surveys, which may be perceived as less effective in capturing the opinions of respondents on certain issues (Chapple & Murphy, 1996). NGT has emerged as a prominent decision-making tool in various fields, including health, policy making, management, and education, and allows for all opinions and ideas to be heard and evaluated by participants without the intervention of an outside party (Dobbie et al., 2004).

It is important to note that this NGT activity was part of a larger project that involved other parties, namely EFL undergraduate students, English academic writing lecturers, and other academics, but this study focused solely on the experience of Indonesian academics who were pursuing their doctoral degrees and obliged to publish in international reputable journals. Therefore, the NGT topics also include some questions on the need of a user-friendly,

comprehensive technology solution for academic writing in English in Indonesian context. The findings from other perspectives can be found in Hamamah et al. (in press).

In this study, four academics pursuing their doctoral degrees overseas and affiliated with two public universities in Malang, Indonesia, were invited to participate in the NGT discussion. These academics were also lecturers in their affiliated institutions and were familiar with regulations related to research activities, such as research programs, involvement of lecturers and students, publication of research results, utilization of research results, and intellectual property rights (Pedoman Statuta dan Organisasi Perguruan Tinggi, 2014). They had experience in academic writing and publishing their research findings in Indonesian-language and English-language journals.

The NGT discussion was conducted face-to-face, and participants were provided with a short questionnaire beforehand to introduce them to the project and the course of the discussion. The questionnaire covered topics related to their experience in writing publications in English-language journals and their familiarity with AI-based technology in assisting their academic endeavors. The NGT activities in this study followed the five stages of silent idea generation, series discussion of ideas, voting and ranking, concluding, and report writing (Lintangsari et al., 2022). Silent ideas were gathered through a pre-NGT survey, and the stages of discussion, voting, and conclusions were carried out with the guidance of a facilitator and a note taker. A report was then written by the research team to summarize the important problems identified during the NGT discussion.

Figure 1. The 5 (five) Stages of Nominal Group Technique (Lintangsari et al., 2022)

IV. RESULTS

During the series of discussions on ideas, the facilitator of NGT (Nominal Group Technique) discussion presents 4 topics for consideration. The topics were:
1. Challenges faced in writing publications using academic English.
2. Strategies to overcome these challenges.
3. The extent to which AI-based technology can assist in academic writing.
4. Services or features needed to streamline academic writing on a single website.

During the discussion, the participants identify and prioritize 2 up to 4 key issues for each topic. The key issues for each topic raised by the participants are presented in a table in each sub-section.

A. Challenges in Writing Publications Using Academic English

The academics share their personal experiences regarding the obstacles they often face when writing various academic texts in English for high school and publication purposes. Four priority issues are identified as the most significant obstacles, as outlined in Table 1.

TABLE 1
PRIORITY ISSUES RELATED TO THE OBSTACLES IN ACADEMIC WRITING IN ENGLISH

Ranking	Response
1	Inexperienced in writing in English
2	Limited time to write publications due to the bustling of other work activities
3	Differences in the concept of mother tongue and English that affect the process of translation and writing
4	Limited English skills making it difficult to develop ideas in English

The primary issue that emerged as the most significant challenge faced by academics in their research paper writing process is their limited experience in writing research papers in English, despite it being the predominant language. Participants unanimously agreed that their lack of familiarity with English grammar, such as tenses, morphosyntax systems, lexical differences between English and their native language, and academic expressions, posed a fundamental challenge. This challenge further manifested in their subsequent responses, particularly in Responses 3 and 4, where they highlighted that language differences between their native tongue and English impacted the translation and writing process. They found themselves spending excessive time on local language matters such as checking grammatical accuracy, paraphrasing, and translating, which detracted from the global focus of their research, including its content and fluency.

These challenges were compounded by the additional burden of their work responsibilities, creating an unfavorable environment for learning academic English for the purpose of publication. One of the reasons was the lack of ample time to improve their English skills due to the need to balance their publication commitments with the pressure imposed by their respective institutions to teach. This explains the limited English proficiency among academics, as Participant 3

confirmed. Furthermore, Participant 3 highlighted the lack of encouragement from their institutions, making the process of learning English even more challenging and labor-intensive with little financial prospects.

Another reason that the participants reflected was the lack of encouragement from their respective institutions to conduct research in English, which was an unexpected response, particularly noted by Participant 3 in their comment on Response 1. For instance, academics felt the need to take the initiative themselves to explore research opportunities, such as research grants and collaborative programs with other institutions, both local and international.

B. Overcoming the Existing Obstacles

To overcome the challenges mentioned earlier, the academics shared in 3 priority issues, as presented in Table 2, that would make writing articles in academic English easier for them.

TABLE 2
PRIORITY ISSUES RELATED TO OVERCOMING THE EXISTING OBSTACLES

Ranking	Response
1	Using *Google Translate*
2	Using the *WordHippo* app to search for the right word/synonym
3	Often read popular articles in magazines or newspapers such as The Jakarta Post, as well as watch English films to become more familiar with phrases or terms in English

All participants unanimously agreed on one common solution - the use of Google Translate as a helpful and straightforward tool to overcome language barriers. Participants 1, 3, and 4 acknowledged that while Google Translate may have some inaccuracies in its translation results, it still provides an overview of equivalent vocabulary and definitions between Indonesian and English. Moreover, Participant 2 highlighted the usefulness of Google Translate in reading and understanding English articles, books, and other references, emphasizing its importance in their academic writing process.

In addition to Google Translate, all participants also mentioned utilizing WordHippo, an online thesaurus program, to find synonyms, antonyms, definitions, and the application of certain words in English sentences. Unlike Google Translate, which primarily focuses on translating words, phrases, or sentences and occasionally displaying alternative synonyms, WordHippo goes a step further by allowing users to find common collocations and conjugations. This additional feature greatly aids the academics in their English writing endeavors, providing them with a comprehensive tool for enhancing their language skills and improving the quality of their academic work.

While the participants acknowledged the helpfulness of AI-based technology, they also shared another valuable piece of advice - the importance of improving their understanding of English grammar and rhetoric style. This advice involves familiarizing themselves with various English-language outlets to enhance their vocabulary and language skills. Participants 1, 3, and 4 mentioned reading articles and listening to news from magazines and newspapers like The Jakarta Post, as well as foreign news podcasts, to gain insights from the global world. They recognized the significance of not solely relying on information in Indonesian, but also in English, and thus made it a habit to spend valuable time immersing themselves in reading or listening in English. Participant 2 also mentioned enjoying watching movies in English with English subtitles during their free time, in addition to reading articles in English, as a means of further improving their language proficiency.

C. AI-Based Technology to Accommodate Academic Writing in English

The academics also expressed that they were partially supported by the presence of AI-based technology. Table 3 highlights two priority issues related to integrating technology into their academic writing process.

TABLE 3
PRIORITY ISSUES RELATED TO HOW ACCOMMODATING AI-BASED TECHNOLOGY ARE TO ASSIST IN ACADEMIC WRITING

Ranking	Response
1	Using *Google Translate* to translate
2	Using *Grammarly* to help with the grammar check

When it comes to accommodating their academic writing endeavors, all participants unanimously agreed that a translation tool, such as Google Translate, is a significant and practical technology that they are most familiar with. As mentioned earlier, Google Translate not only assists them in translating their sentences from Indonesian to English, but it also helps them make sense of English-language references by providing translations to Indonesian, which is their native language. This feature proves to be especially useful in bridging the language barriers and facilitating their understanding of complex academic materials.

Moving on to their second response, a new favorite tool that academics frequently rely on is Grammarly. In fact, all participants trust Grammarly for checking grammatical errors in their writing. Notably, Participant 4 even depends more on this cloud-based typing assistant than their colleagues or proof-readers, highlighting the level of confidence they have in the tool. One of the reasons for this high level of trust is that both Google Translate and Grammarly are user-friendly and labor-saving, allowing the academics to save a significant amount of time that can be dedicated to concentrating on the global focus of their research instead of grappling with language-related challenges.

D. Services or Features Expected by Academics to Facilitate Academic Writing

During discussions on the desired services or features for academic writing assistance on a comprehensive website, academics identified two specific features that they hoped would be developed, as listed in Table 4.

TABLE 4
PRIORITY ISSUES RELATED TO SERVICES OR FEATURES EXPECTED BY ACADEMICS TO FACILITATE ACADEMIC WRITING

Ranking	Response
1	Human consultant
2	Specific translation consulting services in certain scientific fields

While it is evident that all participants acknowledge the value of AI-based technology, they unanimously agreed that these tools are still unable to fully replace the human touch in the writing process. Seeking guidance from experts can assist writers in comprehending and enhancing the flow of their articles in a more effective manner, which is a significant capability that digital software or applications lack. Through close interaction with experts, particularly those within their respective disciplines, academics can gain further insights into how knowledge is disseminated, both locally and internationally. This accomplishment is highly appreciated and essential for academics to refine their articles. This is precisely why "human consultation" is ranked as the top priority feature desired by all participants in a one-stop website, as Google Translate, Grammarly, WordHippo, and other digital technologies are unable to provide such a service.

Additionally, participants expressed the need for a specialized translation consultation service tailored to their field of knowledge. It is important to note that participants unanimously agreed that Google Translate, as a translation tool, only provides common vocabulary and lacks the technical or discipline-specific terminology, which is essential for their writing process. For example, Participant 2 shared that when attempting to translate or find the equivalent of the term "learning organization", internet searches would often lead them to collocations of "organization" in the fields of "economics" or "management", despite Participant 2 specifically seeking the term in the context of education. As a result, finding the right word choice and using it accurately in the appropriate context can be time-consuming and challenging. Having access to a reliable and specialized translation consultation service would greatly facilitate this process and eliminate the need for painstaking accuracy concerns.

V. DISCUSSION

When analyzing the challenges faced by academics in the process of writing academic articles, all participants unanimously identified their inadequate English skills as the primary and most frustrating obstacle out of the four factors considered. The particular problems in English writing identified by the participants include: (1) differences between English morphosyntax and their first language; (2) English being in contrast to Indonesian as a tenseless language; (3) lexical inequivalence and difficulties in choosing and using appropriate expressions to convey ideas; (4) the organization of concepts and flow of thoughts, which do not yet reflect the rhetorical style of the target language. The participants tend to devote their time to respond to the first three problems, which made them lost attention towards the fourth problem. This findings align with previous studies that have reported similar experiences among non-native English-speaking (NNES) academics (Adnan et al., 2021; Basthomi, 2016; Geiger & Straesser, 2015; Glasman-Deal, 2010; Ishak et al., 2021; Okamura, 2006a, 2006b; Pipit & Rahyono, 2020; Rofiqoh et al., 2022; Salichah et al., 2015; Vasconcelos, 2007; Woodward-Kron, 2007; Yannuar et al., 2014).

Another significant obstacle that academics shared in the NGT discussion, which was also anticipated, is the nonexistence portion of time to improve their English skills due to the teaching responsibilities and the lack of encouragement from their institutions, making the process of learning English even more challenging and labor-intensive with little financial prospects. In fact, this issue has also been elucidated in interviews conducted by Adnan et al. (2021), where academics prefer to allocate more time to teaching in order to obtain greater economic advantages, rather than focusing on their publications. This similarity reflects the ongoing problem in Indonesia, where limited institutional support and the burden of balancing the Tri Dharma Perguruan Tinggi, which encompasses teaching, research, and community service, persist. Participant 3 added that ultimately, it is up to academics themselves to take proactive measures and seek out research and learning opportunities to compensate for the lack of support from their institutions.

Given this situation, scholars eventually sought out fast and cost-effective tools to assist them in writing research papers in English. They turned to digital, AI-based writing and typing tools for this purpose. The participants acknowledged that using Google Translate was the most practical solution for not only translating their research from Indonesian to English, but also for translating papers in the opposite direction. This helped minimize the difficulty of synthesizing research from international, English-language journals. The second most popular program used by scholars for word choice, collocation, and conjugation exploration was WordHippo. Interestingly, Japanese senior and junior researchers also employed a similar technique to cope with language differences, which involved adopting a "subject knowledge-oriented" approach that focused on English registers, including technical vocabulary, rhetorical moves, and writing patterns commonly used in academic papers in their respective disciplines (Okamura, 2006a, 2006b). Although it was not explicitly stated how they utilized this technique extensively, apart from reading, memorizing set phrases, and

practicing writing in English (Okamura, 2006b), the use of Google Translate, WordHippo, and similar online tools could be considered a modern problem that requires modern solutions. In addition to machine translation, scholars also relied on a cloud-based writing software called Grammarly for grammar and spelling checks, which Participant 4 found more reliable and cost-effective compared to colleagues or hiring proofreaders. This is supporting some previous studies which found that that most of the time, scholars prioritize the convenience and immediacy of technology (Gayed et al., 2022; Strobl et al., 2019), despite the fact that these machines may not always provide technical or specialized word banks for certain disciplines. As a consequence, the participants paid excessive focus on rectifying local errors concerning word banks and such, while they might neglect the overall quality of their research papers. Meanwhile, according to Basthomi's (2012) findings, journal editors are primarily concerned with the overall quality of the research papers.

The participants in the study recognized that the culture of the language they are writing in, and the intended audience of their writing, is different from their native language. This finding aligns with previous research conducted by Ishak et al. (2021), Okamura (2006a, 2006b), and Vasconcelos et al. (2008a). While the participants acknowledged that AI-based writing assistants are helpful, they also acknowledged that these tools cannot guarantee the quality of their papers. There is a risk of their work being "lost in translation" or not meeting the required standards, as highlighted by Gayed et al. (2022). Several studies have shown that current AI writing assistants are limited to AI-based translation and morphosyntax elements, as demonstrated by Steigerwald et al. (2022) and Strobl et al. (2019). As a result, all participants in the NGT discussion unanimously agreed that access to human consultants is crucial for improving their articles, especially in addressing global issues such as content flow between sentences or paragraphs, and technical vocabulary specific to their field of study. This finding is consistent with previous studies that emphasize the importance of text mediators, such as professional translators, as highlighted by Amano et al. (2021) and Luo & Hyland (2019), as well as expert consultations and mentorship, as noted by Adnan et al. (2021) and Woolston and Osório (2019).

VI. CONCLUSION

In conclusion, this study highlights the challenges faced by Indonesian academics in publishing their research internationally, with the language barrier being a significant obstacle. While technology, including AI-based writing assistants, has provided some assistance, there are limitations in meeting the specific needs of academics who require human consultation. The findings underscore the importance of diverse research perspectives from non-native English speaking (NNES) countries in advancing knowledge and highlight the need for institutional support to improve English proficiency.

The participants in the study recognized the differences in language culture and intended audience between their native language and English, and acknowledged the limitations of AI-based writing assistants in guaranteeing the quality of their papers. Access to human consultants was unanimously considered crucial for improving their articles, especially in addressing global issues and technical vocabulary specific to their field of study. This finding is consistent with previous research emphasizing the importance of text mediators, expert consultations, and mentorship. Close interaction with experts in their respective disciplines can provide Indonesian academics with valuable insights for refining their research at both local and global levels.

The results of this study can inform policies and strategies aimed at supporting Indonesian academics in their efforts to publish in internationally recognized journals, and contribute to the global discourse on inclusivity and fairness in academic publishing. Further research and initiatives are needed to address the challenges faced by NNES scholars and promote equitable participation in the global scientific community.

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Analysis of Reporting Verbs in *Harry Potter and the Philosopher's Stone* by J. K. Rowling: Syntactic and Semantic Approach

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Abstract—The syntagmatic relations of reporting verbs and the semantic manifestation of these relations are discussed in this article. We describe five positioning types of the author's comment related to direct speech and calculate the absolute and relative frequency of each of them. We also study the means of expressing subjects and their possible positions in reporting clauses; furthermore, we describe the grammatical forms of reporting verbs, the past simple being overwhelmingly predominant. We especially focus on the semantic nature of reporting verbs with their division into semantic groups. We also analyse different approaches to the issue of direct speech being considered as a direct object of a reporting verb. Our analysis of examples indicates that direct speech is not a direct object of a reporting verb. In addition, we examine the direct and optional objects of reporting verbs and characterise the prepositions of optional objects. Adverbs used as reporting verb modifiers are classified according to their meanings. Adverbial phrases, prepositional phrases and -ing clauses, modifying reporting verbs, are analysed and their structure, syntactic functions, and meanings are described.

Index Terms—reporting verb, reporting clause, the author's comment, direct object, adjunct

I. INTRODUCTION

While reading a work of literature, the reader neither sees the speaker, their movements, facial expressions, the people to whom the speech is addressed, nor hears how the words are pronounced. The character's direct speech consists of (1) their words placed between quotation marks that provide the reader with information on what was said, and (2) the author's comment that gives information on who said these words, to whom the words were said, in what voice the phrase was pronounced, how the person looked, and what they were doing at the moment of speaking. Thus, by using such comment, the author allows the reader to visualise people with their feelings, emotions, and inner world, to distinguish between the characters, and to see the background of the situation.

Reporting verbs are usually verbs of speech or thought representation, which are used for reporting what someone has said. A reporting clause is a clause that includes a reporting verb. In (1a) *whispered* is a reporting verb, whereas *Harry whispered* is a reporting clause. The author's comment is a whole comment on direct speech. It may coincide with a reporting clause, see (1a), or consist of several clauses, one of which is reporting, see (1b).

(1)   a. *'See?' Harry whispered* (Rowling, 2001, p. 154).
       b. *'You can keep it,' said Harry, laughing at how pleased Ron was* (Rowling, 2001, p. 147).

The aim of the article is threefold: to research reporting verbs in *Harry Potter and the Philosopher's Stone* by J.K. Rowling, to analyse the syntactic relations of these verbs, and to examine the lexical meaning of the parts of syntactic structures with reporting verbs.

The questions raised in this article are focused on the following aspects:

1. The tense forms of reporting verbs in fiction

2. The placement of the author's comment in the sentences containing direct speech

3. The description of the syntactic relations of reporting verbs

4. The description of the lexical meaning of the elements of syntactic structures with reporting verbs

II. LITERATURE REVIEW

Reporting verbs have been studied as a means of creating a fictional personality (Segundo, 2017), conducting a contrastive analysis of their use (Pŕpalová, 2012; Yilmaz & Ertürk, 2017), investigating their use in research articles and academic writing (Barghamadi, 2021; Hyland, 2002; Ibrahimova, 2016; Manan, 2014; Shaw, 1992; Thomas & Hawes, 1994; Thompson & Yiyun, 1991), and examining the peculiarities of their translation (Mastropierro, 2020). Our research is devoted to the syntactic characteristics of reporting verbs in fiction.

Language has a linear structure; thus, understanding the rules of syntax is important for utterance generation and comprehension. However, these linear structures exist only to convey some meaning. Hence, the analysis of semantic meaning of parts of syntactic structures is not of less importance. How predictable is syntax and to what extent does it dictate the choice of lexical units to the author? Noël (2002) explains what he refers to as 'semantic extremism':

> *Syntax without semantics? No syntax without semantics: in the course of half a century the pendulum of modern linguistics has completed its swing. After a few decades of syntax with as little meaning as possible in the third quarter of the 20th century, it has since become fashionable to adhere to the creed that literally everything in syntax is meaningful and that the linguist's task is to elucidate the meaning of form within a — so-called "functional", as opposed to "formal" — theoretical model that coherently links up syntax and semantics* (p. 73).

Karamysheva (2017, pp. 20–21) argues that only meaningful word combinations on the framework of communication can be considered as the object of syntax. Valency and complementation theories are the framework we have selected to analyse the extent of the predictability of meaning from form in English verb patterns. Thus, we need to clarify the terms first.

Trask (1993, p. 296) provides both a narrow explanation of valency, focusing on the verb (no wonder, as the verb is considered to be the central element of a sentence and the major determinant of its structure (Faulhaber, 2011, p. 3), and a wider reading:

1. The number of arguments for which a particular verb subcategorises

2. More generally, the subcategorisation requirements of any lexical item

Crystal (2008, p. 507) enumerates various terms describing the number of dependent elements of the verb. The phrase (2a) has a one-actant verb (the verb has a valency of 1, is monovalent or monadic), whereas the phrase (2b) uses a two-actant verb (the verb has a valency of 2, is bivalent or dyadic); meanwhile, the phrase (2c) shows an example of a three-actant verb (the verb has a valency of 3, is trivalent, polyvalent or polyadic). Some verbs may have zero valency or be avalent, see (2d).

(2)   a. *Philippe left.*

       b. *Philippe called John.*

       c. *Phillipe lent John some money.*

       d. *It rains.*

Scientists believe that valency is important for language description and is beneficial for learning languages (Gao & Liu, 2019; Herbst, 1999; Herbst et al., 2004; Zhao & Jiang, 2020).

Herbst and Schüller (2008, p. 108) define valency as the capacity of a lexical unit to open lexical slots that can or must be filled with a complement. Complements pertain to 'the formal realisations of valency slot' (Herbst, 2014, p. 124).

Quirk et al. (1985, p. 1169) exclude subject (unless it is extraposed) from complementation, whereas Downing and Locke (2006, p. 36) exclude subject and object, arguing that complements are not participants of the events but are required syntactically and semantically. According to Huddleston and Pullum (2016, pp. 216–217), subject, object, and a predicative complement are complements of verbs. The scientists subdivide predicative complements into complex-intransitive and complex-transitive, which Downing and Locke (2006, p. 64) denote as a subject complement and an object complement, respectively. In (3a) the adjective *tall* is a subject (complex-intransitive) complement and in (3b) the adjective *angry* is an object (complex-transitive) complement.

(3)   a. *He is tall.*

       b. *You are making me angry.*

Radford (2004, p. 329) defines a complement clause as a clause that is a complement of a word. In (4) the clause *that she would help* is a complement of the verb *expected*; hence, it is a complement clause.

(4)   *He never expected that she would help.*

Verbs may be of several types that require different elements; thus, we usually speak of verb complementation patterns. The following types of verbs make the patterns:

-transitive verbs of three kinds: monotransitive, ditransitive, and complex-transitive

-intransitive verbs

-copulas

Quirk et al. (1985, pp. 53–54) propose several definitions. Transitive verbs are verbs that require an object. They can be (1) monotransitive (subject – verb - direct object pattern), see (5a); (2) ditransitive (subject – verb - indirect object - direct object pattern), see (5b); or (3) complex-transitive (subject – verb - direct object - complement pattern), see (5c); subject – verb - direct object - adverbial pattern, see (5d).

Intransitive verbs do not need to be followed by any obligatory elements, as they form the subject–verb pattern, see (5e).

Copular verbs, which can also be referred to as copulative, equative, intensive, or linking, are followed by a subject complement (subject – verb - complement pattern), see (5f) or an adverbial (subject – verb - adverbial pattern), see (5g).

(5)   a. *She likes fruit.*
        b. *The host offered the girl a glass of wine.*
        c. *My friend considers this movie too boring.*
        d. *You should drink all the syrup at once.*
        e. *They left.*
        f. *The situation got better.*
        g. *He was upstairs.*

Verbs in their different meanings may follow different patterns. For instance, the transitive verb *made* in (6a) becomes an intransitive one in (6b). Therefore, it is more accurate to say that verbs have transitive and intransitive use.

(6)   a. *He made a mistake.*
        b. *The man made towards the exit.*

Adverbial modifiers may act as complements and as adjuncts. Fischer (1997, p. 45) offers an explanation based on two sentences. Sentence (7a) has a complement *in Paris*, which is specific for the verb *lives* (it has a special semantic relation to it and cannot be separated from it). The same adverbial in (7b) is an adjunct, as it can be easily separated from the verb: *He fell in love. It was in Paris that he fell in love.*

(7)   a. *He lives in Paris.*
        b. *He fell in love in Paris.*

In traditional grammar subordinate clauses are classified through the concepts of a noun, adjective, and adverb clauses. Berk (1999, pp. 227–284) subdivides subordinate clauses into nominal, clauses as adjective complements, relative clauses (postnominal modification constructions), and adverbial clauses. Casagrande (2018, pp. 147–155) distinguishes nominal clauses, relative, adverbial and comparative clauses. Miller (2002, pp. 63–67) subdivides subordinate clauses into complement clauses (the author stresses that these clauses were traditionally defined as noun clauses), relative and adverbial clauses. Aarts (2001) does not consider adverbial clauses as a class of subordinate clauses. Huddleston and Pullum (2016, p. 62) claim that functional parallels between word classes and subordinate clauses do not make a solid foundation for the classification of clauses. The scientists differentiate relative, comparative, and content clauses. Furthermore, the scholars consider most traditional adverbial clauses as prepositional phrases (PPs) containing a preposition as a head of a PP (*before, because, as, when, whenever, while*) and a content clause as a complement. We adhere to this position.

III. Methods

This research is based on analysis of the author's comment in sentences containing direct speech in the book *Harry Potter and the Philosopher's Stone* by J.K. Rowling. The book has been selected for the research due to a sufficient number of direct speech examples accompanied by the author's comment. The wide range of reporting verbs provides an opportunity to study syntactic structures with different reporting verbs and to draw conclusions about the syntactic peculiarities of certain verbs and the syntactic patterns of these verbs in general.

We conducted our research through a continuous sampling method for retrieving reporting verbs and their syntactic patterns. A total of 2,272 examples of direct speech have been studied, of which 1,126 are unaccompanied by the author's comment and 1,146 are used with such comment. Of 1,146 examples we have one where two reporting clauses are used in one sentence, see (8e). Thus, we have 1,147 examples of reporting clauses use for our study.

Statistical methods have been used for calculating the absolute and relative frequency of (1) the author's comment position in sentences with direct speech; (2) grammatical forms of reporting verbs; (3) most often used reporting verbs in the text; and (3) a reporting verb + an adverb (adverbs) syntactic pattern.

Through the semantic analysis method, we have examined the semantic meaning of reporting verbs and their objects and adjuncts, namely adverbs, PPs, and participles I.

Distributional analysis has been performed for classifying (1) syntactic structures with reporting verbs and (2) reporting verbs and their objects and adjuncts (adverbs, PPs, and participles I) according to their semantic meanings.

IV. Results and Discussion

A. Position of the Author's Comment in Sentences Containing Direct Speech

The author's comment is used (1) at the end of the sentence that has direct speech, see (8a); (2) at the beginning of the sentence containing direct speech, see (8b); (3) in the middle of the sentence that contains direct speech, see (8c); (4)

at the beginning and at the end of the sentence containing direct speech, see (8d); and (5) in the middle and at the end of the sentence with direct speech, see (8e). In (8e) two reporting verbs are used in one sentence, namely *said* and *added*.

(8)   a. *'I suppose so', said Mrs Dursley stiffly* (Rowling, 2001, p. 11).

b. When *they had left the shop, he said, 'Hagrid, what's Quidditch?'* (Rowling, 2001, p. 61).

c. *'She hasn't got much time,' he added quickly, 'you know, with five of us.'* (Rowling, 2001, p. 76).

d. *Then, none of them looking at each other, they all said 'Thanks', and hurried off to get plates* (Rowling, 2001, p. 132).

e. *'I'll be back at dawn,' said Filch, 'for what's left of them,' he added nastily, and he turned and started back towards the castle, his lamp bobbing away in the* darkness (Rowling, 2001, p. 182).

Table 1 shows the absolute and relative frequency for the author's comment used in different positions.

TABLE 1
ABSOLUTE AND RELATIVE FREQUENCY FOR THE AUTHOR'S COMMENT USED IN DIFFERENT POSITIONS IN THE SENTENCES CONTAINING DIRECT SPEECH (FOR 1,146 EXAMPLES)

Position of the author's comment in the sentences containing direct speech	Absolute frequency	Relative frequency (%)
At the end	991	86.47
In the middle	89	7.77
At the beginning	59	5.15
At the beginning and at the end	6	0.52
In the middle and at the end	1	0.09

The results of the research show that most of the author's comment examples (86.47%) are situated at the end of the sentences with direct speech. Such placement may be explained by the fact that in fiction, the main attention is drawn to the characters' direct speech and the author's comment accompanies it. In this manner, the plot becomes more vivid and the dialogues more real.

B. Means of Expressing Subjects in Reporting Clauses

A reporting verb requires a subject that usually denotes human agents. The subject is often a name of the speaker, see (9f), or a personal pronoun, see (9j). In some cases, the subject of a reporting clause may be a common noun. In (9a) the subject is expressed by a noun phrase (NP) that consists of a determiner and a common noun. In (9b) the subject of the reporting clause is expressed by a fused-head NP, where the head is a determiner and the common noun *twins* is a part of a complement PP. Sometimes, when the speaker is out of sight of the interlocutor, the subject can be expressed by the noun *voice* that is an example of metonymy. The word *voice* can be a head of the NP with an adjective modifier: *a thin voice*, *a loud voice*, *a sharp voice*, and so on, see (9c). The subject of a reporting clause can denote aliens or animals (real, mythological, imagined, see (9d). At other times, the subject of a reporting clause denotes inanimate nouns in real life, which are personified in a work of literature, see (9e). In (9m) the subject of a reporting clause is expressed by an NP that consists of the head *Chaser* and the appositive *Angelina Johnson* as a modifier. In (9n) the subject is expressed by an NP where *Persy* is a head and *the Prefect* is a modifier in the appositive position to *Persy*. In (9o) the subject is an NP that contains a head *Pansy Parkinson* and a supplemented appositive *a hard-faced Slytherin girl*. If a reporting clause precedes direct speech, then the subject of the reporting clause is always used before the predicate, see (9e) and (9f). If a reporting clause is used in the middle of the sentence with direct speech or at the end of it, and the subject of the reporting clause is expressed by a noun or an NP, then a reporting verb either precedes the subject, see (9a)–(9d), (9g), (9h), or follows it, as in (9i), the latter construction being less frequent. If the subject of a reporting clause is expressed by a personal pronoun, then the predicate of this clause always follows the subject regardless of the reporting clause position in the sentence, see (9j)–(9l).

(9)   a. *'Budge up, yeah great lump,' said the strange* (Rowling, 2001, p. 39).

b. *'What's that?' said one of the twins suddenly, pointing at Harry's lightning scar* (Rowling, 2001, p. 71).

c. *'Move along now,' said a sharp voice* (Rowling, 2001, p. 87).

d. *'Are you all right?' said the centaur, pulling Harry to his feet* (Rowling, 2001, p. 187).

e. *Harry crossed his fingers under the table and a second later the hat had shouted, 'GRIFFINDOR!'* (Rowling, 2001, p. 91).

f. *Uncle Vernon said sharply, 'Don't touch anything he gives you, Dudley'* (Rowling, 2001, p. 41).

g. *'I shall see you soon, I expect, Professor McGonagall,' said Dumbledore, nodding to her* (Rowling, 2001, p. 17).

h. *'I want to read it,' said Harry furiously, 'as it's mine'* (Rowling, 2001, p. 31).

i. *'Have you got your own broom?' the boy went on* (Rowling, 2001, p. 60).

j. *'Good luck, Harry,' he murmured* (Rowling, 2001, p. 18).

k. *He chuckled and muttered, 'I should have known'* (Rowling, 2001, p. 12).

l. *'See,' he explained to Aunt Petunia through a mouthful of nails, 'if they can't deliver them they'll just give up'* (Rowling, 2001, p. 34).

m. *'And women,' said Chaser Angelina Johnson* (Rowling, 2001, p. 136).

n. *'Oh, shut up, said Persy the Prefect* (Rowling, 2001, p. 72).

o. *'Ooh, sticking up for Longbottom?' said Pansy Parkinson, a hard-faced Slytherin girl* (Rowling, 2001, p. 110).

C. Grammatical Forms of Reporting Verbs in the Text

In most cases, reporting verbs are used in past simple, see (9a). In some cases, they are used in other forms: past perfect, see (10a); past continuous, see (10b); infinitive, see (10c) and (10d); participle I, see (10e); or gerund, see (10f).

(10)   a. *'In the car crash when your parents died,' she had said* (Rowling, 2001, p. 20).

     b. *'Slytherin in possession,' Lee Jordan was saying* (Rowling, 2001, p. 138).

     c. *'Broken wrist,' Harry heard her mutter* (Rowling, 2001, p. 110).

     d. *He glared at them all as if to say, 'Or else'* (Rowling, 2001, p. 136).

     e. *Everybody seemed to know Hagrid; they waved and smiled at him, and the barman reached for a glass, saying, 'The usual, Hagrid?'* (Rowling, 2001, p. 54).

     f. *He wasn't a very good player and they kept shouting different bits of advice at him, which was confusing: 'Don't send me there, can't you see his knight? Send him, we can afford to lose him'* (Rowling, 2001, p. 147).

Table 2 shows the absolute and relative frequency of reporting verb grammatical forms use (for 1,147 examples).

TABLE 2
GRAMMATICAL FORMS OF REPORTING VERBS IN THE TEXT (FOR 1,147 EXAMPLES)

Grammatical forms	Absolute frequency	Relative frequency (%)
Past simple	1,117	97.38
Past perfect	4	0.35
Past continuous	8	0.70
Infinitive	13	1.13
Participle I	3	0.26
Gerund	2	0.18

As shown in Table 2, most reporting verbs are used in the past simple tense, which can be explained by the fact that the events of the story occurred in the past. Furthermore, past simple is not a complex analytical form that would slow down the dialogue reading and, as a result, the plot development. However, the use of other verb forms is the evidence that reporting verbs may be used in other forms depending on the communicative aim of the reporting clause.

D. Reporting Verbs and Their Meanings

We have found reporting verbs in the text denoting speaking, reading, and thinking. The verbs are presented below in alphabetical order.

Add, admit, advise, agree, ask, bark, bellow, blurt out, boom, breathe, burst out, call, call up, choke, chorus, command, confess, croak, cry, cut in, demand, explain, falter, gasp, groan, growl, grumble, grunt, hiss, howl, inform, invent, lie, moan, mouth, mumble, murmur, mutter, observe, order, pant, pipe, plead, puff, put in, read, recite, reel off, remind, repeat, roar, rumble, say, scream, screech, shout, shriek, sigh, snap, snap back, snarl, sneer, sob, sound, spit, speak, splutter, squawk, squeak, squeal, stammer, storm, suggest, tell, think, thunder, urge, wail, warn, wheedle, wheeze, whine, whisper, wonder, yell.

The reporting verbs may also denote the phase of speaking: *begin, finish, go on.*

Some reporting verbs indicate different acts that accompany speaking: *chortle, explode, hear, laugh, press on, smile.*

Some verbs used in reporting clauses have neither the meaning of speaking nor the seme denoting 'to speak', but they are a part of the phrase that has a semantic element of speaking. These phrases are as follows: *were his first verbs, she was almost speechless, came an angry voice, came Malfoy's cold drawl, (he) put on a high tone.*

Most reporting verbs denote speaking. The verb *to say* is most frequently used (absolute frequency: 746 for 1,147 examples; relative frequency: 65.03%). The second most frequently used reporting verb in the text is *to ask* (absolute frequency: 40 for 1,147 examples; relative frequency: 3.49%). Such high frequency of the reporting verbs *to say* and *to ask* may be explained by their neutral meaning that can be easily specified by adding adverbs.

E. Reporting Verb + Object Patterns

The next question we have studied is whether direct speech can be considered as a direct object of a reporting verb. Some scholars claim that direct speech is a constituent of object function (Brown et al., 2005, p. 39). According to these scientists, sentences with direct speech can be transformed into sentences with indirect speech with *that* complement clauses or *if/whether*, or *wh*-complement clauses. Structure subject – predicate – direct speech has the same structure as subject – predicate – direct object, in which direct speech can fill the slot of the direct object. The sentence in (11a) has the same configuration as the sentence in (11b), where *it* is a direct object. The slot of *it* can be filled by direct speech. The sentence in (11a) can also be transformed into sentence (11c) with a *that* complement clause.

(11)   a. *'I don't want more trouble,' he mumbled* (Rowling, 2001, p. 160).

     b. *He mumbled it.*

     c. *He mumbled that he didn't want more trouble.*

Most reporting verbs under research may potentially form sentences according to patterns (11a), (11b), and (11c). Direct speech may take the slot of the direct object and be transformed into a complement *that* clause.

However, Huddleston and Pullum (2016, p. 1022) underscore the differences between NPs and *that*-clauses and conclude that content clause complements must be analysed independently of NPs. Vandelanotte (2008) confirms a standpoint that a reporting clause is not a direct object of direct speech. We also support this position with the following argumentation. Some verbs (*agree, groan, lie, moan, think, whine*) can be a part of patterns (11a) and (11c), but they cannot be a part of pattern (11b). They require PPs: *agree with something/somebody; groan about something; lie about something; moan about something; think of/about something/somebody; whine about something.*

Furthermore, the verbs *remind, warn,* and *inform* cannot be a part of pattern (11b) because they require PPs (*remind somebody of/about something/somebody, warn somebody about something, inform somebody on/about somebody/something*). Their difference from the group of the verbs above consists in the fact that they require a direct object (somebody), see (12a)–(12c).

(12) a. *'This isn't football, Dean,' Ron reminded him* (Rowling, 2001, p. 138).
   b. *He reminded him of it.*
   c. *Ron reminded him (that) that wasn't football.*

Direct speech can take a slot of *it* in (12b). Thus, direct speech is not a direct object of the reporting verb *remind*. Berk (1999, p. 232) argues that *him* is a direct object in (12a)–(12c), and the *that* clause in (12c) is a complement of a verb.

The verbs *ask* and *wonder* can be a part of pattern (11a), see (13a). However, they cannot build pattern (11b) because they require a PP (*ask about somebody/something; ask for something; wonder about somebody/something*), see (13b). These verbs require *whether* or *if* before complementary content clauses, see (13c).

(13) a. *'Could a werewolf be killing the unicorns?' Harry asked* (Rowling, 2001, p. 183).
   b. *Harry asked about it.*
   c. *Harry asked whether/if a werewolf could be killing the unicorns.*

The verbs *begin, go on, press on, smile, burst out, chortle, cut in, explode, laugh,* and *plead* can be reporting verbs in sentences with direct speech, see (14), but they cannot build sentences according to patterns (11b) and (11c).

(14) *'Very well,' Snape cut in* (Rowling, 2001, p. 166).

Thus, not in all cases direct speech can fit in the slot of the direct object or be transformed into a complementary content clause. In other words, direct speech cannot be considered as a direct object of reporting verbs. Unless the reporting verbs have a direct object as in (12a)–(12c), we will describe them as having an intransitive use.

Some reporting verbs always require a direct object (*tell, remind, warn, inform, urge, order*). The verbs *ask* and *advise* may have a direct object, see (15a), or they can be used intransitively, see (15b).

(15) a. *'What's this?' he asked Aunt Petunia* (Rowling, 2001, p. 29).
   b. *'How many days you got left until yer holidays?' Hagrid asked* (Rowling, 2001, p. 144).

A number of reporting verbs can be followed by an optional prepositional object that mentions the addressee. Here we have the case of reduced valency (Downing & Locke, 2006, p. 94; Gelderen, 2011; Qi & Hua, 2021). The preposition *to* is most often used for introducing the addressee, see (16a). Another frequent preposition used in the text under research is *at*, see (16b).

(16) a. *'So, we've just got to try on the hat!' Ron whispered to Harry* (Rowling, 2001, p. 89).
   b. *'Go to your cupboard – I mean, your bedroom,' he wheezed at Harry* (Rowling, 2001, p. 33).

Semantically, the preposition *to* introduces the addressee after a reporting verb with a neutral meaning and simply denotes that the speech is directed to a particular receiver. Meanwhile, the preposition *at* is used after reporting verbs that contain the seme *to say something furiously*. Some verbs can potentially be used either with *to* or *at*, and the preposition changes the meaning of the verb. For example, (17a) means *to say something loudly to somebody* because the recipient may not hear the utterance pronounced more quietly. The phrase in (17b) means not only *to say something loudly to somebody* but also *to say it with anger.*

(17) a. *to shout to somebody*
   b. *to shout at somebody*

The cases of addressees mentioned in the text after a prepositional object are not numerous, as it is usually clear from the context to whom the speech is addressed. For example, the verb *say* is used 746 times as a reporting verb in the text; it is followed by a prepositional object denoting the receiver of the speech in only six examples.

F. Use of Adverbs and Adverbial Phrases in Reporting Clauses

Reporting verbs are often followed by adverbs or adverbial phrase (AdvPs), see (18a). AdvPs are also often used after nouns that are subjects of reporting clauses, see (18b) and (18c).

Sometimes the sentence containing direct speech and the author's comment starts with an adverb, see (18d).

(18) a. *'But why? What happened?' Harry asked urgently* (Rowling, 2001, p. 44).
   b. *'Give that here, Malfoy,' said Harry quietly* (Rowling, 2001, p. 110).
   c. *'We want to see Professor Dumbledore,' said Hermione, rather bravely, Harry and Ron thought* (Rowling, 2001, p. 194).
   d. *Then he shouted, 'There's another one! Mr H. Potter, The smallest Bedroom, 4 Privet Drive –'* (Rowling, 2001, p. 33).

Greenbaum (1996, p. 146) distinguishes three functions of adverbs: conjuncts, disjuncts, and adjuncts. Quirk et al. (1985, pp. 439–441) subdivide the syntactical functions of adverbs into adjuncts, subjuncts, disjuncts, and conjuncts. Huddleston and Pullum (2016, pp. 575–577) describe the linear position of adverbs and AdvPs in different clauses. The linguists also divide adverbs into verb phrase-oriented (VP-oriented) and clause-oriented adverbs.

A total of 211 of 1,147 examples of reporting verbs (18.40%) are modified by adverbs or AdvPs in the text. In this use, adverbs and AdvPs are adjuncts. Adverbs provide more information about the feelings and emotions of the speaker and their voice characteristics, and they may also show the speaker's character traits. Furthermore, they give information about the time or duration of speech, or serial order. Most VP-oriented adverbs are manner adverbs. We have subdivided **manner** adverbs into adverbs denoting **emotions**: *angrily, anxiously, bitterly, blankly, blissfully, breathlessly, brightly, calmly, casually, cheerfully, coldly, coolly, crossly, darkly, desperately, dully, excitedly, feverishly, fiercely, frantically, furiously, gleefully, gloomily, grimly, grumpily, half-heartedly, happily, impatiently, irritably, miserably, nervously, sadly, shortly, wildly;* **feelings**: *airily, dramatically, dreamily, heavily, hotly, importantly, mysteriously, proudly, ruefully, sleepily;* **character traits**: *awkwardly, bravely, carelessly, curiously, enviously, gruffly, kindly, pompously, reasonably, sniffily;* **cognitive characteristics of speech**: *crisply, delicately, eagerly, firmly, flatly, fondly, greasily, grudgingly, hopefully, idly, impressively, plainly, simply, stupidly, thoughtfully, timidly, uncertainly, urgently;* **voice characteristics**: *aloud, briskly, faintly, gently, loudly, quickly, quietly, sharply, shrilly, silkily, slowly, smoothly, softly, stiffly, thickly;* **adverbs denoting the fact of speaking with somebody else**: *together;* **in a final manner**: *finally;* **in an unexpected manner**: *suddenly.*

Aside from manner adverbs, we also have some examples of VP-oriented adverbs such as **temporal location**: *later;* **aspectuality**: *just, still;* **serial-order adverbs**: *again;* **degree**: *rather, as, quite, more.*

We have also found **clause-oriented connective adverbs** such as *finally, instead,* and *then.* Clause-oriented adverbs are used only if the author's comment precedes direct speech.

The adverb *finally* is used in one example as a verb-oriented manner adverb, see (19a), and as a clause-oriented connective adverb in other examples, see (19b).

(19) a. *'What do they think they're doing, keeping a thing like that locked up in a school?' said Ron finally* (Rowling, 2001, p. 218).
      b. *Finally he said, 'Now, don't be offended or anything, but neither of you are that good at chess –'* (Rowling, 2001, p. 204).

In most examples, a reporting clause has one adverb, see (20a). If a reporting clause has more than one adverb, they usually belong to different types, see (20b). A clause-oriented connective adverb *then* is used in the front position, and a manner adverb *slowly* is used in the end position.

(20) a. *'Hagrid!' said Harry loudly* (Rowling, 2001, p. 49).
      b. *Then he said slowly, 'It shows us what we want ... whatever we want ...'* (Rowling, 2001, p. 157).

In (18c) *rather bravely* is an AdvP where the degree adverb *rather* modifies the manner adverb *bravely.* In (21a) the AdvP consists of a degree adverb *more* that functions as a marker of an analytic comparative construction, a manner adverb *bravely* and a comparative clause *than he felt* functioning as an indirect complement in the structure of the AdvP. *Than he felt* is an indirect complement because it is licensed not by the head of the AdvP *bravely* but by the modifier *more.*

In (21b) the AdvP consists of a manner adverb *casually,* a modifier *as,* and an indirect complement *as he could,* expressed by a PP. The first *as* in the construction is a degree adverb and the second *as* is a preposition. Example (21b) also contains a clause-oriented connective adverb *instead.* In (21c) the reporting clause contains a manner adverb *loudly* and an AdvP *a few minutes later* that consists of a temporal location adverb *later* that is the head of the AdvP, and an NP *a few minutes* that modifies the adverb *later.*

(21) a. *'Unless you get out now,' said Harry, more bravely than he felt* (Rowling, 2001, p. 82).
      b. *Instead he said, as casually as he could, 'Their son – he'd be about Dudley's age now, wouldn't he?'* (Rowling, 2001, p. 11).
      c. *'You know how I think they choose people for the Gryffindor team?' said Malfoy loudly a few minutes later, as Snape awarded Hufflepuff another penalty for no reason at all* (Rowling, 2001, p. 163).

G. Reporting Verb + PP Patterns

Reporting verbs can be modified by PPs, see (22). *In a hoarse voice* is a PP, modifying the reporting verb *said. In* is the head of the phrase and *a hoarse voice* is an NP complement. PPs in (22)–(23s) are in brackets.

(22) *'Midnight on Saturday!' he said [in a hoarse voice]* (Rowling, 2001, p. 174).

We have found PPs, modifying reporting verbs, used in the following syntactical functions: (1) manner, see (22)–(23f); (2) path, see (23g); (3) goal, see (23h); (4) source, see (23i); (5) spatial location, see (23j); (6) temporal location, see (23k)–(23p); (7) speech act-related, see (23q); (8) purpose, see (23r); and (9) reason, see (23s).

PPs in the syntactical function of manner adjuncts often have the meaning of voice characteristics, see (22) and (23a); feelings and emotions, see (23b), (23c); facial expressions that accompany the speech, see (23d); sounds accompanying the speech, see (23e); and saying something in the manner of another action, see (23f).

(23) a. *'Peeves,' he said, [in a hoarse whisper], 'the Bloody Baron has his own reasons for being invisible'* (Rowling, 2001, p. 199).

b. *'Yes, but not to us,' said Ron [in exasperation]* (Rowling, 2001, p. 198).

c. *'How did he get covered in blood?' asked Seamus [with great interest]* (Rowling, 2001, p. 93).

d. *'You shouldn't be inside on a day like this,' he said, [with an odd, twisted smile]* (Rowling, 2001, p. 195).

e. *'Oooooooh!' he said [with an evil cackle]* (Rowling, 2001, p. 96).

f. *'D-Defence Against the D-D-Dark Arts,' muttered Professor Quirrell, [as though he'd rather not think about it]* (Rowling, p. 55).

g. *'What did you say?' his aunt snapped [through the door]* (Rowling, 2001, p. 20).

h. *'He's lost his marbles,' Ron muttered [in Harry's ear]* (Rowling, 2001, p. 172).

i. *'Oy, pea-brain!' yelled Ron [from the other side of the chamber], and he threw a metal pipe at it* (Rowling, 2001, p. 129).

j. *'Stick out your right hand over your broom,' called Madam Hook [at the front], 'and say, "Up!"'* (Rowling, 2001, p. 109).

k. *'I ... don't ... want ... him ... t-t-to come! Dudley yelled [between huge pretend sobs]* (Rowling, 2001, p. 22).

l. *'Half past eleven,' Ron muttered [at last]* (Rowling, 2001, p. 115).

m. *'Little tyke', chortled Mr Dursley [as he left the house]* (Rowling, 2001, p. 8).

n. *'There's a Ministry of Magic?' Harry asked [before he could stop himself]* (Rowling, 2001, p. 51).

o. *'Shake 'em off ... shake 'em off,' he would mutter [whenever he did this]* (Rowling, 2001, p. 35).

p. *'Mars is bright tonight,' Ronan repeated [while Hagrid watched him impatiently]* (Rowling, 2001, p. 185).

q. *[At last], he said, 'The Forest hides many secrets'* (Rowling, 2001, p. 185).

r. *'Well done,' said Dumbledore quietly [so that only Harry could hear]* (Rowling, 2001, p. 164).

s. *'Unless you get out now,' said Harry, more bravely than he felt, [because Crabbe and Goyle were a lot bigger than him or Ron]* (Rowling, 2001, p. 82).

All the PPs used in the novel consist of a preposition as the head of a phrase and an NP complement, see (22)–(23e), (23g)–(23l), (23q) or a complement content clause, see (23f), (23m–23p), (23r), (23s).

PPs usually follow the subject of a reporting clause or a reporting verb, see (23a)–(23p). PPs, modifying reporting verbs, can follow AdvPs, see (23r), (24). In (23q) a PP precedes a reporting clause, such cases being characteristic of examples in which direct speech follows the author's comment. One sentence may contain several PPs, see (24). Two PPs are used after the AdvP *pompously*. A PP *across Harry* functions as a direction, and the PP *as 'Zabini, Blaise' was made a Slytherin* functions as a temporal location.

(24)   *'Well done, Ron, excellent,' said Percy Weasley pompously [across Harry] [as 'Zabini, Blaise' was made a Slytherin]* (Rowling, 2001, p. 91).

H.   -Ing Clauses as Modifiers of Reporting Verbs

Reporting verbs are often modified by -ing clauses, see (25a). The -ing clause in (25a) is *looking around for another boat*. The clause does not have a subject, but the understood subject is *Harry*. In some cases, an -ing clause has its own subject, see (25b). The subject of the -ing clause in example (25b) is *his heart*. -Ing clauses may consist only of one -ing word (participle 1, see (25c), but they usually contain more than one word, see (25a) and (25b).

(25)   a. *'How did you get here?' Harry asked, looking around for another boat* (Rowling, 2001, p. 50).

b. *'And there's Aunt Petunia knocking on the door,' Harry thought, his heart sinking* (Rowling, 2001, p. 49).

c. *'Hullo,' he said, smiling* (Rowling, 2001, p. 193).

All these -ing clauses are used as adjuncts in the function of attendant circumstances. The participles of -ing clauses have the meaning of **movement**: *clapping, climbing, crouching, dancing, dashing, fiddling, hurrying, jumping, leading, leaning, leaping, nodding, patting, pulling, punching, pushing, putting, raising, rising, rubbing, scrambling, shaking, shovelling, shuffling, shutting, sitting down, slipping off, standing up, stretching out, stuffing back, tapping, tearing, throwing, thumping, turning, unfolding, unwrapping, walking, waving, wheeling, wringing,* and so on, see (26a), (26b), (26c). The group of participles denoting movement is the most numerous in the text. They may denote movement of the whole body, see (26a), or movement of a part/parts of the body, see (26b). The action of movement can be directed to another person, see (26c). Aside from participles denoting movement, we have distinguished participles with the meaning of **cognition**: *knowing, realising, remembering, wondering*, see (26d); **involuntary reaction of senses**: *feeling, noticing, watching*, see (26e); **voluntary reaction of senses**: *glancing at, looking around, looking (up) at, peering across, peering over, peering at, staring at*, see (26f); **desideration**: *hoping, wishing, daring*, see (26g); **transfer**: *handing, pointing, taking, giving, showing*, see (26h); **behavioural processes**: *breathing, panting, beaming, frowning, grinning, scowling, smiling, squinting, laughing*, see (26i); **having a look of**: *looking*, see (26j); **possessing**: *clutching, holding*, see (26k); **additional voice characteristics**: *sounding*, see (26l); **changing the state of the object**: *lighting*, see (26m); and **showing the process of change**: *getting, going*, see (26n).

(26)   a. *'Dumbledore?' he said, dashing to the door to make sure* (Rowling, 2001, p. 163).

b. *'Wingardium Leviosa!' he shouted, waving his long arms like a windmill* (Rowling, 2001, p. 127).

c. *'Percy!' hissed Ron, pulling Harry behind a large stone griffin* (Rowling, 2001, p. 128).

d. *'I don't know,' said Harry, realising this for the first time* (Rowling, 2001, p. 68).

e. *'No,' said Harry, feeling more stupid by the minute* (Rowling, 2001, p. 60).

f. *'Maybe Snape's found out how to get past him without asking Hagrid,' said Ron, looking up at the thousands of books surrounding them* (Rowling, 2001, p. 180).
g. *'Mmm,' said Harry, wishing he could say something more interesting* (Rowling, 2001, p. 60).
h. *'Starving,' said Harry, taking a large bite out of a pumpkin pasty* (Rowling, 2001, p. 76).
i. *'You can keep it,' said Harry, laughing at how pleased Ron was* (Rowling, 2001, p. 147).
j. *'Had to let that happen,' said Ron, looking shaken* (Rowling, 2001, p. 205).
k. *'What are these?' Harry asked Ron, holding up a pack of Chocolate Frogs* (Rowling, 2001, pp. 76–77).
l. *'Oh, sorry,' said the other, not sounding sorry at all* (Rowling, 2001, p. 60).
m. *'Follow me,' said Filch, lighting a lamp and leading them outside* (Rowling, 2001, p. 181).
n. *'All right, thirty-seven then,' said Dudley, going red in the face* (Rowling, 2001, p. 21).

V. Conclusions

We have researched the position of the author's comment in sentences containing direct speech and have calculated the absolute and relative frequency of each position use. The author's comment can be used at the end of a sentence that has direct speech (relative frequency of 86.47%); in the middle of a sentence (relative frequency of 7.77%); at the beginning of a sentence (relative frequency of 5.15%); at the beginning and at the end of a sentence (relative frequency of 0.52%); and in the middle and at the end of a sentence with direct speech (relative frequency of 0.09%).

Subjects of reporting clauses may be expressed by nouns, personal pronouns, and different types of NPs: determiner – noun; (determiner) – adjective – noun; fused-head NPs; and NPs with appositives.

In most cases (relative frequency of 97.38%), reporting verbs are used in past simple. In some cases, reporting verbs can be used in other forms, for example, past perfect, past continuous, infinitive, participle I, and gerund.

Most reporting verbs denote speaking, the verb *to say* being the most frequently used. We have also encountered reporting verbs denoting thinking, reading, the phase of speaking, and different acts that accompany speaking. Some verbs used in reporting clauses have neither the meaning of speaking nor the seme 'to speak', but they are a part of a phrase that has a semantic element of speaking (e.g., *came an angry voice*).

We have also focused on the question of whether direct speech can be regarded as a direct object of reporting verbs and have concluded that it cannot. Some reporting verbs are always used with a direct object (*tell, remind, warn, inform, urge, order*). The verbs *ask* and *advise* may have a direct object, or they can be used intransitively. Reporting verbs can also be used with an optional prepositional object, denoting an addressee.

Adverbs and AdvPs are used in reporting clauses as adjuncts, and they are subdivided into VP-oriented and clause-oriented adverbs, most VP-oriented adverbs being manner adverbs. VP-oriented adverbs such as temporal location, aspectuality, serial order, and degree are also used. We have noticed that clause-oriented connective adverbs are used only if the author's comment precedes direct speech.

Reporting verbs can be modified by PPs used in the following syntactical functions: manner, path, goal, source, spatial location, temporal location, speech act-related, purpose, and reason.

Reporting verbs are often modified by -ing clauses used in the function of attendant circumstances. The participles of -ing clauses have the meaning of movement, cognition, involuntary reaction of senses, voluntary reaction of senses, desideration, transfer, behavioural processes, having a look of, possessing, additional voice characteristics, changing the state of the object, and showing the process of change.

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Phraseological Expressions: Gender-Based Corpus Analysis of EFL/ESL Academic Research Articles

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Abstract—**Phraseological or multi-word-pattern corpus-driven analysis of language in use has offered significant insights in recent years into how linguistic discourse can vary. This variation has been researched across genres, registers, disciplines, and native or non-native differences. However, very few studies have presented the gender-based analysis of academic research discourse within the EFL/ESL perspective. The current study explored the use of lexical bundles practiced by male and female researchers working in the EFL/ESL academic context within KSA. Corpora comprising almost 300,000 words including 68 research articles, 36 by female and 32 by male researchers were collected and run through Lancsbox 6.0 software package. The analysis was based on the frequency and structural patterns across the selected data. For the critical analysis of structural patterns, the structural taxonomy framework offered by Gezegin-Bal (2109) adapted from Biber et al. (1999) was employed. As established by the findings of the study, prepositional and noun phrases remained overwhelmingly more frequent and common in both corpora. There were no significant gender-based differences in the use of lexical bundles found which reflects that both male and female researchers practiced similar expressions in their use of the English language.**

Index Terms—**lexical bundles, corpus analysis, gender-based comparative analysis, EFL/ESL research**

I. INTRODUCTION

Language, a uniquely human characteristic, is not simply a means of communication rather it is an embodiment of one's shared knowledge, belief, culture, and identity (Kramsch, 2014). Resultantly, when one uses spoken or written discourse, they not only express their own expressions but rather that discourse reflects the nature of the language itself as well as the cultural and prescriptive meanings and beliefs associated with it. In addition, linguistically, every language user's individualistic variety of language also depends on the factors such as their background, discipline, genre, and context. One apt example of this can be the distinction between the practice of formal and informal language such as the language of academia and social media respectively. So, how can such linguistic varieties be explored and studied systematically?

One widely explored and investigated phenomenon in the last few decades is named the phraseological or formulaic use of language as pointed out by Wray (2006) "when we speak, we select particular turns of phrase that we perceive to be associated with certain values, styles and groups" (p. 593). The phraseology or formulaic language use has been studied under diverse names such as "chunks, phraseological sequences, formulaic language, lexical bundles, collocations, multi-word items, recurrent sequences, n-grams, lexical phrases" (Ang & Tan, 2018, p. 82). The cluster expressions or more commonly referred to as lexical bundles are considered an essential component of natural discourse serving as the "lexico-grammatical base" (Dastjerdi & Rafiee, 2011, p. 61) of a language owing to their repetitive characteristic. The term 'lexical bundles'- the focal point of this study, was first introduced and defined by Biber et al. (1999) as "recurrent words that occur together (e.g. the fact that, I don't think so, etc.) regardless of their idiomaticity (i.e. the quality of being idiomatic), and regardless of their structural status" (p. 990). Three fundamental features set lexical bundles apart from other multiword items or sequences i.e., they recurrently occur in various registers; are not idiomatic in nature, and generally are not complete-unit expressions (specifically in academic discourse) (Dastjerdi & Rafiee, 2011).

Phraseological constructions and context-relevant use of them in a given language indicate users' level of linguistic competence in and mastery over that language (Dastjerdi & Rafiee, 2011). When it comes to academic discourse, competence in phraseological sequences appears to be inevitable to access and become a part of the "academic community" (Coxhead, 2008, p. 151). Academic research is an extensively relied upon medium by a massive research community for dispersing theoretical knowledge, new insights, and hypotheses. However, the aim of receiving and

imparting knowledge and information effectively can only be achieved when the writers are proficient in "using standard words, phrases, and a formulaic language" both at the lexical and syntax levels (Budiwiyanto & Suhardijanto, 2020, p. 292). Furthermore, while writing scholarly journal articles in itself a daunting task, there it also needs to adhere to discipline-specific rhetorical and linguistic patterns and variations (Hyland, 2016).

Linguists and researchers probe how the writers use language individually as well as collectively as a part of a larger research community. The possibility of accessing, compiling, assessing, and evaluating large corpora for such purposes opened a new world of possibilities and opportunities in the field of corpus analysis (Adel, 2010a; Biber, 2010). Computational tools facilitate the researchers in systematically analyzing the real-time and context-based use of linguistic structures such as phraseological expressions within a target language. For example, from classroom discourse to newspaper content and political speeches, numerous researchers have endeavored to analyze statistically and qualitatively how language is used and manipulated in different day-to-day contexts. A significant amount of corpus research focuses on how a second or foreign language is used specifically within academic contexts by learners, teachers, common speakers, researchers, etc.

English is considered a lingua franca for reaching the multilingual research community and has been opted for by researchers across disciplines and countries for academic purposes (Montgomery, 2013). It is highlighted in some of the previous research studies (Ellis et al., 2008; Güngör & Uysal, 2016; Salazar, 2014) that the variation in the use of lexical bundles and recurrent structures not only varies from discipline to discipline, rather from native and non-native perspectives too. It has been established that non-native speakers make use of different lexical bundles than native speakers such as "overuse of clausal or verb-phrase based lexical bundles" by non-native writers as compared to "noun and prepositional phrase-based lexical bundles" opted by their native counterparts (Güngör & Uysal, 2016, p. 176).

Taking into account the established consistency of the use of lexical bundles across specific fields and disciplines, the current study aimed at studying this phenomenon further by analyzing the use of phraseological expressions in the research articles produced by male and female researchers published in the field of EFL within the Saudi. First, the study intended to explore the nature and frequency of lexical bundles used by both male and female researchers. Then it aimed to examine the frequently used structural patterns of lexical bundles by male and female researchers. Finally, the research focused to investigate whether or not there were any gender-based similarities and/or differences present in the use of lexical bundles by both genders. In light of these objectives, the following questions were formulated and answered:

Q1. How do the lexical bundles used by both male and female researchers differ in nature and frequency?

Q2. What are the frequently use structural patterns of lexical bundles by male and female researchers?

Q3. What type of gender-based similarities and/or differences do emerge (if any) in the use of lexical bundles?

Keeping in view the prevalent veracity of genre, register, and discipline-based use of specific recurrent expressions and clusters in English, it became a worthwhile endeavor to explore and understand how the male and female academic researchers working in the field of EFL within KSA employ English in their research. And, for the linguistic community specifically, the study may contribute to advancing the research held in the area of corpus-based linguistic analysis focusing on the emerging phraseological patterns and sequences within the selected data. Moreover, the study addressed the gap existing in the current research conducted in KSA in the fields of the corpus as well as gender-based use of word clusters. Future researchers, teachers, and students interested in the arenas of the corpus, and gender-based linguistic analysis may benefit from the interpretation and the findings of this study.

II. LITERATURE REVIEW

With the advancement in computer technologies, researchers focused on the exploration of formulaic language practice by incorporating large corpora to establish how language has been used in real contexts (Adel, 2010a; Biber, 2010; Gu, 2006). This advancement opened remarkable vistas for investigating and probing language practices in a variety of ways and perspectives. For instance, early studies focused on analyzing how a particular language is used by native and non-native speakers and writers (Meunier, 2002; Muller, 2005; Schmid, 1990). In this aspect, the majority of the researchers have comparatively analyzed native English and other language speakers' and writers' use of English in both spoken and written discourse. For example, in spoken discourse, the comparative studies of discourse markers (Buysse, 2010; Huang, 2011; Muller, 2005), phonological and intonational properties (Gut, 2009; Verdugo, 2005) lexalised language (De Cock, 1998; Foster, 2013) are only a few examples to quote.

Along with spoken discourse, research in the use of written discourse also gained momentum. Numerous research studies focused on probing the primary and advanced level functions of a target language through a large corpus within the academic sphere e.g. use of sentence connectors and conjunctions (Granger & Tyson, 1996; Kuswoyo et al., 2020) recurrent word combinations (Adel & Erman, 2012; Güngör & Uysal, 2016) novice and expert differences in the of lexical bundles (Zhang & Zhang, 2021) or simply academic writing as a genre in itself (Evison, 2013; Gray, 2011).

Later, along with academic discourse, the other variants of genre and discipline-based analysis of language also started to emerge, such as legal discourse (Breeze, 2011; Upton, 2004; Phillips & Egbert, 2017), medical discourse (Ferguson, 2001; Zinn & McDonald, 2015), marketing discourse (Kheovichai, 2014; Labrador et al., 2014; Simon & Dejica-Cartis, 2015), political discourse (Adel, 2010b; Taylor, 2022; Willis, 2017), feminist discourse (Jaworska &

Krishnamurthy, 2012; Santaemilia, 2017), media discourse (Callies & Levin, 2019; O'Halloran, 2010) to name a few endeavors in corpus linguistic analysis.

Since Lakoff's (1975) claims that women use more polite language containing more hedges, tag questions, intensifiers, and empty adjectives, resultantly exhibiting less power the men, numerous studies have sought to explore the gendered language phenomenon in length offering valuable insights. For instance, Drass (1986) established that men speak more than women whereas this claim was refuted by another study later conducted by Brizendine (1994) finding that women produce more speech than men do. Schmid (2003) demonstrated through an interesting research that "women and men actually live in different cultures" (p. 12) as the female discourse is more involving whereas male discourse is more detached. An important contribution was Rühlemann's (2010) study which focused on the probing of the comparatively less researched area of conversational grammar, establishing that female discourse is particularly more grammar oriented than their counterparts. Similarly, studies have highlighted gender-based differences emerging in the use of English by the natives. Such as Fuchs (2017) investigated the sociolinguistics of intensifier usage in two corpora of spoken BrE from the early 1990s and early 2010s, concluding that men use overall fewer intensifiers than women remaining consistent irrespective of the time period which supports earlier claims of Lakoff.

Within the Saudi context, a number of studies have employed the corpus approach to analyze English language use in varied contexts. For example, various studies have explored English language practice within academic settings (Alattar, 2014; Almujaiwel, 2018; Jawhar, 2012). Corpus-based research has also been applied in media discourse analysis, such as in the studies by Alotaibi (2021) and Altoaimy (2018). However, there is not even a single research study that highlights and investigates how male and female researchers use English in their published research articles with regard to phraseological or formulaic language expressions practiced within the academic context to see whether or not there emerge any gender-based differences. This research addressed this gap by analyzing the corpora based on research published by both male and female researchers.

III. RESEARCH METHODOLOGY

This study followed a corpus-driven approach to let the linguistic choices of the male and female writers emerge from the data and the analysis itself instead of adopting a corpus-based approach which s for "the validity of linguistic forms and structures derived from linguistic theory" (Biber, 2015, p. 1).

A. Corpora of the Study

The research corpora for the current study comprised 68 articles containing approximately 300,000 words. Out of 68 articles selected, 36 articles (words 150085) were produced by females, whereas 32 articles (words 150126) were written by male researchers. The articles were published in recognized, scientific journals within the EFL/ESL/ELT fields. The selection of corpora was based on the following criteria. Firstly, the articles falling within the Saudi academic context were selected. Secondly, articles had to be related to EFL/ESL fields. Also, all the articles were published within the last decade. Lastly, the number of articles selected from both male and female researchers depended on generating almost an equal number of words so that corpora are balanced.

B. The Corpus Tool & Framework Applied

In the next stage, the selected corpus was processed and analyzed using commonly adopted software named Lancsbox 6.0, developed by Lancaster University for the analysis of language corpora (Brezina, 2015; McEnery & Wattam, 2015). Considering the arbitrariness of the frequency threshold, a 10 times frequency threshold was deemed suitable for the current research as it offered a significant variety of lexical bundles employed in the selected corpora. The 10 times frequency criteria refer to the number of times lexical bundles occurred within the selected corpora of 300,000 words, as for a small size corpora like this study, "a higher frequency threshold" (Hsu & Hsieh, 2018, p. 529) was regarded more effective. Similarly, the phraseological structures based on four words length were extracted. To critically evaluate these bundles, the structural taxonomy framework offered by Gezegin-Bal (2019) slightly adapted from Biber et al. (1999) was applied. The functional analysis of the lexical bundles was not included for the purpose of focusing more on the frequency differences and the structural patterns of the lexical bundles found. The subsequent table presents the framework adopted for the analysis of the collected corpus.

TABLE 1
STRUCTURAL TAXONOMY OF LEXICAL BUNDLES

S. No	Category	Sub-category	Types	Examples
1.	Phrasal	NP-based	- (connector +) NP with of- phrase fragment - NP with other post-modifier fragment	the end of the the extent to which
2.		PP-based	- PP with embedded of-phrase fragment - Other Prepositional Phrase (fragment)	as a result of at the same time
3.		VP-based	- Anticipatory it + VP/adjective P + comp. cl - Passive verb +PPf - Copula be + noun phrase/adjective phrase - Pronoun/NP + be	it is important to is based on the is one of the this is not the
4.	Clausal	-	- (verb/adjective +) to-clause fragment - (VP +) that-clause fragment - Adverbial clause fragment	is likely to be should be noted that as shown in the figure
5.	Other expressions	-	-	as well as the

Gezegin-Bal (2019).

IV. DATA ANALYSIS AND DISCUSSION

A. Data Analysis Procedures

Data were processed and categories were established through the following procedures. The collected data was run through Lancsbox 6.0. The lexical bundles (60 in number) were identified in both corpora through Ngrams, employing the frequency-based approach. Once the lexical bundles were retrieved, they were manually reviewed to address any discrepancies or exclude irrelevant items such as subject-specific expressions like English as a foreign/second language. Lastly, the identified bundles were comparatively analyzed first, as per their structural patterns.

Structural Analysis of the Lexical Bundles

In Table 2, the lexical bundles identified in both corpora are presented.

Lexical Bundles Identified

A cursory glance over the data presented in Appendix A demonstrates with regard to frequency, males used the lexical bundles more often than their counterparts with a frequency ratio of 41: 33 which is notable. Similarly, prepositional and verb phrases were employed more frequently by the male researchers than the females. The females showed a tendency of using a higher number of noun phrases (though not very significantly), and clausal phrases than the males. The next sections offer the analysis of identified bundles under the structural taxonomy framework.

B. Phrasal Structures

Prepositional Phrase Lexical Bundles

The majority of the phraseological expressions identified fall in the prepositional and noun phrases conforming to the findings of the previous studies (Chen & Baker, 2010; Gezegin-Bal, 2019; Salazar, 2014). A prepositional phrase (PP) contains a preposition followed by a noun, pronoun, or noun phrase such as on time, in the room, called complements. The complements are an inseparable part of a PP and a modifier can be an optional element (Downing & Lock, 2006).

TABLE 2
PREPOSITIONAL PHRASE LEXICAL BUNDLES

Rank	Male Corpus		Female Corpus	
	Frequency	Expressions	Frequency	Expressions
1	41	on the other hand	33	in the Saudi context
2	24	as it is evident	32	on the other hand
3	24	of Saudi efl learners	25	in the field of
4	23	in the Saudi context	22	at the same time
5	23	of the target language	22	outside of the classroom
6	21	in the target language	22	of the current study
7	20	of fl reading anxiety	21	of cognitive and metacognitive
8	18	in Saudi Arabia the	21	in the learning process
9	17	to find out the	20	in the target language
10	16	in the process of	18	of the target language
11	15	to the target language	16	to find out the
12	15	by Saudi efl learners	15	in the preparatory year
13	15	in the field of	15	as a result of
14	14	in the process of	14	of the study in
15	14	at the graduate level	14	at the end of
16	13	at the end of	14	to participate in the
17	12	of a third language	13	in the use of
18	12	between teachers and student	12	in this study the
19	12	of the targeted students	12	in the current study
20	11	in the following excerpt	12	to the fact that
21	11	in the form of	12	on the use of
22	10	with the findings of	11	of the study in
23	10	for the purpose of	10	at the end of
24	10	to the fact that	10	in the process of
25	10	in the following excerpts	10	in the efl classroom
26	10	at the same time	10	in order to answer
27	10	in addition to the	10	as an English learning
28	-	-	10	to answer the research
29	-	-	10	of the effectiveness of

Source: own data.

The majority of the phraseological expressions in the concerned corpora produced by either male or female researchers belong to the PPs category. As presented in the table, there is a significant variety of lexical bundles under the PP category, employed by both genders, however, the frequency of the usage varies between male and female corpus. The male writers tended to use PPs noticeably more often as compared to the female writers. On the other hand, female researchers have used slightly more variety of PPs than their counterparts. The internal structure of most of these phrases appears to be PPs with embedded of-phrase fragments in both the corpora. Also, a significant number of PPs contain NPs construction such as in the process of, for the purpose of, in the field of, etc. Furthermore, some of the instances in the table above, contain adjectives as complements i.e. in the following excerpt, at the same time, in the target language, in the current study, etc.

Noun Phrase Lexical Bundles

A noun phrase is a phrase that contains a noun or pronoun as its head or performs the same grammatical function as a noun. The following table represents the instances of noun phrases identified in both male and female writers' corpora.

TABLE 3
NOUN PHRASE LEXICAL BUNDLES

	Male Corpus			Female Corpus	
Rank	Frequency	Expressions		Frequency	Expressions
1	21	use of Arabic in		23	the results of the
2	18	the findings of the		19	female Saudi teachers in
3	18	the use of the		18	both teachers and students
4	17	the end of the		18	the results showed that
5	17	the ministry of education		17	the findings of this
6	16	the result of the		16	the end of the
7	16	kinds of corrective feedback		15	a positive attitude towards
8	15	the analysis of the		14	the findings of the
9	15	the use of Arabic		14	duration of studying English
10	13	use of L1 in		14	teachers' perceptions of the
11	12	knowledge of a third		14	findings of this study
12	12	results of the study		14	the effectiveness of the
13	12	both teachers and students		13	the majority of the
14	11	promotion of learner autonomy		13	the use of L1
15	11	foreign language reading anxiety		13	a result of the
16	11	the promotion of learner		12	the results of this
17	11	proficiency in English reading		12	the purpose of this
18	10	an online peer review		12	the extent to which
19	10	teachers in Saudi Arabia		11	the use of social
20	10	scores of the targeted		11	the process of learning
21	-	-		11	affective factors involved in
22	-	-		11	half of the teachers
23	-	-		10	the target language and
24	-	-		10	results of the study

Source: own data.

As evident in the table above, interestingly female researchers' corpus exhibits higher numbers and frequency of noun phrases (hence NP) as compared to the male corpus. As far as the nature of the NP is concerned, one visible similarity that emerges in both corpora is an abundant use of prepositional phrases as post-modifiers. Also, noun phrases with pre and post-modifiers are perceptible in both corpora. Moreover, both male and female writers rely heavily on NP with of-phrase fragment structures, similar to the lexical bundles in PPs. In addition, irrespective of gender, in both corpora, the majority of the pre-modifiers fall into the identifier category (a, an, the), with the to be the most commonly used. Occasionally, a determiner is followed by an adjective in the NP, for example, an online peer review (male corpus, rank 18), a positive attitude towards (female corpus, rank 15). However, the difference emerges in the number of noun phrase bundles with either pre or post-modifiers. The male corpus contains a similar percentage of pre and post-modifier noun phrases, whereas, in the female corpus, the percentage of pre-modifier phrases remains overwhelming, 78% to be exact. Moreover, the noun phrases identified in the female corpus offer more variety of lexical bundles such as containing an adjective as a pre-modifier as in 'affective factors involved in' (rank 21) or a quantifier 'half of the teachers' (rank 22).

TABLE 4
VERB PHRASE LEXICAL BUNDLES

	Male Corpus		Female Corpus	
Rank	Frequency	Expressions	Frequency	Expressions
1	24	it is evident in	20	is one of the
2	22	is one of the	13	it is important to
3	21	is evident in	10	there is a need
4	13	it was found that	10	the most frequently used
5	11	be attributed to	10	involved in learning efl

Source: own data.

Verb Phrase Lexical Bundles

As compared to NPs and PPs, the occurrences of VP were minimum with similar frequency in both corpora. A few VPs followed copula be + noun phrase/adjective phrase i.e. is one of the, is evident in. Some others had anticipatory it + VP/adjective P + comp. cl structures such as it is evident in, it was found that, it is important to. At the frequency level, the males' corpus indicated slightly more VPs than the females.

Clausal & Miscellaneous Lexical Bundles

TABLE 5
CLAUSAL & MISCELLANEOUS LEXICAL BUNDLES

	Male Corpus		Female Corpus	
Rank	Frequency	Expressions	Frequency	Expressions
1	-	-	10	that there is a (clausal)
2	16	as well as	22	one of the most
3	14	one of the most	16	as well as
4	11	that most of the	12	than half of the

Source: own data.

The corpora under investigation demonstrated the use of only one clausal fragment i.e. that there is a in the female corpus. Moreover, the same number of instances of other expressions not falling into any major categories were also noticed in both corpora. However, these instances were not very significant.

V. CONCLUSION

This study aimed at conducting a comparative analysis of the phraseological practices of male and female researchers published in the EFL/ESL paradigm within the Saudi context. The corpora of the study comprised 68 articles of 300,000 words. The analysis offers some interesting insights into the linguistic practices of both genders. Firstly, the most significant categories of lexical bundles that emerged were prepositional and noun phrases that conform to the majority of the previous research findings (Chen & Baker, 2010; Gezegin-Bal, 2019; Salazar, 2014). Also, the structural patterns including of-phrase fragments and noun-phrase constructions in prepositional phrases, and the use of prepositional phrases as post-modifiers, and phrases with pre and post-modifiers in noun phrases remained significant. With respect to gender differences, males' use of PPs was prominently more frequent than their counterparts, who in turn offered more variety of PPs than quantity. As for NPs, female writers exhibited higher numbers and frequency of noun phrases than male writers with an overwhelming tendency of using adjectives as pre-modifiers which fortifies some of the previous studies which highlight that the female language is more intensified and involving than the males (Rühlemann, 2010; Schmid, 2003; Xia, 2013). There were no substantial differences identified based on gender-oriented variances in the practice verb and clausal phrases. It is important to mention that this study was limited in its scope and focused only on gender-based differences in the frequency and structural patterns of the identified lexical bundles excluding the functional analysis. Further studies with larger corpora may yield varied results and findings and can add to the discussion developed in this study.

APPENDIX

Rank	Male Corpus		Female Corpus	
	Frequency	Expressions	Frequency	Expressions
1	41	on the other hand	33	in the Saudi context
2	24	as it is evident	32	on the other hand
3	24	it is evident in	25	in the field of
4	24	of Saudi efl learners	23	the results of the
5	23	in the Saudi context	22	one of the most
6	23	of the target language	22	at the same time
7	22	is one of the	22	outside of the classroom
8	21	is evident in the	21	of the current study
9	21	in the target language	21	of cognitive and metacognitive
10	21	use of Arabic in	21	in the learning process
11	21	evident in the following	20	is one of the
12	20	of fl reading anxiety	20	in the target language
13	18	the findings of the	19	female Saudi teachers in
14	18	the use of L1	18	both teachers and students
15	18	in Saudi Arabia the	18	the results showed that
16	18	statistically significant difference between	18	of the target language
17	17	the end of the	17	the findings of this
18	17	the ministry of education	16	the end of the
19	17	to find out the	16	to find out the
20	16	as well as the	16	as well as the
21	16	in the process of	15	a positive attitude towards
22	16	the result of the	15	in the preparatory year
23	16	in English language classes	15	as a result of
24	15	kinds of corrective feedback	14	of the study in
25	15	to the target language	14	the findings of the
26	15	the analysis of the	14	duration of studying English
27	15	by Saudi efl learners	14	at the end of
28	15	the use of Arabic	14	teachers' perceptions of the
29	15	in the field of	14	to participate in the
30	15	that the use of	14	findings of this study
31	14	in the process of	14	the effectiveness of the
32	14	at the graduate level	13	the majority of the
33	14	one of the most	13	the use of L1
34	13	at the end of	13	in the use of
35	13	use of L1 in	13	a result of the
36	13	it was found that	13	it is important to
37	12	knowledge of a third	12	than half of the
38	12	results of the study	12	the results of this
39	12	of a third language	12	in this study the
40	12	both teachers and students	12	the purpose of this
41	12	promotion of learner autonomy	12	in the current study
42	12	between teacher and students	12	to the fact that
43	12	foreign language reading anxiety	12	on the use of
44	12	of the targeted students	12	the extent to which
45	11	in the following excerpt	11	half of the teachers
46	11	be attributed to	11	the process of learning
47	11	the promotion of learner	11	the use of social
48	11	that most of the	11	affective factors involved in
49	11	in the form of	11	in the process of
50	11	proficiency in English reading	10	the target language and
51	10	with the findings of	10	that there is a
52	10	an online peer review	10	there is a need
53	10	for the purpose of	10	in the efl classroom
54	10	to the fact that	10	results of the study
55	10	in the following excerpts	10	the most frequently used
56	10	at the same time	10	in order to answer
57	10	teachers in Saudi Arabia	10	involved in learning efl
58	10	scores of the targeted	10	as an English learning
59	10	in addition to the	10	to answer the research
60	-	-	10	of the effectiveness of

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Transcending Patriarchal and Cultural Construct in Bapsi Sidhwa's *The Pakistani Bride*

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Abstract—This study aims to show how patriarchal civilizations physically, emotionally, and socially oppress and enslave women. Sidhwa has shown Pakistani gender-based class system quite effectively in her work. She discusses marginalized and double-colonized Pakistani women as victims of patriarchal culture who confront a variety of national and household challenges, and overcomes patriarchal and cultural constructs in order to be in peace with society and culture. This paper 'Transcending Patriarchal and Cultural Construct in Bapsi Sidhwa's *The Pakistani Bride*', attempts to show how women in patriarchal cultures and societies suffer many issues in their lives and how they repress their needs, longings, and emotions in order to find a comfortable position in their households as well as in society at large.

Index Terms—patriarchal, cultural, oppression, marginalized, liberty

I. INTRODUCTION

Bapsi Sidhwa is the most well-known English-language author in Pakistan. In the field of common wealth fiction, she is a fresh and essential voice. She was born into an illustrious family in Karachi on August 11, 1938. Sidhwa's family relocated to Lahore shortly after she was born, but there were few Parsees there, and the Bhandara family was cut off from mainstream Parsee life. Sidhwa's work benefits greatly from his multilingual and multicultural upbringing. Sidhwa self-published her novel *The Crow Eaters* in 1978, at a period when publishing in English was almost non-existent in Pakistan. *The Crow Eaters* has since been published and translated in a number of European and Asian countries, and while *The Pakistani Bride* (1982) was Sidhwa's first novel, it was the second to be published under the moniker Crackling India, also known as *Ice-Candy Man*. In Germany, Sidhwa's third novel won the Literature Prize, and the American Library Association named it a Notable Book the same year. *An American Brat* was published in 1993, and Sidhwa's recent work, *Water*, was released in 2006.

Women the world over, through the ages, asked to be murdered, raped, exploited, enslaved, to get importunately impregnated, beaten up, bullied and disinherited. It was an immutable law of nature (Sidhwa, *Pakistani* 226). By saying so in her second work, *The Pakistani Bride* (1982), Bapsi Sidhwa draws our attention to the wife's social standing in Pakistan. The novel was initially titled The Bride, but was then renamed The *Pakistani Bride* and published in India in 1982 for a better comprehension of the story. Bapsi Sidhwa's novel *The Pakistani Bride* addresses a variety of issues that Pakistani women face. Sidhwa explores women's status at various levels of the social system. Women in the region are denied the right to speak out on local, national, and international concerns. Their fundamental rights are being eroded. The female characters in the tale are strong and powerful. To achieve their identity, they fight against Pakistan's chauvinistic patriarchal society. At last, women reclaim control of their lives.

Bapsi Sidhwa confesses that her real experiences in Pakistan during the 1947 partition era were depicted in the novel *The Pakistani Bride*. The story is based on a true story about a tribal lady that Bapsi Sidhwa learned about on her wedding journey to the Karakoram Highway. The story is based on a true story of a Punjabi woman who married a hillman. When she tried to flee her husband's savage conduct, he hacked off her head and tossed her torso into the river. In the story, however, Sidhwa provides a dramatic finale by allowing her protagonist Zaitoon to escape her husband's hands.

II. LITERATURE REVIEW

An Indian critic, Paranjape, believes that the tribe's whole code of honor is based on the idea of sexual supremacy and possessiveness (Dahawan, 1987). Patriarchy has always used the female body as a site of oppression to retain control over women (Sanchez et al., 2005). Sanchez also believes that no woman can claim to have complete control over her body. It is the key to women's autonomy. Because of their quiet majority, Spivak refers to the women of the subcontinent as subalterns. She also believes that colonialism strengthened the role of women in India (Spivak, 1988). Patriarchy is the term used to denote male dominance and authority over women (Millet, 1977). Millet's theory of subordination argues that women are a dependent sex class under patriarchal domination. Further it was claimed that patriarchy is a kinship system in which males trade women (Mitchell, 1971). Males have always had the female as a secondary being. They've traditionally been thought as a lowly beings and extensions of their men. Also, patriarchy is defined as a set of social relations between men and women, which have a material base, and which, though hierarchical, establish or create independence and solidarity among men that enable them to dominate women (Jagger & Rosenberg, 1984). "Capitalistic patriarchy" is defined as a dialectical interaction between capitalist class structures and hierarchical sexual structuring that is mutually reinforcing (Elsentein, 1995). She believes that Feminism's subversive tendency is facilitated by the recognition of women as a sexual class because liberalism is founded on the exclusion of women from public life on the same class basis. The patriarchal structure necessary for a liberal society would be overthrown if the demand for full gender equality were to be pushed to its logical conclusion. Walby defines "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women" (Walby, 1990, p. 20). She explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and, are, therefore assigned different roles) or "the notion that every individual man is always in a dominant position and every woman in a subordinate one" (Ibid).

III. AFSHAN'S MARRIAGE: A COMMERCIAL DEAL

Sidhwa interrogates the institution of marriage by presenting three married couples to the readers: Afshan and Qasim, Zaitoon and Sakhi, and Carol and Farukh. How the concept of marriage is used and exploited to legitimize the expropriation and abrogation of women's personal independence and bodily autonomy. *The Pakistani Bride* is a representation of the Kohistani community's cruel treatment of women (A local tribe in Pakistan). Women are the least important members of the Kohistani community. They're handled as though they're animals. They are denied of basic rights such as the ability to make their own decisions. Women are treated as though they were a commodity. It was demonstrated in the example of Afshan, who married a ten-year-old Qasim, who was ten years younger to her. It's to make it easier for Qasim's father to clear the debt. It's to make it easier for Qasim's father to clear the debt. The right of Afshan to pick her life mate, as well as her emotional state of mind, is utterly disregarded. Under truth, due to her father's inability to repay the debt, Afshan was sold to Qasim's father in the guise of marriage. This "commercial deal" depicts the plight of Pakistani women. The severity of the brutal treatment of women may be shown in the fact that Qasim's father wanted to marry Afshan himself at first, but she was married to Qasim at the last minute. Afshan has no idea that the most crucial decision she will ever make might have gone any way. She came dangerously close to becoming her husband's stepmother. Women are separated from their homes all across the world in the guise of marriage, but the house that receives her never owns her. Throughout her life, a woman battles for acceptance in her new family. In the narrative, however, Afshan is seen gradually gaining Qasim's and his mother's admiration.

From Qasim's boyhood through maturity, the narrative depicts a quick progression. It's an example of a blooming marital relationship between a woman and a husband, despite their vast age difference. The death of Qasim's wife and children follows shortly after. From the highlands to the Punjab plains, he migrates. With a job as a security guard in a bank, he acquires a new identity. Qasim is the book's main character who has to deal with the aftermath of "partition" between India and Pakistan. He is forced to "dislocate" to a completely alien terrain, people, and culture due to events beyond his control. Then Qasim relocates to Punjab, where he remains for four years. Qasim is having trouble adjusting to his new circumstances. When questioned by the bank manager, Girdharilal, his incapacity to grasp the changes in the environment is reflected by his inability to perceive anything wrong in his behaviour. Because Girdharilal has wronged Qasim, he decides to avenge himself by murdering him. The 1947 Partition gives him the opportunity to exact his vengeance. He gets away from the allegations by fleeing the town. Later, he joins the refugees on a train bound for Lahore.

IV. Violence of Partition

The Sikhs ambush the train transporting the Muslim refugees before it reaches its final destination. All of the passengers on the train were ruthlessly killed by the Sikhs. Both of Zaitoon's (formerly known as Munni) parents were assassinated right in front of her eyes. She hides behind Qasim, unable to watch the horror. Qasim believes that the best way to save the girl in such tumultuous environment is to adopt her. In Zaitoon, Qasim has visions of his daughter, who died of smallpox. He adopts the vulnerable kid, pledging to care for her as if she were his own child.

Qasim performs odd jobs in Lahore to supplement his income. He wants to educate Zaitoon despite his little salary. He doesn't want her to grow up to be illiterate like him. When Qasim tells about his hilly country, she becomes enthralled. She imagines herself in a lovely setting. She romanticizes the region's land as well as its inhabitants. Zaitoon believes the inhabitants of the region are bold, honest, and principled, based on her father's statements. Zaitoon goes to school for five years and makes close friends with Miriam and other street kids.

V. Zaitoon's Marriage: An Act of Penance

Qasim offers to marry Zaitoon to a hill man in order to rekindle his relationship with the people of Kohistan. Though he may be returning to his roots and embarking on a trip that would lead to a reunion with his "own" people, he is not alone; he is accepting a "gift" as an act of penance for his lengthy absence and to demonstrate his dedication to renewing his links. And what greater "present" could he receive than his adoptive daughter? He somehow overlooks the reality that the area, as well as the marriage union, might both be detrimental to Zaitoon.

The writer draws a distinction between the males of the two civilizations, tribal and plains. She shows this through the character of Ashiq, who is concerned for Zaitoon's safety amid the barbaric tribal community. Sidhwa makes it plain that Zaitoon is fearful of the world she is going to enter. Even though Zaitoon is just sixteen years old, she is completely oblivious of her dilemma when she enters the wilds of Kohistan. Zaitoon's concerns are realised when she discovers Sakhi is much like the other tribal guys. Sakhi leaves no room for Zaitoon to be mistreated. Even for minor offences, Sakhi emotionally and physically assaults Zaitoon. When Sakhi notices Zaitoon making a move toward the Army jeep, he loses his cool. He gets irritated and in rage verbally abuses her: hissing "You whore…He cleared his throat and spat full in her face. You dirty, black little bitch, waving at those pigs...you wanted to stop and fuck didn't you?"(185).

Zaitoon, in her life, is shown to suffer at the hands of all males. Her father uses her as a conduit to reach out to his ancestors. He decides to marry her to a relative of his without her consent. Sakhi, a hill guy, is the groom he chooses for her. He is entirely unconcerned with his daughter's safety and happiness. Sakhi has been cruel to her since the first day of their marriage. When she refuses to consummate their marriage, he thrashes her. Against her will, he imposes himself on her. She feels abandoned since no one understands her pain or can help her find a way to get out of it. He is the least compassionate towards her, in addition to her anguish. He hires Yunus Khan, his younger brother, to keep track on Zaitoon's every move. Sakhi treats his mother and wife severely in order to maintain his reputation in front of his family and society. The psychology of a man after marriage is described by John Stuart Mill in his book *The Subjection of Women*. Man regularly beats his wife to demonstrate his macho might and gain control over her. He says:

> The physical violence that is habitual is exercised on his unhappy wife, who is the only adult person who can't block his brutality or escape from it. Her dependence on him doesn't fill him with a generous forbearance, making it a point of honour well to one whose life situation is entrusted entirely to his kindness. Rather, it gives him the notion that the law has handed her over to him as his, to be used at his pleasure, and that he isn't expected to practice the consideration towards her that is required from him towards everybody else (Mill, 1869, p. 20).

Even after she has completed all of the responsibilities entrusted to her, Zaitoon's misery continues. She can no longer tolerate the harshness that has been put on her. Sakhi's callous, cruel, and severe treatment causes her to flee his tyrannical grip. Zaitoon chooses death over the harsh treatment that would inevitably kill her in the future. She does not want to go through life like her mother-in-law, Hamida. She understands that no one would be able to save her from her predicament. She doesn't even sure where she'll go if she manages to get away. She just anticipates that if she leaves home to get away from her husband's grasp, she would lose her way in the maze of hills and become lost in the hills.

Zaitoon aims to flee Sakhi and the tribal ways of life before he murders her in the cause of honour, despite his lack of confidence. When a wife abandons her husband and family, it is seen as a disgrace not just to her husband and family, but also to the entire society. Killing such a lady is said to be the only way to save the family's honour. Neither her family nor the culture that encourages her to take drastic measures are interested in learning about the conditions that lead her to do so. Sakhi and his people treat her as if she were an animal. Zaitoon, on the other hand, has vowed to make every effort to break free from her marriage. In her quest for escape, she is once again confronted with brutality by a different clan. The opposing tribal group sexually assaults her. The notion of respecting a woman is nebulous, and it has no application in the Kohistan Community. When Sakhi and his father learn of the situation, they do not hesitate to pursue legal action against those who have harassed Zaitoon. She flees yet more, this time with a special willpower to survive and fight against their horrors. She eventually triumphs in her battle against the barbarous Kohistan society. Her battle for survival is fueled by her unwavering will to fight back against their savagery, which would have failed in the hands of a weak-willed individual. The family that is supposed to shield her from all kinds of misfortunes is wanting her

life in order to wipe away the humiliation she has brought upon herself by fleeing the marriage. She achieves freedom from the crimes in a brave manner. As Cynthia Abrioux states in "A study of the Stepfather and the Stranger in the Pakistani Novel *The Bride* by Bapsi Sidhwa"(Abrioux, 1990, pp. 68-72), that the manner in which Zaitoon ultimately survives proves the fact that if a woman has a defiant spirit she can overcome the oppressive shackles of men. Even after she had survived, she could not expect assistance from her father, who is equally bound by the same sense of honour as the rest of his tribe.

VI. CAROL'S MARRIED LIFE: HYPOCRITICAL STANDARDS

Carol's husband, Farukh, is a shining example of Pakistani men's hypocritical standards. He comes from a well-to-do contemporary household. He acts as if he opposes the country's traditional cultural norms. Despite his opposition to Kohistan's barbaric methods, he chastises his wife for smiling and conversing with other guys. He may be from a civilised civilisation, but his attitude toward women is the same as that of Kohistan's males. His marriage relationship suffers as a result of his attitude. The most shocking aspect is that he defends his activities, which help to facilitate Carol's unlawful connection with Major Mushtaq (the commander of the Army post).

Despite the fact that Mushtaq has a wife and four children, Carol adores him. She threatens to kill herself if he (Mushtaq) abandons her. Carol approaches him and asks him to marry her, but he dismisses her plea. Carol's appeal is rejected by Mushtaq, who loves his wife and has no intention of abandoning her. Mushtaq represents masculine chauvinism since he has no qualms about having an extramarital romance with the wife of a friend. At the same time, he cautions Carol about overstepping her bounds when she meets Sakhi and Misri Khan. Carol is expected to abandon her American identity and become a subservient Pakistani wife, according to Mushtaq.

VII. TRANSCENDING PATRIARCHAL AND CULTURAL CONSTRUCT

Carol, Miriam, and Afshana are all female characters that follow the male patriarchal society's laws. They never dare to oppose their family's male members. The work not only depicts a woman's struggle and daring, but it also clearly depicts the patriarchal society of Pakistan. According to Sidhwa, Pakistani society is doomed as a result of such habits and behaviors, which contribute to the country's instability and backwardness. Sidhwa's unique orientation to women is exemplified by Zaitoon's ultimate freedom. According to her, women should not submit to patriarchal society's oppression and instead resist it with the fervor and tenacity of a social crusader.

Zaitoon, with her bravery and heroism, manages to break out from her abusive marriage. The escape may surely be viewed as a victory for patriarchal culture. She is set free from her harsh husband and the tribal tribe's honor-obsessed civilization. In the conflict between life and death, she triumphs. Zaitoon's passion for liberty exemplifies the women's never-say-die spirit.

Sidhwa claims in her novel, *The Pakistani Bride,* that the schism between the two societies will never be healed, whether it is between the US and Pakistan or between the hills and the plains. The two cultures do not agree or respect each other because one civilization values and respects women while the other insists that women be governed by males. Carol is said to have attained liberty when she boldly breaks up with her husband and goes to her home nation of the United States. Zaitoon sees the light of day after escaping tribal life and getting assistance from the Army on the plains. Sidhwa continues, saying that a peaceful life awaits her in Lahore. After a reasonable amount of time has passed, Ashiq may propose marriage to Zaitoon.

In *The Pakistani Bride*, Sidhwa explains that the country had gained independence seven decades previously, but that women in that country had not been liberated until now. Due to the cruel treatment of its own women, the country's shortcomings would inevitably implode. The country has yet to provide a safe and respected environment for its women. Even now, words like equality and empowerment remain hazy and underappreciated in their full sense. The ruined relationships of Sakhi and Zaitoon, as well as Carol and Farukh, are the result of the women's mistreatment.

VIII. CONCLUSION

The Pakistani Bride is a story about a marriage alliance and the conflict between cultural adherence and the decided strength of a woman's fortitude in the face of patriarchal society. The work not only depicts a woman's struggle and daring, but it also clearly depicts the patriarchal society of Pakistan. Sidhwa's unique orientation to women is exemplified by Zaitoon's ultimate freedom. According to her, women should not submit to patriarchal society's oppression and instead resist it with the fervor and tenacity of a social crusader. In the conflict between life and death, she triumphs. Zaitoon's preference for liberty is a proof to the never yielding attitude of the women as she becomes victorious in the struggle between life and death:

> In *The Pakistani Bride,* she (Zaitoon) is not killed. *The Pakistani Bride* has two endings. I first ended it where there's an illusionary scene, in which she has a nightmare vision of being killed. That's where the book was supposed to end. But by this time I had a different feeling for how the book was supposed to end. I'd inhabited this girl's body and her emotions for so long that I felt it was a shame, considering all that she had been put through, that she should be killed off. One of the privileges of being the author of the stories is you can change the ending and I did just that. At least in the ending she lives, she barely survives, but she lives (Sidhwa,

Pakistani 208).

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Genre–Linguistic Analysis of Errata Texts in Arabic

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Abstract—News accuracy has been a significant issue for media organizations. However, Arabic errata texts have been neglected in academic research. The purpose of the present study is to identify the generic structural components of errata published in three different types of Arabic texts. We attempt to analyse the generic structure of these texts and determine the linguistic signals used to indicate these components. The paper also sheds light on the different kinds of errors found in Arabic texts and the functions they communicate to readers. For this, we collected and analysed 120 errata from Arabic daily newspapers, academic journals, and popular magazines. For our data analysis, we drew on the genre analysis framework pioneered by Swales (1990) and further adapted by other researchers such as Al-Ali (2005). We additionally referred to Bugeja and Peterson (2007) for classifying the types of errors. The study results show that the analysed Arabic errata texts followed a generic structure comprising eight component moves. Further, objective errors were found to be more frequent than subjective errors in Arabic newspapers and academic journals. We hope that similar future studies further the current understanding of genre identification and construction, especially in Arabic errata texts.

Index Terms—component move, errata, error, genre, genre analysis

I. INTRODUCTION

Genre analysis is commonplace for researchers. It also has a special value in spoken and written discourse. The rising interest in genres and genre analysis can be attributed to pedagogical purposes for native and non-native speakers of English (Swales, 1990; Bhatia, 1993). Hyland (2004) demonstrates that genre is a theory of language that can provide authoritative pedagogy research of texts and contexts. It is important because it provides opportunities for teachers to examine the structure underlying a text. Genres reveal inseparable connections between text types and language.

The term *genre* originated from French and simply means *kind* or *sort* (McQuail, 2010). It can also be defined as order (Silverblatt, 2007). The notion of genres has been used in different fields such as linguistics, folk studies, and literary studies. Todorov (1975) states that "genres exist as an institution that they function as horizons of expectation for readers, and as models of writing for authors" (p. 163). Ben-Amos (1976) further demonstrates that genres work as classificatory categories for any piece of research. In addition, Fowler (1982) discusses the importance of genre analysis as a system of communication that supports writers; this system functions as a facilitator for critics and readers when they read and interpret literary texts.

Genres provide highly organized rules and conventions on structures and features of texts for writers and readers. They further place constraints on the processes of production and perception of meaning. As Frow (2005) puts it, "Genre shapes strategies for occasions, it gets a certain kind of work done" (p. 14). Halliday (1961) further states that language consists of patterns that follow a particular meaningful structure. Hymes (1974) adds that genres play a critical role in communicative events, as they represent important language features in linguistic theory. Additionally, Martin (1985) illustrates the relationship between language and genres: Genres are ways to get things done in different situations, and language is used to make different genres.

The notion of a genre refers to a linguistic realization of language in social and cultural events. Swales (1990) defines genre as "a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community, and thereby constitute the rationale for the genre" (p. 58).

Genre analysis helps one understand how to use language within an important discourse community. People refer to the genre in different aspects of life. As Devitt (2004) argues, "Genre pervades human lives" (p. 1). Researchers have been interested in examining genres in various academic and professional settings such as reports, abstracts, and introductions. In this study, focusing on the genre of errata texts, we undertake a genre analysis of various kinds of texts in Arabic.

People consider mass media an essential source of knowledge and information. By mass media, we mean print publications (newspapers and magazines), electronic or broadcast media (radio and television) and the internet and

various computer-based technologies (email, instant messaging, and online chat). News organizations make errors while reporting the news. When errors are identified, all necessary steps should be taken to inform readers of them and amend these errors.

Accuracy research is not a recent development. The question of accuracy has been investigated since the 1930s (Barkin & Levy, 1983). In June 1972, *The Times* began to follow regular correction policies. In 1975, *The Post* instituted a corrections box for the first time, but corrections did not appear regularly. Patel (2003) states that humans show a lot of creativity to avoid apologizing for wrongdoings. Errata texts play an important role in mass media. However, as a genre, they have largely been neglected in research.

To acknowledge errors, most news organizations publish correction notices or errata. The purpose of errata is to provide accurate events (Appelman & Hettinga, 2021). Errata are described as "typically published briefs explaining an error that has occurred and providing accurate information" (Joseph, 2011, p. 706). They are published changes or amendments to an article published earlier with significant errors such as misquotations and wrong numbers or images. Many reasons can lead to errors and errata, such as deadline pressures and the extreme pace of activity in newsrooms (Berry & Fred, 1966). Barkin and Levy (1983) indicate that there are variations in editorial processes in terms of definition and acknowledgement of errors and procedures of corrections.

Micciche (1982) considered corrections as a positive development, because they seek to improve the credibility of news organizations (Barkin & Levy, 1983; Kampf & Daskal, 2014). Promoting accuracy is an important way to build trust (Silverman, 2007), but corrections also have some negative effects. For example, they could decrease the level of credibility (Cremedas, 1992) or lead to the threat of lawsuits (Silverman, 2007; Barkin & Levy, 1983). The errata genre is purposeful for writers and readers.

The purpose of this research is to identify the generic structural moves of three different types of errata texts written in Arabic. We attempt to answer the following questions:
1. What are the common generic moves across various errata texts written in Arabic?
2. What kinds of errors do media organizations correct?

Although previous studies have investigated the concept of accuracy and correction policies, none has presented a systematic description of the linguistic and component features of errata texts in Arabic. Moreover, researchers have only examined one type of text such as newspapers. No study has examined the similarities and differences between various kinds of Arabic texts regarding the origins, identification of errors, and construction of errata texts. This study matters, since no research has examined the Arabic errata genre in terms of its strategic component patterns.

II. REVIEW OF RELATED LITERATURE

A. Studies on Genre Analysis

Many researchers have investigated genre analysis. For instance, Ventola (1983) examined the schematic structure of service encounter texts; a text here is described as a unique semantic unit with a recognizable unified whole. Then, Motta-Roth (1998) conducted generic-structure research on book reviews in English. The book review genre articulated two communicative purposes, description and evaluation, with varying degrees across disciplinary boundaries. The study covered 60 texts from the most cited journals in three different fields: chemistry, economics, and linguistics. Analysis of the sample revealed that book reviews used regular discourse patterns; particularly, four basic rhetorical moves with accompanying steps were identified in the corpus.

Salager-Meyer (1990) explored the generic structure of abstracts in different medical text types. The researcher tested the discourse structure of 77 abstracts from 37 medical English journals and found that about 50% of the abstracts were well structured. Most abstracts only included one paragraph, and good abstracts followed a regular pattern of four basic moves: (a) purpose and methods, (b) results, (c) conclusions, and (d) recommendations. Poorly structured abstracts, whereas, lacked basic units or moves.

Seven years later, Nwogu (1997) described the generic structure of medical research papers using a genre analysis. The sample of this study included 15 articles from five medical journals. Every text in the sample followed the traditional format for content presentation, including the introduction, research method, results, and discussion sections. All sections consisted of functional segments of information or moves. Seven moves were determined to be obligatory. By contrast, four schematic units were found to be required less by researchers and thus were deemed optional structures. The medical discourse community might have implicit knowledge of the written discourse structure.

Further, Flowerdew and Dudley-Evans (2002) conducted a genre analysis of editorial letters addressed to reviewers. Their sample included 53 editorial letters written by Dudley-Evans, the co-editor of *English for Specific Purposes Journal*. The letters were found to comprise four basic moves. Al-Ali (2005), additionally, examined the rhetorical features of obituary announcements in two national Jordanian newspapers. The corpus included 200 death announcements that were randomly selected from *Al Ra'y and Ads-Dustour* newspapers. The obituary notices were divided into two types of subgenres: (a) announcements of normal deaths and (b) announcements of 'martyr's weddings' for unusual deaths. Both kinds had remarkable similarities in their schematic structure, but they communicated content according to their communicative functions. Normal death notices were used to publicize deaths and also revealed information about the cultural practices and constraints in Arab society. Analysis of the data showed that there were nine functional component moves. Moreover, religion and social factors were found to be influential in

shaping the death announcements genre.

Finally, Momani and Al-Refaei (2010) examined the schematic component moves of Jordanian wedding invitations. The study sample included 55 invitations collected from different sources. The analysis of the sample showed that the wedding invitations followed an organizational pattern and consisted of eight strategic moves—six necessary and two optional.

B. Studies on Errata

Accuracy and correction policies have attracted the attention of news organizations, scholars, and critics. Particularly, the accuracy of media has been studied from several angles. However, to the best of our knowledge, no study has investigated the errata genre in Arabic. Nevertheless, it would be beneficial to consider what has been investigated in other languages such as English after nearly 70 years of research on accuracy.

One of the pioneers of accuracy research was Charnley (1936), who attempted to develop a feasible technique to ascertain the number of errors in factual news. Another purpose of his study was to discover the most common errors in newspapers, the frequency of these errors, and their sources. To this end, Charnley selected 1,000 objective stories randomly from Minneapolis daily newspapers. The stories discussed simple, "straight news" stories. All the stories were attached to a questionnaire and mailed to people cited as sources in the stories. Errors were classified into three categories: typographical errors, meaning errors, and errors of writers. The respondents were requested to furnish their opinions on the accuracy of certain stories. From the total of 1,000 stories, only 591 were returned by the recipients. The results of Charnley's analysis revealed that about half of the corpus included errors. Moreover, there were various kinds of errors in the stories, with the most frequent ones involving meaning, names, and titles.

Later, Brown (1965) followed Charnley's (1936) technique to check the accuracy of 200 stories chosen at random from 42 Oklahoma non-metropolitan daily newspapers. Of these, 143 stories were checked by news sources and returned with responses. Brown's analysis revealed that 40% of the news sources could find errors in the data. Further, 58 stories were inaccurate, with a total of 23 errors. The most frequent errors were miscellaneous factual errors and misquotations.

Two years later, Berry and Fred (1967) undertook a comparative analysis of Charnley (1936) and Brown (1965) and found that 46.3% of the analysed stories were completely accurate. The inaccuracies resulted from the short time available to news staff for gathering and processing much information. The accuracy of the stories decreased according to the time available for handling them. The errors identified in the stories were grouped into two categories: objective and subjective errors. The most frequent objective errors were found to be misquotations (13.1%) and misspellings (12.9%), while the study participants also reported instances of subjective errors such as omissions (16%) and inaccurate headlines (12.9%).

Further, Blankenburg (1970), also using mail survey, reviewed the accuracy of 332 local stories published during 1967–1968 in two West Coast newspapers. Approximately half of all news stories were found to contain errors. However, subjective errors were not realized as more serious than objective errors.

Singletary and Lipsky (1977) then conducted a study on television newscasts. The researchers recorded air reports from three stations, which they later transcribed and sent to respondents along with a questionnaire. They found that more than half (64.5%) of the respondents evaluated the stories as entirely correct, and about 80% could locate one error in the data. The sources reported instances of objective or factual errors, about 60%. Factual errors included wrong time statements and flaws in descriptions and identification. They could further find examples of subjective errors, such as complications in stories. Moreover, some statements were described as ambiguous or misleading, accounting for 37% of the errors. The survey also included questions on the causes of errors, which were found to be lack of sufficient time on television and the failure of reporters and editors to perform tasks adequately.

Further, Micciche (1982) examined accuracy in 156 corrections in *The Boston Globe*. There were 17 clarifications, five omissions, and two editor's notes over a period of 272 days. The newspaper ran corrections under a standard heading, *"For the Record"*. To report inaccuracies, an average of two corrections were made every three days. However, 57 out of the 156 corrections avoided suggesting any sources of errors. Some errata sections reported factors of errors, such as reporting errors, editing errors, and wire services.

In addition, Tillinghast (1982) examined news sources' and reporters' perceptions of errors in two newspapers. A total of 270 articles were selected and sent to sources along with a survey to seek their perceptions of errors. Subsequently, 47 reporters judged these stories and completed a survey, reporting that 47% of the stories included errors. The reasons for these errors were disputed. The news sources considered reporters' haste to be the most common reason for errors (89%) and felt that the major cause of inaccuracies was carelessness.

Barkin and Levy (1983) later examined microfilms of 450 corrections in two dailies, *The New York Times* and *The Washington Post*. The researchers concluded that the newspapers included an average of one correction per day. Approximately half of the correction notices pertained to local news, and all notices involved either objective or subjective errors. Across both newspapers, objective errors accounted for 87.7% of the errata text, with subjective errors contributing the remaining 12.3%. Inaccuracies were found to be caused by reporting, typographical, and printing errors. In most cases, neither newspaper included explanations for the errors in the corpus.

Two years later, Burriss (1985) studied the perceptions of accuracy in two magazines. The results revealed that the interviewees considered more than 90% of news stories accurate. Nevertheless, about 8% identified misquotes –

excerpts taken out of context. Further, in an analysis of correction policies, Fowler and Mumert (1988) investigated participants' beliefs and practices concerning newspapers and the process of publishing corrections. Corrections were used to fix certain kinds of errors such as misspelt names, omission of facts, and wrong figures. About 70% of the respondents stated that they had a corrections policy, whereas 24.2% claimed that they followed a written policy for correction notices. An important aspect of these notices was the suggestion of justifications for errors.

Subsequently, Cremedas (1992) investigated accuracy and correction policies in broadcasts and found that all local television news departments made on-air corrections. Among these, subjective errors were found to be less frequent than objective errors. A decade later, Maier (2002) assessed the perceptions of news sources' accuracy and credibility through surveys. The participants pointed out factual errors such as wrong numbers and misquotations, which accounted for 57% of all errors.

In another study, Bugeja and Peterson (2007) described the features of corrections in U.S. newspapers. A high percentage of newspapers were found to identify and amend errors. Further, there were more objective errors – mainly wrong information – than subjective errors. The most common subjective error was misquoting (6.3%). Great efforts were made to confront any imperfection in scientific publications. Additionally, Erfanmanesh and Morovati (2019) explored the structure of corrections of several studies published in Library and Information Science (LIS) journals. They observed that journals published corrections with an average of 7.38%. The largest number of errors involved references, author information, figures, and tables. The USA registered the highest number of errata in LIS journals, followed by China and England, respectively. The corrections might have resulted from editing or reporting errors and other reasons. Lastly, Appelman and Hettinga (2021) examined perceptions of errata in online news media and found that most of the participants identified corrections.

Altogether, several studies have employed genre analysis, although they vary in focus and research methodologies. Accuracy is a very important issue to news organizations. Correction notices include details about policies implemented in news organizations, types of errors, and sections of errors. Yet, none of the above-discussed studies included a systematic description of linguistic features of the errata genre in Arabic.

III. CORPUS CONSTRUCTION AND METHODOLOGY

In this section, we examine the rhetorical, organizational, and linguistic structure of corrections. Before collecting texts, we conducted a preliminary analysis of several errata texts published in Arabic newspapers and magazines. The purpose was to examine the similarities and differences across these Arabic texts. During the initial analysis, we noticed that media organizations published corrections and that there were similarities among these texts. It is worth studying the errata genre across different types of Arabic texts. Thus, for this study, we collected 120 texts from online archives of three kinds of Arabic texts. All the texts were electronically scanned and converted into text files. The errata texts were also transcribed and translated into English. A list of phonetic symbols needed in the transcription of the Arabic texts is provided in the appendix.

The corpus included 120 errata texts that were published in national newspapers, popular magazines, and academic journals. Of these, 40 were collected from two national Jordanian daily newspapers, *Al Ra'y* and *Ads-Dustour*, and another 40 were drawn from seven popular Arabic magazines: *Al-Arabi, Sbahelkheer, Arabic Magazine, Layalina, Sayidaty, Laha,* and *Aljaras.* The last 40 correction notices were collected from nine Arabic academic journals: *AlBuhouth AlIslamia, AlTurath AlArabi, AlArab, AlLisan AlArabi, Arabic Jordanian Majma, Arabic Scientific Majma, AlMurid, Arabic Majma,* and *AlThaqafa AlShabia.* All 120 texts were written in Arabic by native speakers of the language, who have been anonymized.

Genre analysts have largely investigated texts. According to Martin and Rothery (1986), the notion of genres can refer to "the staged purposeful social processes through which a culture is realized in language" (as cited in Silverman, 2007, p. 41). It is worth noting that a genre moves through different stages before reaching the final goal of the writer. It is social because generic texts are organized according to contexts and cultures. Samovar and Porter (1994) admit that culture is a complex topic: It is the deposit of religion, beliefs, values, and attitudes. Moreover, language and culture cannot be separated; culture influences the way people utilize language in different communicative events. Thus, culture could define the organization of texts and linguistic strategies used by Arab writers.

Many studies involving genre analysis have employed the generic schematic structure. While corrections are common in media, they contain differences in structure and linguistic features. Thus, readers, expert editors, and journalists can identify errata texts using schemata, which are associated with knowledge of texts (Motta-Roth, 1998). Schemata can be classified into two kinds: formal schemata and content schemata. While the latter are related to the existing knowledge of the world and cultures, formal schemata concern knowledge about the structure of written texts (Toledo, 2005). Both kinds of schemata provide support for the perception of errata texts.

In this research, we study errata texts in terms of the component moves that constitute texts, using propositional content, linguistic means, and boundary indicators. According to Swales (1990), the constituent components of a genre are shaped by the communicative purposes constrained by social values and conventions. Halliday and Hasan (1989) further show that identifying the boundaries of structural elements in texts is essential. Texts consist of obligatory and optional elements that help to define their genres. Further, even texts belonging to the same genre have different structures and linguistic features. To answer our first research question, we follow Swales' approach of genre move

analysis (1990) with some modifications.

Nwogu (1997) defines generic moves as knowledge structures organized in hierarchical order. These knowledge structures are defined by special linguistic elements. Our analysis of the generic structure of our sample errata revealed eight move components. After discussing the division of errata genre moves, we coded all the texts for component moves. Further, to check the realization of internal segments, we informed a linguist about the purposes of the study and the characterization of moves. Then, the trained linguist was requested to code 40 texts. Upon checking inter-rater reliability, we found an agreement rate of 90% in identifying 40% of the generic moves in 48 errata texts.

To answer the second question in this research, we classified the errors in the investigated Arabic texts into two groups: objective errors and subjective errors. Objective errors here are defined as mechanical errors or factual mistakes, such as spelling or typographical errors, whereas subjective errors are associated with interpretation and meaning – errors of judgment. In dividing the errata texts according to the types of errors, we followed the model of Bugeja and Peterson (2007), with some modifications in the categories. Further, in the case of errata texts including several errors, we examined only the first instance of an error type; the generic structures of other errors of the same type were not analysed.

IV. RESULTS AND DISCUSSION

In this section, we present the findings from our data analysis. We performed both quantitative and qualitative analyses of the component moves of the chosen errata texts. Moreover, the section sheds light on the types of errors identified in the data and whether there are significant differences across newspapers, magazines, and academic journals in terms of the composition of errata texts and reporting of errors to readers.

A. Generic Structure of Errata

In this study, we investigated 120 errata texts that appeared in Arabic national newspapers, popular magazines, and academic journals. All the texts were written in Arabic by native speakers of Arabic. This section addresses the first research question: What are the common generic moves across various errata texts written in Arabic? Analysis of the data revealed that eight component moves organized the errata genre. These segments of information were often used with varying degrees of regularity (see Table 1).

TABLE 1
AVERAGE NUMBER OF COMPONENT MOVES IN ARABIC ERRATA

Component Moves of Errata	Newspapers		Popular Magazines		Academic Journals	
	No. of Moves	Percentage	No. of Moves	Percentage	No. of Moves	Percentage
Heading	40	100	40	100	40	100
Opening	33	82.5	38	95	38	95
Error identification	40	100	40	100	40	100
Provision of Explanation for errors	9	22.5	20	50	8	20
Provision of corrections	38	95	38	95	39	97.5
Future procedures to avoid errors	2	5	5	12.5	2	5
Closing	37	92.5	27	67.5	21	52.5
Signing off	1	2.5	10	25	24	60

From our data analysis, we found that the Arabic errata texts contained organizational schematic structures and eight component moves that varied in length. In the following subsections, we analyse in detail the individual generic moves of the texts in the sample, providing illustrative examples for each component move.

Heading

The errata texts opened with a heading, which was the first move. Appearing in bold and in a different font size from the running text, the heading presented the readers with an idea about the topic of discourse. It varied across different types of texts. The heading could be considered an obligatory move, since it was found in every text in the sample, although realized in different ways. Among the Jordanian newspapers, journalists and editors included errata with the heading *tanwiih* (Notice) in 72.5% of instances. Another 15% of newspaper errata texts opened with the title *tanwiih wa ʔiʕtiðaar* (Notice and Apology), reflecting the importance of setting the record straight for writers and readers. Very few authors utilized regular titles to refer to corrections (3%).

Further, among the examined magazines, 60% used typical titles for errata texts. The next most frequent heading was *taṣwiib/taṣħiiħ* (Correction), accounting for 12.5% of the magazine texts. Another 10% of the errata texts were titled *ʔiʕtiðaar* (Apology), reflecting the communicative purpose of the texts. Meanwhile, in academic journals, the most common heading was the noun phrase *taʕliiq/taʕqiib ʕla X* (Comment on X), appearing in 25% of the sample. Lastly, about 18% of the errata texts in newspapers were entitled *taʕliiq/taʕqiib* (Comment). It became clear that writers used different forms of headings while producing errata texts.

Opening

Before acknowledging errors to the audience, news staff introduced the topic of the errata texts to readers. They set the scene for readers, mentioning the topic of the original article, the error, title, time, and section. The second component of errata texts that we investigated was this opening, considered an optional move. We noticed that 95% of the errata texts in the Arabic magazines and academic journals employed the opening move, compared to about 83% in the newspapers. Below are three examples of this move.

Example 1:

saqaṯa sahwan fi al-maqal al-manʃuur yawm al-ʔahad al-muwaafiq 31 ayaar 2015 lil-kaatebah al-muhandisah X taḥta ʕunwaan al-waṣfa as-sehryah: kayfa taltaqi al-maṣaaleh fi qitaaʕ aṯ-ṯaqah al-mutajadidah fi al-ʔurdun.

'An error occurred in the article, which was published on Sunday 31 June 2015, entitled "The Magical Recipe: How do interests meet in the renewable energy sector in Jordan", for the writer X.'

(The above excerpt was taken from one of the examined newspapers. It includes one sentence that presents the topic to readers. The opening move presents information about the title of the article and the author, as well as the date of publication.)

Example 2:

taʔsaf X li-maa warada fi xabariha almanʃuur ʔams bi-ʃaʔn ʔintixabaat ʔitihaad ʔal-kuttaab al-ʔurduniyiin fi ʕadad ʔams ṣafḥah 30, aθ-θaqaafah.

'X regrets what appeared in the news, which was published on page 30, in the Culture section yesterday, regarding the elections of the Jordanian Writers Union.'

Example 3:

lii mujarad taṣwiib wa taʕliiq baṣiit ʕala maa nuʃira fi bab (ʃuʕaʕ min at-taariix) al-ʕadad (547) yuunyu 2004.

'I just have a small correction and comment about what has been published in the section Ray from History, in issue 547 on June 2004.'

These extracts show that the opening move was used to introduce the errata text to readers. Further, move 2 (opening) provided additional information to help readers process the errors.

Error Identification

The third move in the errata texts was to identify errors in name, age, or spelling, omission, and so on. Error identification was found to be an obligatory move occurring in all errata texts in the sample. Following are examples of this move.

Example 1:

warada ʔism aʃ-ʃahiid al-baṯal X xaṯaʔ.

'The name of the martyr X was wrong'.

Example 2:

ʔi ð tamma qalb ḥarf al-haaʔ ʔila taaʔ marbuuṯah fi muxtalaf al-mawduuʕaat al-manʃuurah ʔalaa ʔ_ṣ̱ṣafḥatayn ʔl-ma ðkuuratayn

'The letter *h* was changed to the letter *t* in different topics that were published in the before-mentioned pages.'

It is important for news outlets to check the level of accuracy of events. When flaws are found, news outlets must publish errata texts as soon as possible. Our investigation showed that errors could be identified by authors of newspapers, magazines, or academic journals.

Provision of Explanation for Errors

The fourth move in the errata texts was to shed light to the readership on possible reasons behind errors. This was not a necessary move, and we found significant differences among Arabic texts in the use of this move. First, while Arabic public magazines offered reasons for errors in 50% of the correction texts, whereas, only about 20% of newspapers and academic journals provided such justifications. Moreover, writers identified different reasons for the errors, such as printing or technical errors. Some organizations even blamed journalists or sources, as shown in the following examples.

Example 1:

X tuʕiid naʃra haaða al-xabar bi-sabab xaṯaʔ fannii.

'X publishes this news with the photo again due to a technical error.'

Example 2:

xaṯaʔ ɣayri al-maqṣuud min al-maṣdar

'There was an unintentional error from the source of information.'

From previous examples, it is noticed that some news outlets published errata along with providing excuses for the problems. They decided to inform readers about the internal processes as part of the readership.

Provision of Corrections

The most essential component of the errata texts was the fifth move: providing corrections for errors such as wrong photographs or incorrect dates. This move was aimed at articulating the communicative purpose of the errata, that is, setting the record straight. Most of the investigated Arabic errata texts included corrections, which were often just one sentence or simply a phrase, as shown in the following examples.

Example 1:

fi ḥiin al-mawʕid aṣ-ṣaḥiiḥ huwa fi al-ʕiʃriin min aʃ-ʃahr al-muqbel wa al-ði yuṣaadif yawm al-xamiis.

'While the correct date was the 20th of the following month, which is Thursday.'

Example 2:

ṣuurit al-ʕayn X badalan min ṣuurit al-liwaaʔ al-rukun X.

'Photograph of X instead of the photograph of X.'

Future Procedures to Avoid Errors

The sixth move involved suggesting future steps to avoid errors. This component move was found to be optional. We identified it in only 5% of the Arabic errata texts in newspapers and academic journals and about 13% of those in magazines.

News organizations are considered an important source of truth. Thus, when inaccuracies are found, news outlets must take some measures to avoid further such errors, such as following a strict reviewing process, and show greater commitment to reporting the truth. In this regard, the following extracts are worth looking at.

Example 1:

wa qad daʔabat al-majalah ʕinda taħriir kul maadah taṣel ʔilayha, muraajaʕatahaa wa at-taʔakud min ʕadam naʃriha fi maṭbuuʕah ʔuxraa, wa lil-ʔasaf raṣadnaa qaaʔimah kabiirah mi-man yursel li-ʔakθar min majalah, ʔiḍafah ʔila an-naʃr fi al-mawaaqiʕ al-ʔiliktruuniah, wa qad ʔitaxaðat X ʔijraaʔ bi-ʕadam naʃr telk al-mawaad wa-waḍʕ mursilahaa fi qaaʔimah sawdaaʔ.

'Thus, the magazine began to review every submission it received and ensure that it had not appeared in another publication. Unfortunately, we identified a long list of those who submit papers to different journals or websites. The magazine made a decision not to publish these papers and to add the authors to the blacklist.'

Example 2:

wa tuʕaahid al-qurraʔ al-ʔaʕizaaʔ ʕala al-ʕamal li-manʕ ħudiiθih mustaqbalan wa as-saʕii daaʔiman littaħdiiθ wa aṭ-ṭwiir.

'We promise the readers to work to avoid the error in the future, and we look forward to modernization and development.'

Closing

The next component move in the studied Arabic errata texts was the closing. Authors did not close errata texts abruptly; rather, they offered concluding remarks. This move was also found to be optional and often contained one or two sentences. About 93% of the texts in Jordanian newspapers offered a closing, compared to 67.5% in magazine texts and 52.5% in academic journals. Here are some examples of this move.

Example 1:

ʔanna ʔaʕlamu ʔanna X daqiiqah fi maʕluumaatihaa bi-hukm ʔintiẓaamii fi qiraaʔatiha munð ʔuguud min al-zaman wa ʔaẓunu ʔanna haaðaa al- xaṭaʔ huwa kabwat faris.

maʕ taħiyaatii wa umniyaati la-kum.

'I know that X reports accurate information, as I am a regular reader for decades, and I think that as any horse may stumble, so any sage may err.

With greetings and best wishes.'

Example 2:

li-ða ʔiqṭada at-tanwiih wa al-ʔiʕti ðaar ʕan ha ða al- xaṭaʔ ɣayri al-maqṣuud.

'Therefore, it was necessary to publish a notice and apologize for the error.'

The closing included appraisals and thanks to news outlets from readers. Journalists and editors expressed apologies and regret for errors.

Signing Off

The last move was signing off, where writers stated their ownership of the errata texts by including their name and country of origin. While signing off was not considered necessary, 60% of the sample texts in Arabic academic journals employed this move, as well as 25% in Arabic popular magazines. By contrast, there was a sole instance of this component move among the national Jordanian newspapers.

Overall, the errata texts we investigated contained patterned structures of language, specifically, eight component moves – three obligatory and five optional. Each component move was about a sentence or two long. The texts communicated their purpose and regret for the errors.

B. Error Types Analysis

As seen above, the investigated Arabic newspapers, public magazines, and academic journals acknowledged errors and corrected them. These errors were categorized into two types: objective and subjective. Table 2 presents the distribution of objective errors across the Arabic publications.

TABLE 2
TYPES OF OBJECTIVE ERRORS ACROSS ARABIC PUBLICATIONS

Objective Errors	Newspapers		Magazines		Academic Journals	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Misidentification (name, occupation, label)	17	42.5	5	12.5	4	10
Wrong number (size and figures)	7	17.5	0	0	1	2.5
Wrong location	2	5	0	0	1	2.5
Wrong time or date	1	2.5	1	2.5	2	5
Spelling errors, grammar errors, typos	1	2.5	2	5	11	27.5
Wrong attribution	1	2.5	1	2.5	3	7.5
Wrong description (age, race, gender, nationality)	0	0	4	10	3	7.5
Wrong image or graphic	4	10	3	7.5	0	0
Total	33	82.5%	16	40%	25	62.5%

Analysis of the data revealed that more than 80% of the corrections in Arabic Jordanian newspapers pertained to objective errors. The most frequent objective errors included misidentification (N = 40, 42.5%), followed by wrong numbers (N = 40, 17.5%) and wrong images (N = 40, 10%). In public magazines, meanwhile, the most common objective error was misidentification (12.5%), followed by wrong descriptions (10%) and wrong images (8%). For academic journals, the most frequent error included spelling or grammar errors (27.5%), followed by misidentification (10%). Below are two examples of identification of objective errors.

Example 1:

ʔi ð taḏammana al-xabar taraajuʕ mustawradat al-mamlakah min al-petrol al-xaam min 152.152 milyaar diinar fi kaanuun aθ-θaani ʕaam 2014 ʔila 840.63 li-nafs al-fatrah min ʕaam 2015, wa as̱-s̱awaab 152.152 milyuun diinar.

'Thus, the news included a decline in Jordan's imports of petrol from JD152.152 billion on January 2014 to JD 842.63 billion for the same period in 2015. The correction was JD 152.152 million.'

Example 2:

warada xaṭaʔ fi ʕunwaan al-xabar al-manʃuur ʔala as̱-s̱afħa al-ʔuula min al-juzʔ aθ-θaani fi ʔadad yawm ʔams.

'An error occurred in the title of the news which was published on the first page in the second section of the newspaper.'

Next, we examine the other category of errors addressed in Arabic errata texts, subjective errors. Table 3 presents the distribution of subjective errors across the sample.

TABLE 3
TYPES OF SUBJECTIVE ERRORS ACROSS ARABIC PUBLICATIONS

Subjective Errors	Newspapers		Magazines		Academic Journals	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Misquotation	3	7.5	3	7.5	4	10
Omission (name, source, word)	2	5	1	2.5	0	0
Wrong interpretation	0	0	2	5	7	17.5
Inappropriate topic, word	1	2.5	2	5	0	0
Plagiarism	0	0	1	2.5	1	2.5
Fabricated material	1	2.5	15	37.5	3	7.5
Total	7	17.5%	24	60%	15	37.5%

There were different examples of subjective errors across the studied popular Arabic magazines, with the most common type being fabricated material (37.5%.) Other kinds of subjective errors included misquotations (7.5%), inappropriate choice of words or topics (5%), and misinterpretations (5%). One serious error of judgment was plagiarism; nevertheless, only one erratum included this error.

Among the academic journals, wrong interpretations were identified as the most common error type, contributed by 18% of the texts. Other subjective errors included misquotations (10%) and fabricated material (7.5%). Misquotes were the most common errors in newspapers (7.5%). The below example is of the sole subjective error of plagiarism addressed.

wa haqiiqah natawaqaʕ min kul baaħiθ wa ʔakaadiimi ʔan yuqadim nitaaj baħθih wa juhdih, wa lais juhd al-ʔaaxariin, li-ʔanna maa qadamahu ad-duktuur X yuʕtabar sariqah ʔadabiyah, wa fi al-waqt ðaatuh xidaaʕan li-majalah taħtarim maa tuqadimuh li-quraaʔihaa.

'In fact, we expect every researcher and scholar to provide the results of his research and hard work, not others' work, as what D.X submitted was considered plagiarism. At the same time, it is deceiving for a magazine which selects appropriate content for readers.'

The above excerpt illustrates that the article published in the magazine included an error. The author violated the ethics of writing and was accused of plagiarism. Overall, the investigated errata texts addressed different kinds of objective errors and subjective errors. Objective errors were found to be more common than errors of judgment. Editors seek to maintain good relationships with readers and restore the latter's trust through identifying errors and providing

apologies for any inaccuracies.

V. Conclusions and Recommendations

This section presents the conclusions of the study. First, we restate the primary purpose of the study and present some of the main findings. Then, we provide some recommendations for future researchers.

Conclusions

Accuracy is an important issue in the news industry. Thus, in this study, we conducted a schematic genre analysis to examine the generic components of errata texts in Arabic media. The texts revealed regularities and schematic organization, and most corrections offered were clear and concise. Errata were found not only in newspapers, but also in magazines, supporting Burriss (1985). Different varieties of Arabic texts published errata. Most of these texts stated errors and also offered corrections, in line with the findings of Bugeja and Peterson (2007). Further, across the different publication types, the maximum corrections were found to be offered for objective errors (N = 120, 61.6%), confirming the findings of Singletary and Lipsky (1977), Cremedas (1992), Barkin and Levy (1983), and Maier (2002). Misidentifications and misquotes were the most frequent types of errors addressed in the errata texts. Further, authors stated reasons for the inaccuracies, such as reporting and editing errors. This finding is in accord with Singletary and Lipsky (1977), Micciche (1982), and Barkin and Levy (1983).

Culture plays an important role in shaping the errata genre. We realized this through identifying the use of different forms of honorifics in the analysed errata texts; writers used words such as *ʔustaað* ('Professor'), *ad-duktuur* ('Doctor'), and *as-sayed* ('Mr.'), perhaps to show respect to readers and organizations. Use of these forms of address might have also been meant to show awareness of social and cultural conventions of Arab communities. This finding is consistent with Al-Ali (2010) and Momani and Al-Refaei (2010).

Recommendations

In this study, we explored the manifestation of a neglected area of research: the errata genre. Further research in this area could have the following objectives:

1. Examining corrections in print and online magazines and newspapers;
2. Shedding light on Arab and Jordanian editors' perceptions of errata;
3. Exploring whether news organizations use 'accuracy checks' to ensure accuracy and fairness; and examining corrections using different methods, such as interviews with reporters, news outlets, editors, and readers.

Appendix

Table 1
List of Phonetic Symbols

Symbol	Place and Manner of Articulation
ʔ	glottal stop
ʕ	voiced pharyngeal fricative
q	voiceless uvular stop
g	voiced velar stop
ḏ	emphatic voiced alveolar stop
ð	voiced interdental fricative,
ḏ̣	emphatic voiced alveolar fricative
θ	voiceless interdental fricative
h	voiceless glottal fricative
ħ	voiceless pharyngeal fricative
x	voiceless uvular fricative
ɣ	voiced uvular fricative
a	short central low vowel
i	short front high vowel
u	short back high vowel
aa	long central low vowel
ii	long front high vowel
uu	long back high vowel

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Rhetorical Moves of Introduction Sections in English Linguistics Research Articles From Two Non-Scopus and Two Scopus Journals

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Abstract—As the leading section in a research article (RA), the introduction typically leaves a lasting impression on the reader. It is thus necessary to make a well-crafted and organized introduction in the writing of successful RAs. However, a lack of studies has paid attention to the rhetorical moves in the non-Scopus and Scopus RA introductions in the linguistics area. Therefore, the present study first investigated the realization and essentiality of moves and steps of introductions from both corpora, and then it delved into the relationships of distributions of moves and steps of these two sources. A total of 100 English linguistics RA introductions were selected in this study. The non-Scopus and Scopus corpus each included 50 RA introductions taken from two journals. Based on the adapted Swales' (1990) Create-A-Research-Space (CARS) model and Rasmeenin's (2006) rationale, the analysis of the identification and essentiality of moves was conducted. The findings revealed that Move 3 Step 5 was a novel step used in both corpora. Besides, though there were no statistically significant relationships in the essentiality rate of moves and steps between the two corpora, divergence did exist in the essentiality categorization of Move 1, Move 3, Move 1 Step 3, Move 2 Step 1B and Move 3 Step 1A. The results of this study highlight the rhetorical convention and the essentiality of moves and steps in the common non-Scopus journals and the prestigious Scopus journals, providing a template for writers in constructing crafted introductions and getting them published in Scopus journals.

Index Terms—rhetorical moves, introduction section, linguistics research articles, Scopus-indexed journals, non-Scopus-indexed journals

I. INTRODUCTION

In the academic community, the publication of research articles in high-impact journals has always been essential. Launched in November 2004, Scopus maintains a trustful database of abstracts and citations for peer-reviewed literature. It has a wider scope than the Web of Science and a higher level of accuracy than Google Scholar (Falagas et al., 2008). In the field of linguistics and language, 997 journals were covered in the list of 2021, and 221 journals were displayed with open access. 209 journals were included in the list of Q1, Q2, Q3 and Q4. On the contrary, non-Scopus refers to the journals that are not included in Scopus's index and are frequently disregarded when evaluating researchers' performance at the international level. Logically, to gain wide acceptance from a particular research field, academic writers including experts, scholars, lecturers and even postgraduate students are pursuing publication of their findings in Scopus-indexed journals of high prestige and social recognition. Such mental engagements not only create a record of original contributions to knowledge but also lead to more opportunities for attaining excellence in their future careers (Lindahl, 2018). As a result, it is pivotal to construct a well-structured RA.

Given that a typical RA is in a highly codified rhetorical form, the rhetorical structure of each section in RA should not be underestimated. Following the hourglass IMRD (Introduction, Method, Results, Discussion) diagram (Hill et al., 1982), the introduction section is regarded as the first section that frequently affects whether readers will keep reading the RA (Grant & Pollack, 2011). This section usually provides a map to editors, reviewers and readers, and serves to situate the research regarding what the RA covers and why it matters. Besides, this opening section is required to provide crucial motivation and show the study's contribution to readers. In writing the introduction, writers have "an unnerving wealth of options" and they need to decide "the amount and type of background knowledge to be included" (Swales, 1990, p. 138). In terms of this, the proper use of rhetorical moves is of great significance. Moves are defined as

the schematic, discoursal, and the rhetorical units, performing the communicative or social functions of a particular genre (Bhatia, 2006; Swales & Feak, 2000). However, due to the introduction of RAs from different indexed sources, it has rarely been studied whether these introduction sections follow the same standard of move structure and meet the requirement of Scopus-indexed journals with high impact, particularly in the discipline of linguistics and language. Hence, this study aims to fill the gap by investigating the patterns of rhetorical moves and steps of RA introductions from non-Scopus and Scopus journals and exploring the distribution relationships in using moves between the two corpora. The findings of this study facilitated academic writers to use moves effectively and craft a well-organized linguistics RA introduction that reaches a high-ranking Scopus level.

II. LITERATURE REVIEW

The introduction section, although it is typically the shortest section of an article, it always plays a decisive role in the continuation of the reading (Grant & Pollack, 2011). This section usually accounts for about 5-7 paragraphs (first 2-3 pages) of the research and reflects the originality or novelty of the work to show how the RA at hand differs from others and convince readers to continue reading (Ahlstrom, 2017). Therefore, writing a strong and well-organized introduction is of great significance. However, it remains a tough and burdensome task for both novice and expert writers. For novice writers, the pressure of reporting their research in English has widely increased. After interviewing editors from eleven English language teaching journals worldwide, Flowerdew (2001) noticed that the most problematic area for them is not the errors they made at the surface level of the English language such as the use of the article or the subject-verb agreement but the writing of inappropriate structure of the introduction section in a RA. For expert writers, they may encounter difficulties in the writing process, for instance, the amount of background information, the authoritative tone versus the sincere tone, the attractiveness to readers, and the directness of the approach they intend to incorporate (Swales & Feak, 1994). Meanwhile, researchers in social sciences are mostly well-trained in research design, methods and statistical analysis yet they have less experience in situating and arranging manuscripts, notably in the crucial RA introduction section (Ahlstrom, 2017). Furthermore, what makes this section challenging to read and far more likely to be rejected by the editorial team are framing and organizational issues (Ahlstrom, 2010). The issues include the writers' vague understanding of creating a foundation or describing a scenario for their research at the starting point, and their inability to articulate topic-related ideas in a correct sequence. For instance, when to introduce the essential terms, the background knowledge and the interest among previous researchers; where to find the proper phrases and sentences when mentioning the research gaps; and how to balance the length of the literature review that is available on the subject in the first section, etc. As a result, a detailed analysis of the introduction sections in RA is essential, and the use of the building blocks - rhetorical moves is worth to be further explored. In a way, the logical flow of the rhetorical moves in the introduction is in itself the genre of an Introduction of an RA and aspiring academic writers should emulate to achieve successful writing of RA.

Rhetorical moves are schematic units that mark textual regularities of RA introductions (Ding, 2007). They are socially recognized and have a formal structure in fulfilling the coherent communicative function in a written discourse (Swales, 2004). A move can be realized by a clause or several sentences, and their length may vary from one paragraph to multiple paragraphs. At least one proposition needs to be contained in a move (Adel & Moghadam, 2015). Moves can further be subdivided into smaller textual segments, which are sometimes called sub-moves (Nwogu, 1991), or steps/strategies (Swales, 1990; Bhatia, 1993), and these constituents also conceive communicative functions that can help writers convey their ideas. Regarding the analytical frameworks of moves, the CARS model has been put forward by Swales in the years 1981, 1990, and 2004 respectively, and the one proposed in 1990 remains the most popular and suitable. Although some studies have applied Swales' framework of move analysis and identified the rhetorical structure of academic texts and professional discourse, their focuses were on other academic fields and other academic genres, for example, the CARS model has been applied to the fields of medicine (Muangsamai, 2018), computer science (Posteguillo, 1999), biology (Samraj, 2002), biochemistry (Kanoksilapatham, 2005), engineering (Maswana et al., 2015) and forestry (Zahra et al., 2022). It has also been applied to academic texts including the traditional and article-based theses (Abdolmalaki et al., 2019), textbooks (Nwogu, 1991), and grant proposals (Connor & Mauranen, 1999). Consequently, there is a need to look into the introductions of English RAs in the field of linguistics and language. Moreover, few studies made a comparison between the application of rhetorical moves in a specific genre published in non-Scopus and Scopus citations. By knowing the rhetorical regularity of the introductions from different citation databases, the writers can have an awareness of the well-structured articles that meet the standards to publish in Scopus-indexed journals and go a step further in discerning the advantages of Scopus papers. However, the results of the investigation into non-Scopus and Scopus RAs are not enough so far. Previous studies related to the Scopus database mostly focused on its comparison of indexing speed, title coverage and duplicate citation counts with other databases such PubMed, Google Scholar and Web of Science (Barnett & Lascar, 2012; Falagas et al., 2008; Moed et al., 2016). Currently, although there was a study providing insights into the rhetorical organization and linguistic realizations of the applied linguistics RAs from the Scopus-indexed journals, the emphasis of it was on the sub-genre abstract (Kurniawan et al., 2019). It investigated the rhetorical differences from the quartile lens and found that the quartile of Scopus journals does not constantly influence the manifestation of all moves and steps. There is a lack of research from the comparative non-Scopus and Scopus perspective on the RA introductions. In this sense, the present study is relevant

and it aims to fill this gap by identifying the rhetorical moves in English linguistics RA introductions from two non-Scopus and two Scopus journals. The second objective is to investigate the essentiality categorizations and the essentiality relationships in the use of rhetorical moves in English linguistics RA introductions between the non-Scopus-indexed and Scopus-indexed journals.

III. METHODS

A. Corpus Construction

In the corpora, 50 linguistics RAs were randomly selected from two non-Scopus-indexed journals (*International Journal of English Linguistics* and *Journal of Applied Language Studies*) and another 50 linguistics RAs were from two Scopus-indexed journals (*Chinese Journal of Applied Linguistics* and *3L: Language, Linguistics, Literature*) from recent issues published between 2019 and 2021. The four journals are all peer-reviewed international Open Access journals with steady quality and indexed rates. All the introduction sections were written in English to reflect current writing practices. The 100 introductions were then extracted and converted into a word file for manual text analysis, with the title, the information of author and the keywords removed.

B. Analytical Framework

The rhetorical moves were identified following the adaptation of Swales' (1990) CARS model (See Table 1), and a new step Move 3 Step 5 which was discovered in the pilot study. For inter-rater reliability, two inter-coders (one professor, and one lecturer) in applied linguistics were engaged in the study, and an agreement was reached (Cohen's Kappa = 0.814) with the researcher on the identification of the rhetorical moves. The moves and steps of the adapted Swales' (1990) Create A Research Space (CARS) Model are shown below.

TABLE 1
THE ADAPTED SWALES' (1990) CREATE A RESEARCH SPACE (CARS) MODEL

Moves	Steps	Examples
Move 1 Establishing a territory	Step 1 Claiming centrality and/or	*a large body of data, important aspect of, a central issue, wide interest in*
	Step 2 Making topic generalization(s) and/or	*is known to, are believed to be, tend to consist of, are often criticized for*
	Step 3 Reviewing items of previous research	*Smith found that, in the literature, Peterson argued that…*
Move 2 Establishing a niche	Step 1A Counter-claiming or	*is challenged by, become increasingly unreliable*
	Step 1B Indicating a gap or	*but little research, a limited range of, were restricted to*
	Step 1C Question-raising or	*it is not clear whether, the question remains, has remained unclear*
	Step 1D Continuing a tradition	*need to be analyzed, it is of interest to, it is desirable to*
Move 3 Occupying the niche	Step 1A Outlining purposes or	*the aim of this paper is, our purpose was*
	Step 1B Announcing present research	*this paper evaluates the effect on, this research presents, this study focuses on*
	Step 2 Announcing principal findings	*this approach provides, our results indicate*
	Step 3 Indicating research article structure	*we have organized, this paper is structured as follows*
	Step 4 Evaluation of findings	*close to the optimum achievable bound*
	Step 5 Expectation from findings	*it is hoped that*

C. Data Analysis

In both the non-Scopus and Scopus journals, the moves and steps were operationally identified and manually coded by tagging chunks of texts and underlining the typical parts which indicated the move and step elements. Chunks of texts were marked as No. 1, 2, 3 according to the moves proposed in Swales' (1990) model, and the moves and steps identified were recorded by using a Table template (See Table 2). According to Zhang and Wannaruk (2016), a move was characterized as a chunk of text that contained at least one complete sentence and served a specific communicative function. This meant that whenever a sentence or combination of sentences fit the description of any move or step in the coding system, it was regarded to be an instance of a move or step regardless of its length.

TABLE 2
EXAMPLE OF IDENTIFYING THE OCCURRENCE OF MOVES

1	This paper is an attempt to fill this research gap and thus aims to address the following question.	Move 3	Step 1A

In this example for the identification of moves, Move 3 Step 1A was used in the chunk of text. The writer introduces the solution to the problem by stating the main purpose or aim of the study with the underlined typical parts.

Regarding the essentiality of moves, researchers have set the essentiality rate or the inclusion rate to represent the percentage of texts that include the move at least once (Lu et al., 2021). Kanoksilapatham (2005) proposed the cut-off rates in the essentiality of moves as 60%, i.e., a move is considered obligatory if it occurs at 60% or above. A move is optional if it occurs less often than 60%. Rasmeenin (2006) argued that a move would be viewed as obligatory if it

existed in 100% of the corpus, conventional if in between 66% and 99% of the corpus, and optional if in less than 66% of the corpus. This cut-off standard was set in a more specific way and it had a range of percentages to measure the move stability. Therefore, the current study followed Rasmeenin's (2006) and Lu et al.'s (2021) rationale in examining the proportion or the percentage of RA introductions that contains each rhetorical move at least once to make the decision. Moreover, the constituent steps in each move were also measured in the same way. For example, if a certain move or step was found in all the 50 RA introductions in a corpus, its essentiality rate would be 50 out of 50 (100%). If this move or step was found in 49 RA introductions, its essentiality rate would be 49 out of 50 (98%).

Besides, to make the comparison of the use of moves between the two corpora, descriptive statistics were used by the auxiliary software SPSS (version 26). According to the results in SPSS, the essentiality rate of rhetorical moves in each corpus was generated. Through the method of inferential statistics, Chi-square was utilized to further explore the correlation in the essentiality rates of rhetorical moves between the non-Scopus and Scopus journals.

IV. RESULTS AND DISCUSSION

A. Rhetorical Moves and Steps and Their Essentiality Rates

The RAI (research article introduction) leads readers by Move 1 (establishing a territory), Move 2 (establishing a niche) and Move 3 (occupying the niche). The purpose of Move 1 is to describe the general landscape of the research. Move 2 presents the niche on the topic, asserting the need for new research by emphasizing existing gaps. Move 3 then reveals the solutions, demonstrating how they help to address a given gap.

To answer the first part of the research objective, Table 3 presents the number of RAs that contain each move, the essentiality rates, and the essentiality categorization. The essentiality rate refers to the percentage of research articles (N=50 in each corpus) that include each move (or step). Thus, it is also called the inclusion rate, representing the texts' covering range for each move (or step). Through the essentiality rate, the essentiality level can be known, and this indicates how necessary a move or step is in RA introductions from different corpora.

TABLE 3
THE ESSENTIALITY OF MOVES IN ENGLISH LINGUISTICS RAIs FROM THE NON-SCOPUS-INDEXED AND SCOPUS-INDEXED JOURNALS

Non-Scopus Corpus (N=50 introductions)	Moves	No. of RAIs	Essentiality Rates	Essentiality
	Move 1	49	98%	Conventional
	Move 2	41	82%	Conventional
	Move 3	50	100%	Obligatory
Scopus Corpus (N=50 introductions)	Moves	No. of RAIs	Essentiality Rates	Essentiality
	Move 1	50	100%	Obligatory
	Move 2	48	96%	Conventional
	Move 3	48	98%	Conventional

From the results in Table 3, Move 1 was categorized as a conventional move in the non-Scopus corpus but an obligatory one in the Scopus corpus. Move 2 was viewed as conventional in both corpora. Besides, Move 3 was decided as obligatory in the non-Scopus corpus but conventional in the Scopus corpus. Then the essentiality of the 13 steps in the three moves would be discussed in detail (See Table 4).

TABLE 4
THE ESSENTIALITY OF STEPS IN MOVE 1

Non-Scopus Corpus (N=50 introductions)	Moves and Steps	No. of RAIs	Essentiality Rates	Essentiality
	Move 1	**49**	**98%**	**Conventional**
	Move 1 Step 1	20	40%	Optional
	Move 1 Step 2	46	92%	Conventional
	Move 1 Step 3	45	90%	Conventional
Scopus Corpus (N=50 introductions)	Moves and Steps	No. of RAIs	Essentiality Rates	Essentiality
	Move 1	**50**	**100%**	**Obligatory**
	Move 1 Step 1	14	28%	Optional
	Move 1 Step 2	49	98%	Conventional
	Move 1 Step 3	50	100%	Obligatory

Move 1 Step 1 (Claiming Centrality)

Move 1 Step 1 was considered as an optional step in both types of corpora as the essentiality rate was less than 66% when following Rasmeenin's (2006) rationale. In the non-Scopus corpus, the findings varied from journal to journal in the field of linguistics. For example, Taheri and Salehi (2020) found that Move 1 Step 1 was presented in 100% of the RA introductions from the non-Scopus journals in the field of ELT (English Language Teaching), while Alharbi (2021) found that this step (claiming centrality) was realized by two branches - claiming importance in the research and claiming importance in the real world and it was included in about 67% of linguistics RA introductions. Hence, there is a high fluctuation in the essentiality of this step and it could be optional, conventional, or obligatory in the non-Scopus corpus. In the Scopus corpus, most of the previous studies discovered that this step was conventional. For instance, Rahman and Amir (2017) proposed that 85% of Scopus linguistics RA introductions had this step, and Chinaprayoon (2016) discovered the inclusion rates of this step among three different Scopus journals were 94.74%, 81.82%, and

70.00% respectively. However, in the current study, the essentiality of this step was optional. The difference is mainly due to the writers' priority to the use of Move 1 Step 2 and Step 3. They are more likely to choose topic generalizations and literature reviews to justify why the territory is important, rather than purely mentioning the increased interest in a research area.

Move 1 Step 2 (Making Topic Generalization)

Move 1 Step 2 was conventional in both types of corpora in the current study. This finding agrees with Alharbi's (2021) findings which showed this step was conventional and it has been found in 87% of RA introductions in the non-Scopus-indexed *Arab World English Journal (AWEJ)* and 93% of RA introductions in the Scopus-indexed *English for Specific Purposes (ESP)* journal in the area of linguistics. The writers from both corpora were used to providing statements about the existing condition and the well-accepted evidence for a worth-investigating topic. This finding implies that Move 1 Step 2 functions as a tool to pave the way for maintaining the validity of a phenomenon.

Move 1 Step 3 (Reviewing Items of Previous Research)

Move 1 Step 3 was included in 90% of linguistics RA introductions in the non-Scopus journals and 100% of linguistics RA introductions in the Scopus journals. As for the non-Scopus corpus, the present result is slightly different from Taheri and Salehi's (2020) study, in which Move 1 Step 3 was contained in 68% of the RA introductions from the non-Scopus journals in the sub-field of applied linguistics. Though the inclusion rate in their finding was 22% lower than the current finding, the essentiality of this step was the same. It was considered conventional in the non-Scopus corpus. While in the Scopus corpus, this step marked its presence throughout the entire corpus and was taken as obligatory. This finding suggests that from the more experienced writers' view, this step can not only assist in extending readers' knowledge on a particular topic but also make the current study fit into the research literature. By applying this step in the RA introductions, the commonly acknowledged facts, and the current state of the topic of research can be highlighted, and the evolution of knowledge within the field can be illuminated.

TABLE 5
THE ESSENTIALITY OF STEPS IN MOVE 2

Non-Scopus Corpus (N=50 introductions)	Moves and Steps	No. of RAIs	Essentiality Rates	Essentiality
	Move 2	**41**	**82%**	**Conventional**
	Move 2 Step 1A	10	20%	Optional
	Move 2 Step 1B	27	54%	Optional
	Move 2 Step 1C	5	10%	Optional
	Move 2 Step 1D	9	18%	Optional
Scopus Corpus (N=50 introductions)	**Moves and Steps**	**No. of RAIs**	**Essentiality Rates**	**Essentiality**
	Move 2	**48**	**96%**	**Conventional**
	Move 2 Step 1A	11	22%	Optional
	Move 2 Step 1B	33	66%	Conventional
	Move 2 Step 1C	2	4%	Optional
	Move 2 Step 1D	17	34%	Optional

Move 2 Step 1A (Counter-Claiming)

As shown in Table 5, Move 2 Step 1A was optional in both corpora. Findings from this study supported earlier works on a large scale. It agrees with Taheri and Salehi's (2020) results, which demonstrated that only 4% of linguistics RA introductions contained this step in the non-Scopus corpus. The finding also accords with Chinaprayoon's (2016) earlier observations, which showed that this step was optional and had an inclusion rate of less than 55% in the linguistics RA introductions from all three Scopus journals. Therefore, in the linguistics field, whether the journals are non-Scopus or Scopus, this step is optional. This suggests that most writers prefer not to put forward a set of conflicting or contradictory evidence to show their understanding of "the state of the art", and their hesitation in making such a negative evaluation of previous research may lie in the "face culture" and the lack of spirit in challenging the authority.

Move 2 Step 1B (Indicating a Gap)

Move 2 Step 1B was included in 54% of RA introductions in the non-Scopus-indexed journals and 66% of RA introductions in the Scopus-indexed journals. It could be considered optional in the non-Scopus corpus but conventional in the Scopus corpus. As for the non-Scopus corpus, this finding is similar to what Alharbi (2021) has found. There were merely 40% of linguistics RA introductions covering this step and its essentiality of it was optional. Regarding the Scopus corpus, there were similarities and differences in the essentiality rate among different linguistics journals. The current finding is consistent with those of Rahman et al. (2017) who confirmed that this step was conventional and was used in 80% of RA introductions. The present result is also congruent with the essentiality of step analysis in the *Journal of Second Language Writing*, in which 76.67% of RA introductions have covered this step. However, in the *Journal of English for Academic Purposes*, this step was considered optional because only 63.64% of RA introductions contained it (Chinaprayoon, 2016). Though this inconsistency may be due to the difference in corpora size of the Scopus-indexed journals, Move 2 Step 1B comparatively exists in a higher percentage of RA introductions than Move 2 Step 1A in both corpora.

Move 2 Step 1C (Raising a Question)

Move 2 Step 1C was considered optional in both types of corpora. According to previous studies, this step was seldom covered in RA introductions in the field of linguistics. For example, in Taheri and Salehi's (2020) research, this

step was detected in 8% of RA introductions from non-Scopus-indexed journals. In Rahman and Amir's (2017) work, their adapted framework in move analysis of Scopus-indexed corpus did not mention this step. In Chinaprayoon's (2016) work, this step was merely discovered in 18.42%, 9.09%, and 23.33% of three Scopus journals respectively. Consequently, it could be extrapolated that the vague or unclear parts of previous studies were seldom pointed out in a question form by emerging writers in the linguistics published articles.

Move 2 Step 1D (Continuing a Tradition)

Move 2 Step 1D was detected in 18% of RA introductions in the non-Scopus-indexed journals and 34% of RA introductions in the Scopus-indexed journals. It could be considered optional in both types of corpora but the inclusion rate was doubled in the Scopus corpus compared with the non-Scopus corpus. This result is consistent with earlier observations in which none of the linguistics RA introductions contained this step in the non-Scopus corpus (Taheri & Salehi, 2020). While in the Scopus corpus, this finding agrees with Rahman et al.'s (2017) findings which showed that 30% of linguistics RA introductions used this step. In their research, Move 2 Step 1D is mentioned as "add to what is known", and functions as pursuing a research direction or continuing a research tradition that has already been undertaken. This step is used quite rarely in the linguistics RA introductions in both types of corpora.

TABLE 6
THE ESSENTIALITY OF STEPS IN MOVE 3

Non-Scopus Corpus (N=50 introductions)	Moves and Steps	No. of RAIs	Essentiality Rates	Essentiality
	Move 3	**50**	**100%**	**Obligatory**
	Move 3 Step 1A	32	64%	Optional
	Move 3 Step 1B	40	80%	Conventional
	Move 3 Step 2	0	0%	Optional
	Move 3 Step 3	11	22%	Optional
	Move 3 Step 4	7	14%	Optional
	Move 3 Step 5	7	14%	Optional
Scopus Corpus (N=50 introductions)	**Moves and Steps**	**No. of RAIs**	**Essentiality Rates**	**Essentiality**
	Move 3	**48**	**98%**	**Conventional**
	Move 3 Step 1A	34	68%	Conventional
	Move 3 Step 1B	34	68%	Conventional
	Move 3 Step 2	2	4%	Optional
	Move 3 Step 3	6	12%	Optional
	Move 3 Step 4	7	14%	Optional
	Move 3 Step 5	11	22%	Optional

Move 3 Step 1A (Outlining the Purposes)

As shown in Table 6, Move 3 Step 1A was included in 64% of RA introductions in the non-Scopus-indexed journals and 68% of RA introductions in the Scopus-indexed journals. It was optional in the non-Scopus yet conventional in the Scopus corpus. In the previous studies, this step was not extracted independently for move analysis in linguistics RA introductions. Move 3 Step 1A and Move 3 Step 1B were usually categorized into a broader step, which was "announcing present research descriptively or purposively" (Alharbi, 2021; Amnuai & Wannaruk, 2013; Chinaprayoon, 2016; Rahman et al., 2017). While in the current study, this finding related to Step 1A was new because this step put more emphasis on stating the aim or purpose of solving the research question. Consequently, writers would use certain infinitive phrases such as "is to, tends to, attempts to" or noun phrases such as "the objective of, the purpose of, the aim of" to show the authors' desire in introducing how the paper would occupy the niche.

Move 3 Step 1B (Announcing Present Research)

Move 3 Step 1B was conventional in both corpora. As mentioned earlier, this step was usually analyzed together with Move 3 Step 1A in previous studies in the linguistics area (Alharbi, 2021; Amnuai & Wannaruk, 2013; Chinaprayoon, 2016; Rahman et al., 2017). These researchers considered Move 3 Step 1A (outlining purposes) and Move 3 Step 1B (announcing present research) together as one step, which was Move 3 Step 1 (announcing present research descriptively or purposively). It suggested that either Step 1A or Step 1B appear, a researcher would report Step 1 as an inclusion. Due to their broader categorization, the previous results were different from the current one. For example, Alharbi (2021) found that Move 3 Step 1 was covered in 93% and 100% of linguistics RA introductions from the non-Scopus and Scopus corpus respectively. Rahman et al. (2017) also found that Move 3 Step 1 was obligatory and was available in all the applied linguistics RA introductions in the Scopus corpus. Therefore, the finding in the current study was novel because it had a more specific division of Move 3 Step 1.

Move 3 Step 2 (Announcing Main Findings)

Move 3 Step 2 was contained in none of the RA introductions in the non-Scopus-indexed journals and 4% of RA introductions in the Scopus-indexed journals. This step was optional in both corpora. Regarding the non-Scopus corpus, another two studies also confirmed its absence in all the linguistics RA introductions from Arab and Thai journals (Alharbi, 2021; Amnuai & Wannaruk, 2013). As for the Scopus corpus, Rahman et al. (2017) observed that there were no linguistics RA introductions containing the step of announcing principal outcomes, while Chinaprayoon (2016) discovered that linguistics RA introductions from different Scopus-indexed journals had different inclusion rates for this step. There were 28.95%, 18.18%, and 10% of linguistics RA introductions covered this step in *English for Specific Purposes*, *Journal of English for Academic Purposes*, and *Journal of Second Language Writing* respectively. Since the

inclusion rates were obviously less than 66%, they shared the same essentiality of this step. Alharbi (2021) found that this step was optional and it was used in 6% of RA introductions. These results suggest that the inclusion rate and the essentiality of Move 3 Step 2 were kept consistent and optional in both non-Scopus and Scopus journals in the field of linguistics.

Move 3 Step 3 (Indicating the Structure of the Paper)

Move 3 Step 3 was used in 22% of RA introductions in the non-Scopus-indexed journals and 12% of RA introductions in the Scopus-indexed journals. It could be treated as an optional step in both corpora. Concerning the non-Scopus corpus, Alharbi (2021) reported a 13% inclusion rate of this step in linguistics RA introductions from Arab journals, and Amnuai and Wannaruk (2013) put forward a 5% inclusion rate of this step in linguistics RA introductions from Thai journals. In the Scopus corpus, Chinaprayoon (2016) found that 39.47%, 31.82%, and 53.33% of linguistics RA introductions contained this step in three various journals. While Alharbi (2021) mentioned that none of the linguistics RA introductions covered this step in the Scopus corpus. Together with the current study, there was a range of inclusion rates from 5% to 30% in the non-Scopus corpus and a range of 0% to 60% inclusion rates in the Scopus corpus. However, no matter how many introductions covered this step, it would be always optional in both corpora.

Move 3 Step 4 (Evaluation of Findings)

Move 3 Step 4 was included in 14% of RA introductions in both the non-Scopus-indexed and the Scopus-indexed journals. This step was optional in both corpora. However, this step was seldom discussed in the field of linguistics in previous studies. According to Swales (1990), this step was most often found in research that aimed to develop new methods, such as chemistry and engineering and it was mostly left until the discussion section rather than the opening introduction section. As a result, the current finding is meaningful. Though writers would not always propose new methods for applied linguistics or other social science subjects, they also had the option to use this step to show that their findings could hold water and attract the readers' attention at the beginning of their papers.

Move 3 Step 5 (Expectation from Findings)

Move 3 Step 5 was detected in 14% of RA introductions in the non-Scopus-indexed journals and 22% of RA introductions in the Scopus-indexed journals. This step could be considered optional in both corpora. Similar to the previous step, the prior studies have not delved much into the inclusion rate or essentiality of this step as it was only discovered in the pilot study in the current study. The writers used it as an option because they would show their strong beliefs or how helpful their papers were. As the first section followed by the abstract, a good introduction should be captivating to persuade readers to go through.

In conclusion, findings from this research have revealed three conventional steps and ten optional steps from the RA introductions in the non-Scopus-indexed journals, and one obligatory step, four conventional steps, and eight optional steps from the RA introductions in the Scopus-indexed journals. Therefore, for writers who are pursuing to publish RAs in Scopus-indexed journals, it is better to follow the essentiality regularity in the Scopus corpus, using Move 1 Step 3 as compulsory and using Move 1 Step 2, Move 2 Step 1B, Move 3 Step 1A and 1B as frequent as possible.

B. The Relationships in Essentiality Rate of Moves and Steps Between the Two Corpora

Table 7 shows the relationships in the essentiality rate of each move in English linguistics RA introductions between the non-Scopus-indexed and Scopus-indexed journals.

TABLE 7
CHI-SQUARE ANALYSIS INDICATING RELATIONSHIPS IN THE ESSENTIALITY RATE OF EACH MOVE IN ENGLISH LINGUISTICS RA INTRODUCTIONS BETWEEN THE NON-SCOPUS-INDEXED AND SCOPUS-INDEXED JOURNALS

Moves	N=100 (Each Scopus N=50)		Chi-Square Value	df	Asymp. Sig.
	Non-Scopus	Scopus			
Move 1	49	50	.010[a]	1	.920
Move 2	41	48	.551[a]	1	.458
Move 3	50	48	.041[a]	1	.840

Based on the results of the Chi-Square goodness of fit test in Table 7, as the significant values (p) all exceeded alpha (α= .05), there was no sufficient evidence to reject the null hypothesis. That is, the distribution of each move in the RA introductions is independent of the indexing of journals. From a macro point of view, this result confirmed that writers from both corpora had an awareness of using Move 1, Move 2 and Move 3 in a large percentage of their introductions. The lack of associations in the essentiality rate of each move in the two datasets may be attributed to the basic norms and fundamental standards in academic publishing, whether in non-Scopus or Scopus journals. According to Kallestinova (2011), moves are like traffic indicators that guide the readers down the route of writers' ideas. Each move should be used with thought and care as its function is significant in constructing RA introductions. Therefore, from a broader sense, the writers from both the non-Scopus and Scopus corpora may have a notification of the obvious traffic lights (such as red, green, and yellow), however, for the detailed information of an indicator (such as how many minutes the red light will last when crossing a road), writers from the non-Scopus corpus may have fewer ideas. In the current study, it is the subtle nuances in the essentiality rate that caused the divergences in the essentiality categorization of moves between the two corpora. For example, the most essential move in the Scopus corpus was Move 1, but writers in the non-Scopus gave particular prominence to Move 3. Thus, it can be concluded that no matter how slight the

statistical dependence appeared in the essentiality rate, writers need to follow the essentiality category convention of moves and steps in the Scopus corpus if they manage to get their papers published in Scopus-indexed journals.

Table 8 demonstrates the relationships in the essentiality rate of each step in English linguistics RA introductions between the non-Scopus-indexed and Scopus-indexed journals.

TABLE 8
CHI-SQUARE ANALYSIS INDICATING RELATIONSHIPS IN THE ESSENTIALITY RATE OF EACH STEP IN ENGLISH LINGUISTICS RA INTRODUCTIONS
BETWEEN THE NON-SCOPUS-INDEXED AND SCOPUS-INDEXED JOURNALS

Moves and Steps	N=100 (Each Scopus N=50)		Chi-Square Value	df	Asymp. Sig.
	Non-Scopus	Scopus			
Move 1 Step 1	20	14	1.059^a	1	.303
Move 1 Step 2	46	49	.095^a	1	.758
Move 1 Step 3	45	50	.263^a	1	.608
Move 2 Step 1A	10	11	.048^a	1	.827
Move 2 Step 1B	27	33	.600^a	1	.439
Move 2 Step 1C	5	2	1.286^a	1	.257
Move 2 Step 1D	9	17	2.462^a	1	.117
Move 3 Step 1A	32	34	.061^a	1	.806
Move 3 Step 1B	40	34	.486^a	1	.485
Move 3 Step 2	0	2	/	/	/
Move 3 Step 3	11	6	1.471^a	1	.225
Move 3 Step 4	7	7	.000^a	1	1.000
Move 3 Step 5	7	11	.889^a	1	.346

Based on the results of the Chi-Square goodness of fit test in Table 8, as the significant values (p) all exceeded alpha (α= .05), each step was found to be significantly independent on the indexing of journals. The lack of significant associations in the essentiality rates of each step (from Move 1 Step 1 to Move 3 Step 5) may be due to the small corpora sizes of RA introductions. For instance, Move 1 Step 3 was conventional in the non-Scopus but obligatory in the Scopus corpus. The subtle differences in the essentiality rate led to the divergent categorization of this step's essentiality between the two corpora.

The current result suggested that most writers may have a general sense of covering the steps in the construction of their RA introductions when they are seeking publication. However, they may not be clear about the targeted essential order of which steps should be used in the striking place in the different corpora. In other words, they are unsure about how necessary the moves and steps are used in the non-Scopus-indexed journals and Scopus-indexed journals (Can et al., 2016), and as mentioned before, this leads to the instability of categorizing the essentiality of certain moves and steps between the two corpora. If the corpora were enlarged, there would be more evident relationships showing in the essentiality rates.

V. CONCLUSION

This paper investigated the use of rhetorical moves and their essentiality features in English linguistics RA introductions between two non-Scopus-indexed and two Scopus-indexed journals. According to the results of the identification of moves and steps, Move 3 Step 5 (expectation from findings) was the new step found in the present study and it contributed to the theoretical Swales' (1990) CARS framework. As it was a novel rhetorical strategy detected in the English linguistics RA introductions, previous studies had not focused on this step and no results had been mentioned. Different from Step 4 (evaluation of findings), this step mostly shows the prediction of future studies or aspirations based on the findings. The results suggested that the more experienced writers from the Scopus corpus preferred to look into the future with confidence. Meanwhile, though there were no significant associations regarding the essentiality rates of the three moves and thirteen steps by inferential statistics, there was a divergence in the categorization of essentiality based on the subtle nuances from Rasmeenin's (2006) rationale. The essentiality categorization differences were reflected in Move 1 (establishing a territory), Move 3 (occupying the niche), Move 1 Step 3 (reviewing items of previous research), Move 2 Step 1B (indicating a gap) and Move 3 Step 1A (outlining purposes). At the move level, in addition to the conventional Move 2 in both corpora, Move 1 was conventional in the non-Scopus corpus but obligatory in the Scopus corpus. Move 3 was obligatory in the non-Scopus corpus but conventional in the Scopus corpus. Therefore, the most essential move in the Scopus corpus is Move 1. At the step level, Move 1 Step 3 was considered conventional in the non-Scopus corpus but obligatory in the Scopus corpus. As this step marked its presence throughout the entire RA introductions from the Scopus corpus, it is necessary for the writers to follow this rhetoric convention if they are eager to get their research published in Scopus journals. Move 2 Step 1B and Move 3 Step 1A were considered optional in the non-Scopus corpus but conventional in the Scopus corpus, thus, it is suggested that gap indication and purpose outlining of research are comparatively important in Scopus journals' publication. Hence, the most necessary steps in the Scopus corpus were Move 1 Step 3 (100%), followed by Move 1 Step 2 (98%), Move 3 Step 1A (68%), Move 3 Step 1B (68%) and Move 2 Step 1B (66%). The findings obtained in this study are meaningful as they shed light on the construction of RA introduction by noticing the patterns and the essentiality of rhetorical moves in those renowned Scopus-indexed journals. It is better for novice writers to follow the

essentiality order and keep the stability of using moves and steps that are always covered in the Scopus journals with high reputations.

The limitation of this research lies in the relatively small size of the corpora. This study was confined to analyzing rhetorical moves from 50 introductions from each corpus. In the future, the corpora could be enlarged. Meanwhile, since only the RA introductions in the linguistics subject were investigated, the findings of this study would not be generalized to other disciplines, other sections, and other academic genres. For further research, it would be possible to conduct interdisciplinary studies to make a comparison of the rhetorical structure across other sections, other disciplines, and other academic genres, especially those texts in high-impact Scopus journals from the academic community.

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Slang Words Used by Balinese Generation Z in Instagram Communication

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Abstract—This digital ethnography study identifies the slang words used by the Balinese Generation Z in Instagram Communication. Specifically, this study identifies the slang word types and origin words. The researchers followed Allan and Burridge's types of slang words to identify the slang words. The study data were collected from the comments of the Balinese Generation Z on Instagram. The researchers selected the study samples using a purposive sampling technique and applied content analysis to analyze the collected data. This study found that the slang word types used by the Balinese Generation Z were the acronym, fresh and creative, imitative, clipping, flippant, and mixing. Acronyms are the largest in number. Fresh and creative slang words are in the second position. The fresh and creative slang words found in this study are not new. Those words are coined from the existing words by flipping the letters or reading the letters of the words from back to front. Some slang words found in this study combined clipping and mixing. Even though the mixing is not in Allan and Burridge's types of slang words, the researchers added it since some are made of two different languages. The origin languages of slang words used by the Balinese generation Z are Indonesian, Indonesian + English, Balinese, and Thai.

Index Terms—Balinese, Gen Z, slang words, Instagram

I. INTRODUCTION

Social media communication is unique. It is because it is normally informal and expressive (Neelakandan et al., 2020; Nisar et al., 2019). In social media, users often use informal language, such as slang words (Nehe & Salsabila, 2023; Pratiwi & Maghfira, 2022). Slang words are non-standard vocabulary, either speech or writing, used informally by a group of people (Richards & Schmidt, 2013). By its speakers, slang is deliberately distinguished from standard language or standard language, which is more formal. The goal is to facilitate conversation, distinguishing one group from another, or other purposes (Masua & Masasi, 2020). In communication using social media, slang words are widely used by young people (Liu et al., 2019). Because slang words indicate certain groups or differentiate one group from another, each generation has slang words that distinguish them from others.

Aeni (2022) suggested that there are five generations regarding generational differences: baby boomers (1946–1964), X (1965–1980), Y (1981–1994), Z (1995–2010), and alpha (2011 – 2025). She noted that Generation Z is known for being internationally networked and open-minded in the virtual world. Hence, generation Z tends to utilize a variety of languages without adherence to rigorous language standards, especially on social media; therefore, the best subjects for this study would be youths from Generation Z. In addition, the fact that young people speak the youth language contributes to rapid transformation, as young people are more responsive and adaptable than older generations. In addition to borrowing and neologism, young languages frequently creatively use existing terminology (Noppers, 2010). In this research study, the author's analysis is limited to numerous Balinese Generation Z who utilize Indonesian, Balinese, and English on Instagram.

Based on the preceding context, this study was undertaken to identify slang words in the Instagram communication of Balinese generation Z. This study also explains how those slang words were formed and the original language of those words. The study's results can be used to anticipate the design procedure to predict future language evolution. Instagram is chosen in this study because it is the most popular social media for the z generation (Nehe & Salsabila, 2023).

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Some researchers have done some studies on slang words used in social media. Auni (2018) studied the use of Sundanese slang words by teenagers in communicating using Line applications. She found 30 Sundanese slang words used by teenagers, and those slang words can be classified into clipping and imitative. She also found that some slang words are loan words from the Indonesian and English languages. Budiasa et al. (2021) conducted a study to identify slang words used by social media users in Indonesia. Based on the data that they collected, they identified 20 slang words. Nugraha (2022) studied to identify slang words used on DPIDAMU's Instagram Account. He identified acronym or initialism, blending, clipping, compounding, prefixation, reduplicative, reversed form, variation, word manufacture, and fanciful formation. In his study, he did not classify those slang words based on the original language of the slang words. So far, no study has been conducted to identify slang languages used by the Balinese generation Z considering the original language of the slang words and to identify the dominant language in slang words used. It is important to identify the original language of the slang words used by Balinese Generation Z because Balinese people speak Indonesian, Balinese, and some English. In other words, this study was done to identify slang words used by the Balinese Generation Z in Instagram communication by considering the original languages of the slang words.

II. LITERATURE REVIEW

A. Social Media

As the first academics to investigate social media, Boyd and Ellison (2007) described a social network as a web-based service that enables users to create their public web page inside an interconnected system and to read and access the information of other users linked to them within this system. This service has ushered in a new era of human mobility and digitalization. Without question, social media will continue improving as time passes and more advanced technology is implemented. Instagram is one of the most popular social media among youth in Indonesia (Purwaningtyas & Alicya, 2020). Thus, the researchers analyzed slang words used by youth communication on Instagram in this study.

B. Slang Words

Slang words are a type of informal language that is seasonal (Saputra & Marlina, 2019). Usually used by certain social groups when communicating internally so as not to be understood by people who are not members of their group (Brown et al., 2020). Allan and Burridge (2006) classify five types of slang, fresh and creative, flippant, imitative, acronym, and clipping. Fresh and creative means new vocabulary, informal variations, intelligence, and imagination, which can be used as up-to-date words. Even some slang words have been used for so long that the speakers don't realize that the word is slang. Flippant is a slang word formed from combining two or more words, but the arranged words do not correlate with denotative meanings. For example, the word 'big gun' means a strong person. Imitative means a slang word imitating or derived from a standard language word but with a different meaning or combining two words. For example, 'gonna' comes from the phrase 'going to.' English speakers and almost everyone worldwide commonly use this word. An acronym is a slang formed from the first letters of each word in a phrase. In other words, this slang word is made with the initials of a group of words or syllables. For example, LOL. It is an internet shorthand, meaning 'to laugh out loud.' Clipping is slang made by removing some parts of a longer word into a shorter form with the same meaning. In addition, the clipping form is not appropriate for use in formal conversations. An example is the use of the word exam, which means examination.

III. METHOD

This study can be classified as digital ethnography. Digital ethnography is a research method used to study phenomena in human life in their natural environment by utilizing digital devices without interacting directly with those being studied (Pink et al., 2015). The data in this study were collected from Instagram users, where the selected accounts were accounts owned by Balinese people belonging to Generation Z. So, it can be said that the research sample selection was carried out by purposive sampling. The researchers collected data for three months by monitoring Balinese Generation Z Instagram accounts and noting any slang words used by these accounts when communicating in the comments column. The researchers selected data following the research objectives, namely using slang words. The data collected as Instagram conversation transcripts were then analyzed using an interactive data analysis model with three stages: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). The data obtained via Instagram were recorded and retyped. After that, the collected data were reduced. In the reduction stage, the researchers removed unnecessary data and eliminated data for the same slang words. Furthermore, the researchers grouped the slang words according to the type of slang words according to the criteria according to Allan and Burridge's (2006) theory. When the data had been grouped, the researchers concluded to answer the research problem.

IV. FINDING AND DISCUSSION

From the collected data, the researchers identified the types of slang words used by the Balinese Generation Z in their conversations on Instagram. Identification and grouping of slang words were made according to Allan and Burridge's

(2006) theory. Based on that theory, there are five slang words: acronym, fresh and creative, imitative, clipping, and flippant. However, since not all the slang words used by the Balinese Generation Z in Instagram communication can be classified into those five categories, the researchers added new categories, such as mixing and combination. Besides, the researchers also classified slang words based on their origin language since Balinese people use slang words from different languages. In order to better understand the results of this study, an explanation of the findings in this section will begin with an explanation of the number and percentage of each type of slang word. So that it can be identified which type of slang dominates the slang used by the Balinese generation Z. Next, the explanation is continued with the number and percentage of slang words based on the language of origin to find out which language is most used in slang words by the Balinese generation Z. After that, it is continued with an explanation of the types of slang words along with the examples found, their meanings, and their variations which are classified based on their origin language.

A. Frequency of the Slang Words Based on Their Types

As previously stated, the slang words used by the Balinese Generation Z in this study are classified into six categories. The five categories, namely the acronym, fresh and creative, imitative, clipping, and flippant, are taken from Allan and Burridge's (2006) theory of grouping slang words. Meanwhile, the researchers used the mixing category to group slang words that cannot be grouped into five types of slang words, according to Allan and Burridge (2006).

From the data found in this study, it can be said that the acronym is a type of slang word most often used by the z generation of Balinese people when communicating via Instagram. The same thing was also found in previous research. The study conducted by Panuntun and Hayati (2020) found that the millennial generation in Pekalongan, Indonesia, also uses more slang words of the acronym type in communicating in writing. Likewise, the research results conducted by Nuraeni and Pahamzah (2021) also found that acronyms dominate the slang words used by grade 9 students in a junior high school in Indonesia.

In the second position, the slang words mostly used by the z generation of Bali are fresh and creative. They make new words by reading existing words backwards, from back to front. The results of this study support the results of research conducted by Budiasa (2021), which found that young people in Indonesia made several new slang words. However, the number of new words they found was less than the findings in this study. In this study, the type of slang word in the third position is imitative. Balinese Generation Z uses many slang words made by imitating the pronunciation of words in English, Indonesian, and Balinese. The writing of these words does not follow the correct writing rules. Similar findings were also found by Pongsapan (2022), who found that students at the Christian University of Indonesia Toraja also used some imitative slang words that mimicked the pronunciation of English words.

Furthermore, in the next position, there are clipping slang words. However, the finding of clipping is interesting in this study, which is done by combining Indonesian and English. In the last position, there are flippant and mixing slang words. The number and percentage of each slang word can be seen in Table 1 below.

TABLE 1
FREQUENCY OF EACH TYPE OF SLANG WORD USED BY BALINESE GENERATION Z

Types	Number	Percentage
Acronym	16	
Fresh and Creative	13	
Imitative	12	
Clipping	5	
Clipping + Mixing	5	
Flippant	1	
Mixing	1	
TOTAL		

B. The Origin Language of the Slang Words Used by Balinese Generation Z

Judging from the language of origin, the slang words used by the z generation of Bali consist of slang words whose origins are words in English, Indonesian, Balinese, and Thai. This study also found several slang words were a combination of words in two languages, namely Indonesian and English. In terms of numbers, based on the data collected, it was found that the language that dominates the slang words used by the Balinese generation Z is English. This relates to the conditions in Bali, where people think English is an important language to master (Bonafix & Manara, 2016). This condition is supported by the island of Bali, as one of the most famous tourist destinations in the world (Sudiarta & Suardana, 2016). Thus, many foreign tourists from various countries come to Bali, and to communicate with these tourists, English is the main choice (Alrajafi, 2021; Lauder, 2008). In second place is the Indonesian language. This finding also shows that currently, Indonesian is more widely used in the interaction of the z Balinese generation. The results of this study are supported by the findings of a study conducted by Budasi et al. (2021) which confirms that the Balinese language is starting to be displaced by Indonesian and English. There are at least two reasons why this happened, first, because the Balinese language is considered economically disadvantageous, and both Indonesian and English are considered to be related to higher social status (Budasi et al., 2021).

Furthermore, this study also found one slang word in Thai. These slang words appeared because of a Thai ad that went viral in Indonesia. The number and percentage of each slang word based on its original language can be seen in Table 2 below.

TABLE 2
ORIGIN LANGUAGE OF THE SLANG WORDS USED BY THE BALINESE GENERATION Z

Origin language	Number	Percentage
English	24	
Indonesian	22	
Indonesian + English	6	
Thai	1	
Balinese	2	
Indonesian + Balinese	2	
TOTAL		

(a). Slang Words From the English Language

From the collected data, the slang words used by the Balinese Generation Z taken from the English language can be classified into the acronym, imitative, clipping, and fresh and creative.

1. Acronym

From the data obtained, 13 acronyms originated from the English language used by the Balinese generation Z. Slang words in the form of acronyms taken from English are also used by native English speakers, such as 'lol' and 'fyi.' The results of this study support the results of research conducted by Sabbila and Mansyur (2021), which found that teenagers in Indonesia use a lot of acronyms in English when communicating through social media. The acronyms used by the Balinese Generation Z in Instagram conversations found in this study can be seen in Table 3 below.

TABLE 3
ACRONYM SLANG WORDS TAKEN FROM ENGLISH WORDS

Code	Slang word	Meaning	Origin Form	Variation
AE1	COD	Pay directly or on the spot after the goods are sent and arrive at the destination.	Cash on delivery	-
AE2	DM	Private direct messages sent online	Direct message	-
AE3	FYI	An acronym used at the beginning of a message to emphasize that the purpose of sending the message is to provide certain information	For your information	-
AE4	GWS	An expression of empathy for those who are sick with the hope that they will recover soon	Get well soon	-
AE5	IMO	An expression used to start an opinion	In my opinion	-
AE6	LOL	An expression used in online conversations, such as through text messages or the media, to inform that the sender is laughing out loud	Laugh out laud	-
AE7	OOT	An expression used to express that what is discussed is out of the topic of discussion	Out of topic	-
AE8	OOTD	An expression used to express style, accessories to clothes that are used daily or during certain events	Outfit of the day	-
AE9	OTW	An expression used to indicate that one is on his way to a destination	On the way	*Otewe*
AE10	PAP	A request to someone to send a photo to the interlocutor on the social network	Post a picture	-
AE11	TFL	An expression that is used to thank people who have clicked the like button on a photo or image posted on Instagram	Thanks for like	-
AE12	ROTFL	An expression used to reply to a very funny comment that makes the reader laugh out loud	Rolling on the floor, laughing	-
AE13	VC	A request for a video call	Video Call	-

2. Imitative

According to the data obtained in this study, the researchers found that the Balinese generation Z used several slang words that imitated English pronunciation and adapted them to the Indonesian writing system. From the data obtained, the word '*cir*,' which is taken from the word 'cheer' in English, has experienced a shift in meaning. The meaning of the slang word 'cir' used by the Balinese Generation Z is related to the invitation to drink alcoholic beverages. This is different from the word 'cheer' meaning in English, which means raising a glass together to convey good wishes. Likewise, the word 'ahsiap' is taken from the word 'Uh she up,' which then changes its meaning to 'I am ready.' Slang words in imitative forms used by the Balinese generation Z found in this study can be seen in Table 4 below.

TABLE 4
IMITATIVE SLANG WORDS TAKEN FROM ENGLISH WORDS

Code	Slang word	Meaning	Origin Form	Variation
IE1	*Asiap*	An expression to say that one is ready	"Uh, she up."	*Ashiap* *Ahsiap*
IE2	*Cir*	An invitation to drink alcoholic beverages	Cheers	-
IE3	*Ges*	Greetings to friends	Guys	*Gaes*
IE4	*Helep*	Asking for help	Help	-
IE5	*Krodit*	Crowded situation	Crowded	-
IE6	*Spam*	Displays news in succession without being asked and often unwanted by the recipient	Spam	-
IE7	*Sori*	An expression of apology	Sorry	-
IE8	*Luv*	A deep admiration for someone/something	Love	-

3. Clipping

In this study, the researchers also found several slang words in the form of clippings originating from English. The Balinese Generation Z uses chunks of English words that refer to the word's complete form and have the same meaning as the complete form of the word. Following the data collected, three slang words in a clipping form were found in this study, as shown in Table 5 below.

TABLE 5
CLIPPING SLANG WORDS TAKEN FROM ENGLISH WORDS

Code	Slang word	Meaning	Origin Form	Variation
CE1	Beb	Calls to loved ones	Baby	Bebz Bebs
CE2	Bro	Calls to male friends	Brother	Bro Broh
CE3	Sis	Calls to female friends	Sister	-

4. Fresh and Creative

The Balinese Generation Z also makes new words taken from English, but the number is still limited. In this study, the researchers only found one slang word, which was made by reading the word backwards. Balinese Generation Z changed the word 'slow' to 'woles' with the same meaning shown in Table 6 below.

TABLE 6
FRESH AND CREATIVE SLANG WORDS TAKEN FROM ENGLISH WORDS

Code	Slang word	Meaning	Origin Form	Variation
FCE1	*Woles*	Suggestion to respond casually	Slow	-

(b). Slang Words From the Indonesian Language

The Balinese Generation Z uses various slang words originating from Indonesian. The slang words used in the Indonesian language can be categorized into acronym, imitative, clipping, fresh and creative, and flippant. The following are slang words used by the Balinese Generation Z in conversations on Instagram that were collected in this study.

1. Acronym

Acronyms are the most frequently used type of slang word. However, in this study, slang words originating from the Indonesian language used by the z Balinese generation only contained three slang words. Following the definition of an acronym, slang words in the form of an acronym used by the z generation of Bali consist of the initial letters of the word being referred to. This research found a slang word that only consists of one letter because it comes from one word, namely 'b,' to replace the word '*biasa*,' which means 'ordinary' or 'nothing special.' The three slang words can be seen in Table 7 below.

TABLE 7
ACRONYM SLANG WORDS TAKEN FROM INDONESIAN WORDS

Code	Slang word	Meaning	Origin Form	Variation
AI1	B	Stating that something being discussed is normal	'*Biasa*' Ordinary	-
AI2	PHP	Giving false hope	'*Pemberi harapan paslu*' Giving fake hope	-
AI3	YXGK	An expression used to confirm that one accepts the interlocutor's invitation	"*Ya kali ga kuy*" It is impossible that I say no	-

2. Imitative

The Balinese Generation Z also uses slang words imitations of Indonesian words. They replaced the letters used in writing standard Indonesian words with letters that, when read, still characterize the pronunciation of the word in question, such as replacing '*ku*' with '*que*' and 'q.' This substitution was made to give an informal or cutesy impression. To imitate the sound of laughter, they use '*wkwkwkwk*,' which represents the sound of laughing out loud. Slang words categorized as imitative originating from Indonesian found in this study can be seen in Table 8 below.

TABLE 8
IMITATIVE SLANG WORDS TAKEN FROM INDONESIAN WORDS

Code	Slang word	Meaning	Origin Form	Variation
II1	*Bosque*	A call for a close friend	*Bos + ku* Boss + my	*Bosq*
II2	*wkwkw*	An expression used to indicate that one is laughing out loud	Imitating laugh loud sound	-
II3	*Anjir*	a word used to express admiration or surprise at an event	*Anjing* Dog	*Anjay*
II4	*Santuy*	a word used to replace the word relax in the Indonesian language	*Santai* Relax	-
II5	*Maaci*	A word used to replace the word thanks in the Indonesian language	Terima Kasih Thank you	-
II6	*Sotoy*	a word used to satirize people who talk big but don't understand what they are explaining	*Sok tahu* pretend to know	-

3. Clipping

Slang words that can be categorized into clippings taken from Indonesian were also found in this study. The word chunks used to form slang words are taken from the front part of the word, the last part, and a combination of the front, middle, and end words. Slang words in the clipping category taken from Indonesian words can be seen in Table 9 below.

TABLE 9
CLIPPING SLANG WORDS TAKEN FROM INDONESIAN WORDS

Code	Slang word	Meaning	Origin Form	Variation
CI1	*Leh Uga*	An expression that comes from the words "boleh juga' means possibly	*Boleh Juga* Possibly	-
CI1	*Ntaps*	A word comes from the word 'mantap,' which means 'Great.'	*Mantap + s* Great + s	*Taps*
CI1	*Cyg*	A word that comes from the word 'Sayang,' which means 'Honey' or 'sweetheart.'	*Sayang* Honey	*Syg*
CI1	*Mager*	A word that comes from the words 'malas gerak' means Reluctant or not eager to do the activity.	*Malas Gerak* Reluctant to move	-
CI1	*Manjiw*	A word comes from the words 'mantap jiwa', which means 'Great.'	*Mantap Jiwa* Great	-
CI1	*Gaje*	This expression refers to a certain situation or the attitude or behaviour of someone whose direction of action is unclear.	*Tidak Jelas* Not clear	-
CI1	*Baper*	Using emotions to respond to any event and also other objects	*Bawa perasaan* emotional	-

4. Fresh and Creative

The data collected showed that the Balinese Generation Z also created new slang words by modifying Indonesian words. Making slang words by ordering the letters of a word in reverse from back to front is also implemented in making slang words from Indonesian, as seen in the words 'ngab,' 'sabi,' and 'kuy.' However, the word 'gas' which is is a word in Indonesian that is categorized as a slang word that is fresh and creative because the meaning of the word 'gas' is no longer the same as the word 'gas' which was previously understood, namely pulling the gas lever or stepping on the gas lever on a motorbike or car, but the meaning of the word 'gas' which is used by the Balinese generation Z is a statement of agreement to the invitation conveyed by the interlocutor. Slang words categorized as fresh and creative come from Indonesian words used by the Balinese Generation Z in conversations on Instagram, which can be seen in Table 10 below.

TABLE 10
FRESH AND CREATIVE SLANG WORDS TAKEN FROM INDONESIAN WORDS

No	Slang term	Meaning	Origin	Variation
FCI1	*Alay*	A stereotype that describes a lifestyle that is considered tacky	*Anak + lebay* Someone + tacky	-
FCI1	*Gas*	A word to express an acceptance of an invitation	*Gas* Gas	-
FCI1	*Kuy*	An invitation or acceptance of an invitation	*Yuk* Let's go	-
FCI1	*lebay*	A word to replace the word tacky in the Indonesian language	*Berlebihan* Overreacted	-
FCI1	*Ngab*	A greeting or call for men who are vulnerable to being older or of the same age	*Bang* Older brother	-
FCI1	*Sabi*	the word used to replace the word can. In other words, the general meaning of sabi is able	*Bisa* Able	-

5. Flippant

Another slang word used by the z generation of Bali is flippant, which combines two or more words but has a different meaning from the words that make it up. However, from the data the researchers collected, only one slang word met the flippant category (see Table 11), namely the word 'gas thin,' which means 'let's start it slowly,' which refers to starting a certain action.

TABLE 11
FLIPPANT SLANG WORDS TAKEN FROM INDONESIAN WORDS

No	Slang term	Meaning	Origin	Variation
FI1	*Gas tipis-tipis*	Let's start it slowly	*Gas sedikit* Give a little gas	-

(c). Slang Words From the Balinese Language

Many Balinese people still use Balinese in their daily conversations. For this reason, some slang words they use also come from words in Balinese. Judging from its type, according to the data obtained in this study, slang words originating from Balinese can be categorized into acronyms and clipping. The following explains each type of slang word originating from Balinese.

1. Acronym

In this study, only one slang word derived from a Balinese word is included in the acronym category. The word is 'CGT,' which comes from the word *'cenik gae to*,' which is similar to 'piece of cake' in English (see Table 12). The slang word 'CGT' was popularized by Giri Prasta, who served as the Regent of Badung. He often uses the word 'CGT' when giving a speech, which is then imitated by generation z Bali when responding to something considered easy.

TABLE 12
ACRONYM SLANG WORDS TAKEN FROM BALINESE WORDS

No	Slang term	Definition	Origin	Variation
AB1	CGT	An expression used to express that thing is easy	*Cenik gae to* Piece of cake	-

2. Clipping

The second type of slang word originating from the Balinese language used by the Balinese Generation Z is clipping. They use fragments of words in Balinese from the front part of the word, the end part, or a combination of several parts of the word. From the data collected, four slang words were found that could be categorized in the clipping category, originating from Balinese words. The slang words can be seen in Table 13 below.

TABLE 13
CLIPPING SLANG WORDS TAKEN FROM BALINESE WORDS

No	Slang term	Definition	Origin	Variation
CB1	*Kle*	A word used to express admiration, surprise, or upset at an event	*Keleng* Penis	-
CB2	*Ti*	A word used to replace the word 'mati' that means 'dead.'	*Mati* Dead	
CB3	*Pekaden*	An expression that is used to show	*Apa Kaden* I don't know	-
CB4	*Cing*	A word used to express admiration, surprise, or upset at an event	*Cicing* Dog	-

(d). Slang Words From the Thai Language

Apart from slang words originating from English, Indonesian, and Balinese, the Balinese generation Z also use slang words in Thai. However, only one slang word is taken from Thai, more specifically, a word taken from a Thai song that is viral in Indonesia. The word is *'wik-wik,'* which refers to 'sexual intercourse' (see Table 14). The slang word is categorized as fresh and creative because it is a new word and has a different meaning from the original word's meaning.

TABLE 14
FRESH AND CREATIVE SLANG WORDS TAKEN FROM BALINESE WORDS

No	Slang term	Meaning	Origin	Variation
FCT1	*Wik-wik*	An expression that is used to replace sexual intercourse	A word from a Thai viral song	-

(e). Slang Words From Two Different Languages

Because the z generation of Bali is accustomed to mixing Balinese, Indonesian, and English, several slang words are used that also comes from a mixture of two different languages. When viewed from its type, according to the data obtained, slang words originating from a mixture of two languages can be categorized into clipping and mixing.

1. Clipping

The mixture found in this study was a mixture of words in Indonesian which were added with the ending 's' like in English. Slang words, a combination of two languages with the type of clipping, can be seen in Table 15 below.

TABLE 15
CLIPPING SLANG WORDS TAKEN FROM TWO DIFFERENT LANGUAGES

No	Slang term	Meaning	Origin form	Variation
CTL1	*Cans*	A word that replaces the word 'cantik,' which means 'beautiful.'	*Cantik* + s Beautiful + particle s	-
CTL2	*Gans*	A word that replaces the word *'ganteng,'* which means 'handsome.'	*Ganteng* + s Handsome + particle s	-
CTL3	*Goks*	A word that replaces the slang word *'gokil,'* which means 'cool.'	*Gokil* + s Cool + particle s	*Gokil*
CTL4	*Yauds*	A word that replaces the word *'ya udah'* that means 'Ok then.'	*Ya udah* + s Ok then + s	-
CTL5	*Masbro*	A word that is used to replace the word *'mas + brother'* that is used to call a close friend	*Mas* + brother Brother + brother	-

2. Mixing

Another type of slang word that also comes from a combination of words from two different languages is mixing. This type of slang word combines two or more words from different languages. The data obtained found that the slang words used by the Balinese generation Z consisted of a combination of Indonesian and Balinese words and Indonesian and English. Slang words categorized as a mixing of the two languages found in this study can be seen in Table 16 below.

TABLE 16
MIXING SLANG WORDS TAKEN FROM TWO DIFFERENT LANGUAGES

Code	Slang term	Meaning	Origin form	Variation
M1	*Manaye*	A word that is used to express rejection of a certain statement	*Mana + ye* Where + particle	
M2	*Iyanok*	A word that is used to agree on a certain statement	*Ya + Nok* Yes + particle	-
M3	*Kids jaman now*	An expression that refers to the young generation	*Anak-anak jaman sekarang* Kids today	-

V. CONCLUSION

From the results of this study, it can be concluded that the Balinese Generation Z uses various types of slang language in their conversations via Instagram. They use slang words that can be categorized into acronyms, clipping, imitative, flippant, fresh and creative, and mixing. In terms of language, the Balinese Generation Z uses slang words originating from English, Indonesian, and Balinese. Judging from the numbers, slang words in English and Indonesian are more widely used than in Balinese. However, bearing in mind that this research is still limited to identifying slang words used by the Balinese generation Z, the reasons why this phenomenon appears cannot be explained clearly. For this reason, to complete the results of this study, it is necessary to conduct further studies regarding the reasons for using these slang words, especially in English.

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Nature Voices in Herman Melville's *Typee:* The Cocoa-Nut Trees

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Abstract—The purpose of this study is to examine the representation of cocoa-nut trees in Herman Melville's *Typee: A Peep at Polynesian Life* (1846). With the rise of adverse effects of environmental crisis and climate change, calls for action on environment due to its status quo have attracted scholarly attention including the study of literature in lights of environmental humanities. Furthermore, writers have used nature with its diverse elements to contribute into the thematic and narrative structure of their writing. In specific, this study attempts through a close reading of *Typee* to analyze the cocoa-nut imagery from an ecocritical perspective. It also argues that the narrator's perception of the cocoa-nut tree has changed over time as a result of his interaction as a white American sailor with the islanders themselves. In other words, the cocoa-nut trees with their multifaceted symbolic representations provide a commentary on the sociopolitical and historical context of the text and reveal the narrator's endeavors to understand his identity as a 19th century white sailor within non-white and non-Western context. In short, Melville's *Typee* centralizes the function of cocoa-nut trees in terms of their textual and contextual significance.

Index Terms—Melville, 19th century America, ecocriticism, Cocoa-nut Trees

I. INTRODUCTION

In their quest to form national American literature that is cut off from Europe, the American writers during the 19th century were engaged in continuous dialogues with their contexts and with each other to write the Great American Novel. In his book *The Dream of the Great American Novel* (2014), Lawrence Buell (1939-) remarks that the "monumentally nineteenth century concept" of the Great American Novel (GNA) "was born a century and a half ago, in the wake of the Civil War" (Buell, 2014, pp. 1-2). Earlier in his renowned essay "The Great American Novel" that according to *Britannica* was published in *The Nation* chronicles in 1869, the American writer John William DeForest (1826-1906) has "called for a full-bodied realism in American fiction but said it was hard to achieve because American society was changing too rapidly to be comprehended as a whole" (Britannica). DeForest's notion of writing the Great American novel seems to be like a dream lost on the grounds that the American writers during the 19th century, whether consciously or unconsciously, have contributed to the formation of the American novel with their diverse approaches and styles which makes the quest for one great novel of America a more complex quest. In her article "Why Are We Obsessed With The Great American Novel?" featured in *The New York Times* in 2015, the American writer Cheryl Strayed (1968 -) refers to DeForest's essay and clarifies that "De Forest was arguing in hopes of not one Great American Novel, but rather the development of a literary canon that accurately portrayed our complex national character" (Strayed, 2015). Hence and over time, many American writers have attempted, either intentionally or unintentionally, to produce great American novels that archive the collective quest to create national American literature. The American novelist, poet and short story writer Herman Melville (1819-1891) was one of the American writers whose expansive experiences in the seas have provided him with first-hand knowledge and have enriched his literary content. In specific, Melville's renowned novel *Moby Dick* (1851) stands out as a crowning glory. Having prefaced this, this study aims at examining the representation of cocoa-nut trees in Herman Melville's *Typee: A Peep at Polynesian Life* (1846) in lights of ecocriticism.

The Trinidadian cultural historian and theorist C.L.R. James, who was part of Pan African movement, describes Melville in his book *Mariners, Renegades, and Castaways: The Story of Herman Melville and the World We Live In*, originally published in 1953, as "The miracle of Herman Melville is this: that a hundred years ago in two novels, *Moby-Dick* and *Pierre*, and two or three stories, he painted a picture of the world in which we live, which is to this day remains unsurpassed" (James, 1953, p. 3). According to James, Melville's value lies not only in the context of his times (i.e. 19th century America), but also in Melville's position within the American canon and outside it. In other words, Melville's narrative of issues of his time has also been proven valid in the context of 20th century and ahead. On another occasion in the same book (i.e. *Mariners, Renegades, and Castaways: The Story of Herman Melville and the World We Live In)*, James points out how Melville has "worked out an entirely new conception of society" where different concepts such as "[n]ature, technology, the community of men, science and knowledge, literature and ideas are fused into a new humanism, opening a vast expansion of human capacity and human achievement" (James, 1953, p. 89). Having prefaced that, Melville in his writing project has created a dialogue between those aforementioned concepts to

provide the readers of his vision of the world where literature and other fields of human knowledge were in action not only within his time, but also in the world to come.

In addition to James's remark about Melville's contribution of painting worlds not only within his literary texts, but also of using those worlds as a point of departure to create other worlds across-texts, Geoffrey Sanborn (1965 -) reveals in his insightful book *The Value of Herman Melville* (2018) how Melville has "far more than most authors, opened himself up to the reader's successive uses of him" (Sanborn, 2018, p. 53). By underlining the importance of Melville in reference to his readership, Sanborn reviews and revisits Melville's works, specifically *Moby Dick*, in lights of recent times' contexts where his literary texts seem thematically significant. One example is Melville's recognition of environmental issues in his fiction where the environment with its diverse elements is actively engaged in the events to integrate into the thematic structure of his fiction. Besides, Sanborn's book suggests new approaches through which the readers of today can read Melville's fiction to make it relatively meaningful in the course of recent times.

One of the new approaches that can be used to revisit Melville's fiction is ecocriticism and hence this study attempts to offer an eco-critical reading of Herman Melville's debut novel *Typee: A Peep at Polynesian Life* (1846) in a way that contributes to bridging the gap between Literary Studies and Environmental Humanities. Having prefaced that, the purpose of this study is to examine the representation of cocoa-nut trees and its contribution into the thematic and narrative structure of the text. In specific, this study attempts through a close reading of *Typee* to analyze the cocoa-nut imagery from an ecocritical perspective. As the novel outlines the narrator's adventure in the harbor of Nukuhava among the Typees, nature with its different elements form a pivotal component of this narrative. In specific, the cocoa-nut trees reveal the narrator's endeavors to understand his identity as a 19th century white sailor within non-white and non-Western context. It also argues that the narrator's perception of the cocoa-nut tree has changed over time as a result of his interaction as a white American sailor with the islanders themselves. Although the novel is narrated by a white sailor, Tommo, the title indicates the significant position of the Typees in the text and how the narrator's perception of the land and its people, i.e. the Typees, reflects the inherent conflict between white and non-white. In other words, Melville's *Typee* centralizes the function of cocoa-nut trees in terms of their textual and contextual significance. Based on Melville's representation, the study concludes that the cocoa-nut trees contribute into the thematic and narrative structure of the novel in reference to their textual and contextual significance. Further, this study suggests rethinking world politics in lights of ecocriticism.

II. ON ENVIRONMENT AND WHITENESS

With the rise of adverse effects of environmental crisis and climate change, calls for action on environment due to its status quo have attracted scholarly attention. Ecocriticism as a literary approach that emerged officially during the mid-twentieth century and it was specifically addressed in one of the meetings by the Western Literature Association (WLA) in Salt Lake City in 1994 where this meeting was entitled as "Defining Ecocritical Theory and Practice", and in this meeting, sixteen position papers were introduced by scholars in an attempt to answer the question "What is Ecocriticism?" ("Definitions of Ecocriticism Archive – ASLE"). In *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996), Cheryll Glotfelty defines ecocriticism as "the study of the relationship between literature and the physical environment" (Glotfelty & Fromm, 1996, p. xviii) where it is also referred to as "earth-centered approach" (Glotfelty & Fromm, 1996, p. xviii). This linkage between literature and the physical environment gives ecocriticism an interdisciplinary nature whereby ecologists, writers, literary critics are engaged in a dialogue to show how, according to *The Ecocriticism Reader: Landmarks in Literary Ecology*, "human culture is connected to the physical world, affecting it and affected by it" (Glotfelty & Fromm, 1996, p. xix). In other words, the physical dimension of nature contributes to the thematic and narrative structure of literary texts. For example, the setting of Melville's selected novel is central in connecting the plot threads and contributes to understanding Melville's position in the narrative and within the American context.

Accordingly, literature, like any other field of knowledge now, has engaged in a dialogue with the ecological status quo and consequently new approaches have emerged to interpret the literary texts by scrutinizing how ecological issues are represented. At one point, this newly introduced approach opens the literary text to a wide variety of meanings and interpretations in reference to environmental frameworks. Furthermore, the literary text can have a major role in spreading awareness of some environmental and ecological issues and can promote green environment and advocate contemporary concepts such as 'Go Green' which is defined in John McCloy's "Advantages of Going Green: Help The Environment" (2018) as "learning and practicing an environmentally-mindful lifestyle that contributes towards protecting the environment and preservation and conservation of the natural resources, habitats, and biodiversity" (McCloy, 2018). Hence, literary texts have to take part in the combat against ecological crises such as climate change and against the human activity that causes the most striking change in the natural environment. During mid-20th century and with the introduction of ecocriticism as a term coined in William Rueckert's essay "Literature and Ecology: An Experiment in Ecocriticism" (1978), many scholars have underlined the connection between nature and literary texts to provide further research and studies of literature from the environmental perspective.

According to Timothy Clark in *The Cambridge Introduction to Literature and the Environment* (2011), "Environmental issues pose new questions to inherited modes of thought and argument" and hence ecocriticism provides a tool for intellectuals to "conceptualise and engage the multiple factors behind the accelerating degradation of

the planet" (Clark, 2011, p. xiii). This claim finds confirmation within the context of environmental humanities where scholars have identified different waves of ecocriticism in response to the core features of each wave, addressing the field with its multifaceted nature as ecocriticism(s) rather than one unified set of thought.

The first wave of ecocriticism traces its roots back, according to Pippa Marland in her "Ecocriticism" (2013), in the USA to the 19th century where "ecocriticism was predominantly associated with the championing of non-fiction nature writing" and the presence of American Transcendentalism where nature was associated with wilderness, according to Marland, "with its emphasis on the educative value of wild nature and on intense individual connection with the landscape" (Marland, 2013, p. 849). Unlike the American ecological approach, the British ecology concerned itself mainly with poetry during the British Romanticism (1798-1832). Hence, the introduction of nature writing forms a significant moment in the context of Herman Melville's time, i.e. the American Transcendentalism. Yet and unlike the first wave, in reference to Oxford Bibliographies (2019), which "tended to take a dehistoricized approach to 'nature,' often overlooking more political and theoretical dimensions and tending toward a celebratory approach of wilderness and nature writing," the second wave takes a different direction by "offering new ways of approaching literary analysis by, for example, theorizing and deconstructing human-centered scholarship in ecostudies; imperialism and ecological degradation; agency for animals and plants; gender and race as ecological concepts; and problems of scale" (Oxford Bibliographies, 2019). On another occasion in "Ecocriticism" (2013), Marland points out that the second wave of ecocriticism is a more "reflexive approach that provided the scope to address the complex intertwining of nature" and reflects "social and sexual politics" (Marland, 2013, p. 851). Thus, the second wave of ecocriticism gives much value to the physical dimension of nature and addresses subtler issues such as studying the environment in the postcolonial literary works, forming the so-called ecocritical postcolonial approach.

The evolution of ecocriticism within and across different fields of knowledge makes its rich domain through which critics and scholars can introduce new and up-to-date research in an attempt to forge the relationship between postcolonialism and ecology. This association between the postcolonialism and ecocriticism finds its roots earlier. In their *Postcolonial Ecologies: Literature of the Environment* (2011), to Elizabeth Deloughrey and George B. Handley refers to Franz Fanon and Edward Said within the context of postcolonial ecocriticism where "Franz Fanon identified the land as a primary site of postcolonial recuperation, sustainability, and dignity" in reference to the Algerian status quo during the independence and "A generation later, the Palestinian scholar Edward Said argued that the imagination was vital to liberating land from the restrictions of colonialism" (3). For this very end, the land and its people are both connected in their struggle against the colonial power.

As issues of the environment gain more recognition in different fields of knowledge, more approaches evolve within ecocriticism to contribute to the formation of later waves. As ecocriticism has undergone through many changes and additions, the third wave introduced by Joni Adamson and Scott Slovic in a special issue of Multi-Ethnic Literature of the United States (MELUS) "recognizes ethnic and national particularities and yet transcends ethnic and national boundaries" and "explores all facets of human experience from an environmental viewpoint" (Adamson & Slovic, 2009, pp. 6-7).

Like the third wave, according to Oxford Bibliographies (2019), which goes "beyond Anglo-American prominence" and "advocates for a global understanding of ecocritical practice through issues like global warming; it combines elements from the first and second waves" (Oxford Bibliographies, 2019), the fourth wave, according to Marland in "Ecocriticism" (2013), "should be regarded as co-existent with rather than superseding the third (or indeed the other strands of ecocriticism) and has only very recently been identified. It is the emergent field of material ecocriticism" (Marland, 2013, p. 855). Consequently, scholars who have grown interest in ecocriticism and environmental humanities are still engaged in this dialogue aiming at as Sandip Kumar Mishra points out in her article "Ecocriticism: A Study of Environmental Issues in Literature," (2016) "developing its nature and scope" (Mishra, 2016, p. 168) and this anticipates more waves to evolve within the field. By tracing Melville's literary works chronologically and in lights of the diverse waves of ecocriticism, each work showcases certain features of a specific wave, yet all his work cumulatively reflects the core values of ecocriticism. On one hand, Melville's novels do not only portray the environment or environments of their contextual backgrounds, but also outline the ways in which humans are affected by their environment and the ways they interact with their environment and affect it. Hence, both the spatial dimensions and the ecological ones are studied on an equal footing to address the injustices and inequalities between different regions based on power dynamics.

III. MELVILLE'S TYPEE

Melville's debut novel *Typee: A Peep at Polynesian Life* (1846) tells the story of a white narrator who is later referred to as Tommo. Tommo decides to leave the whaling ship *Dolly* with his shipmate Toby and his reasons, as listed in the early chapters of *Typee*, "for resolving to take this step were numerous and weighty" (Melville, 1846, p. 15). As a result of leaving the ship, Tommo and Toby have eventually ended up in the harbor of Nukuhava which is a "volcanic island of the northwestern Marquesas Islands, French Polynesia, in the central South Pacific Ocean" (Britannica, 2018). After embarking on this adventure in the South seas, Tommo and Toby get exposed to the natives of the valley who are identified in the narrative as the Typee people. Similar to Melville's personal encounter with the natives of the Polynesian Islands during his time as a sailor, the narrator Tommo also encounters an exotic culture in a remote island

where the Typees and other native islanders are described as "lovers of flesh" or cannibals. The years that Melville spent as a sailor when, according to *Critical Companion to Herman Melville: A Literary Reference to His Life and Work* (2007), Melville first "signed on with the New Bedford whaler ACUSHNET, and on January 3, 1841, he shipped for the Pacific" (Rollyson et al., 2007, p. 4) have provided him with plentiful experience from which he has drawn his explored and well-received narrative. In reference to Melville's biography in *Critical Companion to Herman Melville: A Literary Reference to His Life and Work* (2007), records show that he "lived among the Taipi for four weeks before finding his way back to Nukuheva, where on August 9 he went aboard an Australian whaler named the LUCY-ANN" (Rollyson et al., 2007, p. 5) which represents an equivalent of the whaling ship of Julia in Melville's second novel Omoo.

In his recurrent attempts to resist the hegemonic white and Western perception of others as primitive and less civilized, if not seen as uncivilized at all, in comparison with the white Western man, Tommo goes through many incidents through which he has achieved a momentary interaction with the Typees and their land. Yet, Tommo's connectivity with the Typee people is cut short due to his fear of others on the grounds that Tommo is still preoccupied with his white supremacist background. But what alters his attempts to integrate into the Typee community is his confrontation with the tattoos. In his article "Made in the Marquesas": Typee, Tattooing and Melville's Critique of the Literary Marketplace" (1992), John Evelev states that that the "depiction of tattooing in *Typee* serves as a literal form of documentation (as factual texture, proof that Melville was in the Marquesas), but it is also symbolic, symbolic of a set of meanings" and one of which is "reflecting on the complicated attitudes of the 'civilized' to the 'primitive,'" (Evelev, 1992, p. 20). Being preoccupied by his background as a white American man, Tommo struggles through his time in the island, yet with time and by observing the lifestyle of the islanders from the Typees, he starts recognizing them beyond the limitations derived from his socio-political context. Consequently, and through his experience in the island and his interaction with the Typees, Tommo does not only explore the islandspace with its multifaceted natural elements including rivers and trees, but also he goes beyond the spatial reality to explore his inner struggle and identity in relation to the white American and European supremacy. Being in the space of the other, i.e. the Typees, Tommo was able consciously and unconsciously to escape temporarily his stereotypes and moreover, he was able to see the Typees in specific occasions as more civilized than the white American man.

For example, when Tommo was observing the Typees while taking baths in the river, he has noticed how the islanders were physically fit and superior in terms of wellbeing in comparison to the white man. In his narrative, Tommo was astonished of their "beauty of form" where, according to the narrator's description in Melville's *Typee*, "[n]ot a single instance of natural deformity was observable" except of the "scars of wounds they had received in battle; and sometimes, though very seldom, the loss of a finger, an eye, or an arm, attributable to the same cause" (Melville, 1846, p. 160). Tommo's remarks of the Typees' physical wellbeing inform his perception of the other as inferior. For Tommo, the islanders' perfect structure makes them capable of being "taken for a sculptor's model", yet he is still preoccupied by his white background that leads him to feel that "their physical excellence did not merely consist in an exemption from these evils" (Melville, 1846, p. 160). This juxtaposition between the Typees on one hand and the white man on the other hand, considering Tommo's perspective as a product of the white community, shows the conflict between the so-called civilized man and the so-called primitive man. This juxtaposition starts with Tommo's description of nature in its rivers, trees and other elements that, according to the white supremacist representation, is associated with primitiveness. In his "Islandscapes and Savages: Ecocriticism and Herman Melville's *Typee*" (2011), Amber L. Drown states that "the juxtaposition of civilization and primitive life throughout the plot. It discusses the dichotomy established by Melville in plot and setting and uses concrete detail to show how such conflict informs not only the narrative at large but the discourse therein as well" (Drown, 2011, p. 4). In other words, Tommo's description of the Typees and their lifestyle is not informed through his observation of them in their land, but apparently shaped by the hegemonic white supremacy that sees itself as superior to others either in its white dominant context or beyond.

Though Tommo has witnessed the life of the Typees during his stay and he has noticed how they surpass the white man in terms of many aspects including the physical wellbeing and their cultivation of the environment, he has kept his suspense of cannibalism. At the end of his adventure, Tommo is offered to be tattooed by the Typees, which reveals how they have accepted him as part of their community. According to John Evelev in In his article "Made in the Marquesas": Typee, Tattooing and Melville's Critique of the Literary Marketplace" (1992), "[t]attooing (in both its positively aesthetic and terrifyingly violent forms) is a representation of representation" (Evelev, 1992, p. 20), where "[r]epresentation operates as a threatening fixing of identity, where the represented 'object' ('What an object he would have made of me!') is victimized by the commodification of and trade in representation" (Evelev, 1992, p. 20). In other words, the Typees are reduced into objects that are packed with different fixed unchanging description, one of which is the white man's perception of other races as primitive. Yet, Tommo has decided to escape the tattooing and the island as well. Tommo's fear of tattooing pinpoints his fear of assimilation into the Typees' culture which makes him, metaphorically, equal to him. This rooted fear of breaking the superior-inferior relationship between the white and non-white showcases the inherent conflict between the white Western man and the non-white non-Western other. In reference to Evelev's argument in his article "Made in the Marquesas": Typee, Tattooing and Melville's Critique of the Literary Marketplace" (1992), "Tommo's alternating attraction toward and rejection of Typee culture and the objectifying exchange of tattooing is a textualization of Melville's critical consciousness" (Evelev, 1992, p. 20). On one

hand, Melville's narrative does not only reflect his personal experience with the Typees, but also Melville's contextual background, i.e. 19th century America.

As the above survey shows, studies on the selected text have resorted to different critical and theoretical approaches from diverse perspectives. Yet, studies on the portrayal of environment in general and trees in specific do not appear to be fully explored by researchers. Thus, this study builds on the previous studies to examine the representation of trees in Melville's *Typee* in reference to its textual and contextual significance.

IV. THE TREE AS A METAPHOR IN TYPEE

Trees in literature have structured different meanings, i.e. denotations and connotations in different literary works, like the works of Samuel Taylor Coleridge, Walt Whitman, William Butler Yeats, Robert Frost, Seamus Heaney and Betty Smith, to name just a few, where Trees have functioned as recurrent motifs. Having prefaced that, one may argue that trees can be a central character in narratives that revolve around themes of identity and otherness. As Victoria Bladen succinctly explores in her book *The Tree of Life and Arboreal Aesthetics in Early Modern Literature* (2022), the motif of the tree of life, which is defined as "an ancient symbol with pre-Christian histories in the Middle Eastern cultures that produced the Old Testament and in related classical ideas of renewal and rebirth" (Bladen, 2022, p. 1) has been revisited by modern writers in order to address various themes. Further, she remarks that "writers drew on the motif and its rich language of trees to articulate spiritual and political states and to create hybrid terrains in their work that intersected material spaces with landscapes of the mind. It maps the deep histories and iconographical traditions associated with the tree of life" (Bladen, 1). In other words, modern writers have referred to the tree of life as a point of departure to embrace trees in their texts where trees function as active agents and contribute to the thematic and narrative structure of literary texts. On another occasion, trees have functioned as historical records of specific times where the local people have used them to document their traditions and tell their stories by carving on the trees' trunks which is known as Arborglyphs or tree writing or carving. In his remark on Arborglyphs, Joxe Mallea offers in his article, "Carving Out History" (2001) a clarification why this action was possible for some areas as "the happy coincidence of three components—leisure time, loneliness, and trees—made the arborglyphic phenomenon possible" (Mallea, 2001, p. 45). An example of the importance of tree writing in tracing the history of the place and its people, Nancy Hadlock and Richard Potashin argue in their article "Horse Meadows and Bohler Canyon Arborglyphs: History Recorded on the Trees" (2020) that the sheepherders have recorded their existence in the land of Eastern Sierra in California during the 1900s by carving on the trees. In other words, Nancy Hadlock and Richard Potashin's argument suggests that trees can contribute into the process of transforming the history of the place and its people through the presence of the trees themselves as a major component in the ecological system of the place. Further, through the scripts and the drawing on those trees, the local people have documented their stories and histories by carving on the trunks to form what could be seen as historic tree graffiti. So, each tree with its multifaceted meanings can provide another reading of the literary text by exploring the interconnection between trees and their literary representations within and across texts.

In their article "The Stories Trees Tell: Jad El Hage's *The Myrtle Tree* and Sinan Antoon's *The Corpse Washer*" (2021), Sadouni and Abu Amrieh point out the importance of trees as storytellers since they are "[h]aving the capacity to live for ages, trees represent a faithful kind of witnessing. Like old storytellers, they have a lot to say. Each tree, each species, is an author in the book of nature. A broken branch can narrate a tale of human invasion. A fallen leaf can recall memories of old inhabitants" (Sadouni & Abu Amrieh, 2021, p. 671). Furthermore, in their article "Trees as Safe Havens in Faqir's *Willow Trees Don't Weep* and Matar's *In the Country of Men*" (2022), - Sadouni and Abu Amrieh- underline the connection between the portrayal of trees and "the exilic experiences of characters, highlighting the concept of exile and its nature which could be psychological/territorial, internal/external or imagined/real" (Sadouni & Abu Amrieh, 2022, p. 3). The quote reflects the significance of trees in reference to the characters where trees, in short, stand out as an active entity that is capable of telling the untold story of the place and its people. For instance, Zuhair and Awad (2020) in "Trees, Rootedness and Diaspora in Susan Abulhawa's *Mornings in Jenin*" discuss how many writers resort to use tree images in order to engage the reader where "one will be aware of the socio-political and historical circumstances and conditions" (Zuhair & Awad, 2020, p. 12). To sum up, trees, in many literary works, function differently to contribute into the textual and contextual dimensions of the work.

V. COCOA-NUT TREES AND THE TYPEES

The Typees have used natural resources in every aspect of their lives. During his stay in the island, Tommo has observed the nature of the island in its rivers, trees, animals and other elements. In his remark about the rich nature of the Marquesas, Tommo in the early chapters of Melville's *Typee* describes that island before his arrival based on his shipmates' talk in the ship *Dolly* as "Lovely houris- cannibal banquets- groves of cocoa-nuts- coral reefs tattooed chiefs- and bamboo temples; sunny valleys planted with bread-fruit trees- carved canoes dancing on the flashing blue waters- savage woodlands guarded by horrible idols- heathenish rites and human sacrifices" (Melville, 1846, p. 7).

Tommo does not dissociate the land from its people, referring to the 'groves' as "cannibal banquets" and the woodlands as "savage". Hence, this association between the landscape and its inhabitant forms a point of departure

through which the Typees are looked at through their natural surroundings. For Tommo, the land with its people is subject to his stereotypes where he sees it through his white lens. One example is the way he perceives the coca-nut trees throughout the novel which reflects the way he perceives his identity and contextualizes his experience as a white Western man in a non-white and non-Western land.

When Tommo's ship was approaching the harbor, he has noticed the scattered cocoa-nut floating around where he has described their movement as "mysterious" and later he has noticed one of those fruits and "thought it bore a remarkable resemblance to the brown shaven skull of one of the savages" (Melville, 1846, p. 13). Tommo's thought of the Typees as savages has extended to include the way he sees their lands and its products. For him, the cocoa-nut stands to represent the Typees themselves and thus he has underlined a resemblance between the cocoa-nut in terms of its color and, as mentioned in the quote above, the color of the savages. In another remark in the first chapters of *Typee*, Tommo describes the houses of the Typees that are "constructed of the yellow bamboo, and "scattered irregularly along these valleys beneath the shady branches of the cocoa-nut trees" from *Dolly* as "a vast natural amphitheatre in decay, and overgrown with vines, the deep glens that furrowed its sides appearing like enormous fissures caused by the ravages of time" (Melville, 1846, p. 18). In other words, Tommo's views of the island as out of place or as an exotic place that can be seen as an amphitheater, yet "in decay". This comment by Tommo reveals how the white man driven by his background and informed by the stereotypes about others views others as they belong to different place, or what is worse as they are out of place. Tommo's views on the cocoa-nut trees and the place showcase his deeper thoughts of the islanders themselves. Yet, the perception of the cocoa-nut as a fruit and a tree though changes along the novel based on Tommo's observations where his stereotypical thoughts of the natives are altered by his first-hand experience in the island and his direct interaction with its people. Thus, by tracing the different functions of the cocoa-nut for the natives, Tommo has embarked into a journey of self-discovery where his identity as white Western man is altered in the natives' non-white and non-Western land and context.

During his stay, Tommo notices how the cocoa-nut trees form a central role in the lives of the Typees. In his book *Legends of Maui--A Demi-God of Polynesia and His Mother Hina* (1910), the American Author W. D. Westervelt (1849-1939) explores the significance of the Polynesian demigod, i.e. Māui in the context of the Hawaiian legends and mythology. According to Westervelt in *Legends of Maui--A Demi-God of Polynesia and His Mother Hina* (2010), "The Maui legends form one of the strongest links in the mythological chain of evidence which binds the scattered inhabitants of the Pacific into one nation" (Westervelt, 1910, p. vii). Hence, and since the Typees live in the Marquesas Islands, i.e. Polynesia, Māui has a culturally significant position within their history. In the same afore listed book, Westervelt refers to many stories associated with Māui where the environment with its different elements form a central role in this narrative. Accordingly, trees have played a major role in many of those narratives such as the cocoa-nut trees. For example, the cocoa-nut leaf was used as a hook, in reference to *Legends of Maui--A Demi-God of Polynesia and His Mother Hina*, when "Maui and his brothers went fishing for eels" (Westervelt, 1910, p. 83). Yet, the most remarkable story of Māui in Westervelt's book was his story with the sun where he used ropes to capture the sun by breaking "the strong cords of cocoanut fiber which Maui made and placed around the opening by which the sun climbed out from the under-world" (Westervelt, 1910, p. 53). Again, the cocoa-nut tree plays a critical role in this classic tale of the demigod Māui. According to the *Legends of Maui,* the story behind the cocoanut tree is rooted back to the legends of the Samoans who are the indigenous people of the Samoa islands of Polynesia (Mead) where there was a woman called Sina who "captured a small eel and kept it as a pet. It grew large and strong and finally attacked and bit her. She fled, but the eel followed her everywhere" (Westervelt, 1910, p. 96). In her journey to escape the eel, she moved from one place to another to finally receive the help of a chief who promised to help her. Yet, in reference to Westervelt's narrative, when she arrived "to the place where she was the pains of death had already seized him. While dying he begged her to bury his head by her home. This she did, and in time a plant new to the islands sprang up. It became a tree, and finally produced a cocoanut, whose two eyes could continually look into the face of Sina" (Westervelt, 1910, p. 97). This aforementioned story reveals the importance of cocoa-nut trees in the Polynesian heritage.

Tommo's strolls around the island prove the significance of the cocoa-nut trees for the Typees in specific and the Polynesians in general. One example is how the cocoa-nut trees with their trunks contribute into the architectural structure of the inhabitations. In his description of his dwelling in the island, the narrator states in *Typee* that his "description will apply also to nearly all the other dwelling-places in the vale, and will furnish some idea of the generality of the natives" (Melville, 1846, p. 70) where the cocoa-nut trunks are used as part of the building. Later in the novel, Tommo continues his description of the interior space of the dwelling as "[t]his space formed the common couch and lounging-place of the natives, answering the purpose of a divan in Oriental countries" (Melville, 1846, pp. 70-71). Tommo's reference to the Orient reveals how he views others, whether they are from the Orient or the South Seas, as one and the same. Classifying any non-white and non-Western as others also indicates that the white Western man sees them as one and this reductive logic practically ignores their differences and thus denies their presence. The cocoa-nut trees then function as a marker of difference where the Typees and through their architectural identity show their belonging to the place by designing their dwelling and inhabitations to cope with their natural surrounding and also by using the natural resources such as the cocoa-nut tress as an integral part of their architecture. Hence, the cocoa-nut trees represent the senses of belonging for the natives and it indicates their rootedness where the place and its people are associated. Hence, any malfunction of nature or any destruction of it will directly influence the people. Later in his

second novel *Omoo: A Narrative of Adventures in the South Seas* (1847), which is a sequel to *Typee*, Melville traces the changes in nature at the touch of white colonialism. Throughout the novel, the narrator's attitude of the land underlines his attitude of the people themselves. For example, Tommo sees how the utility of the cocoa-nut trees goes beyond the material needs of the islanders as it serves their cultivation of beauty. As previously mentioned, Tommo notices during his stay in the island the remarkable physical wellbeing of the natives. One example of utilizing nature in general and the cocoa-nut trees in specific is the way the natives use the cocoa-nut oil when he describes how the Typees "every day bathed their glowing limbs in rivers of cocoa-nut oil" (Melville, 1846, p. 152). This use of the cocoa-nut oil shows how this tree's function transforms from its material reality into a symbol of beauty. In another example in *Typee*, Tommo observes how the female Typees take care of themselves as they "devote much of their time to the dressing of their hair and redundant locks. After bathing, as they sometimes do five or six times every day, the hair is carefully dried,… and anointed with a highly-scented oil extracted from the meat of the cocoa-nut" (Melville, 1846, p. 196). Hence, Tommo's remarks of Nukuhava show how both female and male Typees, on an equal footing, make use of their natural surroundings. Further, the Typees have used the cocoa-nut tree, including its trunk, oil, fruits and shell. Some examples like how they have used the cocoa-nut shells to either make smoking pipes (146) or polishing them to be used as drinking-vessel (97) and they have used the "dried cocoa-nut boughs" (177) as a torch of fire.

VI. THE COCOA-NUT TREES AND THE ART OF TATTOOING

In his last days in the island, Tommo has started appreciating the rich environment of the Typees' land including the cocoa-nut tree. In one of his remarks, he refers to the cocoa-nut as "invaluable fruit" (Melville, 1846, p. 181) that, according to him, takes its value from the "rich soil of the Marquesas" (181). This change in Tommo's attitude towards the cocoa-nut tree reveals the inner change in his attitude towards the Typees. In other words, Tommo's perception of the land with a sense of appreciation and his acknowledgement of the "surprising agility and ingenuity of the islanders" (Melville, 1846, p. 182) underline the transformation that has occurred within himself. In the last part of *Typee*, Tommo states that how the islanders "have at least twenty different terms to express as many progressive stages in the growth of the nut" (Melville, 1846, p. 182), indicating their progressiveness not only in their cultivation of the land, but also in their utilization of all parts of the cocoa-nut tree. This lifestyle that Typees follow outlines their ecological responsibleness which puts them ahead of the white Western man. Besides providing an example how humans can live in harmony with the environment, they have echoed the way Native Americans have cultivated responsibly as the ecologist Herb Hammond as cited in Bill Devall's *Clearcut: The Tragedy of Industrial Forestry* (1995) describes: "For many thousands of years, most of the indigenous nations on this continent practiced a philosophy of protection (first) and use (second) of the forest" (Hammond, 1993; as cited in Devall, 1993). Hammond asserts that "[i]n scientific terms, we recognize that their use of the forest was ecologically responsible–meaning that it kept all the parts" (Hammond, 1993; as cited in Devall, 1993). Seen from this perspective, the Typees, in reference to Tommo's description and observation, are ahead of their times, i.e. ahead of the white Western man on the grounds that they are ecologically responsible and plan well to protect and preserve their environment. Hence, they can be seen as pioneers in terms of environmental ethic. Furthermore, this representation of the Typees as environmentally developed people also introduces Melville's text as a potentially valuable text in the ecological thinking, both textually and contextually. Throughout his journey of discovering the island and its people, Tommo has underlined the significance of the environment in general and the cocoa-nut tree in specific by referring to many examples and then reflecting upon them accordingly.

On one hand, Tommo's observation of the Typees as a community has led him to change his attitude towards them and, to some extent, to achieve a level of assimilation. In Typee, Melville has ventured to push the limits of the Romantic journey of Tommo who has experienced both the beautiful and the sublimic dimension of nature since Tommo has embarked into a longer journey in the midst of, according to Tommo's presuppositions, an exotic culture. Tommo has had some transcendentalist moments where he was able to overcome his pride and prejudice which were rooted back to his cultural background and influenced by the biased narrative of European shipmates. Hence, he was able to achieve a momentary interaction and engagement with the Typees. Yet, this physical and symbolic assimilation has cut short with his growing fear of the tattoo. In one of his strolls, Tommo has "witnessed for the first time the operation of tattooing as performed by these islanders" (Melville, 1846, p. 185) where the cocoa-nut shell was used as a container. By tracing chronologically Tommo's remarks of the cocoa-nut tree, the tree stands out as an eye-witness of Tommo's experience in the island and among the Typees. For him, to accept the idea of being tattooed was scary since he was puzzled by his fear of the so-called cannibalistic acts of the Typees and this hindered his assimilation and integration in the 'other' culture.

VII. CONCLUSION

Melville's long journey to Nukuhava and his experience with the others, i.e. the Typees, has shaped and reshaped his narrative and has led him later to write *Omoo* as the sequel of *Typee*. Tommo eventually leaves the island of the Typees, yet the change that has occurred within him will ever leave him. Melville's narrator in Typee embodies that transformation that could occur when a white person packed with stereotypes goes beyond the actual and cultural

boundaries of the white supremacist thoughts. This movement from the white hegemonic context into the so-called primitive island of the Typees underlines white/non-white dilemma, portrayed through the characters' perception of the place.

To conclude, it can be deduced that reading literature from the lens of ecocriticism in general and trees in specific can provide a more comprehensive understanding of the literary text. Tracing the portrayal of cocoa-nut trees in Melville's *Typee* discloses some meanings within the text. In other words, the cocoa-nut trees with their multifaceted symbolic representations provide a commentary on the sociopolitical and historical context of the text and reveal the narrator's endeavors to understand his identity as a 19th century white sailor within non-white and non-Western context.

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The Speech of Social Media Influencers in Najd: Introducing a New Source of Sociolinguistic Data

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Abstract—This study explores using the speech of Najdi social media influencers in Snapchat and TikTok as a source of sociolinguistic production data. Saudis in general, Najdis in particular, post their daily life vlogs on these apps building a huge volume of recorded speech in the local dialects. This type of content has been examined to introduce the possibility of using it as a source of production data alongside/instead of the sociolinguistic interview. The speech of 18 social media influencers, representing three sub-dialects of Najd, has been transcribed and analyzed to test whether it is natural and not mostly formal. The variables have been ranked according to Labov's (1972) classification of speakers' awareness: stereotype, marker and indicator. It was found in this study that, similar to data elicited from the interview, social media influencers tend to use their local variants which are classified as markers and/or indicators, and they avoid using stereotypes. In some social settings, the social media influencers were even more spontaneous than they would be in an interview. The study suggests that the speech of social media influencers in Najd is an easily accessible, larger, and better-quality source of sociolinguistic production data.

Index Terms—indicator, marker, production data, stereotype

I. INTRODUCTION

The bulk of production data (recorded speech) in sociolinguistics has been collected via the sociolinguistic interview. This method has evolved and been adjusted to accommodate different sociolinguistic settings. For instance, the Labovian framework of the interview which elicits casual/careful styles (Labov, 1972) does not work for other languages, e.g., Arabic because it will trigger the use of Standard Arabic rather than different styles (Al-Wer, 2013). As technology advances, it can be observed that sociolinguistic studies relying on social media data are gaining traction (Sun et al., 2021). In this study, the speech of social media influencers in Najd will be analyzed sociolinguistically to further explore the possibility of using it as a reliable data source for Najdi dialects. In the remainder of this section, we shall shed some light on social media evolution in Saudi Arabia, the dialects under study, and the linguistic variables.

A. Social Media Evolution in Saudi Arabia

According to Helmond and Van der Vlist (2019), in the early 2010s, social media platforms boomed across the world, and the number of their users is rapidly increasing every year. In the past 7 years, the competition between tech giants on who will throne the world was fierce. Several platforms were launched and only a few have succeeded/survived. It is no surprise that social media platforms have attracted users across the world at a considerably different rate. A social media platform could be popular in one country but not necessarily in others. Facebook for example is not as popular in Saudi Arabia as it is in Egypt. On the other hand, Twitter is more popular in Saudi Arabia than it is in Egypt.

Saudi Arabia is one of the countries which adopted social media massively. In January 2021, the number of active social media users in Saudi Arabia was 79.3% of the total population, compared to Egypt which was 49% (Kemp, 2022). As in any part of the world, social media platforms in Saudi Arabia become popular, and then they fall out of trend as new appealing ones emerge. The top five social media platforms in Saudi Arabia are listed in Table 1. In this study, we shall focus on the last two platforms in the table, Snapchat and TikTok, due to the type of content they provide.

TABLE 1
TOP FIVE SOCIAL MEDIA PLATFORMS IN SAUDI ARABIA (THE GLOBAL STATISTICS, 2022)

Social media platform	Percentage	Number of Users
WhatsApp	87.40%	30.45 M
Instagram	78.10%	27.21 M
Twitter	71.90%	25.05 M
Snapchat	68.80%	23.97 M
TikTok	63.60%	22.16 M

Snapchat started as a messenger app that allows users to send pictures and videos to be viewed once. It later evolved to allow individuals to post stories, which can be viewed within 24 hours. TikTok then followed the steps of Snapchat by allowing users to post videos, but it added the feature of live streaming. Saudis have begun to post their daily routines in the form of successive short videos (stories or vlogs). The content of these stories includes cooking, gardening, traveling, hunting, fashion, life coaching, etc., but the main genre is *lifestyle*. It was not long before

advertisers realized that these platforms are not only cheaper than mainstream channels but even better yielding. This was the catalyst that caused this type of content to boom. Therefore, there are countless hours of recorded speech in spoken Najdi dialects available online. From an academic perspective, this content may well be regarded as a gold mine for sociolinguistics.

B. Najdi Dialects

It is proposed that the most conservative contemporary spoken Arabic variety is Najdi, and this is attributed to the fact that Najd is relatively geographically isolated (Ingham, 1994, p. 5; Versteegh, 2001, p. 193). There are many conservative features that Najdi Arabic, along with other Arabic varieties, has preserved, e.g., the retention of interdentals and dual noun suffixes. However, Najdi Arabic, unlike other dialects, has retained archaic features from Classical Arabic. These Archaic features are the internal passive as in for example *yaktib* 'writing' > *yiktab* 'being written' and indefinite suffix *tanwīn -in* as in *kitab-in* 'a book' (Ingham, 1994; Palva, 2006).

Ingham (1994, p. 5) classifies the dialects of Najd as the following regional subgrouping:

1. Central Najdi: The dialects of bedouin tribes and the sedentary population in the central region.
2. Northern Najdi: The dialect of Shammar tribe and the northern parts of the peninsula.
3. Mixed Northern-Central: The dialect of Qassim region.

Although these dialects share Najdi features with one another as opposed to Western (Hijaz) or Eastern dialects in the Arabian Peninsula, there are some minor differences, mainly in the object suffixed pronouns (henceforth, SPs). More on these will be highlighted in the next section. Administratively, the dialects of Najd are spoken in the provinces of Riyadh, Qassim, and Hayil (see Map 1).

Figure 1. Map of the Administrative Provinces of Saudi Arabia

C. Linguistic Variables

The linguistic variables in this study will be presented by dialect group (Central, Northern, Mixed Northern-Central). The variables will also be classified according to Labov's (1972) taxonomy of speakers' awareness of a linguistic feature: stereotype, marker, and indicator. According to Labov (1972, p. 314), an indicator is a linguistic feature that shows no style shifting and tends to have little evaluation force. Markers, on the other hand, show both stylistic and social stratification. The highest in term of speakers' awareness is a stereotype, which is socially marked by society. The collection of variables is mainly obtained from previous studies. However, some linguistic features along with their classification according to speakers' awareness are derived from the researcher's knowledge of Najdi dialects (being a native speaker of Najdi Arabic) and the help of 12 informants (4 from each dialect group). The sociolinguistic salience of a variable could be measured in several ways (see Alajmi & Alghannam, 2022). In this study, however, we will rely on informants from each dialect, as it is one of the most reliable methods. Their classification will be treated as provisional until it agrees with the sociolinguistic patterns in the data, as we shall see below. The linguistic variables in this study and their classification into stereotype (S), marker (M), or indicator (I) are provided in Table 2 below.

Northern Najdi Dialect: this dialect, as stated above is spoken in the province of Hayil. According to Ingham (1994, p. 193), the realization of some of the object suffixed pronouns (henceforth, SPs) are shared with Mixed Northern-Central (henceforth, Qassimi dialect), but not with Central Najdi dialect, see Table 2. An additional variable that Northern Dialect shares with Qassimi dialect is changing *-a:y-* to *-e:-* as in *ne:m < na:yim* 'asleep'. A linguistic feature, specific to Northern Dialect, is the realization of the feminine marker *-ah/-at* as *-ay*, e.g., *fazʕ-ay < fazʕ-ah* 'help-FEM.'. Another interesting feature of the Northern Dialect is the realization of one of the most frequent words *ʃay* 'thing' as *ʃin*.

Qassimi dialect: besides the SPs that Qassimi dialect shares with Northern Dialect only, there are a few other variables that are specific to this dialect. One feature is the realization of /a/ in the feminine suffix *-ah* (not *-at*) as *-ʉh*, e.g., *fazʕ-ʉh* < *fazʕ-ah* 'help-FEM.' and *kis-ʉh* < *kis-ah* 'bag-FEM.'.

Central Bedouin/Sedentary: The Central Dialect is spoken by Bedouin tribes and sedentary groups in what is known today as Riyadh province. The Bedouin tribes speak a shared dialect, but it can be further subdivided into South-Western Bedouin and Western Bedouin, each of which descends from a different lineage and was known to inhabit different areas of the Arabian Peninsula (Alajmi, 2019). In this study, however, the distinctive features of each bedouin tribe will be highlighted rather than treating the Bedouin dialect as a single entity. This is because some of the marked features in the Central Dialect are restricted to a particular tribe. As for the sedentary groups, the dialect will be based on the cities within Riyadh province in which the sedentary groups are known to live. This is because the history and social structure of the sedentary population are different than those of the bedouins (for further details see Alajmi, 2019, p. 86). The first linguistic variable is evident in the speech of the Ajmi tribe. The realization of the 2.S.F SP is *-iʃ* < *-ik*, as in *kita:b-iʃ* 'your book-F'. The second distinctive feature is the insertion of *ʔana* '1.S.C' in perfective verbs by Dosari tribe (Ad-Darsoni, 2013). The perfective verb *xa ðe:tha* 'I took it.F' is realized in Dosari dialect as *xa ðe:t-ana-ha*. The third variable is the lowering of /i/ and /e:/ to /a:/ by Otaibi tribe, as in *ba:ðʕ* < *be:ðʕ* 'eggs' and *ya-ba:* < *ya-bi* 'he wants'. Another feature by Otaibi tribe is the realization of the 3.S.M demonstrative pronoun *ha ð͛ðh* < *ha: ða* 'this'. The fifth feature is the addition of the case marking *fathah* in 2.S.M perfective verb conjugation *-t* as *-ta* in the sedentary dialect of Sudair and Al-Washim (Ingham, 1994, p. 194), e.g., *xa ðe:-ta* < *xa ðe:-t*. This feature, however, is attested in the speech of sedentary groups in other cities, as observed by the researcher. The last sedentary feature is the drop of the epenthetic vowel in the 2.S.M suffixed possessive pronoun *-ik* as in *siyya:rat-k* < *sayya:rat-ik* 'your car'.

TABLE 2
LIST OF THE LINGUISTIC VARIABLES

Linguistic Variables		Najdi Dialect						Classification Based on Speakers' awareness
		Northern Dialect	Qassim Dialect	Central Dialect				
				Ajmi	Otaibi	Dosari	Sedentary	
SPs	'me'	*-an*	*-an*	*-ni*	*-ni*	*-ni*	*-ni*	M / I
	'your.s.m'	*-ak*	*-ik*	*-ik*	*-ik*	*-ik*	*-ik*	I
	'your.s.f'	*-k / -ts*	*-k / -ts*	*-ʃ*	*-k*	*-k / -ts*	*-k / -s*	S
	'you.pl'	*-kam*	*-kum*	*-kum*	*-kum*	*-kum*	*-kum*	I
	'them'	*-ham*	*-hum*	*-hum*	*-hum*	*-hum*	*-hum*	I
	'him'	*-uh/w*	*-uh/w*	*-ih/h*	*-ih/h*	*-ih/h*	*-ah/h*	S / M
	'her'	*-ah*	*-ah*	*-ha*	*-ha*	*-ha*	*-ha*	S / M
-a:y- > -e:-		✓	✓	×	×	×	×	S
F marker *-ah/-at > -ay*		✓	×	×	×	×	×	S
ʃay 'thing' > *ʃin*		✓	×	×	×	×	×	S / M
F marker *-ah* > -uh		×	✓	×	×	×	×	M / I
insertion of *ʔana*		×	×	×	×	✓	×	S
/e:/ > /a:/		×	×	×	✓	×	×	S
3.s.m demonstrative pronoun		*ha: ða*	*ha: ða*	*ha: ða*	*ha: ðah*	*ha: ða*	*ha: ða*	S / M
Verb conjugation 'you.s.m'		*-t*	*-t*	*-t*	*-t*	*-t*	*-ta*	S
vowel drop (*-ik > -k*)		×	×	×	×	×	✓	I

The linguistic variables in Table 2 are listed according to the chronological order in which they were discussed above, except for two SPs of Ajmi and sedentary dialect which were listed with the relevant group (SPs). Both marked and standard variants were provided for the sake of comparison. Each marked variant is classified in terms of speakers' awareness of said variant. The classifications, as stated above, are based on the researcher's knowledge of the dialects in addition to consultation with 12 informants. For some variants, there was disagreement on whether a variant should be classified as, for example, a stereotype or a marker. Hence, all classifications were provided in the table.

D. The Study

This study aims to further explore social media as a viable source of sociolinguistic data. The circumstances in Saudi Arabia have led social media platforms to thrive. Thousands of hours of recorded speech in colloquial dialects can be observed and investigated. Labov's (1984) argument of the observer's paradox and how we can never be able to obtain authentic data on a vernacular has already been proven true. In a sociolinguistic interview, no matter how an interviewee is relaxed, he/she may never produce particular linguistic features except with family and close friends, i.e., stereotypes. Since speakers are expected to avoid stereotypes and will probably use markers and indicators in a traditional interview, it is hypothesized after initial observations of social media influencers' speech that this is also the case. Therefore, the setting of the sociolinguistic interview is postulated to yield the same type of data as vlogs by influencers. It is even argued that in some settings in such vlogs, e.g., group chat with close friends, speakers tend to be more relaxed than in an interview. If the hypothesis that states that social media data is similar to or better than data elicited from the sociolinguistic interview is true, it can be stated that a new era of sociolinguistic data collection in Najd has begun. The data in social media are endless and could be collected with less time, effort, and expenses. We aim to answer the following research questions:

- What are the sociolinguistic patterns in the speech of social media influencers?
- To what extent could the speech of social media influencers be used in future sociolinguistic studies?

II. LITERATURE REVIEW

As stated earlier, linguistic studies on social media are attracting the attention of researchers in the field. According to Sun et al. (2021), the majority of linguistic studies on social media are in the sub-fields of sociolinguistics, discourse analysis, pragmatics, and applied linguistics. It was also found that most studies are conducted on the social media platforms of Twitter and Facebook.

Reviewing studies on social media in other strands of linguistics is beyond the scope of this study. We shall focus on only sociolinguistic studies on social media. Most studies on language variation in social media rely on data retrieved from written content on Twitter and Facebook. Examples of these studies are: Aboh and Ezeudo (2020); Almeman and Lee (2013); Bazarova et al. (2013); Carr et al. (2012); Ceron and D'Adda (2016); Christiansen (2019); McDonnell (2020); Mubarak and Darwish (2014); Tankosić and Dovchin (2021). In these studies, the analysis and mapping of features are based on both linguistic and non-linguistic data. An example of non-linguistic data is the geo-location from which a tweet or Facebook comment has originated. In such studies, lexical, morphological, and grammatical variables can be explored, but not commonly phonological. However, in some studies, e.g., Eisenstein (2015) and Doyle (2014), it is assumed that the phonological variation will be represented in the orthography (i.e., tweets or comments). In the case of the Arabic language, this assumption is based on the fact that most social media users will intentionally use unconventional orthographical norms (i.e., deviate from Standard Arabic) to exhibit phonological dialectal differences, as in Alshutayri and Atwell (2021). For example, it is presumed that a Kuwaiti speaker will write *dija:jah* (دياية) 'a chicken' instead of *didʒa:dʒah* (دجاجة). Nevertheless, such studies can be valuable for regional variations that are highly contrastive and can possibly appear in the orthography. In other words, a regional linguistic variable featuring two consonantal variants, e.g., Baghdadi Arabic /q/ > /k/ as in *kalbi* 'my heart' (Abu-Haidar, 2006) can be represented in the orthography as opposed to most variables in this study, which are short vowels. This is mainly because short vowels in Arabic are represented by diacritics (Watson, 2002) which are absent in almost all written content on social media platforms. The type of social media data in which such variables can be examined is recorded speech in the form of either audio or video.

There are few studies that examined recorded speech in social media, e.g., Androutsopoulos and Ziegler (2004); Biel and Gatica-Perez (2010); Concha (2019); Sutrisno and Ariesta (2019). However, to my knowledge, no study has employed social media spoken content as a substitute for the sociolinguistic interview to elicit production data, at least for Najdi dialects.

III. METHODOLOGY AND DATA COLLECTION

The data in this study was collected from social media influencers' stories (short videos that are posted and can be viewed within 24 hours) on Snapchat and TikTok. The sample is comprised of 18 social media influencers: 5 representing Northern Dialect, 5 representing Qassimi Dialect, and 8 representing Central Dialect (2 for each sub-group). The sample is selected carefully, taking into consideration the following factors: (a) speakers are roughly the same age, (b) speakers have roughly the same level of education (college degree), (c) speakers who do not live in the same area they represent or provide specialized content (e.g., tech advice) are excluded but observed. The researcher listened to and transcribed at least four hours of speech for each speaker, monitoring every social setting. The data was analyzed quantitatively using the *principle of accountability*, quantifying all occurrences of a linguistic variable including zero variant (Labov, 1972).

IV. RESULTS AND DISCUSSION

The results for each dialect group (Northern Dialect, Qassim Dialect, and Central Dialect) are provided in Tables 3, 4, and 5, respectively.

TABLE 3
FREQUENCY OF VARIANTS FOR NORTHERN DIALECT

Variable	Target variant	Other variant	Frequency	%	Classification
'me' SP	*-an*	*-ni*	88/95	92.63	M / I
'your.s.m' SP	*-ak*	*-ik*	73/75	97.33	I
'him' SP	*-uh/w*	*-ih/h /-ah/h*	122/131	93.12	S / M
'her' SP	*-ah*	*-ha*	81/86	94.18	S / M
-a:y- > -e:-	✓	×	5/16	31.25	S
'you.pl' SP	*-kam*	*-kum*	76/77	98.70	I
'them' SP	*-ham*	*-hum*	63/67	94.02	I
F marker *-ah/-at > -ay*	✓	×	4/23	17.39	S
ʃay 'thing' > *ʃin*	✓	×	2/15	13.33	S / M

TABLE 4
FREQUENCY OF VARIANTS FOR QASSIM DIALECT

Variable	Target variant	Other variant	Frequency	%	Classification
'me' SP	*-an*	*-ni*	164/181	90.6	M / I
'him' SP	*-uh/w*	*-ih/h /-ah/h*	179/190	94.21	S / M
'her' SP	*-ah*	*-ha*	124/139	89.20	S / M
-a:y- > -e:-	✓	×	8/31	25.80	S
F marker *-ah > -ʉh*	✓	×	145/152	95.39	M / I

TABLE 5
FREQUENCY OF VARIANTS FOR CENTRAL DIALECT

Sub-group	Variable	Target variant	Other variant	Frequency	%	Classification
Sedentary	Verb conjugation 'you.S.M'	*-ta*	*-t*	4/90	4.4	S
	vowel drop (*-ik > -k*)	✓	×	98/103	95.14	I
Ajmi	'your.s.f' SP	*-ʃ*	*-ik*	1/57	1.75	S
	/e:/ > /a:/	✓	×	2/35	5.71	S
Otaibi	3.S.M demonstrative	*ha:ðɑh*	*ha:ðɑ*	26/44	59.09	S / M
Dosari	insertion of *ʔana*	✓	×	2/79	2.53	S

The results show that SPs, most of which are ranked as M/I, show high usage of the variant of each dialect group. As pointed out in Alajmi (2019, p. 186), the morphophonological variables in Najd in general, SPs in particular, are not as salient as phonological variables. Najdi speakers tend to use the variant they grow up hearing and they don't tend to avoid it as long as it does not attract negative feedback. Although some SPs are ranked as S/M by informants, the data show that although speakers are aware of it on a high level, it is still not a "stereotype". For example, the Qassimi Dialect *-uh* 'him' and *-ah* 'her' are some of the most, if not the most, salient variants of Qassimi Dialect; yet they are used frequently in almost all social settings. This, however, can be attributed to the high level of solidarity and pride in their identity. On the other hand, the Ajmi SP *-ʃ* 'your.s.f' has almost disappeared from Ajmi Dialect. This is not attributed to weak identity, but rather to the number of users of the other variant *-ik* (being the majority) and probably due to the high level of phonological contrast between the variants. As for the rest of the variables, the rate of usage of the target variant agrees with the level of speakers' awareness: stereotype variants are avoided while indicators are used frequently by the relevant group.

It should be noted that the social setting in which the videos are recorded has played a major role in the style of influencers. If they speak about a donation campaign (hence religious context), most of them tend to switch to Standard Arabic. On the other hand, the target variants are most reported when they are speaking casually with friends who speak the same dialect. Lastly, the type of content the influencer is producing also plays a role in determining the frequency of using either the target or the standard variant. Social media influencers who categorize their content as 'lifestyle influencers' – which includes cooking, travelling, farming, and comic sketches – tend to be the most natural, i.e., use their target variants. on the other hand, those who provide specialized content, e.g., tech advice and life coaching, tend to use either Standard Arabic or the standard variants of all dialect groups.

It can be stated that the speech of Najdi social media influencers is a viable source of sociolinguistic production data. This is because the sociolinguistic behavior of speakers is not different from that of the interview. In fact, the researcher has noted that when interviewing speakers who speak a different sub-dialect of Najd, they tend to use formal language throughout most parts of the interview. On the contrary, social media influencers who were acquainted with the platform and their audience are likely to produce more casual forms.

V. CONCLUSION

The collection of data in sociolinguistics has been problematic as it is difficult to elicit the most casual form of language 'the vernacular'. The dilemma is that "any systematic observation of a speaker defines a formal context where more than minimum attention is paid to speech …[however] face-to-face interviews are the only means of obtaining the volume and quality of recorded speech that is needed for quantitative analysis" (Labov, 1984, p. 28). However, the data in this study which was collected from the speech of social media influencers in Najd suggests that in this new type of data speakers tend to be more relaxed, hence use the local features. This indicates that at least in the case of Najdi Arabic, sociolinguistic production data can be collected from social media platforms that are used to post daily vlogs. Not only is this type of data abundant and easily accessible, but the authenticity of speech is arguably better than what is achieved by the traditional method.

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Use of Second Language Communication Strategies to Teach Autonomy in Speaking: A Study of Indonesian EFL Learners' Use of Second Language Communication Strategies

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Abstract—This ponder pointed at exploring how regularly Indonesian EFL learners utilized moment dialect (L2) communication techniques and how their instructing influenced both their independence in talking and talking accomplishment after treatment. A few 33 understudies of the English Office, Universitas Lampung, Indonesia, were included in this ponder employing a one-group pretest-posttest quasi-experimental plan. The information of this think about was collected through talking tests and surveys. The collected data were analyzed utilizing graphic measurements and matched test t-tests. Comes about appears that, to begin with, we recognized six L2 communication techniques (circumlocution, guess, comparison, representation, word coinage, and foreignizing) utilized by the learners. Moment, in common, there was an expanded utilization of the techniques in, or the positive impact of the procedures on, their learning independence in talking and their talking accomplishment. These discoveries are practically noteworthy primarily to supply instructors with input within the Indonesian school setting to apply communication techniques that suit understudies conceivably.

Index Terms—learner, autonomy in speaking, second language, communication strategies

I. INTRODUCTION

English may be a very imperative worldwide language used within the world. Most individuals in the world utilize English. Hence, most schools educate in English, and understudies (local and non-native) utilize English as a communication dialect (Gonzalez, 2017). Without understanding English, individuals will tend to be left behind in information, communication, and data innovation. In English Dialect Educating (ELT), schools give understudies with four language abilities English counting tuning in, talking, perusing, and composing (Archana & Usha Rani, 2017) to assist understudies able to compete universally indeed with individuals from multicultural foundations (Sharifian, 2018). Like ELT within the Sultanate of Oman (Wealthy et al., 2019), culture-based materials in other nations counting Indonesia will likely essentially influence students' more noteworthy excitement for the English subject.

Specialists have unexpectedly seen ELT objectives. For illustration, Aksornkool (1981) declared that ELT aimed at creating modern masterminds and survivors in English-speaking settings. Be that as it may, the critical point of ELT was to form children to hone English for worldwide communication and for getting data and information (Wongsothorn et al., 2002).

The experts, however, show that there are two objectives of ELT, 1). education is coordinated to create students' communicative competence – the capacity to get it and express messages in assortments of communicative circumstances. 2) teaching English points at creating understudies to be free learners who can adapt to any issues confronted in learning occurrences, like selecting learning circumstances that might match students' learning types and can manage communication circumstances in talking. Utilizing dialect for effective communication in a remote or

moment dialect requires learners to have communicative competence. Be that as it may, the learners cannot maintain a strategic distance from issues to obtain communicative competence (Palmer & Christison, 2018). Subsequently, they require learning methodologies that make them conceivable to such communicative competence. Taking together, ELT points to communicative competence for them to communicate with local and non-native individuals. Communication familiarity in a foreign/second dialect is required in real-world circumstances (Kárpáti, 2017).

II. LITERATURE REVIEW

There are five components of communicative competence learners to be met: linguistic, sociolinguistic, talk, actional, and vital competence (Canale & Swain, 1980; Celce-Murcia et al., 1995). To begin with, linguistic competence or phonetic competence alludes to the information of what is syntactically rectified in a dialect. Moment, sociolinguistic competence bargains the knowledge of what is socially satisfactory in a local speech and understanding of the social setting in which communication takes put (who talks and to whom one talks). Third, talk competence concerns the elucidation of personal message components in accord with their interconnecting of how significance is spoken concerning the complete discourse or setting. Fourth, actional competence involves the capacity how to carry out discourse performances and discourse occasions within the target dialect intuitively as data changes, interpersonal trades, expression of conclusions and sentiments, and issues (complaining, accusing, lamenting, apologizing, etc.). Last, strategic competence centers on the capacity how to utilize one's dialect to convey the aiming explication. It is the capacity to manage a circumstance when lexicon and structures are missing so there will be no convey breakdown. It alludes to the adapting techniques that a talker utilizes to start, end, keep up, repair, and redirect communication (Sukirlan, 2014).

Specifically, Tarone and Bigelow (2005) uncover that the key competence is the capacity to communicate data to an audience and accurately translate the data acquired. It incorporates the utilization of "communication strategies" to accomplish issues that emerge within the preparation of passing on this data. She advances and points out that vital proficiency is the capacity to communicate data to an audience and accurately decipher data acquired. It includes communication techniques and the utilization of fathom issues that emerge to handle passing on this data (Herlambang, 2023). In other words, vital competence incorporates both compensational attributes and transmission procedures. Tarone (1977) takes into consideration that "communication strategies" are joint attempts of a pair of conversationalists to concur on purpose within a circumstance where the specified purpose is not shared. The definition of communication methodology emphasizes the connections viewpoint (Tarone, 1977, 1981). Communication procedure is viewed as an endeavor to connect the crevice between the phonetic information of L2 understudies and the etymological information of their conversationalists in genuine communication circumstances. Tarone and Bigelow (2005) characterize communication techniques as the negotiation of an assertion of meaning between questioners. They view "communication strategies" as the learners' commitment to the connections toil entailed to outgrowing a connections issue. In this way, EFL understudies must make strides in their information and abilities to meet the demand of mechanical insurgency 4.0 through English learning, and counting communication methodologies (Zhiyong et al., 2020).

As L2 understudies prepare for learning, they are battling to communicate the expected meaning by developing expressions to the leading they can when conveying with other understudies within the course. Váradi (1980) focuses on L2 mistakes that may emerge incidentally or intentionally. Within the previous case, they are about generation methodologies and give thought to the transitional state of students' L2 information. The last-mentioned case concerning communication methodologies deliberately utilized by the understudies to diminish or supplant a few components of meaning or frame within the beginning arrangement.

Indeed, in case the talker has satisfactory management of dialect, he/she might utilize relationship techniques when relating with non-native speakers. Bialystok (1990) proposes that relationship techniques may be reasonably applied similarly in circumstances where no issue has ascended when a local talker provides a street illustration to a foreigner employing along definition rather than an actual word. Bialystok (1990) juxtaposes a few of the procedures in the matter of viability and revealed that audience members get inventing or combine existing elements to form a word that expresses a particular concept, idea, or phenomenon better superior to an estimation, periphrasis, or dialect convert, notwithstanding, in the matter trivial recurrence, word coinage was uncommon, the most familiar procedures being periphrasis.

Even though, the significant justification for second language learners to make use of "communication strategies" (CS) is that learners have gaps in their linguistic repertoires that make it difficult to express their communicative intentions. Students' use of "communication strategies" may be due to a lack of strategic, linguistic, or sociolinguistic language skills to fill gaps (Hua et al., 2012). Littlewood (1984) suggests that if students can anticipate such problems, they may be able to prevent them by keeping away from communication or changing what they are trying to utter. In case trouble comes up when the learner is already talking, the learner positively attempts to find another method to convey the purpose. One of the methods is the way the person handles the situation is what we call a "communication strategy'. A key feature of transmission tactics (CS) is that they occur. In case a learner begins to be sensible of trouble that is difficult to address based on their current knowledge.

Ellis (2015) assigns "communication strategies" to the grading of L2 comprehension types. L2 comprehension can be split into declaratory (what you know) and step (how you know it). "Procedural knowledge" is split into "social

processes" and cognitive processes. "Communication strategies" is then split into learning L2 and utility L2. The usage of L2 is divided not only into "communication strategies" but also production processes and reception strategies.

Although defined differently, a "communication strategy" has three main characteristics. First: Problematic - refers to the fact that students use "communication strategies" when they encounter communication problems. Second, awareness is a subconsciously conscious scheme for complete transmission problems to achieve a specific contact goal. It also refers to the student's perception that a strategy is being used for a detailed objective or how that method achieves its aspired to inflict. Third, intentionality indicates the ability of students to control these strategies, choosing specific strategies among different options and consciously applying them to produce unique outcomes. Thus, "Communication strategies" are employed to overcome difficulties in expressing intended meaning (Tarone & Bigelow, 2005). They can also be defined as tactics learners use to accomplish verbal transmission troubles (Lam, 2006).

A "communication strategy" may provide a not long-term solution to balancing communication problems. Ellis (2015) accordingly concludes that communication strategy is a psycholinguistic plan that belongs to a language user's "communication strategies". They are subconscious and conscious and operate as surrogates for production plans that students cannot execute.

In addition to developing communicative competence, a secondary objective of ELT is to develop student autonomy. This means that students have self-sufficiency and control over their learning objectives, choose learning materials, monitor their learning progress, and use specific learning strategies to assess their learning L2 (Gai, 2014; Holec, 1981; Wei, 2008; Xu-sheng, 2010). However, a lack of learning experience can make it difficult for students to develop learning autonomy (Lengkanawati, 2017). Even for students with low learning autonomy, there is no significant difference in learning performance whether taught with problem-based learning or conventional learning (Dewi, 2020). Therefore, students must continue to endure to improve their independent understanding over time (Khotimah et al., 2019).

An autonomous learner can be defined as who can cope with problems faced during the learning process by practicing objective language for making relationships. Autonomy means independence. The idea of autonomy arose from discussions on lifelong learning skill development in the 1960s, as cited by Benson and Voller (2014) (Holec, 1981; Rao, 2018). Autonomy is the capability to be responsible for one's learning. Dickinson (1987) consents to the meaning of autonomy as a set of circumstances in which a learner is responsible for all judgments affecting her learning and for the implementation of those decisions. Pemberton et al. (1996) defined autonomy as an engagement to lead one's learning. According to Thomson (1996), student autonomy indicates which students are responsible for learning.

Autonomous students can set goals, materials, methods, and tasks, perform, and evaluate their work/learning (Xu-sheng, 2010). The concept of autonomy, as mentioned by Finch (2002), relies on the following five aspects (Benson & Voller, 2014), the student's innate ability to be repressed by institutional education, the situation in which the learner is fully autonomous, the learner's right to decide how to learn, the different skills that can be learned and used to learn, and the learner's responsibilities. Practice independent learning. These five dimensions help learners learn independently. As other researchers have noted, when her five dimensions of autonomy are satisfied, the learner has her seven primary attributes (Masouleh & Jooneghani, 2012). These features are: Aware of learning strategy preferences, proactive, risk-taking, good at guessing, careful with form and content, open-minded and friendly, amending and rejecting rules and hypotheses that do not apply help to.

Research Problem

From this, we speculate that autonomous learners in speaking have ways of handling communicative hindrances and manipulating required "communication strategies" with little or no teacher assistance. Autonomy also deals with the set of circumstances in which the talker selects a particular arrangement of words and phrases to create well-formed sentences in a language (syntax) for each expression so that the story load is wrapped up consistently with the speaker's intentions (Thornbury, 2005). This indicates that learners' ability to act autonomously during learning is effective communication. However, little is known about how learners use "communication strategies" in Indonesian. The problems to be solved in this research are: How often did Indonesian EFL learners use "communication strategies" in L2 teaching to affect the learner's speaking autonomy and speaking performance? Did it affect the learners?

Research Focus

To meet the research problem, this study aims to the often-Indonesian EFL learners use the L2 communication strategy and how its teaching impacts their autonomy in speaking and speaking achievement. In detail, three research questions are formulated as the foci of this study:
(1) How often did Indonesian EFL learners use an L2 "communication strategy"?
(2) How did the teaching of L2 "communication strategies" affect their autonomy in speaking after "treatment"?
(3) How did the teaching of "communication strategies" affect their speaking achievement after "treatment"?

III. METHODOLOGY

A. Research Goal

The purpose was to determine how often Indonesian EFL learners used L2 "communication strategies" and how the instruction affected their speaking autonomy and communication performance. In detail, his three research questions are formulated as the focus of this study.

(1)   How often did Indonesian EFL learners use "communication strategies" in an L2?
(2)   How did teaching "communication strategies" in the L2 affect their speech autonomy after "treatment"?
(3)   How did teaching "communication strategies" in the L2 affect speaking performance after "treatment"?

B. Sample and Data Collection

This study of a pseudo-experiment was conducted with 33 students in the third semester of an advanced language course at the Department of English at the University of Lampung, Indonesia. A one-group pre-test and post-test design were performed in three steps.

Pre-examination, "treatment", post-examination. Before and after "treatment", students were asked to label pictures of objects, describe unknown entities, and complete a questionnaire. Students' speaking autonomy was measured using a 5-point Likert scale. The Student Autonomy Questionnaire was developed based on the approach introduced by Holec (1981) and consists of his five elements:

Purpose, load, techniques, monitoring, and evaluation in speaking. In this point of view, participants are given statements and asked how often they perform each aspect. Always answers were given a maximum score of 5, often of 4, sometimes of 3, rarely of 2, and never 1.

In treatment, students were taught to recognize and use six categories of L2 and "communication strategies": paraphrasing, approximating, comparing, illustrating, coining, and alienating. Teaching L2 "communication strategies" has mainly been conducted in her three stages: orientation, presentation, and practice (Sukirlan, 2011; 2014). During orientation, students have been introduced to different types of L2 "communication strategies". Students were also taught how to use techniques to solve communication problems. At the production, students were presented with a dialogue from the listening material and asked to listen to the conversation. After the students listen, the teacher asked the students to recognize the specific L2 "communication strategy" the speaker used in the dialogue. Students were also introduced to the linguistic resources needed to use L2 "communication strategies" successfully L2. The linguistic aspects (materials, shapes, colors, sizes, textures, parts, clothing, tastes, synonyms, and antonyms) and grammatical elements (tenses, passives). In practice, each student was given a picture of an unknown object and explained it to the class. The study design is shown underneath.

X1 = "pre-test"
X = "treatment"
X2 = "posttest" (Hatch & Farhady, 1982).

C. Data Analysis

Data were analyzed using descriptive statistics and paired sample t-tests using SPSS version 20.

IV. RESULTS

This section attempts to answer the research questions posed in the previous area: (1) to examine the rate or number of occurrences of a particular event, action, or phenomenon within a specific time (frequency) of "communication strategies" used by students in speaking before and after "treatment"; (2) to examine how teaching the L-2 communication strategy affects students' autonomy in speaking; (3) to investigate the effect of instruction L2 communication strategy on the language ability of students after "treatment".

A. Frequency of L2 "Communication Strategies" Used by the Students

This subsection presents research on L2 "communication strategies" before and after "treatment". The report also presents the most common types of communication strategies used by students and fewer common types. The results of research question 1 How often did her Indonesian EFL learner use second language (L2) communication strategies? are shown in Table 1.

TABLE 1
FREQUENCY OF L2 "COMMUNICATION STRATEGIES" USE BEFORE AND AFTER "TREATMENT"

No.	L2 „Communication Strategies"	Before "Treatment"	Examples of "communication strategies" Before "Treatment"	After "Treatment"	Examples of "communication strategies" After "Treatment"	Gain
1	Approximation	30	[brassier] *It is a kind of stove*	65	[crossbar] It is not short but long	35
2	Circumlocution	95	[latch] It is made of metal [latch] It is used to lock	125	[barbed wire] It is used to protect	30
3	Exemplification	10	[crossbar] For example, it is used in the door	20	[broom] example, there are many ribs of coconut leaf.	10
4	Comparison	12	[lantern] It is bigger than a lamp	30	[hanger] It is higher than the base	18
5	Word-Coinage	3	[rug] It is welcome-mat	6	[barbed wire] It is bodiless	3
6	Foreignizing	1	[screwdriver] It is to bor	1	[brazier] It can be applicated	0

Table 1 shows that the frequency of six L2 "communication strategies" used by Indonesian EFL learners increased "treatment" results, except that foreign language was a constant one. In detail, approximation was the most commonly

used, followed by euphemism, comparison, illustration, and word coin, and the least used and always-used strategy was alienation.

B. Effects of L2 "Communication Strategies on Speaking"

This subsection presents research findings on student speaking autonomy: the ability to set goals, content, technique, control, and speaking assessment. A 25-item questionnaire was distributed to answer research questions. The questionnaire was a Likert scale with five categories (1 never to 5 always).

Data were analyzed using repeated measures t-tests. The results show that the t-score (11.8075) is higher than the t-table (2.042). This suggests actively teaching L2 "communication strategies" significantly improves students' speaking autonomy. In other words, after realizing that the student uses L2 "communication strategies", she becomes more self-directed in setting goals, content, techniques, monitoring, and evaluation when speaking and speaking to other students. Learners will be able to resolve communication issues.

C. Effects of L2 "Communication Strategies" on Speaking Achievement

This subsection presents findings on student language performance. Language performances were five dimensions: grammar, vocabulary, fluency, comprehension, and pronunciation. To respond to the study's question, the researchers compared the students' speaking performance before and after "treatment". The speaking performance scores range from 1 to 100.

Data were analyzed using repeated measures t-tests. The results show that the t-score (14,200) is higher than the t-table (2,042). Based on statistical tests, teaching L2-based "communication strategies" significantly improved speaking performance. In short, as the student becomes more responsive to her use of L2 "communication strategies", she becomes more proficient in all aspects of speaking, including grammar, vocabulary, fluency, comprehension, and pronunciation, as shown in Table 2.

TABLE 2
FREQUENCY OF SPEAKING ASPECTS STUDENTS USE BEFORE AND AFTER "TREATMENT"

No.	Aspects of Speaking	Frequency		Gain
		Before "Treatment"	After "Treatment"	
1	Grammar	61	70	9
2	Vocabulary	66	76	10
3	Fluency	66	69	3
4	Comprehension	63	67	4
5.	Pronunciation	65	69	4

Table 2 shows improvements in all aspects of speaking with "treatment". Compared to speaking, each speaking element has increased many folds. Grammar was 61-70, vocabulary was 66-76, fluency was 66-69, comprehension was 63-67, and pronunciation was 65-69.

V. DISCUSSION

Even if someone communicates in the mother tongue, it is generally accepted that no one knows the language perfectly. For example, when a chemistry student tries to illustrate his major to an economics student, he probably suffers from communication hindrances such as misunderstandings and contact breakdowns. We could say how difficult it can be to get the right way to communicate (CS).

In other words, communication problems can occur when two people communicate without using the proper way to communicate (CS). "Communication strategies" are attempts to successfully convey messages when speakers lack language resources (see examples) (Bialystok, 1983; Faerch, 1983; Faerch & Kasper, 1984; Tarone, 1981).

Regarding the first results of this study, we can report that Indonesian EFLs in Indonesian contextual learners were more likely to use different L2 "communication strategies" before and after "treatment". After "treatment", students used L2 "communication strategies" more frequently than before "treatment". This suggests that "treatment" can improve the ability. Based on Table 1, we can report that the most common communication strategy used by students was paraphrasing, and the least common communication strategy was a foreign language. The results of this study appear to be consistent with the work done by Bialystok (1990) and Kim (2019) results of a study done in South Korea. Bialystok (1990) compares several ways to communicate (CS) in the matter of their fruitfulness and finds that although word coinage is rare and most common in frequency, listeners often have found that I understand it much better than approximating, paraphrasing, or changing language. Strategy was his paraphrase. Detours are especially useful for bridging communication gaps and keeping conversations flowing. Paraphrasing complements compensatory strategies for problematic vocabulary (Campillo, 2006). Here, educators must provide learners with learning experiences that effectively improve communication (Subekti, 2020). This is because the learning experience is a critical factor in enabling learners to be autonomous in learning, including communication (Lengkanawati, 2017). In this way, students' ability to use L2 communication strategies can be improved.

Concerning the second finding concerning students' independence in speaking, reported that before the "treatment", the students were less independent in the matter that they were deficit in the capability to: an act of establishing or

determining an objective or target to be achieved by talking, understanding the content, choosing the techniques, monitor the process of speaking, and evaluate what is wrong. After doing the "treatment" in the lesson, the students were more independent in speaking and their ability to accomplish communication troubles. Analysis showed that the t-value (11.807) was bigger than the t-table (2.042). This result was approved by Weinstein and Mayer (1983) revealing that any learning/teaching set of circumstances pervades two goal sorts: desired results in connection with the learning yields and the acquisition of knowledge of the process. The preceding focuses on what to acquire skills into what students should acquire as an output of learning, whilst the next focus on the ways to acquire knowledge, on ways and game plans students can adopt to fulfill. The outcomes also suggest that students are using more L2 "communication strategies". This indicates that students can face communication troubles. In other words, students speak more autonomously as their attempts to solve communication problems are more effectual (Manchón, 2000; Wei, 2008). Learning motivation is related to learner autonomy, so they are motivated to become autonomous learners (Ghufron & Nurdianingsih, 2019). Students' speaking abilities can be significantly improved by teaching (Arfae, 2020).

As for the third finding, teaching L2 "communication strategies" influence improving students' speaking ability. It can be concluded that learner autonomy is crucial for learners to succeed in learning a second or foreign language. However, this success is not complete without using the language they are learning (Khaki, 2013). Quantitative results suggest that the t-value (14,200) is bigger than the t-table (2,042). The student's speaking performance improves significantly. Table 2 shows that students perform better in all aspects of speaking, with the most vocabulary, coming behind by grammar, comprehension, pronunciation, and fluency being the least important. To sum up, teaching L2 "communication strategies" helps students use language to communicate ideas. In other words, students seem to use language more independently. This is consistent with Little (2007), who points out that independence in language learning and independence in language use are two sides of the same coin. This indicated that direct instruction before or after using such activities helps provide students with a basic vocabulary set that enables them to describe properties and functions. Tarone (1981) is also consistent. The willingness to communicate improves their ability (Subekti, 2020), and effective communication is essential to build trust (Rosyidah & Rosyidi, 2020).

VI. CONCLUSION

Referring to the research results and discussion, we can draw three main conclusions:

1) After "treatment", the frequency with which students use L2 "communication strategies" increases of the six "communication strategies". Paraphrasing is used most occurring often by students and causes the least alienation.

2) After the intervention, the students began to speak more independently. In other words, students will better anticipate communication troubles when sending messages in class.

3) "Treatment" involving the use of L2 "communication strategies" is effective in improving learners' verbal skills. Students will be able to perform better in all areas of speaking. The methods may provide alternative means for teachers to teach speech.

4) These findings theoretically complement our knowledge of communication skills, especially in terms of "communication strategies", and give practical feedback to teachers, especially in the Indonesian school setting, so that they can apply "communication strategies" tailored to their students and bring possibilities.

5) In addition, the results of this study support further investigation of "communication strategies" by incorporating qualitative research to gain a deeper understanding of student "communication strategies" and expand the research environment and sample coverage to ensure reliability and provide researchers with the opportunity to research results.

Limitations

The limitation of this article is that it uses a quasi-experimental, one-group, pre-test-post-test design with no control group or randomization, which compromises its efficacy and robustness.

Suggestions

For educators, especially instructors, the results of this work can be used as input for applying appropriate "communication strategies" to students, particularly to improve their speaking skills. For researchers, the main limitation of this article is that it provides an opportunity for further research, for example employing natural experimental designs to obtain robust results.

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Colonial Trauma and Its Existential Shattering Impact on Colonizing Subjects in Kipling's *Kim*: A Postcolonial Perspective[*]

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Abstract—This study reads colonial trauma in Rudyard Kipling's *Kim* from a postcolonial perspective. It employs Edward Said's colonial discourse theory to trace how the English novel represented colonial trauma during the modern colonial era. This research visualises Kim as a traumatised and existentially shattered colonising subject upon witnessing a traumatic event during his teenage years at the hands of colonial masters in British India. Therefore, Kim's identity crisis is studied here as a post-traumatic consequence of colonial trauma on his existence. In addition, this article delineates the hidden obstacles to reaching a compromise on Kim's crisis, ascribing it to his oscillating will to align with colonial power. The study concludes that Kim's inability to transcend his trauma embodied in his identity conflict is because his newly grown will to power is disturbed by bifurcated loyalties: willingly nurtured commitment towards the Indian culture and people, and unwillingly undertaken loyalty towards the Empire, imposed on him in the name of patriotism. Thus what hinders and complicates the healing of Kim's colonial trauma seems to be the simultaneous loyalty to binary polar powers that keep clashing within him.

Index Terms—trauma, existential shattering, identity, Kim

I. INTRODUCTION

Rudyard Kipling's *Kim* (1901) tells the story of an adventurous boy called Kimball O'Hara, descended from an Irish father during the British Raj. It traces the development and transformation of Kim, who is raised in Lahore as a poor orphan. Kim integrates into Indian society and interacts with the native Indians as if he genetically belonged to them; he dresses like a Hindu because he finds it more accessible to slip into Indian garb than into European clothes (Kipling, 2010, p. 3). He also speaks the Indian vernacular by a sheer "preference", and even his skin is "burned black as any native" (Kipling, 2010, p. 1). In addition, during his early boyhood, he enjoys eating with Indians and participating in festivals (Kipling, 2010, pp. 3-4). Moreover, his extraordinary ability to associate himself with people of different ethnicities grants him the title "The Friend of all the World" (Kipling, 2010, p. 5). Kim is delighted with the environment where he grows up because he knows its "people" (Kipling, 2010, p. 13).

Led by a curious and energetic nature, Kim accompanies an old Buddhist Tibetan guru called Teshoo Lama, with whom Kim builds a strong teacher-disciple or even a father-son relationship since the lama used to describe Kim as "Son of my Soul" (Kipling, 2010, p. 296). By becoming a Lama's chela or disciple, Kim can investigate different regions and acquire new knowledge and experiences. In addition, he witnesses the details of the Lama's spiritual voyage: the Lama's search for "The River of the Arrow", where he can obtain ultimate wisdom and freedom (Kipling, 2010, p. 10). A great point to be accentuated is that, at this stage of his life, Kim lives in social tranquillity and a considerable psychological balance; no predicaments intervene.

Notwithstanding, the transitional point which formulates the catalyst of Kim's trauma and at which Kim's life turns upside down takes place when Kim is coercively drawn from the Lama by A British regiment, locked and watched so that to be sent to a school to "be turned into a Sahib [a term for white Europeans in colonial India]" or in Kim's direct speech, to "Make me a Sahib—so they think" (Kipling, 2010, pp. 92-94). The phrase 'to be turned into' or 'to be made' is essential for this study; it indicates an inflicted radical change into his being regardless of his will, and "so they think" denotes his objection to this colonial industry. Although Kim expects a critical event to occur in his life that will "raise him to honour" according to his father's prophecy, whose main symbol is a Red Bull which he hopes to seek via his long journey with the lama, he cannot endure the meaning of this prophecy when it comes true (Kipling, 2010, p. 46). According to the prophecy, "the Bull shall help" orphan Kim (Kipling, 2010, p. 88). However, contrary to Kim's expectations, the prophecy entails attending a colonial school and thus becoming cut off and alienated from the Indian

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environment where he is brought up (Kipling, 2010, p. 95). Commenting on this pivotal incident, Almomani (2020) mentions, in passing, that Kim's experience with the white man's reality forms initially "a traumatic ordeal which he opposes energetically" because he does not want to be a Sahib (p. 5). In effect, Kim overtly declares that he does not "want to be a Sahib" because he wants to "be with [his] lama again" (Kipling, 2010, p. 109). Thus, compelling Kim to adopt a new identity creates a severe conflict.

While introducing the novel, Said (1987) remarks briefly that central to Kim's predicaments is "the problem of identity—what to be, where to go, what to do" (p. 38). Yildiz (2013) visualises that the cause of Kim's identity conflict, staggering between the two civilisations, is the confusion in his sense of belonging, which becomes a problematising and irritating issue once met by the colonial regiment. Additionally, Yildiz (2013) considers becoming a Sahib as a new "social role" that "strikes Kim profoundly for the first time" (p. 716). For White (2010), Kim is a reflection of Kipling's psychological dilemma in his identification with his split self as a hybrid Anglo-Indian who has suffered from the "trauma of separation from [his] childhood motherland" (p. 3). Baker (2009) contends that Kim's identity crisis is a consequence of hybridism which "creates monstrous products suffering from an inferiority complex" (p. 102). Thus, Kim is incapable of escaping his white blood or relinquishing the absorbed Indian culture. However, articles that focus on Kim's identity crisis do not consider Kim as a traumatised case or his identity crisis as an existential repercussion of a traumatic experience that this research paper endeavours to cover.

Drawing on Said's colonial discourse theory, trauma theory and existential philosophy, this study presents a new perspective on Kim's identity crisis. This study visualises Kim as a traumatised colonising subject whose trauma generates from a shocking event at the hands of colonial masters in British India, creating an existentially shattered boy. It also attaches Kim's inability to transcend his trauma or to overcome the resulted identity crisis to a newly grown will to power that is disturbed by bifurcated loyalties: willingly nurtured commitment towards the Indian culture and people and unwillingly undertaken loyalty towards the Empire, imposed on him in the name of patriotism. Aside from tracing the trigger of Kim's trauma and his traumatic responses, this study ascribes the severity of Kim's traumatic symptoms and the potential of recovery to Kim's readiness or willingness to align with the colonial power, believing that what hinders and complicates the healing of Kim's colonial trauma perhaps is the simultaneous loyalty to binary polar forces that keep clashing within him.

In this article, the issue of will to power shapes an essential element in forming or complicating the trauma of imperialists, whether this 'will' is encouraging or discouraging. Will to power aggravates Kim's psychological dilemma and governs the orientation of the novel itself in that the events proceed in favour of the imperial agenda by facilitating the process of making a colonial Kim. In this respect, Said (1979), within his adopted Foucauldian discourse on knowledge, suggests that the power of Western writings lies in its ability to represent the self and the other so that to maintain "European superiority" (p. 7). Consequently, the will to truth in the colonial discourse is driven by the will to power; that is, the former is subdued to serve imperial hegemony. This intertwinement between the will to truth and the will to power is manifestly apparent through rendering all the elements of Kipling's story active in the making of the colonial Kim, who appears primarily as unwilling to become a coloniser. In addition to delineating how the composing elements of Kipling's *Kim* collaborate to transform the protagonist into a colonial servant, this study aims to demonstrate how Kim's unwilling dedication to imperial recruitment complicates his psychological crisis, connotatively implying the necessity of prioritising the Empire over other concerns, lest personal problems remain unresolved. Theoretically speaking, postcolonialism, in Ashcroft et al.'s (2000) words, is established as a critique of "the discursive operations of empire" (p. 169). Said (1993) draws particular attention to the strong correlation between the English novel and the historical context, as Kipling's book includes "the ideology of overseas expansion" or the ideology of empire (p. 67). Consequently, the will to power is the drive of narrative and the drive of colonial practices.

As a colonial European lacking will to power, Kim contradicts the whole system upon which the empire stands. Thereby, his deviation from the colonial norm entails punishment with a persistent internal crisis. Kim's unsettled self-identification is attributed here to the rules of colonial discourse, which control "which statements can be made or not within a discourse" (Ashcroft et al., 2000, p. 63). Kim has not been given the privilege of free choice in his life. He is colonially made and is imperatively dictated what to do since the power of colonial discourse, as Ashcroft et al. (2000) put it, constructs not only the colonised subjects but also the colonising subjects, and the individuals who make contradictory statements to that discourse expose themselves to "incurring punishment" where they appear "eccentric and abnormal" (p. 37). Accordingly, this study examines how a traumatised colonial agent like Kim, who lacks the will to power, is represented in an English novel. Besides, this study pays a considerable attention to the existential damage that is produced by colonial trauma since, as Hoffman et al. (2013) say, "Although trauma, by its nature, is inherently existential, the existential dimensions are often ignored…" (p. 2).

Furthermore, this interdisciplinary study utilises the second wave of trauma theory. Because of the ability to pinpoint the event that produces the traumatic experience, this theoretical wave advocates language's capability to represent traumatic experiences, unlike the Caruthian trauma theory, which supports the impossibility of narration or the incapability of words to express dissociated traumatic memory. Within the second wave then traumatic memory is reachable, locatable, and spoken, rather than permanently absent and lost (Balaev, 2014, p. 6). Moreover, this recent model is pluralistic because it encourages the appropriation of various theoretical approaches for studying trauma (Balaev, 2014, p. 3). This pluralistic feature paves the way for employing a postcolonial approach and existential

philosophy in the present analysis. Therefore, this study endeavours to determine the nexus between trauma and will to power. It tends to reveal how an incomplete or unripe colonial will to power hinders reaching a resolution to the coloniser's identity crisis. In addition, it will showcase how textual representation of trauma is politically manipulated; it will question the correlation between the colonial discourse and the cautious, circumspect, and contradictory textual display of the colonising subject's trauma.

II. DISCUSSION

A. Kim's Fight-Flight-Freeze Traumatic Initial Response

Kim's unwillingness to become a Sahib, namely, his refusal to succumb to the imperial authorities through joining imperial institutions or aligning with colonial powers, is demonstrated in multiple positions in the novel. It is mentioned overtly in the first pages that Kim learns "to avoid missionaries and white men of serious aspect who asked who he was, and what he did" by reaching the years of indiscretion because he is assured deep inside that "the missionaries and secretaries of charitable societies could not see the beauty of [India]" (Kipling, 2010, p. 3). He frequently reveals his repugnance at attending school or being caught or interrogated by English officers, not to mention getting captured by English soldiers (Kipling, 2010, pp. 3, 90). When caught by the British army, the poor boy distressfully communicates to the lama his regret for his search; thus, "I wish I did not come here to find the Red Bull and all that sort of thing; I do not want it" (Kipling, 2010, p. 93). Despite Kim's "Search" for the Bull, he resents how his search is accomplished (Kipling, 2010, p. 46). Kim expresses his bitter feelings to the lama; in that, he is disappointed about the meaning of his horoscope, which brings him to "this business", to colonial schooling (Kipling, 2010, p. 93).

Captivated by imperial hands in preparation for serving the British Empire, Kim responds to the traumatic situation using the instinct of "a wild animal" by resolving to fight the threatening situation (Kipling, 2010, pp. 98, 105). In "Trauma Theory", Bloom (2018) divides traumatic reactions into physical and emotional. Bloom (2018) refers to the biological response to danger as the "fight-flight-freeze response," in which the nervous system stimulates the body to take action (p. 4). Driven by an exuberant spirit of a thirteen-year boy, Kim reacts to the traumatic situation first through instant plotting to cope with the danger that can seize his freedom. Kim's plot vacillates between entreating colonial masters to give him his papers and let him free for the sake of the poor lama and reassuring the lama several times that he will flee in a few days. Such reassuring statements are like "Now I make pretence of agreement…. Then I will slip away", "I will run back to thee" and "I will run away this night," (Kipling, 2010, pp. 92, 95, 100). These bold claims represent Kim's readiness to resist the traumatic colonial conditions.

When Kim's resistance proves useless, recognising that he is closely watched to prevent his escape, he loses confidence in fleeing plans. Becoming a challenging situation for Kim, indeed "very hard on a wild animal", in Father Victor's words, traumatised Kim moves to the second primary survival response, the flight response (Kipling, 2010, p. 105). He contacts by means of letters "a name of power" and a friend of his, Mahbub Ali the horse dealer, to take him away. However, his Asian friend apologises for declining Kim's request because there would be perilous consequences on his reputation and person if he helped him run off (Kipling, 2010, p. 109).

According to Bloom (2018), when there is no chance for survival or for evading the traumatic situation by either fight or flight, "the freeze response may automatically occur" (p. 6). The freeze response is a "phenomenon of uncontrollability," which occurs when humans cannot control the trauma they are experiencing (p. 7). The freeze response creates mental dissociation that stimulates the liability of traumatised people to develop post-traumatic stress disorder (PTSD) (Bloom, 2018). One of the most profound psychoanalytic dissociative post-traumatic responses is denial or emotional numbing. Concerning the DSM-III description of PTSD, denial or numbing is made "basic to the diagnosis of post-traumatic stress" (Leys, 2000, p. 233). Thus, denial represents a defence mechanism (Leys, 2000, p. 264). In Kim's case, negating the traumatic situation stands as a final resort to avoiding the consequent emotional pain. First, he tries to controvert the probability of being taken from the lama, asserting twice that "it has happened before" but he manages to slip away (Kipling, 2010, p. 90). Kim confirms his rejection of the traumatic event by addressing the lama in various locations in the novel as follows, "I will run away and return to thee," "…for at the worst it will be but a few meals eaten away from thee," "For a day and a night and a day," and "The day after tomorrow I return" (Kipling, 2010, pp. 90, 93, 94). However, since capability for escape sounds zero, he becomes less optimistic about his plans, almost hopeless and senseless. Kim communicates to Mahbub Ali how he feels straightforwardly, "I was senseless; for I was but newly caught" (Kipling, 2010, p. 137). By the previous quoted words, Kim stresses the occurrence of traumatisation at the moment of being captured by the colonial regiment. The enforceable separation from the lama to whom orphan Kim's heart "is drawn" shapes the first experienced colonial trauma that inserts him in a swirling vortex of emotions (Kipling, 2010, p. 146). His numbed emotions are embodied by his distracting sense of loneliness and heavy-heartedness. Besides, Kim's feeling of isolation magnifies when comparing his accustomed sensation of the "indifference of native crowds" to the "strong loneliness among white men" that "preyed on him" (Kipling, 2010, p. 105). As a thirteen-year boy, nothing can lift his spirit and mitigate his sense of depression except his guru, the lama, who convinces him to seek knowledge and "go up the Gates of Learning" (Kipling, 2010, p. 125). In this respect, Bloom (2018) illustrates the vital role of adults in soothing frightened children and how this is essential to their development because children "cannot soothe themselves until they have been soothed by adults" (p. 14).

B. Identity Conflict as an Existential Predicament of Kim's Trauma

Apart from Kim's initial physical and emotional traumatic responses, colonial trauma causes him further existential complications demonstrated mainly in his identity crisis. In *Trauma Question*, Luckurst (2008) notes that trauma disrupts memory and identity in several peculiar ways (p. 1). In this study, Kim's traumatic experience is attributed to the sudden and coercive separation from the Indian environment. Kim's identity crisis, therefore, results from becoming contactless with the culture where he is brought up. According to Erikson (1968), an adolescent firm and individual identity "depends on the support which the young individual receives from the collective sense of identity characterising the social groups significant to him: his class, his nation, his culture" (p. 89). Uprooting Kim from Indian culture and compulsorily initiating him into the realm of Sahibs or the imperial community perplexes his initial sense of identity, proving contextually traumatic and existentially shattering. According to Hoffman et al. (2013), existential shattering is "most often triggered by trauma" (p. 3). In "Existential Issues in Trauma," Hoffman et al. (2013) present the features of existential shattering, clarifying that "a defining factor of existential shattering is that the event was sudden, irreversible, and unexpected" (p. 4). When the prophecy comes true, its fulfilment appears agitating because getting suddenly captured by the colonial army, whom Kim always evades, is out of his expectations. Besides, the decision made about sending Kim to an imperial school sounds irreversible despite his pleas for the colonial ministers to set him free and allow him to "go back" to his "old man" (Kipling, 2010, p. 100).

Another defining feature of existential shattering is that "the event forced confrontation with one or more of the givens of existence," which are death, freedom, isolation, and meaninglessness (Hoffman et al., 2013, p. 4). Depriving Kim of making his own decision, whether to join the lama or the regiment, violates his free will. Kim's sense of disempowerment manifest itself clearly in his words while addressing the lama, "My heart was in that letter I sent thee….I have no friend save thee, Holy One" (Kipling, 2010, p. 124). Moreover, preventing Kim from escaping or meeting Indians and forcing him into English military schooling, which he abhors the most, mean death to Kim. Kim confides to Mahbub Ali that "… to the madrissah [school], I will go. At the madrissah, I will learn… But when the madrissah is shut, then must I be free and go among my people. Otherwise, I die" (Kipling, 2010, p. 138). Kim's existential crisis, in particular, his fear for his threatened freedom, is reflected in several weird behaviours and impulsive actions, such as the multiple attempts to escape clutches of colonial masters or to flee from colonial institutions. When Kim, for instance, explicitly heralds that he will not be a soldier, the reply of the imperialist Mr Bennett confuses Kim and assures his latent sense of danger, "You will be what you're told to be" (Kipling, 2010, p. 95). Thus, Kim's undertaken response to the encountered existential threat, that is, his plans to escape the traumatic situation where his freedom is restricted and controlled, seems psychologically natural. It is best accounted for as follows,

> Should a young person feel that the environment tries to deprive him too radically of all the forms of expression which permit him to develop and integrate the next step, he may resist with the wild strength encountered in animals who are suddenly forced to defend their lives (Erikson, 1968, p. 130).

Thus, Bloom's aforementioned traumatic "flight-fight-freeze" reaction appears through Erikson's detailed account as an existential instinctive response for confiscated freedom.

Furthermore, in Kim's case, colonial trauma triggers infinite existential inquiries about identity. The imposed colonial conditions transform Kim into an existentially shattered creature suffering from an identity crisis or, as Hoffman et al. (2013) remark, "this can leave the person feeling groundless" (p. 4). Hoffman et al. (2013) clarify that "[t]rauma, by its nature, is existential through its impact on how the individual experiences the world, their self-understanding, and their sense of place in the world" (p. 1). One of the most persistent and prolonged existential post-traumatic symptoms, which crystallises the moment Kim is drawn from his lama and alienated from the Indian environment and is complicated by Kim's initiation into the colonial Great Game (British Intelligence Service), culminates in Kim's questioning his identity at several positions in the novel. Erickson (1968) defines an identity crisis as "a necessary turning point, a crucial moment, when development must move one way or another" (Erikson, 1968, p. 16). Kim's estrangement from his lama and Indian culture marks a watershed in his life, creating an identity conflict. Because identity is one of the principal existential realities, identity crisis is an existential crisis. The psychiatrist Erikson (1968) asserts that identity will "decisively determine" one's later life and that "in the social jungle of human existence there is no feeling of being alive without a sense of identity (pp. 91, 130). The reason why identity contemplation and self-meditation first assails Kim when arrested is that his joyful childish view of the world begins to change. In this position, Erikson (1995) remarks that,

> Traumatised people calculate life's chances differently. They look out around the world using various lenses. In that sense, they can be said to have experienced not only a changed sense of self and a changing way of relating to others but a changed worldview (p. 194).

Consequently, Kim's existential dilemma commences when he is denied his enjoyed freedom and forced to obey certain strict instructions. He feels helpless, or as Erikson (1995) puts it, "vulnerable" because he has lost an essential "measure of control over the circumstances" of his own life (p. 194).

By initiating Kim into the colonial community first and then to the reality of espionage, Kim grows up with an alteration in his worldview and a different understanding of the self. Kim inquires about his identity in brief scattered monologues, "…I am only Kim. Who is Kim?", "Who is Kim—Kim—Kim?" and "I am Kim. I am Kim. And what is

Kim?” (Kipling, 2010, pp. 120, 190, 289). The status of Kim's psychic dissociation appears simultaneously in questioning his identity and in his answer that he is "a Seeker"; "though Allah alone knoweth what I seek" (Kipling, 2010, p. 190). The salient demonstration of Kim's identity conflict appears in his frequent contradictory statements about being and not being a Sahib and through his ambivalent oscillation between playing the role of an Indian and an English character. For instance, Kim asserts his being a Sahib and a son of Sahib in six different places in the novel. Nonetheless, he contradicts this fact or denies being a Sahib only in the presence of the Tibetan lama and the Afghani Mahbub Ali. This kind of uncertainty about his identity is best explained by what Reynolds (2006) says in *Understanding Existentialism* that "Rather than our identity being determined by our biological or social status, existentialism insists that our identity must be continually created, and there is a resultant emphasis on our freedom" (p. 3). Indeed, Kim's journey of creating his own identity is interrupted; his identity crisis only emerges when a new identification with the self as a colonial European intervenes and when his freedom is kept under surveillance. Consequently, what urges Kim later to resume the search with the lama, looking for the sacred river, is his hope "to seek freedom together" to bridge the resulting psychic traumatic gap (Kipling, 2010, p. 196). By reuniting with the lama, Kim can obtain "Freedom" as a promised reward for his commitment and obedience during the spiritual journey (Kipling, 2010, p. 276).

Notwithstanding, Kim's reunion with the lama neither quenches his soul's emptiness nor restores his spiritual stability and balance. Getting coercively manipulated to be an imperial spy hinders the amendment of his split self. Evidently, what aggravates Kim's spiritual struggle is the launch of the Great Game with its assigned spying missions, functioning as a cog in the imperialist wheel. Kim's following words demonstrate or deflect the complications of his identity crisis upon his involvement in the spying business, "I have wrestled with my soul till I am strengthless" (Kipling, 2010, p. 270). His restlessness results from his discomfort with the growing responsibility for the Queen's Empire. Kim's spiritual devastation is also evident when he "held out the keys impatiently" to give the documents and maps he steals from the Russian spies to Babu, another spy, "for the present need of his soul was to get rid of the loot" (Kipling, 2010, p. 285). Said (1987) presents an explanation for the pressure that dissociates Kim's character. He states that although accomplishing the commissions of the Great Game is conditioned by setting Kim free, this superficial freedom is forged with "more exacting" demands and "precise discipline" which he is intrigued to give in to "willingly" (p.13). Kim is exploited for fulfilling the imperial agenda with his own consent through the help of Mahbub Ali who reveals to Colonel Creighton, the spymaster, the primary clue to unlock Kim's personality by which Kim can be controlled, tamed, or even subdued to carry out colonial business; the clue is illusory freedom.

Indeed, Kim's existential turmoil appears resistant to pacification despite restoring temporarily his position as the lama's disciple "at his choice" and under a contract between himself and the colonial masters (Kipling, 2010, p. 178). Kim's ability to freely choose the companionship of the lama is unreal and superficial as his choice is conditioned on practical training as a spy for six months and encompassed by thorough imperial surveillance. Upon realising this fact, Kim's struggle with his soul and identity persists since he exists between two divergent realms: the worldly of tricks and intrigues (the Great Game/British Empire) and the divine of honesty and innocence (the spiritual search/Tibetan lama). Consequently, Kim's identity conflict is existential because of his inability to choose what to be, as Sartre asserts that "to cease to choose is to cease to be" (qt. in Flynn, 2006, p. 33). Kim's intelligence service is crucial to maintaining colonial power, and his opting to re-accompany the lama is essential for the lama to find The River of the Arrow and for him to meet the promised freedom. Yet, he is lost between political goals and spiritual search. From an existential perspective, the ability to make a choice is "self-constituting" and "liberating" (Flynn, 2006, p. 32). Flynn (2006) delineates that a human being's identity "is either imposed from outside …or is sustained by our ongoing, self-defining existential project, our fundamental 'Choice'" (p. 69). Thus, Flynn (2006) affirms that choice creates a difference in one's existence, producing either a free-spirited or machine-like person. Kim's colonial identity takes shape after the shocking arrest by the marching regiment and subsequent recruitment in the Imperial Intelligence Service. Therefore, He becomes bereft of will or the power of free choice, implementing what is inculcated from above.

The previous discussion locates and traces what triggers the colonial traumatic experience that inflicts Kim, the European adolescent, and proves that his trauma is textually representable and linguistically narratable in contrast to the Caruthian traumatic paradigm, which depicts traumatic events as unspeakable or resistant to narration. Trauma in this respect is no longer a fragmentary pathological dissociation in the psyche; instead, a "reorientation of consciousness": it is conceptualised as an event that "alters perception and identity" accompanied by the formation of new knowledge about "the self and the external world" (Balaev, 2018, p. 366).

III. A Postcolonial Reading of Kim's Colonial Trauma

Said's postcolonial theory pays a considerable attention to the historical and political contexts of colonial discourse. To skim over the historical context of Kipling's Kim, the novel projects a real personal identity crisis that the Anglo-Indian Kipling, who was born in 1865, was exposed to when he left Bombai, his birthplace, to continue his education in England at the age of six. It was reported that Kipling "evidently had a crisis of self-confidence and suffered a nervous breakdown" (Kim, 2010, p. v). Accordingly, Kim portrays India during the British Raj, depicting the adventures of an inquisitive and energetic boy born in Lahore and considered native by those around him. The novel reflects how colonial administration deals with European children. The matter of inculcating an imperialist ideology within special

imperial schools proves profound and intrinsic to the interest and prolonged survival of the British Empire. By making a Sahib of Kim, the colonial discourse is fed into his young mind; that is, he is frequently reminded of being European and belonging to the imperial power structure and that he is there to rule India. In this position, Said (1987) opines that Kim is "a master work of imperialism" (p. 45). It endeavours to accentuate the empire's political supremacy.

The structure of Kipling's *Kim* undoubtedly goes with the flow of the Empire; that is, many factors collaborate to transform Kim from a little traumatised European, unwilling to align with colonial authorities to a grown Sahib willing to participate in espionage. For example, Kim's close Oriental friends, Mahbub Ali and the Lama, who belong to figures of significant power in the Indian community, contribute to the creation of coloniser Kim. To elaborate on this point, the lama or the Buddhist guru whose power is derived from his sacred exalted status empowers Kim's position in the diverse Indian society since "by following holy men their disciples attain that power" (Kipling, 2010, p. 35). The lama is exploited for fulfilling Kim's father's prophecy; the lama embodies the tool utilised to hand Kim over to the British colonialists. Moreover, the lama does not only advise Kim persuasively to follow the gates of knowledge in the imperial school but also volunteers to pay him high learning fees to guarantee the best education. Therefore, the lama principally participates in the making of a little coloniser or, more particularly, a colonial spy. By the same token, Mahbub Ali, whose name is "a name of power", is portrayed within the progress of events as an imperial spy (Kipling, 2010, p. 109). He serves the imperial agenda by preventing Kim from escaping the school via informing the spymaster Colonel Creighton about Kim's intentions and the required conditions to facilitate Kim's involvement in spying training. In addition, Mahbub Ali supervises the progress of Kim's training himself. Consequently, Kim's solo Indian close friends are exploited for serving the Queen's Empire by contributing to the creation of spy Kim. They help transform a traumatised, rebelling boy who is unwilling to be recruited into imperial institutions and entirely satisfied with his Indian life into a little man who is willing to play the Great Game. Other vital factors evident to serve the imperial agenda by making a willing coloniser of the wild, rebellious, culturally-Indian Kim are tempting Kim with money by Lurgan Sahib as "the reward that would follow obedience" and promising him free wandering for "[a] half-year" in the company of the lama (Kipling, 2010, pp. 164, 180). However, prevailing upon Kim to perform colonial commissions or even transforming him into real colonialist results in an existentially shattered boy with a chronic identity crisis that he cannot work through or overcome.

Colonising subjects who show unwillingness about involvement in the colonial business and then are coerced to fulfil specific imperial goals are torn between their personal beliefs and patriotism. In this respect, Memmi (2003) categorises imperial Europeans into three types: colonial, coloniser, and colonialist (p. 54). Memmi (2003) defines the colonial as,

> [A] European living in a colony but with no privileges, whose living conditions are not higher than those of a colonised person of equivalent economic and social status. By temperament or ethical conviction, a colonial is a benevolent European who does not have the coloniser's attitude towards the colonised (p. 54).

The colonial, as Memmi (2003) clarifies, is neither a coloniser nor a colonised but can be from "the nationals of other powers" who are inclined to found relationships or even "long-lasting friendships" of "the colonizer-colonized nature" (pp.58-59). Kim falls under the colonial type because, as an originally Irish boy, he amalgamates with Indian society to the degree that he cannot be distinguished from them in terms of his complexion or his behaviour. He is called 'the friend of all the world' repeatedly throughout the novel. Nonetheless, Memmi (2003) points out that,

> The colonial does not exist, because it is not up to the European in the colonies to remain a colonial, even if he had so intended….From the time he lands or is born, he finds himself in a factual position common to all Europeans living in a colony, a position which turns him into a coloniser (p. 61).

Memmi's description of the colonial who will sooner or later become a coloniser on his own will or upon the colonial administrators' desire explains the situation of Kim precisely. In effect, Kim's identity crisis, which this project views as a traumatic symptom, has its genesis in the days he is forced to study in an imperial school to become a Sahib. His association with the colonial community splits his sense of self. He seems in great turmoil when countered with the fact that he is a Sahib, inquiring within himself about his entity as follows, "…and I am a Sahib…. No I am Kim…. Who is Kim?" (Kipling, 2010, p.120). In this respect, Pine (2018) argues, "Even though he Know his parentage, Kim insists 'I am not a Sahib'"; therefore, "The central dilemma is that Kim does not want to be a Sahib, but he cannot escape it" (p.126). Likewise, Mehta (2003) assures that,

> Kim's pained progress in Englishness, his schooling in being a Sahib, never stabilises him; he vacillates ambivalently from one scene to the next—'I am a Sahib,' 'I am not a Sahib'…. His progress as a Sahib and his triumph as an intelligent agent propel him toward the novel's end into a mental breakdown and physical collapse (p. 209).

Accordingly, these previous quotations conclude that Kim's psychic dissociation, or inability to reach self-identification, initiates and grows the moment he contacts the colonial community. In other words, the moment Kim aligns with emblems of imperial power appears evidently traumatic, generating his identity dilemma.

This study advocates that what hinders Kim's psychological healing and complicates his identity crisis is the newly stemmed bud of a will to power, a will to play a vital role in the intelligence service. Kim has the chance to reject the service after finishing school. Nonetheless, he intentionally submits to the colonial scheme, provided he is left to rejoin the lama. His ability to decline the service is accentuated when Mahbub Ali tells Colonel Creighton that "If permission be refused to go and come as [Kim] chooses, he will make light of the refusal. Then who is to catch him" (Kipling,

2010, p. 170). However, the question that can be raised in this position is what transforms Kim's unwillingness to serve the empire into eager willingness? In an attempt to connect the dots, the time that takes Kim to be turned into a Sahib seems equally necessary for the seeds of his imperial will, the will to dominate, to grow and ripen. This time spent in the making of Kim the Sahib is consumed mainly and basically in instilling the ideology of empire into his young mind. Consequently, there seem to be two Kims: Kim, the natural, the unaffected Indian-like person, and Kim, the colonially manufactured in imperial institutions. The suggestion here for Kim's identity crisis is not merely a traumatic event that turns him into an existentially shattered youth; rather, what complicates his psychological dilemma appears to be his grown will to align with colonial power and his fervent hope to play the Great Game. This reading for Kim's crisis can be strengthened by the fact that by the onset of dispatch in six-month training as an imperial spy, Kim's conflict is complicated more and more until his soul becomes "strengthless"; that is, once a practical and real alignment with colonial power takes place, Kim's spiritual gap deepens and the sense of insecurity is aggravated due to an increased alienation from his old self (Kipling, 2010, p. 270). Said (1987) identifies Kim as a creature "with a flamboyant will" (p. 37). However, the will to dominate is, as Said (2005) defines it, a "kind of negative…or insalubrious, devastating thing" (p. 188).

Although Said (1987) comments that "Kim's search for an identity that he can be comfortable with by the end of the novel is successful", Kim's identity conflict persists because he cannot resist his newly grown will to power, a will to serve the Empire (p. 39). In this respect, and contrary to Said (1987), who suggests that Kim's psychic healing is achieved when, after questioning his identity, he "slowly begins to feel at one with himself and with the world" (p. 19), Lane (1995) believes that "Kipling seems to obscure Kim's self-examination by shielding him from the question not only who he is but also, more urgently and radically, of what it is that he wants" (p. 41). Similarly, Jed and Esty (2012) underscore the fact that there is no clear final answer to the running question, "Who is Kim?" indicating that the end of the novel is misdirected due to the absence of a fixed destiny for Kim and due to a shift from Kim's fate to the lama's vision (p. 8). Indeed, Kim's quest for identity remains a riddle: will he be destined to adopt a stable political or religious position? Will he serve as an imperial spy like Colonel Creighton or remain the lama's chela? Whether he is politically or religiously affiliated is not determined.

Being culturally Indian and racially European, "Kim shifts between the coloniser who accepts his role and the one who refuses it" (Baker, 2009, p. 96). Baker (2009) clarifies that Kim's "loyalties and self-autonomy clash with one another" (p. 100). The contradiction between Kim's ability and inability to adapt to this newly born will to power is almost what complicates his identity crisis. This opposition in his inclinations (to pursue or decline colonial power) leaves him perplexed about what to be and who he is: Does he desire to affiliate himself with the Tibetan Lama's religious quest or with the English Colonel Creighton's political business? When Kim is in the presence of spies and colonial masters, he emphasises his identity as a Sahib. Still, when he is with the Tibetan Lama or the Afghani Mahbub Ali, he denies being a Sahib. Uncertainty about his identity reflects his hesitation to align with the colonial power and the end of the novel sharply projects this paradox and uncertainty.

Moreover, his identity crisis is complicated only when the features of a Sahib dictated by colonialists and absorbed by Kim begin to crystallise by revealing his hope "to play the Great Game", and by commencing in reality to perform the role of a spy (Kipling, 2010, p. 226). Undoubtedly, Kim appears to be in a realm of contradictions. First, whereas the lama intends to free his soul and that of his disciple from the wheel of things, or from attachment to worldly desires, Kim is irresistibly attracted to that wheel and possessed by the pursuit of power. And secondly, despite being initially willing to play the role of a colonial spy, Kim insists on returning to his lama to obtain the promised freedom, namely salvation and liberation from spiritual struggles. Yet ironically, the promised "Reward" from the lama, which is freedom or ultimate "Salvation," is exclusively attained after Kim achieves his duties towards the Queen's Empire and completes the spying mission (Kipling, 2010, pp. 294, 296). Nonetheless, this reached salvation sounds nonsensical since Kim does not seem to reconcile with himself or solve his internal problem.

On the other hand, the novel's closure receives the same degree of criticism as that oriented towards Kim's identity conflict. In this respect, Said (1987) states that Kipling presents an "obfuscatory end", yet "he not truly succeeds in this obfuscation" (p. 45). As for Walsh (2016), she ascribes the obscurity of the ending to the veneration of empire; in that, if *Kim* is to represent the empire itself, then "*Kim* represents a deferral of the end of childhood" because "imperialism's adolescence is its end" (p. 48). The obfuscation or obscurity of *Kim*'s ending is just as contradictory, paradoxical, and indeterminate as Kim's identity, character, and ideology. Critically speaking, Kipling's *Kim* is governed by the rules of inclusion and exclusion of statements that advocate and do not contradict the colonial discourse. The apparent obscurity in Kim's ending proves strictly compliant with these rules lest the Western writer becomes exposed to "incurring punishment" or is made appear "eccentric and abnormal" (Ashcroft et al., 2000, p. 37). The rules of colonial discourse, as Ashcroft (2000) elaborates, operate on the assumption of the coloniser's superiority in all fields. Thus, presenting the true reality of the psychologically dissociated Kim and the dark side of his transformed life upon joining the colonial enterprise jeopardises the coloniser's status and shakes the system of truths by which the dominant group exerts power over the dominated one.

Furthermore, the ending of Kipling's novel is just as ambiguous as the protagonist's uncertain willingness to power. After fulfilling the assigned spying commission and gaining secret documents from the Russian spies, his orientation, whether to align with the colonial authorities and become a spymaster (political orientation) or to align with the lama

and stay by his side as his disciple (spiritual orientation), is blurred. His will to power typically is obfuscated as the ending itself. This obscurity in the choice and conclusion explains why Kim's identity crisis remains unresolved. Inability to adopt a particular orientation whether to align with the imperial English material or Indian spiritual power prolongs his existential dilemma. Subsequently, Kim's ending is open and uncertain, like the orientation of his will to power. Because of the ambivalent direction in life, or more specifically, because of being torn between bipolar power structures (the British imperial game and the lama's spiritual search), Kim appears unable to work through his colonial trauma and the engendered psychological perplexity. In other words, Kim's oscillation about solely siding with colonial power impedes his reconciliation with his identity conflict. The colonial discourse, in Kim's case, emanates a possible connotative message that loyalty to the empire must not be stained with other commitments. Priority must be given to serving the imperial agenda. The ending is just as obscure as Kim's future intention.

Kim's trauma is scrutinised through the lens of the second theoretical wave of trauma, which advocates plurality of readings and the ability to implement interdisciplinary approaches, asserting the possibility of narration and the potential for integrating the pieces that constitute the traumatic memory and accentuating the possibility of working through trauma and healing. However, within Kipling's story, Kim's trauma does not seem to heal, although, as realist fiction, it is well known for what J. M. S. Tompkins called "the theme of healing" (qt. in Said, 1987, p. 16). The obstacles that detain Kim's healing from a postcolonial perspective are surmised in this study to be Kim's undesirable involvement in spying activities and his irresoluteness or hesitancy about future alignment with colonial authorities. It seems that Western writers during the colonial era have been earnest about serving the empire since overcoming the outcomes of Kim's colonial trauma is correlated with sheer willingness to support colonialism, holistic loyalty, and manifest pure patriotism. The open ending symbolises the vacuum that wraps Kim upon his indecision and vacillation between serving the oriental (represented by the lama) and the occidental (exemplified by the colonial spying masters). Consequently, Kim's thorough healing seems to be conditioned by adopting one path or pure loyal will–the will to reinforce the colonial rule.

IV. CONCLUSION

Despite the success *Kim* accomplishes on many levels: "having helped the lama achieve his dream of redemption, the British to foil a serious plot, the Indians to continue enjoying prosperity under Britain," his identity crisis remains hanging without a salient resolution (Said, 1987, p. 38). Said (1987) wonders about the meaning or the target behind "so codified and organised a structure as the late nineteenth-century realistic novel" (p. 36). Probably, what Kipling is trying to hide or codify is the psychological damage inflicted on this energetic hybrid boy or even the grown will to power as a colonial contagion that infects the pure soul of the little boy, who has been firmly unwilling to become a Sahib. Yet, he later becomes an intelligence agent willing to serve the British Empire.

In short, the presence of the Empire connotes the scarcity of options before colonial subjects or the absence of free choice, as Noble (2004) argues that serving the Empire and "maintaining the status quo of British colonial rule" is a "job without a question" (p. 1). Even psychological issues and emotional predicaments such as trauma are represented as unmanageable and irrecoverable when the adopted decision is not to exclusively support imperialism and facilitate its enterprise. Regardless of Kim's initial disagreement to engage in colonial operations, he is subdued and oriented coercively to riding the colonial wave, implementing colonial agenda. The unwilling colonizing subject to serve the imperial project is eventually made willing within the colonial discourse. There seems no place in the colonial discursive system for disloyal colonials who go against the colonial grain.

Concerning the relationship between how a traumatized colonizer is represented in the colonial discourse (will to truth) and the protagonist's will to power, the one who does not display willing obedience and complete fidelity about serving the empire cannot cope with or recover from their psychological dilemma, as is the case with Kim. Because he cannot undertake a firm decision about a holistic alignment with the colonial power and cannot terminate the spiritual connexion between him and the lama, his agony is prolonged. He appears unable to find an egress for post-traumatic symptoms represented in a shattered identity. This study therefore assumes that, in colonial discourse, personal and psychological issues are politically associated. To Said (1979), Western colonial culture eschews drawing images or presenting characteristics different from the stereotypes perceived in the colonial mindset about Orientals and Occidentals because this would compromise the power of the Empire (p. 3). In the colonial discourse then unwillingness to bolster the imperial side is almost treated seriously by complicating the protagonist's psychological conflict, proving that the indispensable solution for traumatic repercussion is in offering willing service to the Queen's Empire and displaying sheer unilateral loyalty.

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Online Corporate Apology Strategies Posted on Twitter in Arabic: A Socio-Pragmatic Study

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Abstract—**This study aims to identify the types of moves and politeness strategies used in online corporate apology (OCA) in Arabic, posted on customers' complaints/negative reviews on Twitter. Additionally, the study compares Arabic with English, Japanese, and Chinese to explore cross-cultural similarities and differences in OCA. Following the growth of social media platforms such as Instagram, Facebook, and Twitter, various studies have focused on identifying the strategies utilized on social media using data from new-age computer-mediated communication. OCA strategies used by companies to restore their image, manage rapport, show accountability, and responsibility have been studied in many languages, but not Arabic. This study collected 271 responses on customer complaints/negative reviews from a company's account on Twitter and analyzed them using Morrow and Yamanouchi's (2020) model of rhetorical moves and Spencer-Oatey's (2008) rapport management framework. It revealed 12 OCA moves that were used 1045 times: opening, closing, repair, promising, explanation, expressing reassurance, apology, request, showing appreciation, denying the problem, expressing feelings, and compensation. Closing was the most frequent move, followed by opening and repair. All the previous moves were used in English, Japanese, and Chinese, except promising, expressing reassurance, showing appreciation, expressing feelings, denying problems, and compensation. The findings indicate that the company used 11 moves to enhance rapport and manage customers' face needs, sociality rights, and interactional goals. Denying the problem was the only move challenging rapport, and was used only 1%. The company seeks to preserve its image to build rapport with customers in OCA.**

Index Terms—**online apology, corporate apology, Arabic, rapport management, rhetorical moves**

I. INTRODUCTION

Speech act theory by Austin (1962) and Searle (1969) describes apology as an expression of feelings. This can be realized by different moves and strategies. Hodeib (2020) states that apology is the most examined speech act because it holds social functions that manage harmony. Apology strategies have been extensively studied in face-to-face (FTF) communication, but with the growth of social media platforms, online apology in general and online corporate apology (OCA) in particular have gained increasing attention. These studies were conducted to examine apology strategies in Eastern and Western languages and mainly focused on OCA posted on various platforms in different contexts, such as Twitter (Lutzky, 2021; Page, 2014; Skytt, 2015; van Hooijdonk & Liebrecht, 2021), websites (Hopkinson, 2017; Morrow & Yamanouchi, 2020; Xu & Yan, 2020; Yonghong, 2020). These platforms offer an opportunity to customers to post their complaints to which companies respond; however, they may use strategies other than apology to preserve their image and reputation or manage their relationship with an overhearing audience. Accordingly, scholars have used politeness theory to analyze companies' responses to customer complaints. Spencer-Oatey's (2008) rapport management framework was designed based on this theory introduced by conversational maxims by Grice (1975), which most researchers have used for corporate apology, such as Page (2014) and Yonghong (2020). However, while there has been much research on Arabic apologies, as will be discussed widely in the literature review in general, none has focused specifically on apology strategies used by OCA in Arabic, which creates a gap in discourse analysis in general, and institutional discourse for business purposes in particular. Therefore, this study aims to identify the OCA strategies adopted by Arabic companies in response to customer complaints posted on Twitter. The data for the study were collected from an Arabic company account on Twitter for a qualitative and quantitative analysis by applying the rhetorical moves presented by the coding process of Morrow and Yamanouchi (2020) and drawing upon the rapport management framework of Spencer-Oatey (2008). The main objective of this study is to identify the types of moves used by companies, compound moves, and politeness strategies. In addition, the study compares Arabic with English,

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Japanese, and Chinese to explore cross-cultural similarities and differences in OCA moves. Japanese and English were chosen from Morrow and Yamanouchi's (2020) study, in which the current study adopted their taxonomy according to their moves. Chinese was chosen because it was compared with a previous study in terms of the types of moves conducted by Yonghong (2020). Therefore, this study answers the following research questions:

1. What types of moves and compound moves are employed by a company to address customer complaints in Arabic responses?
2. What are the similarities and differences between Arabic and English and Japanese and Chinese in terms of the types of moves?
3. What are the politeness strategies employed by the company in Arabic responses?

II. THEORETICAL BACKGROUND

The section includes three subsections. The first concerns speech act theory in general, and the speech act of apology in particular. The second is a move/genre analysis and the traditional view of politeness, while the third section concerns the rapport management framework.

A. Speech Act Theory and the Act of Apology

This study focuses on one of the acts of speech act theory, the apology. Speech act theory was first established by Austin (1962) under the assumption that the function of uttering a language expression is to perform an action, not just say it. Searle (1969) systematized it by connecting theory with sociology, jurisprudence, and linguistics. According to Searle et al. (1980), speech act theory is considered a pragmatic theory based on the belief that the smallest unit of human communication is a performance of acts like asking, requesting, or apologizing rather than simple sentences or expressions. Austin (1962) stated that the explicit way to apologize is to use the present indicative active with a first-person subject in English. Searle (1979) defines apology as one of the speech acts that indicates the "psychological state specified in the sincerity condition about a state of affairs specified in the propositional content" (p. 15). The theory first classified apology by Austin (1975) as behavior, and later, Searle (1979) assigned it to the expressive category, along with thanking and congratulating.

Furthermore, Searle et al. (1980) elucidated that propositional content and illocutionary forces can characterize speech acts. Moreover, the Illocutionary act is the speaker's intention, similar to an apology, based on speech act theory. Jebahi (2011) reported that an apology is an expressive illocutionary act that requires remedying the face of the receiver for an offence the speaker committed, which is his/her responsibility to rebalance the relation between the victim and the apologizer. Additionally, when a speaker apologizes, he/she tends to follow a certain strategy, which is one of the most famous apology strategies presented by Blum-Kulka and Olshtain (1984).

Blum-Kulka and Olshtain (1984) defined apologizing as a post-event act that proves that the event has already occurred, and the speaker is aware of committing a violation of social norms with the realization that he/she might cause it (p. 206). Furthermore, they presented five apology strategies: taking on responsibility, explanation or account, offer of repair, promise of forbearance, and illocutionary force indicating device. First, they analyzed assuming responsibility as when the speaker admits to their fault and attempts to appease the hearer; in this case, it might be a face-threatening act (FTA) for the speaker. Explanation, offer of repair, and promise of forbearance are considered inherently situation-dependent. To illustrate, in cases where the speaker attributes an offence to external factors, offered a repair for the compensated offence, or when the speaker promises all of them an apology and considers owning responsibility for the offence. Lastly, illocutionary force indicating device is one of the most direct realizations of an apology that includes formulaic expressions, such as regret. However, Kasper and Blum-Kulka (1993) indicated that the more sensitive a strategy is to contextual factors, the more obligation, face loss, and offence will occur, which cause an upgradation of the apology, where it can be realized by different moves and strategies.

B. Move Analysis and Politeness Theory

This study followed the analysis of the move process presented by Morrow and Yamanouchi (2020) and formulated by Swales (1990). Swales viewed a move as a segment in either spoken or written contexts serving a specific purpose that applies to the whole goal. Zhang and Vásquez (2014) explained that move analysis is a top-down method for examining texts typical of a certain genre. Moreover, many studies have been conducted to determine the function of apology using politeness theory, which has undergone multiple developments by well-known researchers from various languages and cultures. Brown and Levinson's (1987) politeness theory is the most popular that influence politeness theory. This theory was based on Goffman's (1967) notion of face, which suggests that face is the primary motivator for politeness. According to Goffman (1967), the definitions of face, interaction, and relationship are the main components for understanding the concept of face. Brown and Levinson (1987) developed their theory based on Goffman's notion of faces by introducing negative and positive faces. In this theory, the face is the public image that every person or member of society claims for themselves, and the function of social relations occurs within the speaker, addressee, and face-threatening content of the FTA. According to Brown and Levinson (1987), the FTA consisted of a negative and positive face: Negative face is the freedom of action and from imposition, while positive face is "the positive consistent

self-image or personality" (p. 62). They identified three sociological factors that affect the level of politeness: the speaker's relative power over the addressee, the social distance between them, and their ranking of impositions. Accordingly, they presented universal strategies of politeness to protect the interlocutor's face when engaging in social interaction and to consider social variables along with maintaining others' faces with the use of speech acts. Although the theory has certain limitations regarding its application to the non-Western context, it ignores the interaction with relational aspects and stresses the individuality of face.

Meanwhile, Leech (2014) defined politeness as "a form of communicative behavior found generally in human languages and cultures." He highlighted eight characteristics of politeness: (1) politeness is an act that is not obligatory, and speakers only behave politely when they feel the need to, (2) polite and impolite behaviors have different levels, (3) people can sense the degree of normality based on members of society to determine politeness according to the occasion, (4) the situation decides whether politeness occurs and to what extent it does, (5) Leech divided two parties in politeness that have a distinct relation of their behaviors; A represents the audience while B is a solo person; the point here is A behavior reflects politeness and contributes a high value to B, while B will be considered the opposite and of low value, (6) politeness is a repetitive act that manifests itself, (7) it consists of exchanging value between the speaker and another party, (8) politeness has the habit of creating a balance value between A and B especially in thanking and apologizing. For instance, an apology occurs when the speaker commits an offence and needs to verbally repay his/her negative actions. Leech (2007) stated that politeness theory is not only applicable to Western cultures, but also East Asian cultures because politeness reflects varied values (qualitative and quantitative). However, Leech's theory emphasizes the maintenance of harmonious relationships.

C. The Rapport Management Framework

Therefore, to overcome the limitations of Brown and Levinson (1987) and Leech (1983), this study applies the rapport management framework presented by Spencer-Oatey (2005a, 2005b, 2008). Spencer-Oatey (2005a, 2005b) developed the framework based on Goffman's (1967) notion of face. Spencer-Oatey (2005) defined rapport as "the relative harmony and smoothness of relations between people, and rapport management refers to the management or mismanagement of relations between people" (p. 96). Spencer-Oatey (2008) stated that rapport management refers to "the use of language to promote, maintain, or threaten harmonious social relations" (p. 3). This framework is based on three main bases of rapport: face sensitivities, social rights and obligations, and interactional goals. Spencer-Oatey (2008) defined face sensitivities as the "face is closely related to a person's sense of identity or self-concept" (p. 14). Second, in terms of social rights and obligations, Lin (2020) states that these two are based on socio-pragmatic interactional principles: equality (the belief to have the right to be treated equally) and association (the right to interact socially with others) during an interaction. The third is interactional goals, which occur when people interact and tend to achieve a specific goal. Spencer-Oatey (2008) states that goals can also be relational or transactional. The rapport management framework considers the impact of various factors on speech acts, such as the overhearing audience, culture, and discourse context. This is accomplished by considering the face needs, social rights of the participants, and their interactional goals.

III. LITERATURE REVIEW

There is one section in the literature review. It discusses previous studies on OCA in computer-mediated communication (CMC).

Online corporate apology

This section presents an overview of the latest studies on OCA collected from various social media platforms and websites. Customers' complaints tend to damage a company's image; therefore, companies are required to consider a suitable response to uphold their image and their relationship with customers. Extensive studies have been conducted on companies' responses and apologies to customer complaints. One of the most well-known studies on company complaints was presented by Page (2014), which analyzed corporate apologies posted on Twitter, and found that companies' apologies shared some additional components that can be added to the illocutionary force indicating device (IFID) formulaic to help repair their images, re-establish rapport between them and customers, or save their faces. One of these components was greeting, closing, using the customer's name as a rapport-building strategy, and acknowledging the customer's social obligations to gain appropriate attention. Companies use previous strategies to save their image and manage their relationships with customers. Despite these strategies, Page (2014) found that it was rare for companies to assume responsibility on Twitter. Additionally, most companies use customers' names in their apologies for rapport management purposes. Skytt (2015) believes that companies add the name of the addressee in their apologies to create a friendly relationship and reduce distance. However, Page (2014) disagreed with Skytt's (2015) statement and claimed that excluding the customer's personal name would make the response more genuine and sincere.

Hopkinson (2017) identified three aspects found in every apology: the face concern of the person, which is the (companies), to whom the apology is directly addressed (customers), and the presence of third parties that observe the apology (overhearing audience). Hopkinson (2017) found that culture influences apology; that is, the three aspects may be perceived differently based on the culture of language and context. Therefore, the findings of this study revealed that

the IFID of English as a lingua franca (ELF) was ambiguous in comparison to L1, which made significant use of facework proficiently, and ELF responses used face neutrality more. Spencer-Oatey's (2008) rapport management framework was largely employed by CMC studies on companies' apology. Sato (2018) stated that applying rapport management in apology can be impacted by technological characteristics, as well as situational and medium factors of computer-mediated discourse (CMD) based on the scheme presented by Herring (2007). To illustrate, the findings revealed that participants on Redditt apologized for inappropriately posting a comment. Ho (2018) stated that there were two types of rapport management, either enhancing rapport by apologizing or damaging the rapport—like denying problem.

Meanwhile, Morrow and Yamanouchi (2020) compared Japanese and American apologies to investigate claims that the Japanese apologize and accept responsibility more than Americans do. They found that despite English having a higher percentage of frequency of moves than Japanese, both languages still perceive apology and politeness to be identical. Additionally, they identified 9 moves, Japanese with a total of 523 and English with 526 frequencies in the responses. The findings indicated that the most significant moves of Japanese responses were thanks: 149 times, repairs" 120 times, and apology: 114 times. "Thanks" was found to be the highest in English responses (111 times), followed by apology (105 times), and opening move (63 times). Therefore, the study found that the Japanese apologized more than Americans, but with a marginal difference. Moreover, the agents in both languages used corporate voices. In English responses, the plural forms of the first person like "we" was used and in some cases they switched to "I" that identified them as individuals. Similarly, Japanese respondents used corporative voice through collective expressions applied in self-reference, along with repetition, causative expressions, and honorific language, to accomplish management rapport purposes. Morrow and Yamanouchi (2020) state that neither Japanese nor English agents explicitly take responsibility for customer complaints, leaving them unspecified. The Japanese accepted responsibility for causing discomfort or unpleasantness rather than issues, and the English responses avoided apologizing for the issues by shifting the focus to apologizing for disappointing customers. This was to protect their face, prevent damage to their reputation, and build a rapport with customers and overhearing audience.

Additionally, Cenni and Goethals (2020) investigated corporate apologies for negative hotel reviews on TripAdvisor through the cross-linguistic dimension of three languages (English, Dutch, and Italian) to detect socio-pragmatic similarities and differences in CMC settings. The study revealed that, when dealing with criticism or denying failure, Italian corporations tended to take a defensive stance, shifting accountability on the guests. The British and Dutch adopted a rapport-saving style and requested the customers to handle the issue through private communication channels. The British and Dutch responses considered social obligations, thanked customers, apologized, and referred to corrective action. Although Italian corporations used similar moves as their British and Dutch counterparts, their main goal was to protect their image as a hotel group.

To summarize, previous studies have found that some cultures and languages affect the type of moves utilized in their apologies. However, companies currently train their employees to use business language that determines how they respond to customer complaints. Along with TripAdvisor, Twitter is one of the most popular CMC sources of valuable corporate apology data. Page's (2014) study contrasts with research on hotels. Based on Morrow and Yamanouchi's (2020) study, hotels accept responsibility for both languages (Japanese and English). Although TripAdvisor has an enormous audience with a shared target (traveling), it is not similar to Twitter, which is open internationally for anyone to reach and can damage their image. Moreover, words like "sorry" and "apologies" have a distinct communicative function, but in some cases their function might be varied, especially when companies deal with customer complaint.

Xu and Yan (2020) found that Chinese companies used apology as an opening and closing, acknowledging the responsibility of showing sincerity and sympathy to customers. To illustrate, some companies apologize regardless of the possibility that customers might not accept the apology. Similarly, Yonghong (2020) and Xu and Yan (2020) found that companies tend to use the first person plural form "we," which is another way for them to reduce the social distance and indicted to company not as someone alone. Yonghong (2020) concluded that moves such as repairs, explanations, opening, and closing are used as remedies to enhance customer rapport. Rapport management investigates how people apologize for and support rapport with the hearer. Morrow and Yamanouchi (2020) and Yonghong (2020) agreed that other moves utilized apology to manage rapport.

Tereszkiewicz (2020) conducted a study on Polish brand profiles on Twitter, following Page (2014), and found a significant change between 2015 and 2017. Apology frequency has been increasing and has been identified as a tool for enhancing a company's image to build rapport with customers. Lutzky (2021) conducted a study to identify the hidden communicative function of "sorry" used by airline companies and determine the effectiveness of discursive strategy. The author argued that "sorry" is a multifunctional form word. Based on the findings, one represented the illocutionary force of the apology and the other empathy. Therefore, it was again found that companies on Twitter tended not to take advantage of their customers' problems, even saying sorry could express a function rather than an apology. The author stated that companies intend to protect their image and reputation through the frequent use of sorry. Unfortunately, customers react negatively to the company's inconvenient customer service, which causes them to lose face. Furthermore, van Hooijdonk and Liebrecht (2021) explained that another reason why customers do not appreciate companies apologizing is that they consider it as a sign of empathy, not remorse. Consequently, the more a company

apologizes, the greater it affects its image. Van Hooijdonk and Liebrecht (2021) stated that the effectiveness of an apology relies on the type of response strategy employed by companies. In addition, they found that apologies were more acceptable when they were combined with both defensive and accommodative strategies, and did not show any difference when used alone.

Companies respond to customer complaints to repair their image, save face, protect their reputation, or for other apology strategy tactics. However, they preferred to refer to them as clients. By contrast, Cenni and Goethals (2021) analyzed business responses to positive reviews. They identified three main types: thank the reviewer for showing appreciation, and five minor ones such as acknowledging criticism to take responsibility. Hotels downgraded the positive comments that rapport management explained as the best example of modest talk. In conclusion, these studies have identified the online apology strategies implemented by various corporations in different languages, but Arabic has yet to be studied. Therefore, this study aims to analyze how OCA communicates with customers on Twitter in Arabic.

IV. METHODOLOGY

A. Data

The data consist of 271 Arabic responses to customers' complaints posted by a company for cleaning services in Saudi Arabia on their official account on Twitter, regarding problems such as price, service, on-call housekeepers, scheduling, contract, offers, application, and website. The company specialized in housekeeping services, providing trained and skilled labor, and had 236.200 followers on Twitter. The names of the company, customer usernames, real names, and any other personal information were deleted for privacy purposes. Furthermore, spelling and grammatical errors in the responses were not corrected. The data were collected from tweets made between December 2021 and April 2022. This company's account was chosen because of its popularity and interaction with customer complaints to explore the moves of OCA in Arabic. The data could be accessed by anyone to observe the interactions between the company and customers. Overall, 271 responses were manually collected by copying and pasting them into an Excel file to code the texts for reliable and accurate results. The data used in this study included texts along with emojis posted on the company account. The emojis were not analyzed even though they were utilized in most corporate apologies considering that they were beyond the scope of the study.

B. Procedure

The data were analyzed quantitatively and qualitatively to better understand the moves of OCA in Arabic. Quantitative analysis was based on the frequency of moves, whereas qualitative analysis discussed the nature of the texts and moves. The responses were analyzed based on the taxonomy provided by Morrow and Yamanouchi (2020) to answer the first and second questions. Morrow and Yamanouchi (2020) adopted Swales' (1981) rhetorical approach to analyze the generic structure of research articles. Swales (1990) stated that a move is a segment unit in written or spoken text that serves a specific goal and contributes to its overall fulfillment. According to Morrow and Yamanouchi (2020), the rhetorical move approach is effective in recognizing the apology and accompanying moves. Therefore, this study used five of what Morrow and Yamanouchi (2020) presented, and modified the rest to fit the data analysis process. The moves in this study were opening, apologizing, explanation, repairing, closing, requesting, expressing feelings, denying problems, reassurance, appreciation, and compensation. The analysis process involved describing the frequency, percentage, and nature of each move, along with sufficient examples translated from Arabic to English and transliteration. To answer the third question, this study applied Spencer-Oatey's (2008) rapport management framework to identify and interpret politeness strategies. We followed two steps to achieve data coding reliability. Using Morrow and Yamanouchi's (2020) taxonomy, the first researcher coded the first 100 responses, while and the second revised the codes. Discrepancies, especially for new codes to suit Arabic data, were discussed and resolved in several meetings. The same procedure is applied to the remaining responses to ensure reliability.

V. ANALYSIS

In this section, we present a move analysis along with examples used in OCA strategies when responding to customer complaints. Two figures summarize the findings of the analysis: the types of moves and compound types of moves that show that the moves come together in one comment offered by customer service representatives (CSR). Finally, the table shows the moves in Arabic, English, Japanese, and Chinese to compare cross-cultural similarities and differences.

Figure 1 illustrates the types of CSR moves employed in response to customer complaints. In the data, it was found 12 moves were frequently found in a total of 1045 moves: opening, repairs, promising, explanations, expressing reassurance, apologizing, requesting, showing appreciation, denying the problem, expressing feelings, compensation, and closing.
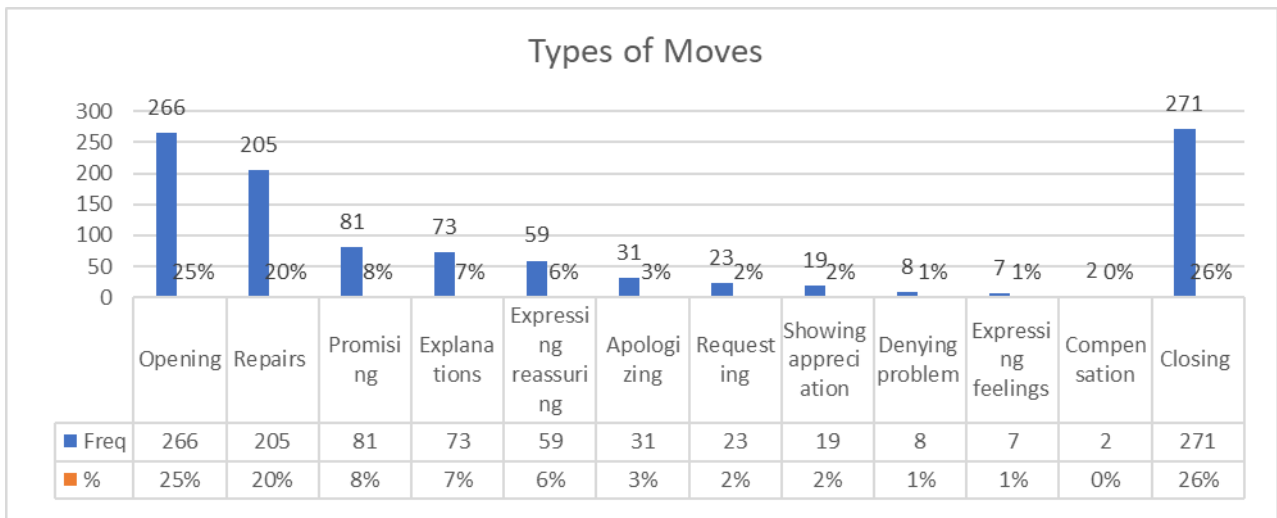
Types of Moves

	Opening	Repairs	Promising	Explanations	Expressing reassuring	Apologizing	Requesting	Showing appreciation	Denying problem	Expressing feelings	Compensation	Closing
■ Freq	266	205	81	73	59	31	23	19	8	7	2	271
■ %	25%	20%	8%	7%	6%	3%	2%	2%	1%	1%	0%	26%

Figure 1. Types of Moves of Online Corporate Apology Strategies in Arabic

As shown in Figure 1, the most commonly used moves were opening (266 times), closing (271), and repairing (205). However, closing was the most frequent move in the data, occurring 271 times (26%), suggesting that all the responses of the company had a closing. The nature of closing expression included a positive expression that reflects feelings (e.g., *sa^{c}idna bi tawasuluk* "we are glad to contact you"), honor (e.g., *natasharraf bi khidmatik daʔiman* "we are always honored to serve you"), showing appreciation (e.g., *nuqaddir lak tawasuluk* "we appreciate your contact"), and wishing or a farewell expression (e.g. *yawmuk sa^{c}i:d* "have a nice day") followed by the first name of the CSR. In every response, the company made sure to end the response with the first name of the CSR, which is a strategy to reduce the distance between the customer and CSR that represents customer service. It can also be applied to shift customer focus from the company to CSR. However, the CSR "we" in the previous expressions of closing to indicate to the company, not as someone alone to show more appreciation and respect of company to the customer. In addition, the company used various closing expressions to build a rapport with customers (see Extract 1).

Extract 1:	
Customer service representative:	طاب يومك، (اسم الموظفة) ...
Transliteration:	ṭa:ba yawmuk, (ʔism al-muwaTHTHafah) ...
English translation:	Have a nice day, (the name of the employee (female: deleted)) ...

For instance, the CSR in Extract 1, used the expression *ṭa:ba yawmuk* "Have a nice day," followed by the first name of the CSR to end the conversation politely. The female representative used a farewell expression, followed by her first name, to reduce the distance, as mentioned above. In addition, the CSR ended the response with a positive expression to soften the apology or response to negative comments or complaints on the company's account.

The second most frequent move was opening, with a frequency of 266 (25%). Opening included formal/informal greetings like مرحبا/هلا ومسهلا *marhaba/hala wmasshala* "welcome," يسعد مساك *yis^{c}id masak* "good evening" and وعليكم السلام *wa ^{c}alaykum assalam* "peace be upon you," followed by the customer's first name and/or address term عزيزي ^{c}azizi "my dear." In cases when the customer's name or his/her username is not clear, the CSR uses "my dear" and in some situations, the CSR would use it along with the customer's name, which is a business language to reduce the distance between them and the customer. The opening move was used to build a rapport by acknowledging customers' social rights (see Extract 2).

Extract 2:	
Customer service representative:	هلا والله عزيزتي ...
Transliteration:	hala wallah ^{c}azi:zati ...
English translation:	Welcome my dear...

As demonstrated in Extract 2, the CSR responded with an informal greeting, which was one of the most used expressions in the data, followed by "my dear," employed for rapport management and politeness purposes. Using the name of the customer in the greeting move could be construed as paying more attention to him/her. Moreover, repair was the most frequent move after closing and opening. Repairs were performed 205 times (20%) in the responses. It is applied to politely request the customer to explain the problem through direct messages using the envelop icon on Twitter or to provide the CSR service with his/her personal information for further contact to solve the problem. This was done to manage their relationship with an overhearing audience by dealing with upset customers in private. In addition, it shifted the blame for being the source of the problem to the source of the solution. In addition, the company implicitly used repairs to accept responsibility for its failures. This is because repair is considered to be a face-saving strategy (see Extract 3).

Extract 3:

Customer service representative:	زودينا ببياناتك خاص ...
Transliteration:	zawwidi:na bibayana:tik kha:s...
English translation:	Provide us with your personal information privately ...

In fourth place comes promising as the most frequent move, appearing 81 times (8%). The company uses its promises as a politeness strategy to regain customer trust. In the data, there were promising phrases used like in Extract 4 ʔabshiri "you got it," which is an informal Arabic term used to reduce formality and rebuild relationship with the customer. This phrase simply means that they will seek possible solutions to satisfy customers, and it has a promising tone in Saudi culture. Moreover, promises were mostly used with repair as a rapport management strategy (See Extract 4).

Extract 4:

Customer service representative:	ابشري ...
Transliteration:	ʔabshiri ...
English translation:	You got it **...**

The fifth move employed was explanation, occurring 73 times (7%). CSR utilizes explanations when customers complain about the arrival time of the housekeeper or have a problem with the company's application/website. Therefore, the company employs explanation to avoid apologizing, deny responsibility, or save face by shifting the focus to the customer instead of themselves. Extract 5 demonstrates how the company handled customer complaints regarding the expiration of the contract by explaining how their contract works rather than owning responsibility and apologizing.

Extract 5:

Customer service representative:	يتم احتساب مدة العقد من تاريخ استلام العاملة...
Transliteration:	yatim ʔiḥtisa:b muddat al- ᶜaqd min ta:ri:kh ʔistila:m al-ᶜa:milah …
English translation:	The contract is counted from the time you receive the housekeeper …

Subsequently, the sixth move was expressing reassurance, at 59 times (6%). The expression of reassurance is a new move created to suit the current data, and it is a politeness strategy used to soften the company response. It uses an informal expression, such as *wla yihimmak* "don't worry." This move was used when the company wanted to avoid apologizing to appear polite and protect its relationship with the customer. Moreover, a reassuring expression was used to comfort the customer and make him/her feel less anxious, while assuring that he/she will receive the best treatment (see Extract 6).

Extract 6:

Customer service representative:	لا تشيل هم ... ولا يهمك ...
Transliteration:	wla yihimmak … la: tshi:l ham …
English translation:	Don't worry … don't worry …

Apologizing move came next with a frequency of 31 (3%). The results show that this company used the apology move less frequently than the other moves, which confirms that the OCA in Arabic did not apologize for every negative review. The company tended to apologize for specific problems mentioned by customers, such as when the housekeeper was accused of stealing something or hitting the customer's child. Therefore, the company protected its reputation with an overhearing audience and saved its image by employing an apology strategy for examples of previous problems, followed by asking the customer to provide personal information to perform procedures in private. The company apologized directly through one phrase, that is نعتذر naᶜtadhir "we apologize" as shown in Extract 7 below. It used "we" to indicate the company is apologizing, not individuals.

Extract 7:

Customer service representative:	نعتذر عن سوء اداء العاملة ...
Transliteration:	naᶜtadhir ᶜan su:ʔ a:da:ʔ al-ᶜa:milah …
English translation:	We apologize for the housekeeper's poor performance…

The eighth most frequent move was requesting at a frequency of 23 (2%). The nature of requesting the data was to ask the customer to check the website, follow their accounts on social media, or check his/her private message box through the envelop icon on Twitter for further contact. Sometimes requesting was followed by an informal phrase that includes social and appreciated values in Saudi culture, which mean "if you don't mind please" as in *la: hint* as a politeness strategy. This is because the company wanted to soften the request and appear more polite toward the customer rather than appearing rude in terms of giving orders using imperatives (see Extract 8).

Extract 8:

Customer service representative:	شيك على الخاص لا هنت ...
Transliteration:	shayyik ᶜala al-kha:s la: hint ...
English translation:	Check the private message please ...

Showing appreciation was the ninth move, at 19 times (2%). This move represents sympathy and shows that the company understood and valued the customer's complaint, as shown in Extract 9. Appreciation is a rapport

management strategy used to show that a company has acknowledged that there is a problem. The appreciation used "we" to indicate the company is concerned and understands the customer's problem.

Extract 9:
Customer service representative: مقدرين موقفك ...
Transliteration: muqaddiri:n mawqifak ...
English translation: We understand what you went through ...

Denying problem was the tenth frequent move, with a frequency of eight (1%). This move was employed when the CSR tried to avoid responsibility or defend itself due to a claim given by the customer; that is, the housekeeper was not well-trained. The company used this move to protect its image, and it was considered a way to damage rapport management because of its defensive stance. Furthermore, this move was not applied much to the data because the company may have specific instructions to follow when responding to customers to build rapport rather than damage it. This move was used to deal with the customer when he/she stated that their housekeepers are not well-trained. The CSR used "all" to strongly confirm that housekeepers are well-trained as provided in Extract 10.

Extract 10:
Customer service representative: كل العاملات مدربات ...
Transliteration: kul al-ᶜamila:t mudarraba:t …
English translation: All the housekeepers are well-trained …

Expressing feeling was the 11 move, with a frequency of 7 (1%). This positive politeness strategy is used to express positive feelings. The purpose of this move was to show the customer that the company was happy that he/she contacted them or used their services using the plural form of the first person (see Extract 11).

Extract 11:
Customer service representative: نسعد بتعاقدك معنا
Transliteration: nasᶜad bitaᶜa:qudk maᶜana
English translation: We are happy you have a contract with us.

Finally, the last move was compensation, used only twice, and simply involved a refund to the customer. The company compensated the customers when they were highly upset with the services. For example, when the company canceled a customer's appointment, it stated that it was out of its control. This move was a rapport management strategy to enhance their image in front of customers, and CSR used the plural form of the first person to show the dissatisfaction of customers (see Extract 12).

Extract 12:
Customer service representative: وزعلك ما يرضينا ابد عشان كذا تم منحكم 100 نقطة ...
Transliteration: wa zaᶜalak ma: yirdi:na abadan ᶜasha:n kidh tam manhukum 100 nuqtah…
English translation: Your dissatisfaction does not satisfy us at all, so you have been awarded 100 points…
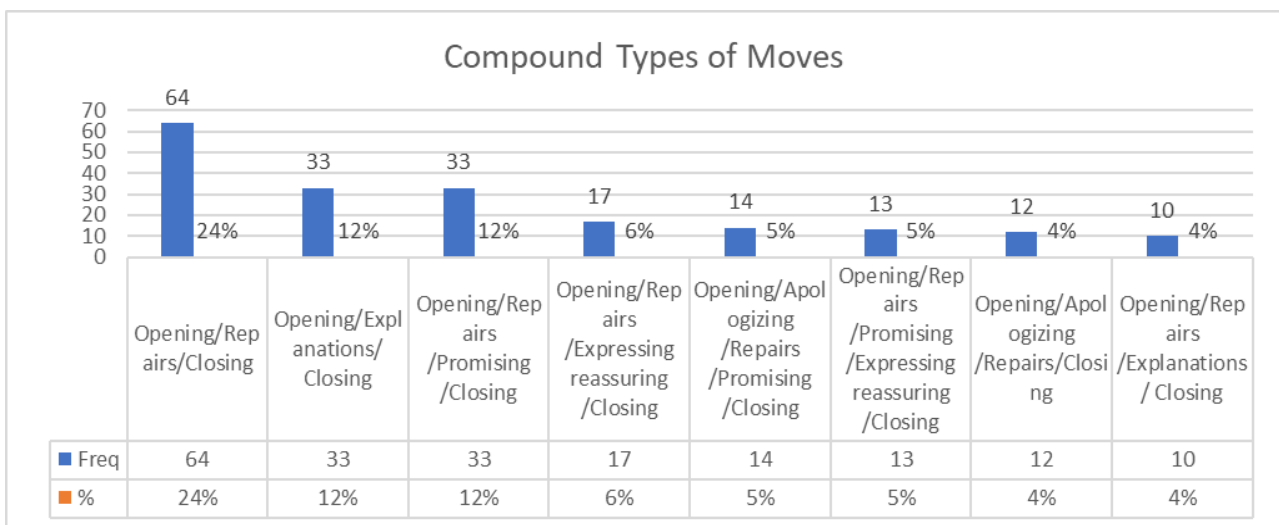
Figure 2. Compound Types of Moves of Online Corporate Apology Strategies in Arabic

As illustrated in Figure 2, 41 compound types of moves occurred 271 times in OCA strategies in response to negative reviews. However, the figure illustrates only compound moves that were used 10 or more times. First, the most frequently used compound move employed was opening/repairs/closing, with a frequency of 64 (24%). The various moves in the previous compound moves were also employed in most of the compound types mentioned in the figure, but along with other types of moves such as explanation, promising, and expressing reassurance. Then, the second

compound move was opening/explanation/closing and the third compound move was opening/repairs/promising/closing, which shared the same frequency of occurrence and percentage (33 times: 12%). Consequently, the fourth compound move was opening/repairs/expressing reassurance/closing that was used 17 times (6%). The fifth and sixth compound moves in the data had the same percentage, but their frequencies differed slightly. The fifth move was opening/apologizing/repairs/promising/closing, which occurred 14 times (5%). However, the sixth compound move opening/repairs/promising/expressing reassurance/closing occurred 13 times (5%). The seventh compound move was opening/apologizing/repairs/closing, occurring 12 times (4%). The last compound move included was opening/repairs/explanations/closing, which occurred 10 times (4%). It is clear that opening/repair/closing was employed mostly in the most common compound types of moves.

TABLE 1
TYPES OF MOVES OF ONLINE CORPORATE APOLOGY IN ARABIC, ENGLISH, JAPANESE, AND CHINESE

#	Arabic moves (current study)	Freq	English moves by Morrow and Yamanouchi (2020)	Freq	Japanese moves by Morrow and Yamanouchi (2020)	Freq	Chinese moves by Yonghong (2020)	Freq
1	Openings	266	Openings	63	Openings	16	Openings	58
2	Repairs	205	Thanks	111	Thanks	149	Thanks	78
3	Promising	81	Apologies	105	Apologies	114	Apologies	77
4	Explanations	73	Explanations	39	Explanations	25	Explanations	49
5	Expressing reassurance	59	Repairs	49	Repairs	120	Repairs	66
6	Apologies	31	Further contact	39	Further contact	7	Further contact	22
7	Requesting	23	Invitations	48	Invitations	56	Invitations	51
8	Showing appreciation	19	Closings	58	Closings	29	Closings	37
9	Denying problem	8	Other	14	Other	19	Other	15
10	Expressing feelings	7						
11	Compensation	2						
12	Closing	271						

Table 1 shows the results of studies adopting both the rapport management framework and rhetorical moves of online corporate apologies toward customers' complaints in English (e.g., hotels on TripAdvisor), Japanese (e.g., hotels on TripAdvisor), and Chinese (e.g., a restaurant website) and compares them with Arabic (e.g., cleaning services company on Twitter) to explore cross-cultural similarities and differences in terms of OCA. As shown above, Chinese, Japanese, and English languages exhibited the same type of moves. However, the results of the present study (Arabic) had six similar types of moves to those found in those three languages, e.g., the move of openings, apologies, explanations, repairs, further contact by requesting to provide with personal information, and closings. Thanks and invitations were not used in the Arabic data, only thanking in the closing move. In contrast, Arabic had moves that were not used in the other three languages: promising, expressing reassurance, showing appreciation, expressing feelings, denying problems, and compensation. Essentially, there are similarities and differences in the types and frequencies of moves employed in OCA cross-cultural languages. This could be attributed to the different platforms and cultures that offer OCA.

For example, the move of thanks was used mostly in all languages except Arabic, which did not use it because it utilized expressions such as showing appreciation (e.g., we appreciate your contact) and expressing feelings (e.g., happy to contact you) rather than thanking to express gratitude indirectly. This is also because the company wanted to show customers that they welcome criticism or complaints in Arabic. The apologies move was frequently employed in English and Chinese responses, followed by Japanese and Arabic. The move of repairs was utilized mostly in Japanese responses, followed by Arabic, Chinese, and English responses to build rapport and serve other functions, such as politely requesting customers for further contact. The move of opening was most frequently used in Arabic responses, followed by English, Chinese, and Japanese responses. Closing was employed mostly in Arabic responses, followed by English, Japanese, and Chinese. It is obvious that there is a high frequency of opening and closing moves in Arabic responses. The move of explanations was used most frequently in Arabic responses, followed by Japanese, Chinese, and English. Invitations were used in all languages, except Arabic, because the company services include providing housekeepers for cleaning services. Therefore, there was no need to invite customers to solve the problem. Repairs are among the most common moves in Arabic responses. The move toward further contact was used mostly in Arabic (as a request to send personal information for further contact), English, and Chinese, followed by Japanese responses. The company implemented repairs in various situations to avoid apologizing to the customer and save their image by managing customer sociality rights. Subsequently, it was proven that the main function of repairs is to save the company's face, improve services provided by the company, and prevent problems from recurring.

VI. DISCUSSION

The main goal of this study was to analyze OCA in Arabic to identify moves, politeness strategies, and cross-cultural

similarities and differences in terms of online apology. This was done to overcome the gap in the literature regarding the OCA in Arabic. The data presented 12 moves with 271 responses, with closing and opening being the most frequent. The closing move was employed in all 271 responses by the company with various expressions such as farewell, expressing positive feelings, and appreciation. These expressions are primarily used for rapport management purposes. It was also found that the CSR of the company used the first personal name as a signature closing with the customer to track CSR issues and reduce any type of distance between them. In addition, the company did not rely on a limited number of closing and opening expressions but instead used multiple expressions to indicate politeness.

Similarly, the company used the customer's real name or username and greeted him/her, such as good morning or welcome, before he/she began in the other moves, to show that using the customer's name in the opening helps reduce distance and acknowledge the customer's obligations rights. However, in some cases, the name of the customer is not clear, so the CSR used formal endearing nicknames like "my dear customer." Additionally, the current results agree with Skytt (2015) in terms of using the addressee's name to help build a friendly relationship and make customers feel like they are contacting the company directly. However, the results disagree with those of Page (2014) because the researcher believes that when a company does not use the customer's name, it can increase the percentage of genuine and sincere responses. Explanation moves are used to interpret problems related to housekeeper scheduling policies, misunderstanding offers, discounts, or booking an appointment. However, explanations are used in cases that either avoid responsibility or shift blame to prevent face damage. This is similar to the findings of Page (2014), who stated that explanations are used to implicitly deny responsibility for an offence. To illustrate, multiple customers had a problem and did not find an available date to reserve; therefore, the company explained to them to either refresh the page or choose another day. In this case, explanation protects the company's face but damages the interactional goal of customers by admitting the problem or apologizing.

Meanwhile, promising is mostly utilized with repairs to fulfill customers' face needs. Moreover, the company promised the customer that he/she would be satisfied with solving the problem and asked him/her to handle the situation in a private direct message to protect their reputation. Furthermore, an apology is likely to be used alongside other moves to enhance rapport-like repair or promising. The company apologizes using one direct expression, and the apology serves different functions in the data. The first function was acknowledging the problem and restating the offence of the customer's complaint like "we apologize for the housekeeper's poor performance." The company intends this expression to enhance rapport and manage customers' interactional goals. Not only these functions, but this also showed that the company cared about the customer's face by using a negative politeness apology expression. The Arabic company made sure to apologize explicitly when the customer complained about a sick housekeeper for coronavirus precautions purposes. Regardless, when a company explicitly assumes responsibility, it eventually damages its image. Therefore, the company apologizes for causing dissatisfaction rather than a bad service that will manage the sociality rights of the customer and save the company's face. This is similar to what Yonghong (2020) stated: apologizing for discomforting or causing disappointment shows that the company respects customers' social rights, while Ho (2020) identified apologizing based on hotel responses as a move that serves the interactional goal. Although the current study demonstrates a higher number of moves than Yonghong (2020), they both agree on the assumption that Arabic and Chinese companies are concerned about restoring rapport with customers by managing their association rights.

Another finding is that the company used a plural pronoun to provide a corporate voice in all responses. This is similar to what Morrow and Yamanouchi (2020) found in both Japanese and English responses. In contrast, the company used the singular form of the second person pronoun "you" when addressing the customer. The move to express reassurance is one of the moves added to describe certain rhetorical moves not reflected in Morrow and Yamanouchi's (2020) types of moves. This serves politeness purposes and restores customer confidence by managing their face needs. Similarly, the company used the move of expressing feelings as a closing expression as in "happy to assist you," to apply politeness and enhancing rapport through managing customer association rights. Furthermore, requesting was largely accompanied by repairs, such as asking the customer to check their website or their private message on Twitter, followed by an informal expression from the dialect, to mean please.

Conversely, showing appreciation indicates that the company understands and values customer complaints. Cenni and Goethals (2021) found that appreciation is achieved by thanking the customer for writing a review. However, the current study differs from Cenni and Goethals's (2021) in that their study is based on positive comments, whereas this study is based on negative comments, or complaints. Finally, a compensation move is employed twice for the data. It is used to refund customers when there is a cancelation from the company, not the customer, or when they are highly unsatisfied. Compensation helps a company maintain its relationship with customers by managing its association (sociality rights).

The following moves—opening, closing, repair, explanations, promising, apologizing, requesting, expressing feelings, expressing reassurance, showing appreciation, and compensation—helped the company enhance rapport by managing customer face needs, social rights, and interactional goals. In addition to the enhancing rapport moves, the company can also use denying problem, which is a challenging rapport move and a defensive stance to state that their housekeepers are well-trained. In addition, Ho (2018) discovered that denying means the company indicates that the

complaint is not fair or invalid for the company's service. The challenge of rapport represented by one move was to avoid any conflict or damage to the company's reputation due to an overhearing audience, while enhancing rapport used to support the relationship between customers and save the company's image. In addition, the company used an expression from the Saudi dialect, which is informal, in their responses to reduce formality like "you got it" that has a promising sound, to reduce social distance, and build rapport. Similarly, another expression from the dialect was used, which meant please and follow request, as a politeness strategy.

To compare the results of the OCA in Arabic with those used in FTF communication in Arabic, most of the moves or strategies are used in FTF interaction, except opening, expressing reassurance, requesting, showing appreciation, expressing feelings, and closing, due to the context. Regarding cross-cultural comparisons, there are similarities and differences in the use of moves that can be a result of culture or the type of service offered by the company, which could influence the construction of an OCA. Finally, all moves, except denying the problem, are attributed to managing rapport, protecting the company and customer face, and enhancing rapport to manage sociality rights.

The company also used various emojis beyond the goals of the study for different pragmatic functions. For instance, the use of a smiley face with three hearts 🥰 to show politeness or soften the response, the folded hands 🙏 to intensify the meaning of preceded expression like thanks in the closing move, the use of envelop with arrow emoji 📩 or 📥 both indicate sending private message on Twitter, a flower was used for decoration, and the use of red heart emoji ❤ to show appreciation.

VII. CONCLUSION

This study aimed to identify the moves of OCA and politeness strategies employed by Arabic companies toward customer complaints on Twitter. Morrow and Yamanouchi's (2020) rhetorical moves were used to answer the first and second questions. To answer the third question, this study draws on Spencer-Oatey's (2008) rapport management framework. The findings revealed 12 moves in the analysis of 271 responses from the company, and 41 compound moves 271 times, but only included those with 10 frequencies and moves in the results. Based on the results, the most frequent moves of Arabic companies are used to enhance rapport, such as closing, opening, and repairs. Compound moves were the most frequent (64 times). The company avoided the challenge rapport moves like denying problem; therefore, it was used only eight times (1%). Moreover, the study discovered that the OCA served two functions in Arabic: to apologize for the offence to manage the customer's interactional goal or avoid responsibility and apologize for dissatisfaction in managing customers' sociality rights. It was also found that Arabic responses included the CSR's personal name, endearing names, and customers' names to support rapport and build relationships with the customer. The company also used politeness strategies, such as opening, expressing reassurance, showing appreciation, and closing. In addition, the company used a plural pronoun to present a corporate voice. Another significant result is that the company used various emojis to soften the use of rapport expressions and implemented expressions from the Saudi dialect to reduce social distance and formality. Additionally, the company's politeness strategies are aimed at managing the three bases of the rapport management framework. That is, customers' face needs are managed by promising and showing appreciation, while sociality rights are managed by expressing reassurance, repairs, opening, closing, and compensation. However, the interactional goals were managed by apologies when the company acknowledged the offence. In conclusion, Arabic OCA adopted enhancing rapport moves and politeness strategies to safeguard their image, protect their relationship with customers, and overhearing audience.

The implication of the study relies on providing an insight into how Arabic OCA manages customer complaints/negative reviews, which will contribute to the field of discourse of online consumer reviews in general and negative reviews/complaints in particular. Furthermore, this study contributes to increasing companies' awareness of customers' demands and how to address their complaints/negative reviews. The findings cannot be generalized because this study reflects only the OCA of a company on Twitter. Therefore, the study recommends that future work explore OCA in different contexts and platforms, such as TripAdvisor, Booking, and Google reviews, along with an analysis of the functions of emojis to better understand OCA strategies, not only in Saudi Arabia, but also in other Arabic countries, considering the influence of dialect in OCA. In addition, future studies should investigate private messages between the customer and the company/CSR to explore the structure of moves and analyze the responses of customers to the OCA to understand the meaning and interpretation from the perspective of customers, not only researchers.

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Critical Stylistic Analysis of Self-Conflict in Kazantzakis' *The Last Temptation of Christ*

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Abstract—**The current study investigates the concept of self- conflict in Kazantzakis' movie version of the novel *The Last Temptation of Christ* from a critical stylistic perspective. *The Last Temptation of Christ* is selected as a sample of analysis since it clearly portrays the life of Jesus Christ who struggles with various forms of temptation including fear, doubt, depression, reluctance and lust. Assuming and implying, being one of stylistic tools listed in Jeffries' (2010) framework, is the only tool examined in this study. Thus, the study aims at showing how such tool is employed by the writer to uncover Christ's self-conflict. Additionally, the linguistic triggers through which this tool appears are identified to explain further the way linguistic realizations aid to echo the writer's ideologies to the concept of inner conflict. The study finds out that assuming and implying tool is utilized successfully in this movie as it helps a lot in revealing Christ's inner conflict in order to live out God's plan for him while trying to avoid sins. In other words, the linguistic triggers involved in assuming and implying obviously mirror how Christ is challenging to be divine and human.**

Index Terms—**critical stylistics, assuming and implying, Jesus Christ, self-conflict, ideology**

I. INTRODUCTION

The term "conflict" whose origin relates to Latin word "configure" meaning "to hit" is defined by many scholars like Hocker and Wilmot (1995) and Arslan (2005) who define it as a struggle or clash of values ideas and beliefs occurring between at least, two opposing sides or forces. Even though the goals belonging to these two contradictory forces are not identical, they are interfered with each other. For Sockono (2006), conflict is a contradiction attempting to accomplish the aims by way of contrasting the challenger. It exists within the context of society.

Conflicts may take place among people whose desires as well as aims are different. That is, it may occur among family memberships such as those between father and mother, or children with their parents. Additionally, conflicts happen among friends, beloveds or even among strangers.

Öner (2006) argues that even though conflict can be experienced at any moment of life, it lacks any negative or positive trait. However, in terms of responses attributed to it, it becomes either offensive or productive. To Elliott and Gresham (1993), conflict, basically, is regarded as a problem condition in a social life and the effective key of these problems involves competent practice of interaction skills. In this sense, individuals are assessed as well-matched with one another when they can keep a connection with effective communication.

Generally speaking, vividness and intensity of fictions are successfully achieved via conflict since it is a fundamental issue in literature and one of plot's structures. Conflict, according to Abbott (2008, p. 55), has first been designated in ancient Greek as a key challenge or Agon in tragedy. The act of conflict, or as it is named "Agon", comprises the antagonist and protagonist who signify the villain and hero respectively.

Conflict is produced in the plot of any fiction through series of challenges resulting in excessive tension. Abbott (2008, p. 56) adds that conflict, most commonly, may spread, reach a climax, and finally resolve and sort out. Nevertheless, the conflict in some fictions is not always determined and in this sense, it is known as "open-ending" fiction. The presence of tension in any literary work has its own vital impact on readers as it makes them generate inferences concerning the end of the work and become more attracted to tracing who will prevail. However, with those open-ending fictions, readers are left unsatisfied sometimes. In reality as well as literature, individuals face two categories of conflict which can appear either separately or together. These are:

1. The internal conflict or so called "self- conflict" which refers to the struggle available in one's mind.
2. the external conflict which represents the conflict with the external world.

The current paper investigates the internal conflict (self-conflict) in Kazantzaki's novel *The Last Temptation of Christ* which presents an image of Jesus Christ who experiences inner struggle against several forms of temptation such as lust, fear, and misery.

The researchers intend to examine this category of conflict from critical stylistic (hence forth CS) perspective employing one tool of CS namely: Assuming and Implying presented in Jeffries' (2010) developed framework. This approach is chosen as a method of analysis as it aids in uncovering the writer's hidden ideologies. Thus, the study

attempts to answer the following questions:

1. How is assuming and implying tool devoted to echo the character's inner conflict in the movie *The Last Temptation of Christ*?
2. What are the linguistic triggers that represent the tool of assuming and implying?
3. What are the novelist's ideologies towards this concept of inner conflict?

A. Significance of Study

The study is of significance of employing the model *Critical Stylistics* on a movie *The Last Temptation of Christ* to uncover the ideology of self-conflict hidden underneath the text. Similar studies have been done utilizing *Critical Stylistics* as a model of analysis, however, so far no study is found employing this model on movies. The following paragraphs list a number of studies devoted to analyzing the concept conflict in movies:

1. In his thesis *"An Analysis of Conflict in the Movie Script Avatar Directed by James Cameron"* Prabowo (2020) describes the conflict in the movie focusing upon the analysis of inner and outer conflicts occurred among characters. The research methodology is descriptive qualitative. The study concludes that the conflict found in the movie Avatar is that of internal as well as external manifested in the following forms: Man versus Man, Man versus Fate, Man versus Nature, and Man versus Society.

2. In his paper *The Analysis of Conflicts Reflected by Mai Characters in "Rise of the Guardians" Movie*, Rachmawati (2019) analyzes the main characters of the movie to expose types of the internal as well as the external conflicts drawing upon the theory of William Kenney. Undertaking a descriptive qualitative study, it reached the following conclusions: the movie shows internal conflict inside the character himself, and external conflict among characters.

3. *Conflicts in Condon's Movie "Beauty and the Beast 2017"* is another study done by Yasari (2019) to investigate types of conflict faced by the main character as well as the sources of the main character's conflict. The study also aims at analyzing the way the main characters resolve the conflict. This study describes external and internal conflicts. The analysis of conflict is centered on the theory of conflict proposed by Kenney who categorizes conflicts into two types: external and internal. Finally, it concludes that the main character faces two conflicts: external and internal conflict. The sources of the main character's conflict are dissenting goals, and different attitudes.

What sets the current study apart from other similar studies is the employment of the model of *Critical Stylistic* for the analysis of the data to arrive at the ideologies of inner conflict in the movie, whereas other studies relied upon theories of different authors for the purpose of analysis.

B. Hypothesis

It is hypothesized that the textual-conceptual tool of analysis *Implying and Assuming* helps in extracting hidden ideologies of self-conflict in the movie *The Last Temptation of Christ.*

C. Aims of the Study

In line with the research questions listed above, the study aims:

1. To indicate the way the CS tool 'implying and assuming' is employed to reflect the character's self-struggle against temptation.
2. To identify the linguistic realizations that signify assuming and implying tool.
3. To pinpoint the writer's ideologies headed to the concept of inner conflict.

II. TYPES OF CONFLICT

As it is mentioned earlier, two categories of conflict can be recognized: internal or self-conflict and external one.

As far as the external conflict is concerned, various kinds of external forces may face an individual as in the struggle with another character, society, nature or environment. It is worthy to mention here that such struggle is not necessarily physical, rather it could be a clash between two notions, values and beliefs. Conflicts can exist between man and deviation existing in society. It could appear among man and fate as well. Such instances are all cases of external conflict.

The second type of conflict is the internal conflict or self-conflict which refers to any kind of struggle between the character and his inner mind. The disputes arise in character's mind regarding what to consider or act. Nurgiyantoro (2015) refers to this type as a mental conflict since an individual is against him/herself to decide and determine something offered. Usually, this conflict appears with character's inner feelings such as desire, turmoil, inner need,…etc. Engler (2014) states that internal conflict is defined by some scholars like Dollard and Miller from psychological perspective. It is defined as a condition from which the obstruction arises and incompatible reactions occur simultaneously. Struggling with fear which prevents one from achieving his/ her goals and experiencing this mix of emotions such as those of disappointment and relief are examples of internal conflict.

Alwisol (2016) outlines some categories of internal conflict summarized as follows:

1- "Approach –Approach" Conflict

It occurs when one encounters two goals including positive values at the same time and he/she has to select one. For

instance, when one has to choose between two fascinating jobs.

2- "Avoidance-Avoidance" Conflict

It exists when one has to choose between two undesirable goals comprising negative denotations. For example, choosing between no more employing and resigning from an undesirable job.

3- Approach-Avoidance Conflict

In this category, the character experiences this sense of being fascinated and resisted by the same goal containing positive or negative significance as in struggling for accepting or refusing a rather risky job but with high salary. Such type of internal conflict results in an individual's painfulness and frustration as he/she is attracted by some traits (e.g., good salary) and repelled or prevented by another feature (e.g, be risk).

4- Double Approach–Avoidance Conflict

As the title denotes, a character encounters multiple goals which equally attracts and prevents him. This happens when a person has a job with law salary and struggles for accepting or refusing a risky job with high salary. The resolution of this struggle is determined by the condition he/she deals with. That is, he/she will choose the risky job if he /she is in real need of money. Otherwise, he/she will prefer to stay with their current job as he/she has no intention to work hard.

III. CRITICAL STYLISTIC (CS)

Critical stylistic (CS) is an approach of analysis presented by Jeffries (2010) who blends two fields of linguistic study: stylistics and critical discourse. This relatively new approach has occurred as a reaction to what has been tackled in critical discourse analysis. The latter fails to introduce a reasonable and adequate set of analytical instruments in textual analysis. Fairclough, being a pioneer in critical discourse study, confirms this fact stating: "The present chapter is written at an introductory level for people who do not have extensive backgrounds in language study…. The set of textual features included is highly selective, containing only those which tend to be most significant for critical analysis" (1989, p. 110).

It is true that Fowler, as explained by Abdul Zahra and Abbas (2004), offers five crucial tools namely: modality, transitivity, lexical structure, speech acts, and some syntactic transformations of the sentence, yet Jeffries clarifies that they fail to provide a detailed analysis of linguistic features. Accordingly, Jeffries attempts to present a more systematic and comprehensive framework comprising ten tools that, she considers, will be sufficient to investigate how the reader's ideology is affected by a text as it is seen as a semantic rather a grammatical unit.

In Jeffries's view, the critical stylistic approach can be utilized to examine the hidden ideologies in texts through various genera like novels, political texts, religious texts, etc. Jeffries' framework is concerned with stylistic selections represented through some linguistic realizations which text producers make whether consciously or not. In this sense, the text carries specific ideology (ies) and the role of CS tools is to reveal such ideology (ies). It is obvious then, that the main goal of CS is to grow readers' awareness towards such ideology (ies) regardless of whether they alter their opinions or not. In 2015, Jeffries intends to reproduce Halliday's metafunctions (i.e. textual, interpersonal, and ideational metafunctions) and renames them. The textual metafunction covers the linguistic structure containing the five levels of linguistics "Phonetics, Phonology, Morphology, Syntax, and Semantics". The ideational meta-function is renamed by Jefferies to be the "textual meaning," which denotes the co-textual impact through which the linguistic scheme generates certain constructions. Furthermore, this type of meaning manifests the manner they work to convey definite ideologies. In other words, it answers the question of "what text is doing" in producing ideational 'world'.

It is worthy to mention that the textual meaning mediates between language system and language structures, and the contextual effects. This explains why this category, particularly, is central in critical stylistic approach.

Regarding the last kind of meaning known as the interpersonal meaning, it contains pragmatics and it is entirely contextual. Saying it differently, it answers the question "what language is doing to/with the people in the situation".

Finally, Jeffries (2010) confirms the idea that language represents the world through the linguistic structures made by the writer and it is probable to detect the ideologies the text builds with no attention to their refusal or acceptance by its recipients. In short, CS is a method of analysis utilized to figure out the ideology in texts regardless of the fact that their readers accept such ideology or not.

IV. METHODOLOGY

A. Data Description and Selection

This study is a qualitative work which seeks the concept of inner conflict as an ideology in the movie entitled *The Last Temptation of Christ.* The genre selected for analysis is that of movie. The film is made at 1988 based on the novel *"The Last Temptation of Christ"* written by Nikos Kazantzakis. The novel was first published in Greek in 1955 then translated into English in 1960 by Peter A. Bien. It portrays the conflicts Jesus goes through as being exposed to different temptations such as lust, hesitancy, fear, uncertainty, and depression (Richards, 1967). The film *The Last Temptation of Christ* released in 1988 is an adapted version of the novel directed by Martin Scorsese. It is worth adding that the film is not based upon the Gospels; rather based on this fictional exploration of the eternal spiritual conflict and this is mentioned right at the opening scene of the movie.

Choosing a movie as a data for analysis is of privilege since movies are filled with visual codes and semiotic signs which guide the analyst into a better comprehension of implicature and assumptions available. The visual body language, posture, facial expressions, tone of the voice, etc. are all clues guiding the analyst into a more precise interpretation of the scene. Although this paper is narrowed on only the verbal codes i.e. the syntactic triggers, yet the support of non-verbal signs in the analysis of scenes is undeniable.

The data is not chosen randomly, rather picked up with purpose. The scenes are nominated for analysis and selected with intention because they carry implying and assuming. All through the movie whenever implying and assuming is found, it is selected for analysis whether it is found at the beginning, middle, or final part of the movie.

This movie has been selected for analysis since it is enriched with ideologies, which are headed for self-conflict. It fulfills the aims of this paper which holds identifying hidden ideologies of inner conflict behind text.

B. Implying and Assuming: A Textual-Conceptual Tool for Analysis

Implying and assuming as textual-conceptual functions are associated with pragmatic implicature as well as semantic presupposition respectively. Pragmatics concerns itself with what is implicit in language. The power of language lies in its use of implicature and assumption to project ideologies naturalized and thereby influence other's world view. Presupposition not only provides a more economic meaning but also it carries ideological significations. It can also be perceived to be intermingled with naming to some extent since the existential presupposition works on definite noun phrases to show the existence of the referent. There are two major classifications for presupposition:

1. Existential presupposition: no manipulation or persuasion; depends on the shared general knowledge of the participants; structurally appears as a definite noun phrase (the NP).

2. Logical presupposition: appears with a number of triggers:

o Change of state verbs: a previous state changes as a result of the process of the verb. Instances: start, resign, finish, become, etc.

o Factive verbs: verbs such as: realize, understand, discover, know, believe, etc. normally followed by clausal complement which is presupposed.

e.g. she knew **that they were right**.

o Cleft sentences: changes the default into focus and the presupposition is given in the relative clause. The dummy subject 'it' allows more information to be placed at the subordinate clause.

e.g. It was him **that broke the vase**.

o Iterative words: expressions such as adverbs (yet, again, anymore) or verbs (reassure, revisit) which presupposes the occurrence of a process.

e.g. He did it **again**. (He did it before)

o Comparative constructions: reflects presupposition as in:

Helen is **taller than** Sara. (Sara is tall)

Presupposition unlike implicature is uncancelable under negation. The crucial issue here is to identify the presuppositions (assumptions) as well as the implications made by the text.

Implicature is classified under the domain of pragmatics, and is seen to appear under the interpersonal metafunction; however, it is seen not to be under ideational function due to its textual nature and its similarity with 'assuming'. Within the frame of CS implicature produces a world view which mirrors the ideas of the text producer. Thus, it is less interpersonal. Implicature can be employed in the written language or any other one-way communication, as is noted by Simpson (1993). Thereby, the maxims of Grice also project themselves in a political context, for instance, a political party providing more or less information in regard of certain issue may be accused of exposing or covering up the truth. Implicature as a tool of analysis is derived from Grice's (1975) co-operative principles as well as the work of Levinson (1983).

Ideological impacts of presupposition vary from that of implication in different contexts and text contents. The common ground shared by the two is the influence they have on the perceiver since the hidden meanings leave the information given unquestionable and unarguable.

The factive verbs for example, in their subordinate clauses make logical presupposition and what is presented by factive verbs in the clause is taken for granted by the receiver and thus is accepted quickly with little room for discussion. The impact of other triggers such as iterative presupposition such as the word *again* would presuppose the subsequent recurrence of an action and therefore the issue of whether the action has taken place or not, would be disregarded. The word *another* is another trigger which presupposes that the action or thing mentioned in the clause is not the only one and there are others whose existence is unarguable.

Implicature, on the other hand, cannot easily be identified through textual triggers as in presupposition. It draws on Gricean (1975) Cooperative Principles and the Conversational Maxims where the shared knowledge background of the participants is of crucial role in understanding the message conveyed. The flouting of Quality Maxim, for instance, can be perceived superficially as lying; nevertheless, when the participants share a common cultural background, the receiver would definitely identify the implicature.

The crucial point is that pragmatics contributes in exploring and understanding ideologies in texts since it concerns itself with examining texts not in isolation, rather within context and this aids the analyst to find out how ideologies are encoded in texts without being explicitly prominent (Jeffries, 2010, pp. 93-105; Jeffries, 2014, p. 414; Levinson, 1983,

p. 97; Simpson, 1993, pp. 121-122; Birner, 2013; Huang, 2017; Huang, 2007; Verschueren, 2009).

C. Method of Analysis

The method of analysis followed in this study is that of descriptive qualitative. The textual conceptual tool of analysis is employed to investigate inner conflict in a descriptive manner.

D. Procedures

For the analysis of data, the following steps have been undertaken:

1. The movie *The Last Temptation of Christ* is watched for several times for the purpose of observation.

2. Scenes of the movie which carry the ideology of self-conflict are detected and extracted.

3. The visual scenes selected for analysis are transcribed into scripts with the addition of certain necessary nonverbal codes such as feelings whenever needed. Basically, the verbal codes are analyzed. The nonverbal codes aid the researchers in interpreting the scene, nevertheless, they are not referred to in details.

4. The extracted scenes are categorized in terms of sequential number and time into scenes; each extract is numbered and the time of its appearance in the movie is mentioned as well.

5. The extracted scenes are analyzed according to the textual-conceptual tool of analysis *Implying and Assuming*.

V. Data Analysis

The Character of Jesus: God's Masaya

The self-conflict within the character of Jesus in the film "*The Last Temptation of Christ*" is represented in form of resistance against God's will and through not answering God when called to be his son and the savior of all mankind.

The ideology of inner conflict or inner struggle is introduced by the opening scene of the film when Jesus and Judas have the following conversation: **scene 1; minute 6: second 42:**

Jesus: I am struggling

Judas: with who?

Jesus: I don't know

In terms of *implying* there is flouting of Grecian Maxim, quantity; the message being conveyed is not as informative as required because there is not adequate information provided about the struggle. Jesus tells only about the presence of struggle with no further details about its source. No *assuming* is found in this scene. The scene carries more than one category of self-conflict. First the character of Jesus experiences Avoidance-Avoidance Conflict; in this type of conflict he needs to choose between two unwanted choices, carrying negative denotations. The choice is either to answer the call of God and be his Masaya i.e. the savior; or to fight God and resist his will. To be God's Masaya means to endure a heavy burden and a huge responsibility of being a guide and a savior for mankind. The other choice is the refusal of such an obligation and live like a normal man and this choice has also negative denotations of disobeying God. Such kind of inner conflict can also be seen in the following extracts:

scene 2; minute 11: second 47:

Jesus: I don't take the pain, the voices and the pain

I want him to hate me, I fight him, I make crosses to his followers to make him hate me

I want him to find somebody else

I want to crucify every one of his Masaya

The above mentioned scene illustrates a situation in which Jesus makes a monologue with God pleading him to excuse him from being crucified. This episode represents a self-conflict when God is perceived as an internal power, not as an outer entity. In other words, conversing God is in fact a soliloquy with the inner self. The maxim of quantity is violated since the message is not informative adequately. The receptor is still in need of more information to find out the reason behind such resistance. The message, nevertheless, is inferable when drawing upon background knowledge about the story of the film. The contextual verbal and non-verbal features in the film provide the receptor with enough information to detect textual implications.

In terms if *assuming* there are textual triggers found referring to logical presupposition. The change of state verbs in the following extracts show the state of conflict Jesus expressing:

*I make crosses to his followers to **make** him hate me*

*I want him to **find** somebody **else***

The boldfaced verb in the first sentence presupposes that God does not hate Jesus and Jesus knows that. Jesus makes crosses to change God's plan of loving him and regarding him as his Masaya. This choice of change of state verb by the character reflects his inner conflict with his desire to change God's will. The boldfaced verb in the second sentence presupposes that God has already regarded Jesus as his Masaya. In this sentence Jesus reveals his desire that God changes his mind and finds another person to be his Masaya. The particle *else* is an iterative word indexing logical presupposition. It signifies that Jesus has already been chosen and he struggles against God's will to force God find someone else as his Masaya.

scene 3: (1: 49: 29) illustrates Jesus holding tights his two hands and weeping bitterly, murmuring with God:

Oh, please, Father, I've been with you for so long…I never asked you to choose me…always did as you said…you

made believing miracles for others…you opened the Red sea for Moses…you saved Noah…and now you're asking me to be crucified.

Can I ask you…one last time…do I have to die?… is there any other way?...you are offering me a cup but I don't want to drink what's in it…please…take it away…please, stop…please, Father…please.

This sort of inner conflict takes place between the instinctive human side of Jesus which fears death and the physical pain of crucifixion on one hand, and the spiritual, divine side of him devoted to God, on the other hand. Jesus's inner conflict is represented in his desire to comply with God's will which is to be crucified and then resurrected as God's miracle to guide humanity, against his manly instincts represented in fear of death and longing for life.

The maxim of relevance seems to be violated in extract "*you opened the Red sea for Moses…you saved Noah*"; it seems to be irrelevant to the rest of narration. Jesus compares the miracles made for his ancestors Noah and Muses with the one meant for him. Apparently, such a comparison seems unrelated until one interprets it as such: the miracles meant for Jesus is much more difficult than those made for other prophets.

In terms of *assuming* there are a number of textual triggers signifying logical presupposition.

*Can I ask you…one last time…do I have to die?... is there any **other** way?*

The boldfaced iterative word ***other*** signifies that Jesus is offered a particular way of being God's miracle; yet he asks God to offer him another way. This situation of not accepting God's will causes inner conflict in Jesus.

This episode implies a number of ideological significations; first, the character of Jesus, as a representative of everyman, is profoundly attached to life and fears death. This can be attributed to man's ignorance about life after death and the instinctive fear of physical pain before death. Secondly, Jesus accepts the idea of being chosen to be a miracle of God, just like all other preceding miracles done for Muses and Noah; yet, the miracle in particular is resisted per se i.e. being crucified to death. Jesus desires a miracle similar to the ones happened to other prophets. This can be noticed among human as well. People claim they are willing to comply with God's will, however, they resist the particular sort of test proposed. Mankind have a particular expectation regarding the kind of test sent from God and therefore, refuse what comes against their expectations.

In terms of types of conflict in Jesus's character, the receptor apparently seems to be presented with an external conflict whereby the character converses an external being and shows resistance against the will of those beings. Knowing the significations of each entity presented, the receptor becomes aware of the reality that all those entities with which Jesus conflicts are internal. He has inner conflict with his manly desires: lust, absolute power, fear, doubt, etc. and all such desires spring from inside. i.e. a conflict with such desires reflects internal conflict. Such inner conflicts can be perceived in the following extracts:

In episode **(28: 23)** a snake appears while Jesus is resting in one of the tents given to him by the desert dwellers. The snake as a representation of evil tries to tempt him. Jesus, however, refuses the temptation. He places his hands on his chest and cries: "leave me…leave me". Then the serpent disappears.

This kind of conflict apparently seems external with some outer evil being embodied through a black serpent; nevertheless, it symbolically refers to Jesus's inner conflict with the evil which tries to distract him from his way to God. In terms of implicature, this can have further implied significations which encompass the everlasting conflict all mankind experience with their instinctive desires and the right thing to do is to strictly refuse them in case they are against God's will.

In **scene 4; minute 53: second 53** Jesus goes to the desert, draws a circle on the ground and sits inside saying: "*I am not going to leave this circle…I'm not going to leave here until you speak to me. No signs no pain…just speak to me in human words. Whatever path you want I will take. Love…or the ax…or anything else. Or if you want me to stay here and die, I'll do that too. But then you have to tell me*".

The **scene on minute 55: second 22** shows a snake appearing at night. It speaks with Mary Magdalene's voice, Jesus's mistress.

serpent: I feel sorry for you…you're lonely. You cried…so I came

Jesus: I didn't call for you. Who are you?

serpent: your spirit

Jesus: my spirit?

serpent: you're afraid of being alone. You're just like Adam. He called me and I took one of his ribs and made it into a woman

Jesus: you're here to trick me

Serpent: trick you? To love and care for a woman and have a family? Is this a trick? Why are you trying to save the world? Aren't your own sins enough for you? What arrogance to think you can save the world! The world doesn't have to be saved…save yourself…find love.

Jesus: I have love

Serpent: look in my eyes…do you recognize them? Just node your head and we will be in my bed together

Jesus never responds. The serpent disappears.

The maxim of quantity is violated in this scene. The receptors have to rely upon their background knowledge to infer the intended implications since the conversation is not as informative as required. The reference to Adam brings another story which requires the receptor to be aware of; otherwise, the signification of the current scene cannot be fully

perceived. This scene depicts a kind of inner conflict Jesus has against his desire for love and making family. This inner conflict is represented in a black serpent speaking with Magdalen's voice to seduce Jesus and deviate him from speaking to God. The conflict is represented in a conversation in which the black serpent converses with Jesus attempting to increase the desire of his love for Magdalen, marrying her and having family on the one hand; diminishing his will to be the savior of the world through ridiculing his efforts to save the world, on the other hand. The category of conflict is that of Approach- Avoidance Conflict, since Jesus experiences a sense of being captivated and resisted by the same aim, i.e. captivated by the aim of speaking to God and being guided, and resisted by the earthly desires of having a woman and family which hinders his way to God.

In terms of implicature, the implied meaning of this scene can reflect a number of significations. First, it portrays the inner conflict mankind experience during their lifetime i.e. the instinctive desires against the will of God. Second, there is an invitation for mankind to follow the footsteps of Jesus since he resists and struggles such powerful devilish desires to achieve a greater goal i.e. God's will.

On **scene 5** Ten days passes and Jesus is still waiting for God's voice. A lion appears and speaks to him.

*Lion: welcome Jesus. Congratulations. You **passed** the small temptations of woman and family. We both are **bigger** than that*

Jesus: who are you?

Lion: you don't recognize me? I'm you…I'm your heart. Your heart is so greedy. It pretends to be humble but it really wants to conquer the world.

Jesus: I never wanted a kingdom on earth. The kingdom of heaven is enough

Lion: you are a liar! When you were making crosses for Romans and Israel your head was exploding with the dreams of power…power over everyone. You said it was God but you only wanted the power. Now you can have what you want. Any country you want…all of them…you could even have Rome.

Jesus: liar…step into my circle so I can pull your tongue out!

The lion disappears.

The maxim of manner is violated in this scene. The intention of the lion is not fully clear and straightforward; there is obscurity in the manner of lion's message. The lion tends to tempt Jesus to ask for power; yet it starts its offer with ridiculing the previous temptation represented in serpent. Such an obscure manner of paving the way to the next temptation cannot clearly and easily be spotted out unless there is commonly shared knowledge between the participants.

In *assuming* terms, there are a number of linguistic triggers referring to logical presupposition. The boldfaced expressions shown in the extract are instances of *change of state verb* and *comparative construction* respectively. The change of state verb **passed** signifies that there is a temptation which Jesus has experienced before. Jesus resists the temptation and such resistance implies that there exists a conflict. The comparative construction employed shows the size of temptations and conflicts Jesus faces. The lion says "*We both are **bigger** than that*" implying that the temptation proposed is big and as a result the conflict is great.

This scene portrays the inner conflict Jesus experiences against his desire for power and dominance over the world. The inner conflict is represented in a conversation in which a powerful lion converses Jesus attempting to remind him of his manly desire of being in power and conquering the world. The category of conflict is that of Approach- Avoidance Conflict, since Jesus experiences a sense of being captivated and resisted by the same aim, i.e. captivated by the aim of reaching to God and being guided to the right path, and resisted by the earthly desires of holding power and conquering the world.

With regard to implicature, the implicit meaning of this scene can reflect the inner conflict mankind experience during their lifetime i.e. the instinctive desires against the will of God. furthermore, Jesus's refusal of power in favor of God's will forms a paragon for mankind to follow his footsteps since he resists and struggles such powerful earthy desires in favor of achieving a greater goal i.e. God's will.

Days later, another temptation appears in form of blinding flame who later introduces himself as Satan. **scene 6**

Satan: Jesus, I'm the one you have been looking for…remember? When you were a little boy you cried "make me God","God…God…make me the God"

Jesus: but I was just a child then

Satan: you are God! The bapters knew it...now its's time you admit it. You are his son…the only son…come with me…join me. Together we will rule the living and the dead. You will give life and you will take life. You will sit in judgment and I'll sit next to you. Imagine how strong we could be together.

Jesus: Satan?

The blinding flame disappears and an apple tree appears. Jesus stretches his hand and picks one apple and bits it. The apple drips blood. Satan reappears saying: we'll see each other again.

In this episode the maxim of quantity is violated again. There is reference to stories of Jesus's childhood which are never shown in the events of the film. The message is not as informative as required and the receptors need to rely on the context as well as their background knowledge to infer the intended meaning.

When temptations of woman and power did not succeed in the seduction of Jesus, Satan himself appears to Jesus in form of a blinding flame. Satan converses Jesus with even more tempting offers such as holding an absolute power and

being God, being able to give and take lives and dominating the whole world. This scene depicts the inner conflict Jesus experiences against his desire for absolute power.

The final episode of the film shows old Jesus awaiting his death while laying on bed. Jesus realizes the fact that he has been tempted, turned against God, and mislead from God's path. Judas exposes the reality of the fake Guardian Angel who claims to be sent by God to guard Jesus; the Angel has in fact been Satan himself. Jesus, then repents back and pleas God for another chance to be crucified and sacrificed, in order to achieve salvation for mankind. This final conversation with God brings the end of the inner conflict inside Jesus. There is acceptance of God's will and a return to what has been refused previously by Jesus i.e. being the son of God, the savior, and the Masaya. This can be seen in the following extract when Jesus raises his hands to the sky and converses God on **scene 7 (2: 37: 10):**

*Jesus: Father, will you listen to me? Are you **still** there? Will you listen to a selfish unfaithful son? I fought you when you called…I resisted, I though I know more…I didn't want to be your son….can you forgive me?...I didn't fight hard enough…Father…give me your hand…I want to bring salvation…Father, **take** me **back**…make a feast…welcome me home…I want to be your son…I want to pay the price…I want to be crucified and rise again!...I want to be the Masaya.*

The textual triggers referring to logical presupposition are shown in bold. The choice of adverb *still* signifies that all through his journey, Jesus guarantees God's presence, yet resists his will. The inner conflict ends when Jesus decides to return to God and therefore, is asking if God is *still* offering him the same cup. The same idea is manifested through the choice of phrasal verb *take back*; there is a desire to return back to the preexisting situation in which God offered Jesus to be crucified.

Here the category of conflict changes into Double Approach-Avoidance Conflict whereby two goals are in conflict; Jesus tends to give up the life given to him by Satan i.e. family, which used to be pleasant and satisfactory until Judas awakens him by forcing him face reality and recalling the genuine purpose of his being i.e. to be crucified and resurrected to be God's Masaya and guide humanity. The former goal, although has been Jesus's dream, now is rotten when he realizes the fact that its source is Satan. This goal has been given up in favor of God's will i.e. be crucified, which is, although painful and cruel, yet honorable and supreme. Jesus pleas for being God's Masaya although he is aware of the hardship he is going to endure. The character here encounters multiple ends which attract and prevent him equally; one end is his desire to get the normal life he longs for, the other end is his struggling to gain salvation through becoming God's Masaya which is something hard but worthy of purging.

VI. CONCLUSION

The textual-conceptual tool of analysis *implying and assuming* is crucial in extracting the ideology of self-conflict in the movie *The Last Temptation of Christ*. There are textual triggers referring to *assuming* found in the analysis which are: change of state verbs, iterative words and adverbs, and comparative constructions. The *implying* part of the tool manifests itself through flouting Grice's maxims. The basic type of conflict found in the paper is that of Approach-Avoidance Conflict. The main character, Jesus, experiences a sense of being captivated and resisted by the same aim, i.e. captivated by the aim of being devoted to God, and resisted by the instinctive desires such as absolute power, lust, etc. and this desire hinders his way to God.

This implies a message that such inner conflict is in fact experienced by all mankind during their lifetime i.e. the instinctive desires of gaining absolute power against the will of God. furthermore, Jesus's refusal of earthly desires in favor of God's will presents a role model for mankind to follow his footsteps since he resists and struggles such powerful desires in favor of achieving a greater goal i.e. God's will.

The scenes underlie ideologically a number of implications: first: human is sinful in nature. Every man may sin, even Jesus who is a prophet; nonetheless, there is always an opportunity for repentance and returning to God and being purified from sin no matter how immoral the sin is. There is always time to compensate and do the right and God always forgives and grants another opportunity. Second, no matter how much everyman thinks he knows well what's good for him, God's will is the best for humankind. Jesus resists God's will because he fears pain and death. However, in the end he realizes that God wants him to be a divine soul by passing through the gate of crucifixion and be the salvation for humanity. This can never be achieved unless Jesus tastes the severe physical pain of crucifixion and death.

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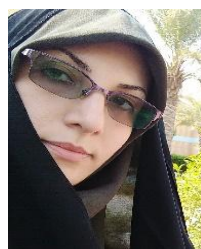
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