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Enhancing Vocabulary Instruction for Children With Speech and Hearing Impairments: The Role of Multiple Sensory Modalities

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Abstract—This study aimed to evaluate the efficacy of a multi-sensory approach to vocabulary instruction for youths with speech impairments and contrast it with conventional techniques. A total of 52 speech-impaired children between the ages of 18 and 20 were included in the study, and they were allocated randomly to either the experimental group (n = 26) or the control group (n = 26) in a proper experimental design. The control group received conventional instruction, while the experimental group received multi-sensory instruction in vocabulary. Data were gathered through observations and questionnaires, and pre-and post-test vocabulary evaluations were completed. The results revealed that, compared to the control group, the experimental group's vocabulary scores significantly improved from the pre-test to the post-test. According to statistical analyses, all sensory modalities, such as visual, auditory, and kinesthetic, contributed to improving vocabulary skills, with the multi-sensory approach producing the most notable improvement. These results offer empirical proof of the value of a multi-sensory approach in helping children with speech impairments improve their vocabulary skills. The use of visual, auditory, and kinesthetic modalities in this method encourages active participation and meets the varied learning requirements of the students. When developing inclusive and successful instructional strategies, educators, practitioners, and parents should consider the practical implications of this research. Future research should explore larger sample sizes, various educational settings, and long-term effects to validate further and improve the multi-sensory approach for vocabulary instruction in children with speech impairments.

Index Terms—multi-sensory learning, vocabulary development, language disorders, communication disorders, educational interventions

I. INTRODUCTION

Diverse methods are employed in the field of disability studies to improve vocabulary development in children who have speech and hearing impairments. One of these strategies is the multi-sensory approach, which uses various sensory modalities, including visual, auditory, and kinesthetic, to promote learning. This strategy aims to engage students through different sensory channels while considering their learning preferences and styles. The multi-sensory approach's efficiency in general teaching language has been extensively researched. However, more research is still needed to determine how it explicitly affects vocabulary development in children with speech and hearing impairments. Speaking and hearing-impaired children experience particular difficulties in language learning because of their unique communication requirements, according to research by Torppa and Huotilainen (2019). Vocabulary development is significant for these learners because it is the basis for language expression and comprehension. Traditional vocabulary instruction techniques, however, might not be able to meet all of their diverse learning needs. According to Välimaa et al. (2017), it is necessary to investigate alternative strategies, such as the multi-sensory strategy, to meet the particular needs of children with speech and hearing impairments and improve their vocabulary. The issue is the paucity of research on the value of a multi-sensory approach for improving vocabulary in children with speech and hearing impairments. Although the multi-sensory approach to language instruction has been extensively studied, the majority of the research has focused on general populations or particular learning disabilities, with little attention paid to the unique difficulties faced by children who are deaf or hard of hearing. As a result, there is a lack of thorough knowledge regarding how this population's multi-sensory approach affects vocabulary development. By examining the efficiency of the multi-sensory approach in enhancing vocabulary skills among speaking and hearing-impaired children, this study seeks to close this gap. This study will help develop evidence-based interventions to improve this population's language outcomes. To ensure that speaking and hearing-impaired children have equal educational opportunities, it is crucial to consider their specific needs in educational settings (Karimi-Boroujeni et al., 2023).

Therefore, this study aims to shed light on the effectiveness of the multi-sensory approach as a pedagogical strategy for vocabulary enhancement in this population by examining the impact of including visual, auditory, and kinaesthetic

elements in vocabulary instruction. The following goals were developed in line with the study area. In alignment with the research area, the following objectives were formulated.

- To investigate the effects of the multi-sensory approach on vocabulary development in children with speech and hearing impairments.
- To investigate the advantages and difficulties of applying the multi-sensory approach in vocabulary teaching for this population.
- To contrast the lexical proficiency between speaking and hearing-impaired kids who received multi-sensory instruction and those who did not.
- To pinpoint the most efficient teaching techniques within the multi-sensory method to maximize vocabulary learning in children with speech and hearing impairments.
- To offer helpful suggestions for teachers and professionals working with children with speech and hearing impairments regarding applying the multi-sensory approach for vocabulary instruction.

By addressing these research objectives, this study aims to contribute to the existing literature on vocabulary enhancement for speaking and hearing-impaired children and offer valuable insights for educators, practitioners, and researchers in the field of language instruction for this population.

II. LITERATURE REVIEW

A. Theoretical Foundations of the Multi-Sensory Approach in Language Learning

The multi-sensory method of language learning has theoretical foundations in many different fields. The multimodal learning theory is a well-known framework that contends that using a variety of sensory modalities while learning helps people learn information more effectively (Melany et al., 2023). Other fields that support the multi-sensory approach include neuroscience, psychology, and education. Studies have shown that incorporating visual, auditory, and kinesthetic elements into language learning can improve retention and comprehension. According to this theory, using kinaesthetic, hearing, and visual modalities will enhance learning outcomes (Oja, 1983).

Studies have shown that incorporating real-life experiences and practical applications into language learning can enhance the multi-sensory approach. This can include role-playing, simulations, and field trips that engage learners in real-world situations where they can apply their language skills. The multi-sensory approach promotes deeper comprehension, memory retention, and knowledge transfer by integrating sensory input. Cognitive theories like constructivism and schema theory provide additional theoretical support for the multi-sensory approach (Kuhl, 2010). According to constructivism, students actively create knowledge by interacting with their surroundings (Schrader, 2015). The multi-sensory approach supports this viewpoint by giving students various sensory experiences that encourage active participation and deep connections. According to schema theory, a learner's prior knowledge and mental models are crucial in helping them organize and assimilate new information (McVee et al., 2005). The multi-sensory approach uses sensory modalities to activate pre-existing schemas and forge new associations, which helps people learn and remember vocabulary. Language learners may particularly benefit from this strategy.

B. Previous Studies on Vocabulary Instruction for Speaking and Hearing-Impaired Children

Earlier research has looked into different methods of teaching vocabulary to kids who have speech and hearing impairments. These studies emphasize the significance of individualized instructional approaches and the particular difficulties this population faces. However, few research studies have examined this population's multi-sensory vocabulary instruction. Other populations, like those with dyslexia, have shown that multi-sensory methods of vocabulary instruction are effective. It is crucial to research whether this strategy can also help children with speech and hearing impairments. Studies have looked into the value of visual aids like picture cards and multimedia presentations in promoting vocabulary growth in children who have speech and hearing impairments (Polvanov, 2023). Others have concentrated on employing gestures and sign language as kinesthetic cues to support vocabulary learning. One study discovered that teaching children with hearing and speaking impairments sign language, and gestures improved their vocabulary acquisition (Giezen et al., 2019). More research is required to find the best strategy for assisting vocabulary development in these populations. These studies have shown promising results, highlighting the significance of including sensory modalities compatible with this population's communication preferences and skills (Chan, 2023; Cadime et al., 2018; Melany et al., 2023). Sensory modalities significantly influence the development of vocabulary. Visual modalities give learners concrete representations that help with comprehension and word association, such as pictures, written words, and gestures. Auditory modalities such as rhymes, spoken words, and auditory cues aid phonological awareness and pronunciation skills. Physical motions and tactile experiences are part of kinesthetic learning techniques, which support embodied learning and strengthen vocabulary connections. According to research, learning new words is facilitated by simultaneously using several sensory modalities (DesJardin & Eisenberg, 2007). By stimulating various neural pathways and strengthening connections between word meanings and their corresponding sensory representations, the combination of visual, auditory, and kinesthetic modalities produces a richer learning experience.

Teachers can make learning more inclusive and productive for all students by incorporating these strategies into their lessons. The multi-sensory approach takes advantage of this idea by offering multi-sensory input that meets the various learning needs of children with speaking and hearing impairments. The multi-sensory approach to language instruction has many advantages, especially for children with speech and hearing impairments. First off, it encourages accessibility and inclusivity by taking into account a range of communication styles and skills. The multi-sensory approach enables learners to access and process information through their preferred sensory modalities, increasing their engagement and understanding. It does this by incorporating visual, auditory, and kinesthetic elements. The multi-sensory approach facilitates deeper processing and memory retention, claim Oreshkina and Safonova (2023). Multiple presentation modalities increase learners' likelihood of effectively encoding and retrieving vocabulary items. Multi-sensory associations are produced when sensory input is combined, strengthening neural connections and raising the possibility of long-term memory retention. The multi-sensory strategy also improves vocabulary connections and transfer. By engaging multiple sensory channels, learners can create richer semantic networks connecting new vocabulary with prior knowledge and experiences. This makes it easier to use language in different contexts and encourages the transferability of skills (Karimi-Boroujeni et al., 2023). The multi-sensory approach can also benefit students with various learning preferences and styles. Others might prefer a hands-on approach, while some students may learn better visually or audibly. Educators can reach a broader range of students and improve motivation and engagement in the learning process by incorporating multiple senses. The multi-sensory approach has improved Language learning outcomes based on constructivism, multimodal learning, and schema theory.

C. Enhanced Engagement Motivation and Comprehension in Vocabulary Learning

The multi-sensory approach to vocabulary instruction increases student motivation and engagement. The learning process is more interactive and stimulating, including visual, auditory, and kinesthetic components (Sun et al., 2023). This approach is particularly effective for students with learning disabilities or English language learners. Students can better retain and recall new words by incorporating multiple senses. Visual aids like pictures and videos draw learners in and enhance the appeal of the learning materials. Auditory cues, such as listening to native speakers or participating in interactive conversations, create a sense of authenticity and relevance. Kinesthetic activities promote a sense of physical involvement and hands-on learning, such as acting out vocabulary words or performing practical tasks (Xu et al., 2017). Moreover, incorporating all four senses into language learning can also improve language proficiency and fluency. Learners can better understand the language and its cultural context by engaging multiple senses. The multi-sensory approach caters to each learner's unique preferences and strengths by utilizing their various modes of perception and expression. This personalized method encourages active participation and fosters a positive learning environment. The multi-sensory approach encourages motivation and engagement, which makes learning vocabulary more enjoyable and successful (R. W. Cheung et al., 2021).

One of its main advantages is the multi-sensory approach's effect on vocabulary comprehension and retention. Multiple sensory modalities are used to produce more complex and connected memories. Visual representations aid in understanding and memory by forming mental pictures connected to the words (Giannakos & Mutlu Cukurova, 2023). The multi-sensory approach also caters to different learning styles, such as auditory and kinesthetic learners. This approach allows students to engage with the material in a way that suits their needs and preferences, leading to a more personalized and effective learning experience. Word recognition and understanding are aided by the phonological awareness and pronunciation reinforcement provided by auditory input. By connecting word meanings to actual physical actions or experiences, kinesthetic activities help students understand words on a deeper level. The multi-sensory method gives students multiple ways to access and encode vocabulary, improving memory consolidation and retrieval. The multi-sensory approach also caters to different learning styles, making it inclusive for all students. It is particularly effective for students with learning disabilities or those who struggle with traditional teaching methods. The multi-sensory approach encourages the formation of stronger neural connections, improving comprehension and vocabulary retention by stimulating various sensory processing areas of the brain. The multi-sensory approach, by Ouhaichi et al. (2023), promotes the development of multimodal language processing abilities, effectively allowing students to utilize various sensory modalities in language comprehension and production. By being exposed to visual, auditory, and kinesthetic stimuli, students learn to process information through several channels simultaneously. This improves their capacity to combine data from various sources and increases the effectiveness of their language processing. The ability of learners to connect various linguistic components, such as word meanings, pronunciation, grammar, and context, is improved by multimodal language processing. Learners gain a more comprehensive understanding of language and become skilled at decoding and encoding linguistic information using a variety of sensory cues when they experience vocabulary through multiple modalities. For instance, a language learning app that uses text, audio, and images to teach new vocabulary allows learners to see and hear the word in context, associate it with an image, and practice pronouncing it. This multimodal approach can enhance comprehension and retention of new words, leading to more effective language acquisition. This multimodal language processing skill set enhances communication and general language proficiency (Sara et al., 2022).

The multi-sensory approach encourages active and experiential learning by allowing students to interact hands-on and be completely immersed in vocabulary. Through kinesthetic activities, role-plays, and real-life scenarios, learners are encouraged to apply and practice new vocabulary in relevant contexts actively. Learners gain a deeper

comprehension of word usage, connotations, and nuances by actively participating in the learning process. However, some learners may not benefit from a hands-on approach and prefer a more traditional learning method through lectures and written materials. Through personal connections with vocabulary, experiential learning enables students to have memorable learning experiences. Exploration, discovery, and experimentation are encouraged through multiple senses, which motivates students to take charge of their education. By actively interacting with vocabulary using a variety of sensory modalities, learners invest more time and energy into their language-learning process and feel more proficient in it (Bunce & Scott, 2016).

The multi-sensory approach improves vocabulary learning through engagement, motivation, comprehension, and retention. It encourages active learning and multimodal language processing skill development, making language learning more efficient and enjoyable for students. Therefore, educators should incorporate multi-sensory activities and strategies into their language teaching practices enhancing students' vocabulary acquisition and overall language proficiency (Schroer & Yu, 2022). There are limitations and gaps in previous research on the multi-sensory vocabulary instruction method for children with speech and hearing impairments. However, further research in this area can provide valuable insights into how to adapt multi-sensory language teaching methods for students with special needs, ultimately improving their language learning outcomes. Overall, incorporating multi-sensory activities and strategies into language teaching can benefit all students, making language learning a more engaging and effective process (Cheung et al., 2017).

Small sample sizes, potential biases, a shortage of diverse participants, and limited long-term follow-up are a few of the limitations found in the research studies reviewed in this section. More research is required to overcome these constraints and offer solid support for this population's efficacy and practical application of the multi-sensory approach. In conclusion, while incorporating multi-sensory activities and strategies into language teaching practices can benefit all students, there are still limitations and areas for improvement in the research. Further studies are needed to provide more solid evidence and practical applications for the multi-sensory approach to language learning.

III. METHODOLOGY

Research Questions:

1. To investigate the effects of the multi-sensory approach on vocabulary development in children with speech and hearing impairments.
2. To investigate the advantages and difficulties of applying the multi-sensory approach in vocabulary teaching for this population.
3. To contrast the lexical proficiency between speaking and hearing-impaired kids who received multi-sensory instruction and those who did not.
4. To pinpoint the most efficient teaching techniques within the multi-sensory method to maximize vocabulary learning in children with speech and hearing impairments.

Hypothesis:

1. By utilizing multi-sensory methods, children with speech and hearing impairments will significantly improve their vocabulary development compared to traditional methods.
2. Children with speech and hearing impairments will benefit from the use of a multi-sensory approach for vocabulary teaching, but there will also be some specific challenges, such as logistical challenges.
3. The lexical proficiency of hearing and speaking-impaired children who receive multisensory instruction will be significantly higher than that of the non-instructed children.
4. Using multisensory teaching techniques, incorporating visual, auditory, and kinesthetic elements, will contribute significantly to maximizing vocabulary learning in children with speech and hearing impairments.

Based on the research objectives, the null hypothesis was formulated.

Null Hypothesis: *Speaking and hearing-impaired children who receive instruction using the multi-sensory approach and those who receive traditional education do not significantly differ in vocabulary development.*

A. Participants

Fifty-two speaking-impaired children from Saint Louis College of the Deaf and Dumb will comprise a sample of 26 from each group. Two programs will be used to select the participants: BCA (experimental group) and B.Com (control group). Thanks to this selection criterion, the groups are uniform in terms of their educational background and level of language proficiency. Based on feasibility and practical considerations, a sample size of 52 participants was chosen. To assess the effectiveness of the intervention, the data gathered from this group will be compared to those from the experimental group. Therefore, the participants' proficiency will be evaluated before and after the intervention.

B. Research Design

With two homogeneous groups, this study will use an authentic experimental research design. Randomly selected participants will be placed in either the experimental or control groups. Randomization ensures that differences between the groups result from the intervention (multi-sensory speech training in the experimental group), not from inherent traits. A thorough comparison of the groups' responses to the multi-sensory approach to vocabulary development is

made possible by this design. In contrast to the control group, the experimental group's vocabulary significantly improved the results. This suggests that enhancing vocabulary through a multi-sensory approach is a successful strategy. It also emphasizes how crucial it is to include a variety of senses in the teaching and learning process. The research design is illustrated in Figure 1.

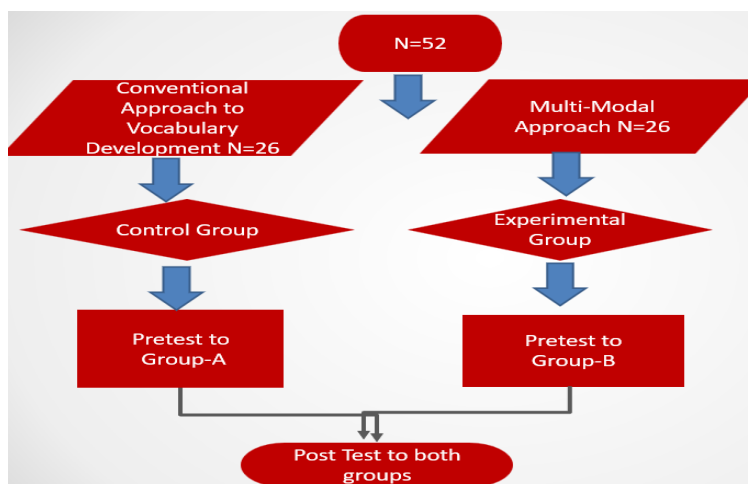


Figure1. The Research Design

C. Data Collection Method

Pre-test and post-test: Both the experimental and control groups will undergo a pre-test to assess their initial vocabulary levels. A vocabulary assessment tool designed explicitly for speaking-impaired individuals will be administered. Following the intervention, a post-test using the same assessment tool will be conducted to measure vocabulary improvement. The pre-test and post-test will allow for comparing the vocabulary levels between the two groups. The results will be analyzed to determine the effectiveness of the intervention in improving vocabulary skills in speaking-impaired individuals.

D. Variables and Measurements

The instructional strategy, which includes two levels of multi-sensory speech training (experimental group) and conventional vocabulary instruction, is the study's independent variable (control group).

Dependent Variable: The pre-test and post-test vocabulary assessment scores will determine how well speaking-impaired children's vocabulary has improved.

Covariates: Covariates could be the participants' age, language proficiency level, and program participation (BCA or B.Com.). These variables will be taken into account to ensure that these variables do not confound any differences between the groups. The study will also account for potential bias from the instructors' teaching philosophies. This will be accomplished by randomly allocating instructors to each group and ensuring they adhere to a set curriculum. The study aims to provide a more accurate evaluation of the efficacy of multimedia vocabulary instruction in speaking-impaired children by controlling for these variables.

E. The Instructional Process

Lesson Plan

Title: Introduction to Vocabulary Words - Traditional Instruction

TABLE 1
PROCEDURE

| Control Group | Intervention Group |
|--|--|
| <ul style="list-style-type: none"> ➤ Objective: To introduce and reinforce vocabulary using traditional instructional methods for children with speech impairments. | <ul style="list-style-type: none"> ➤ Objective: To enhance vocabulary skills through a multi-sensory approach for children with speech impairments |
| <ul style="list-style-type: none"> ➤ Materials: Vocabulary word cards, Picture cards, ➤ flipcharts, ➤ Markers, and ➤ Worksheets for vocabulary practice | <ul style="list-style-type: none"> ➤ Materials: Vocabulary word cards ➤ Picture cards corresponding to the vocabulary words ➤ Objects or manipulatives related to the vocabulary words ➤ Audio recordings or sound effects related to the vocabulary words ➤ Whiteboard or flipchart ➤ Markers or chalk ➤ Worksheets for vocabulary practice |
| <p>Warm-up (5 minutes):</p> <ul style="list-style-type: none"> ➤ Begin the lesson by reviewing previously learned vocabulary words through a quick oral drill. ➤ Use simple prompts and cues to elicit responses from the students. | <p>Warm-up (5 minutes):</p> <ul style="list-style-type: none"> ➤ Begin the lesson with a sensory warm-up activity, such as a sensory bin or table. ➤ Incorporate objects, textures, and sounds related to the vocabulary words. ➤ Please encourage students to explore and interact with the materials using their senses. |
| <p>Introductions of New Vocabulary Words (10 minutes):</p> <ul style="list-style-type: none"> ➤ Display a vocabulary word card on the board and pronounce the word. ➤ Show the corresponding picture card and encourage the students to identify the object or concept depicted. ➤ Use gestures and facial expressions to support understanding. ➤ Repeat this process for each new vocabulary word, providing examples and explanations as necessary. | <p>Introduction of New Vocabulary Words (10 minutes):</p> <ul style="list-style-type: none"> ➤ Display a vocabulary word card on the board and pronounce the word. ➤ Show the corresponding picture card and encourage the students to identify the object or concept depicted. ➤ Introduce an object or manipulative related to the vocabulary word and allow students to handle and explore it. ➤ Play an audio recording or sound effect associated with the vocabulary word to provide auditory input. |
| <p>Vocabulary Word Definitions and Sentences (15 minutes):</p> <ul style="list-style-type: none"> ➤ Write the vocabulary words on the board. ➤ Provide definitions for each word and use them in sentences to illustrate their meanings. ➤ Encourage students to repeat the words and sentences after you. ➤ Ask students to create their sentences using the vocabulary words. | <p>Vocabulary Word Definitions and Sentences (15 minutes):</p> <ul style="list-style-type: none"> ➤ Write the vocabulary words on the board. ➤ Provide definitions for each word and use them in sentences to illustrate their meanings. ➤ Encourage students to repeat the words and sentences after you while manipulating the related objects. ➤ Ask students to create sentences using the vocabulary words and act them out using gestures or movements. |
| <p>Vocabulary Practice (15 minutes):</p> <ul style="list-style-type: none"> ➤ Distribute worksheets that include exercises related to the vocabulary words. ➤ Instruct the students to complete the exercises individually or in pairs. ➤ Circulate the classroom, providing assistance and feedback as needed. | <p>Vocabulary Practice (15 minutes):</p> <ul style="list-style-type: none"> ➤ Distribute worksheets that include exercises related to the vocabulary words. ➤ Incorporate hands-on activities or games that engage multiple senses. ➤ Allow students to use objects, visuals, and auditory cues while completing the exercises. ➤ Provide opportunities for collaboration and peer interaction during the practice activities. |

IV. RESULTS AND DISCUSSION

A. Data Analysis Procedures

The data will be analyzed using the proper statistical techniques. The participants' demographic information and pre-test results will be computed as descriptive statistics, such as means and standard deviations. An independent sample t-test or another suitable non-parametric test will be used to compare the experimental and control groups' pre-test and post-test results to assess the efficacy of the intervention. The cutoff for statistical significance should be 0.05 (Libman, 2010, March). The post-test results for both groups will also be calculated using descriptive statistics, such as means and standard deviations. Effect sizes will also be computed to assess the practical significance of any observed group variations. Descriptive statistics are crucial in summarising, analyzing, and interpreting data. It helps researchers make data-driven decisions and gives them valuable insights.

B. Descriptive Statistics

Descriptive statistics are crucial in summarising, analyzing, and interpreting data. It provides researchers with valuable insights and facilitates data-driven decision-making.

TABLE 2
DESCRIPTIVE STATISTICS

| Group | N | Pre-test mean | Post-test mean | Pretest SD | Post-test SD |
|--------------------|----|---------------|----------------|------------|--------------|
| Control Group | 26 | 14.2 | 16.1 | 2.2 | 2.3 |
| Experimental Group | 26 | 13.9 | 19.6 | 2.0 | 2.5 |

In this instance, the control group only slightly improved from a mean pre-test score of 14.2 (SD = 2.1) to a mean post-test score of 15.1 (SD = 2.3). The experimental group, on the other hand, shows a noticeable improvement, going from a pre-test mean score of 13.8 (SD = 2.0) to a post-test mean score of 18.6 (SD = 2.5). Figure 2 illustrates the mean scores. These results suggest that the intervention implemented in the experimental group effectively improved their scores. Further analysis could be conducted to identify potential factors contributing to this improvement, such as specific teaching methods or individual student characteristics.

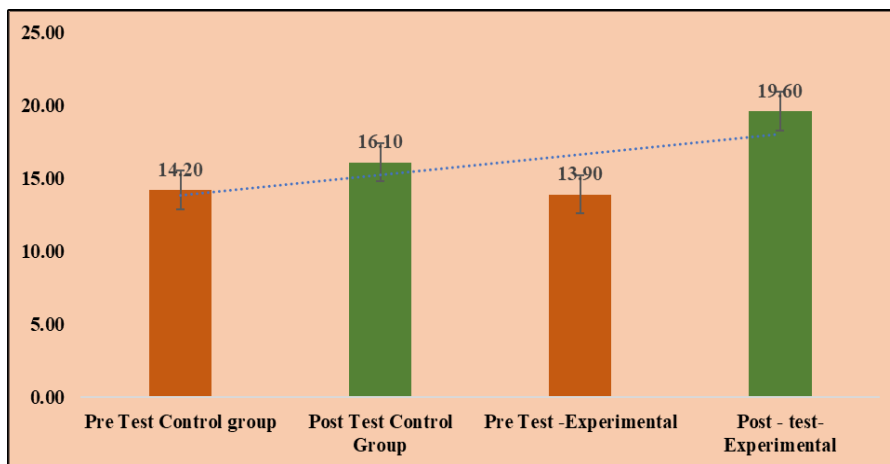


Figure 2. Comparative Analysis of Mean Values

C. Inferential Statistics

An appropriate statistical test, such as an independent sample t-test, can be carried out to ascertain the statistical significance of the improvement in the experimental group. The p-value from the test will show whether the improvement in the experimental group is statistically significant when comparing the pre-test and post-test scores of the control and experimental groups. The results of an independent sample t-test are displayed in Table 3. It is important to note that statistical significance does not necessarily imply practical significance. Additionally, other factors such as sample size and effect size should also be considered when interpreting the results of a statistical test.

TABLE 3
PAIRED SAMPLES TEST

| Descriptives | Paired Differences | | | | | t | df | Sig. (2-tailed) |
|------------------------------------|--------------------|----------------|-----------------|---|---------|--------|-----|-----------------|
| | Mean | Std. Deviation | Std. Error Mean | 95% Confidence Interval of the Difference | | | | |
| | | | | Lower | Upper | | | |
| Pre Total Score - Post Total Score | 9.24545 | 4.37662 | .41729 | 10.07252 | 8.41839 | 22.156 | 109 | .000 |

Findings from the paired sample t-test analysis are compelling. The pre-test and post-test scores had a mean difference of 9.24545, significantly improving scores. The positive sign indicates that after receiving the intervention, the participants' performance significantly improved. Individual score changes are variable, as shown by the standard deviation of 4.37662, which suggests that some participants improved more than others. High confidence exists that the actual population mean difference falls within the range of the difference's 95% confidence interval, which runs from 8.41839 to 10.07252.

Further, the statistical significance of the observed improvement is established by the t-value of 22.156 and a p-value of less than 0.001. The results demonstrate the intervention's effectiveness in improving participants' performance, which justifies further research into the precise causes of these gains and the progress's long-term sustainability. The relevance of a statistical finding in the real world can be determined in part by these factors. Without them, it is possible to reach the wrong conclusions or exaggerate the significance of a finding. Therefore, when interpreting and communicating the results of a statistical test, it is crucial to consider these factors carefully. This will make the conclusions more likely to be truthful and not deceptive.

D. Rejection of Null Hypothesis

The following null hypothesis was formulated in alignment with the research questions.

Null Hypothesis: There is no significant difference in vocabulary enhancement between speaking and hearing-impaired children who receive instruction using the multi-sensory approach and those who receive traditional education.

Inference: The paired sample t-test analysis results were significant and convincing, offering proof against the null hypothesis. The pre-test and post-test scores showed a significant improvement in participant performance, as indicated by the mean difference of 9.24545 between the two scores. However, it is essential to note that the sample size was relatively small and may not represent the entire population. Therefore, further research with a larger sample size is recommended to confirm these findings. Individual variations in score changes are highlighted by the standard deviation of 4.37662, which implies that some participants gained more than others. There is a high probability that the actual population mean difference falls within the 95% confidence interval range from 8.41839 to 10.07252. The statistical significance of the observed improvement is further supported by the significant t-value of 22.156 and the low p-value of less than 0.001. These results highlight the value of the multi-sensory approach and call for more research into the particular variables influencing outcomes and the sustainability of the gains made. Furthermore, the study suggests that the multi-sensory approach may be an effective intervention for individuals with similar learning difficulties. However, it is essential to note that the sample size of this study was relatively small, and future research should aim to replicate these findings with more extensive and diverse populations.

Result:

Analyzing the collected data using appropriate statistical methods was carried out in a thorough manner. The demographic information of the participants and their pre-test results were analyzed using descriptive statistics. To measure the effectiveness of the intervention, an independent sample t-test was used to compare pre-test and post-test results between the experimental and control groups. Results from the post-test were also analyzed using descriptive statistics. We calculated effect sizes in order to determine their practical significance.

Descriptive statistics demonstrated improvements: the control group's mean scores increased slightly, but the experimental group's significantly. An inferential statistic revealed a positive mean difference and a low p-value, indicating a statistically significant improvement in the experimental group. T-values and p-values from the paired sample t-test support the intervention's effectiveness.

As a result of the observed improvements, the null hypothesis stating no significant differences between multi-sensory and traditional instruction was rejected. However, the study's small sample size and individual score variations warrant further research with larger and diverse populations.

Based on the study's findings, the multisensory approach may enhance vocabulary development among children with speech and hearing impairments. It is recommended that further investigation be conducted into influencing variables and sustainability. As a result of these findings, educational strategies and interventions can be developed for this population, fostering better language development.

Discussion

The current study aimed to examine potential differences in vocabulary development between speaking and hearing-impaired students who received multisensory training and those who received standard instruction. According to our research hypothesis, there would be a noticeable difference in vocabulary progress between the two teaching strategies, with the multisensory strategy producing better vocabulary skill increases. This section will critically evaluate the study's findings in relation to the research hypothesis, look into potential explanations, and talk about how these findings might affect educational strategies and interventions aimed at children with hearing impairments. We will also discuss the limits of our work and offer potential directions for further investigation in this field.

V. CONCLUSION

Future research in vocabulary instruction for speaking and deaf children can focus on several key areas. Firstly, exploring specific instructional strategies within the multi-sensory approach would provide valuable insights into the most effective combinations of visual, auditory, and kinesthetic modalities. This would help educators and practitioners optimize vocabulary acquisition and retention in this population. Secondly, investigating the long-term outcomes of vocabulary enhancement achieved through the multi-sensory approach would shed light on the sustainability and transferability of the acquired skills. Understanding how these skills develop and generalize over time is crucial for designing effective intervention programs. Future research could examine the potential benefits of incorporating technology-based interventions in vocabulary instruction for speaking and hearing-impaired children, evaluate their effectiveness, and explore innovative ways to enhance engagement and learning outcomes. Lastly, investigating the influence of individual factors, such as age, severity of impairment, and language abilities, on the efficacy of the multi-sensory approach would provide insights into tailoring interventions to meet the unique needs of different subgroups within this population. By addressing these avenues for further investigation, future research can contribute to advancing inclusive vocabulary instruction practices for speaking and hearing-impaired children

A. Findings

The research findings underscore the effectiveness of the multi-sensory approach in enhancing vocabulary development among children with speech and hearing impairments. The descriptive statistics showcased noticeable improvements in the experimental group's post-test mean scores compared to both their pre-test scores and the control

group. This enhancement was particularly significant, suggesting that the multi-sensory approach had a substantial positive impact on vocabulary acquisition.

Inferential statistics further supported these findings. The paired sample t-test analysis revealed a significant mean difference between pre-test and post-test scores in the experimental group, demonstrating the intervention's effectiveness. The calculated t-value and p-value confirmed the statistical significance of this improvement, reinforcing the notion that the multi-sensory approach led to substantial vocabulary enhancement.

The study's results contributed to rejecting the null hypothesis, indicating that there is indeed a significant difference between the multi-sensory approach and traditional instruction in terms of vocabulary development. The outcomes also highlighted the variability in individual improvements within the experimental group, suggesting that the approach's impact might vary among participants.

While the study's findings are promising, it is essential to consider the relatively small sample size and its potential limitations in generalizing the results. Therefore, future research with larger and more diverse populations is recommended to validate and strengthen these findings. Nonetheless, these results emphasize the value of the multi-sensory approach as an effective pedagogical strategy for improving vocabulary outcomes in children with speech and hearing impairments.

B. Implications

The findings of this study have significant implications for the field of vocabulary instruction for children with speech and hearing impairments, as well as for existing literature and theories in this area. The study's results provide empirical evidence supporting the effectiveness of the multi-sensory approach in enhancing vocabulary skills in this population. By incorporating visual, auditory, and kinesthetic modalities, this approach caters to the diverse learning needs of these children and fosters active engagement. The study's contributions align with previous research emphasizing the importance of utilizing multiple sensory modalities in instructional strategies for individuals with communication challenges (Cheung et al., 2021). This research fills a gap in the literature by explicitly addressing effective vocabulary instruction strategies for speaking and hearing-impaired children. The findings highlight the value of tailored approaches to meet their unique needs beyond traditional methods primarily relying on auditory input.

The study's outcomes align with theories of learning and language acquisition, such as constructivism, by emphasizing the active construction of knowledge through sensory engagement and hands-on experiences. The multi-sensory approach provides additional pathways for understanding and retaining vocabulary, supporting the broader theoretical frameworks in the field. Practically, the implications of this research extend to educators, practitioners, and parents, who can utilize the findings to inform their instructional practices. Implementing the multi-sensory approach can create inclusive learning environments that promote vocabulary development and enhance overall communication skills for children with speech and hearing impairments. This study's implications underscore the significance of the multi-sensory approach in vocabulary instruction for children with speech and hearing impairments. The findings contribute to existing literature, validate theoretical frameworks, and offer practical guidance for educators and practitioners. By recognizing the benefits of utilizing multiple sensory modalities, we can enhance vocabulary acquisition and promote inclusive and effective instructional strategies for this unique population.

Furthermore, this study highlights the importance of individualized instruction that caters to the specific needs of each child with speech and hearing impairments. It also emphasizes the need for ongoing assessment and evaluation to ensure that instructional strategies are practical and responsive to the child's changing needs. Furthermore, this study highlights the importance of individualized instruction that caters to the specific needs of each child with speech and hearing impairments. It also emphasizes the need for ongoing assessment and evaluation to ensure that instructional strategies are practical and responsive to the child's changing needs.

C. Practical Recommendations

Practical recommendations for educators, practitioners, and parents working with speaking and hearing-impaired children include incorporating visual, auditory, and kinesthetic elements in instructional activities to engage multiple senses. In addition, providing opportunities for peer interaction and socialization can also enhance language development and communication skills in these children. Creating a supportive and inclusive environment that fosters the child's self-esteem and confidence in their ability to communicate effectively is essential. Visual support, such as charts and diagrams, should be used alongside auditory instructions. Leveraging technology tools and educational apps can provide additional visual and auditory input. Connecting vocabulary instruction to real-life contexts and individualizing instruction based on specific needs is essential. Collaborating with speech and language professionals, promoting peer interaction, and fostering a supportive learning environment that embraces diversity are also crucial. By implementing these recommendations, educators and parents can use the multi-sensory approach to optimize vocabulary acquisition and support inclusive instruction for speaking and hearing-impaired children. Moreover, incorporating technology and multimedia resources can enhance the learning experience and provide additional opportunities for practice and reinforcement. It is essential to regularly assess students' progress and adjust instruction accordingly to ensure continued growth in vocabulary development.

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The Effectiveness of the Use of Nationally Oriented Methodology in the Study of the Ukrainian Language by Chinese Students (Phonetic Aspect)

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Abstract—In the process of studying the Ukrainian language as a foreign language, Chinese students experience the greatest difficulties in learning the phonetic aspect of the language, which is due to significant differences between the typologically distant Chinese and Ukrainian languages. The study analyzed the peculiarities of the Ukrainian language from the point of view of teaching phonetics to students from China, and identified typical phonetic errors of Chinese students in the pronunciation of Ukrainian sounds. In order to methodically justify the selection of phonetic material, a comparative analysis of the phonetic systems of the Chinese literary (Putonghua) and Ukrainian languages was carried out, which made it possible to identify difficulties in teaching the Chinese to pronounce Ukrainian, which are caused by the peculiarities of the Chinese language, and to classify the pronunciation of Ukrainian sounds according to the difficulty of assimilation in comparison with Chinese sounds. The Curriculum for the phonetic course of the Ukrainian language for Chinese students and the methodological tools for its implementation are presented. The results of the conducted research and pedagogical experiment testify to the effectiveness of the developed nationally oriented method of studying the phonetics of the Ukrainian language by Chinese students based on taking into account the differences between the two languages.

Index Terms—phonetic competence, nationally oriented methodology, Chinese students, Ukrainian as a foreign language

I. INTRODUCTION

Nowadays, when Ukraine is officially recognized as a candidate for membership of the European Union, one of the most important areas of integration of its higher education system into the European educational space is the training of foreign students. The main factor in the success of this process is the appropriate level of their language training, since it determines the effectiveness of foreigners receiving a full-fledged professional education in the Ukrainian language, and is a means of forming the professional skills of future specialists, also determines the success of the socialization of the personality of a foreign student, his integration into the cultural space of the country of study. It should be noted that among foreign students studying the Ukrainian language, Chinese students experience the greatest difficulties, which is mostly due to significant differences between the typologically distant Chinese and Ukrainian languages (Chinese belongs to the Sino-Tibetan family of languages, and Ukrainian belongs to the East Slavic subgroups of the Indo-European language family), as well as the fact that the Chinese have a rational style of learning a foreign language, unlike, for example, Arab or African students, for whom a communicative style is natural. That is why, first of all, it is necessary for Chinese students to develop a nationally oriented methodology for teaching Ukrainian as a foreign language. The identified factors led to the search for ways to overcome the difficulties of learning the Ukrainian

language by Chinese students, and, in our opinion, it is necessary to start with the first steps of language learning – the formation of orthoepic skills.

II. LITERATURE REVIEW

Phonetics is an integral part of the general structure of language, one of its systems. Phonetics studies individual sounds, the patterns of their combination, various phonetic processes, the nature and structure of syllables, stress and intonation, etc. This understanding of phonetics makes it possible to study vocabulary and grammar on a phonetic basis, implementing the principle of anticipatory learning of oral speech, as well as makes it possible to study theoretical information on phonetics not in isolation, but as the first level of the integral structure of the language (Chumak, 2005).

Nationally oriented methods of teaching languages for foreigners are an urgent issue for philologists and teachers. But today, among East Slavic languages, in the scientific and methodical literature, the phonetic aspect of learning a foreign language by Chinese students is covered in more detail only in relation to Russian as a foreign language (A. Akishina, A. Arkhanhelska, S. Bernshtein, Van Lys, Ven Yao, Den Tsze, V. Yeromina, S. Yeromin, K. Yefremova, Zhun Tsze, O. Zubareva, Yonh Chzhao, V. Kaverina, A. Kasatkina, O. Klassovska, V. Mordvintseva, S. Lebedynskyi, T. Lypkan, T. Litvinova, N. Liubimova, I. Pervushyna, L. Prisma, M. Reutova, T. Samosenkova, Fen Shi Suan, Khe Sinsin, Chen Tsiunkhua, Chzhao Tsuoin, Chzhu Tonin, L. Shcherba, A. Shchukin, and others). In the methodology of teaching Ukrainian as a foreign language to the Chinese, only some issues of this problem were investigated in the works of such scientists as V. Hrutsiak, A. Demianiuk, Ma Yanfei, N. Tsisar etc.

The process of familiarization with the phonetic system of the language, the formation of correct auditory and pronunciation skills and abilities begins at the initial stage of education and is very important and responsible, since it is a component of the general system of formation of foreign students' speaking abilities and skills and ensures the effectiveness of the general process of mastering all types of speech activity. To develop speaking, listening, writing and reading skills, one must be able to pronounce the appropriate sounds, know how they are combined in words, how these words are connected in a sentence. In the process of learning a foreign language in the conditions of a non-linguistic environment (namely, in such conditions, online teaching of the Ukrainian language is currently carried out for foreigners), considerable attention should be paid to the development of phonetic skills, since their formation is an indispensable condition for an adequate understanding of a spoken message, and therefore for the implementation of communicative functions of language.

Scientists, turning to the problem of teaching foreigners the phonetics of the Ukrainian language, investigated such aspects as the phonetic material of the Ukrainian language as a basic unit in the formation of communicative skills of foreign students (Drohomyretska, 2019), determining the amount of phonetic material from the Ukrainian language for foreign students in primary stage of education (Vasylenko, 2019), the formation of orthoepic literacy of foreign students in the process of learning the Ukrainian language (Sheremeta & Melnyk, 2017), the formation of phonetic and orthoepic competence in the study of the Ukrainian language in foreign students (Melkumova, 2012), the use of speech therapy exercises when learning the phonetics of the Ukrainian language as a foreign language (Halaichuk, 2020), taking into account the phonetics of the native language in the process of forming phonetic and orthoepic skills of the Ukrainian language in foreign students at the initial stage of education (Vasylenko, 2004). But only a few scientific studies are devoted to this issue in relation to the Chinese student audience, for example, such as the comparative characteristics of the sounds of Ukrainian and Chinese speech in the aspect of teaching Ukrainian language to Chinese students (Ma, 2009), a fragmentary comparison of Ukrainian and Chinese multi-system languages (Demianiuk, 2011), peculiarities of teaching the Ukrainian language taking into account the articulation base of the native language (including Chinese) (Prozhohina, 2016), etc.

In our opinion, in the process of studying the Ukrainian language as a foreign language, it is necessary to use a nationally oriented methodology, especially at the stage of learning phonetics, the first priority is to take into account the foreign student's native language. O. Kachala notes that "the phonetic background of the native language is so strong that the acoustic images of foreign words are perceived distorted; there is no adequate representation of the sounds of a foreign language. In one case, they are "adjusted" to the standard of the native language, and in the other – the student simply "does not hear" them. In view of this, learning foreign pronunciation involves a thorough preliminary study of the connection between the phonetic systems of the native and foreign languages" (Kachala, 2011, p. 105). That is, when learning a foreign language, "the student must overcome the interfering influence of the native language; to move from phonology to phonetics, from static learning of articulation in individual positions to mastering the articulatory dynamics of the speech stream; learn the rhythmic-intonational system, master the laws of syntagmatic structure of the text" (Shutova, 2004, p. 9).

As I. Lanova points out, the most effective for the formation of orthoepic skills is the initial stage of learning the Ukrainian language, "when each word is learned in a complex of sound, written design, semantics and functioning in the context. Difficulties in correcting pronunciation at the next stages of language learning are related to neurolinguistic aspects of speech generation: foreigners who have a certain vocabulary and grammatical skills in constructing phrases, but do not have speaking skills, do not have time to correlate form and meaning in the process of speaking (and listening) phrases" (Lanova, 2015, p. 136).

Based on her own experience of teaching Ukrainian to Chinese as a foreign language, researcher Ma Yanfei came to the conclusion that "in order to teach Chinese students to speak Ukrainian as correctly as possible, it is necessary to explain to them in detail and adequately how the language apparatus works in the articulation of the one or other phoneme" (Ma, 2009, p. 182).

For the Chinese who study the Ukrainian language, Ukrainian letters do not carry any information, unlike visual and figurative Chinese characters. Therefore, the teacher should give information about the phonetic structure of the Ukrainian language, preferably in Chinese. When the teacher teaches students the correct pronunciation, he should not only enable the students to imitate and read sounds repeatedly and automatically, but also, if possible, provide explanations in Chinese about the location of the tip of the tongue, the shape of the lips, and correct breathing. In this case, students can easily understand this phonetic sign. The same is the case when explaining the pronunciation of vowels, consonants and compound words (Petrova & Sleptsova, 2020, p. 21).

Let us add to the position of scientists that we consider it important to compare phonetic phenomena on a national basis, as this will contribute to the better formation of orthoepic skills in students. We conducted a survey among foreign students (Arabs, Chinese, Turkmen) in order to find out the question: "Is it necessary to use the native language when learning the Ukrainian language?". According to the results of the survey, we were able to conclude that 95% of Chinese students gave a positive answer to this question and emphasized that in the case when the teacher used a comparison with the Chinese language, thereby implementing a person-oriented approach to learning, they understood the peculiarities of Ukrainian language much better and learned the educational material more effectively.

III. METHODOLOGY

The relevance of our article is due to insufficient coverage in scientific sources of the issue of teaching the phonetics of the Ukrainian language as a foreign language to Chinese students. The purpose of the article is to demonstrate the effectiveness of the use of nationally oriented methods of studying the Ukrainian language phonetics by Chinese students, the presentation of methods and exercises as tools for overcoming difficulties in pronouncing sounds atypical for Chinese and improving their phonetic skills. To achieve this goal, it is necessary to solve a number of tasks: to consider the main problems of teaching the Ukrainian language phonetics in the Chinese audience, to analyze the peculiarities of the Ukrainian language phonetics from the point of view of teaching Ukrainian orthoepy to students from China, to determine their typical phonetic errors in the pronunciation of Ukrainian sounds, to recommend methods and techniques for the formation of necessary phonetic competences, present the results of our pedagogical experiment.

In order to carry out a comprehensive study of the effectiveness of the implementation of a nationally oriented method of studying the Ukrainian language phonetic aspect by Chinese students, we used a set of methods:

- methodical experiment was used by us to plan and organize training of experimental groups;
- exploratory and experimental training regarding the verification of the proposed nationally oriented methodology;
- the observation method was used to observe the intensity of acquisition of orthoepic skills of the Ukrainian language by Chinese students;
- the diagnostic method (testing and conversation) was used to determine the level of learning the phonetic aspect of the Ukrainian language;
- quantitative-comparative and qualitative-comparative methods were used to compare quantitative and qualitative indicators of the formation of phonetic skills and abilities of the control (CG) and experimental groups (EG);
- using the descriptive method, the results of experimental training of Chinese students phonetics of the Ukrainian language in higher education institutions of Ukraine are presented.

IV. RESULTS AND DISCUSSION

Experimental teaching of the phonetics of the Ukrainian language as a foreign language to Chinese students using a nationally oriented methodology was introduced in two institutions of higher education during 2021-2022. The total number of participants (in CG and EG) was 66 people. Kharkiv National Automobile and Highway University held classes with 28 foreign students with a zero level of Ukrainian proficiency at the propaedeutic stage of studying at the V. N. Karazin Kharkiv National University. Also, 38 students studying in English at V. N. Karazin Kharkiv National University took part in the experiment. Their level of command of the Ukrainian language was also zero.

Taking into account the communicative significance of the material being studied, the lexical and grammatical content of the level of command of the participants of the experiment in the Ukrainian language, as well as the stage of experimental training, we chose as teaching aids didactic materials in the form of special tasks and exercises for collective and independent mastering of educational information, graphic aids (special tables with comments in Chinese, on which the peculiarities of the articulation of the sounds of the Ukrainian language are presented), video and audio recordings, on which the exemplary pronunciation of Ukrainian sounds is presented.

Participants in the experiment were informed about the study and the possibility to refuse from the experiment without any consequences for their education, and they gave their consent.

In order to check the results of using the nationally-oriented method of teaching Ukrainian language phonetics to Chinese students, we conducted a comparative analysis of their educational achievements in the formation of phonetic competence during the final control of the winter session 2021-2022.

In assessing the level of formation of phonetic competence, we relied on the understanding of this concept as "the ability of an individual to correctly form his own speech in a foreign language, as well as to adequately understand the speech of others on the basis of phonetic knowledge, skills, abilities and phonetic awareness" (Chukhno, 2016, p. 124). In the control process, the following components of phonetic competence were checked: phonetic receptive (auditory), reproductive (pronunciation), intonation skills; phonetic knowledge about the phonetic side of speech (phonemes and their articulatory-acoustic characteristics, basic modifications of sounds in the speech flow, phonetic organization of words (syllable, word stress), intonation and its components, etc.); phonetic skills (the ability to distinguish between sounds and letters, to distinguish between vowels and consonants, voiced and voiceless sounds, intonation of word combinations and sentences, the ability to determine the place of stress in a word, etc.) and phonetic awareness (the ability to reflect on the processes of forming one's phonetic competence and master pronunciation, constructing a system of own phonetic knowledge, consciously register and recognize sound units of different levels, their features and regularities of their formation and functioning, analyze the phonetic side of their speech, use the effective ways of overcoming and eliminating errors proposed by the teacher, etc.).

In order to determine the level of phonetic competence formation, 2 types of tasks were conducted. The first is reading aloud to an audio recording, during which the teacher does not give any comments. After the test, the audio recording is transcribed by the teacher. The second task is a written test to check the ability to determine the number of letters and sounds in words, to distinguish voiceless and voiced consonants, hard and soft consonants, correctly stress words, etc. The evaluation of the results was carried out according to the following criteria: knowledge and skills of perception and production of sound units (phonemes) of the language and methods of their implementation in a certain context; phonetic signs of distinguishing phonemes; phonetic composition of words; sentence phonetics: accents and rhythm of the phrase; intonation; phonetic reduction; assimilation; elisions (Common European Framework of Reference for Languages : studying, teaching, assessment, 2003).

According to the results of post-experimental testing, all study participants achieved a sufficient level of phonetic competence formation. At the same time, 39,4% of students (13 people) who studied according to the nationally-oriented method of teaching the phonetics of the Ukrainian language (EG) demonstrated a high level of phonetic competence, as they provided more than 90% of the correct answers, 51,5% (17 students) - average level, and only 9,1% (3 students) – a low level of phonetic competence formation. In the groups that studied according to the traditional method of teaching the phonetics of the Ukrainian language (CG), the indicators are as follows: a high level of phonetic competence was found in 21.2% of Chinese students (7 people), an average level in 30,3% (10 students) and in 48,5% (16 students) – low level of phonetic competence. This proves the effectiveness of using the nationally-oriented methodology in teaching the phonetic aspect of the Ukrainian language to Chinese students.

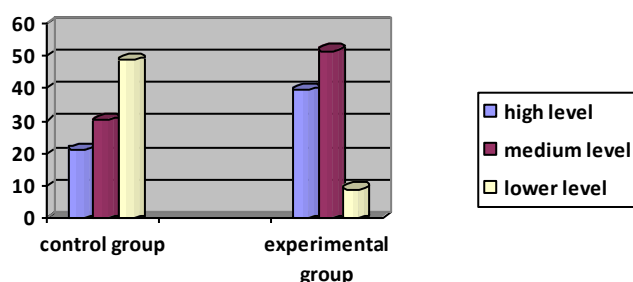


Figure 1. The results of the formation of phonetic competence according to the traditional method (CG) and according to the nationally oriented method of teaching the phonetics of the Ukrainian language to Chinese students (EG).

The statistical reliability of differences between learning outcomes in the EGs and CGs was determined using Pearson's chi-square test. To reject H0 hypothesis of no difference and to accept H1 hypothesis of statistical reliability of differences, we compared:

$$\chi^2_{emp.} \text{ is } P=0,05 \text{ and } \chi^2 \text{ is } P=0,01: \chi^2_{emp.} > \chi^2_{0,05} = 12.5096 > 7,815 \quad \chi^2_{emp.} > \chi^2_{0,01} = 12.5096 > 11,343 \quad (1)$$

The variable $\chi^2_{emp.}$ is reliable if $P=0,05: 12.5096 > 7,815$, and even more reliable if $P=0,01: 12.5096 > 11,343$.

The obtained data confirm our initial assumption regarding the positive impact of using a nationally-oriented method of teaching the phonetics of the Ukrainian language to Chinese students.

Our theoretical assumption about the need to use nationally oriented methods in the process of learning Ukrainian language, the formation of phonetic skills and abilities in Chinese students confirms the general hypothesis about the

effectiveness of using nationally oriented methods of teaching foreign languages. The research hypothesis is based on the assumption that the teaching of Ukrainian language phonetics to Chinese students will be most effective if a special system of methods and exercises are implemented as tools for overcoming difficulties in pronouncing sounds that are not typical for Chinese and improving their phonetic skills. This system must necessarily be based on a comparison of the Ukrainian and Chinese languages and take into account the most difficult aspects for Chinese students.

The obtained results of the research and their analysis give us grounds for discussing the methodological principles of the creation and effectiveness of the implementation of our proposed nationally oriented methodological system of teaching Ukrainian pronunciation to Chinese students.

Our experience of teaching Ukrainian pronunciation to foreigners shows that, for the most part, teachers pay attention to the formation of pronunciation skills and the perception of sounds, the sound shell of words, and the skills of perceiving the flow of speech. But as a result of training, students, possessing the skills and abilities of the main types of speech activity, cannot always correctly identify the phonemic composition of individual Ukrainian words.

Based on our analysis of questionnaires and the results of Chinese students' studies, among the difficulties of learning Ukrainian pronunciation by Chinese students, we can first of all mention English-Chinese-Ukrainian interference and graphic interference of Cyrillic and Latin alphabets.

In the Chinese language, one syllable is a character that already has a certain meaning, similar to a word in the Ukrainian language. The Chinese syllable contains two structural elements that have their strictly defined place: the consonant sound, which is located at the beginning of the syllable – the initial, and at the end of the syllable – the final. In Chinese, unlike Ukrainian, it is impossible to combine consonants. Chinese words are unstressed, but each syllable must be pronounced with one of four tones. At the same time, there are no unstressed syllables characteristic of the Ukrainian language. Due to the absence of the sounds [ɔ], [b], [r], [ɹ] in the Chinese language, there is no distinction between consonant sounds in terms of deafness/loudness, so the Chinese do not hear the difference between the sounds [ɔ] – [ɲ], [r] – [κ], [ɹ] – [ʀ]. There is also no differentiation of consonant phonemes by hardness/softness characteristic of the Ukrainian language. It is for this reason that Chinese students pronounce hard and soft consonants equally.

When studying phonetics, it is effective to work in four aspects: articulatory, perceptual, acoustic and linguistic, because they, differing in their tasks and research methods, are in a close, inextricable connection and mutually complement each other.

In order to methodically justify the selection of phonetic material, we conducted comparative analysis of the phonetic systems of Chinese literary (Putonghua) and Ukrainian languages. Our analysis of the phonetic system of the Chinese language was based on the works by Wang Li (2008), Jin Xiao (2011), Du Yunshi (2018) and others. Based on the characteristics of the Chinese language given by scientists, let us note the main differences between the phonetic systems of the Chinese and Ukrainian languages, as well as the difficulties in learning Ukrainian pronunciation, which are due to the peculiarities of the Chinese language, such as the syllabic nature of the Chinese language, the principle of the formation of a short syllable, the graphic mixing of letters, the presence vowel diphthongs, absence of tremulous sounds [r], [r'] and voiced consonants [b], [b'], [g], [d], [d'] in literary Chinese, presence of paired aspirated/unaspirated consonants, lack of distinction between the correlative characteristics of consonants (loudness/deafness, hardness/softness), the presence of prenasal and postnasal consonants, the influence of the pronunciation of Chinese dialects, etc. (Du, 2018).

Ukrainian language has such characteristic features as correlation laws (paired consonant sounds according to sonority/deafness, hardness/softness). Scientists who have also studied this issue note that during the training of Chinese students of Ukrainian as a foreign language, attention should be paid to soft consonants, softened variants of consonants, to specific phonemes of the Ukrainian language [p], [r], to unvoiced and voiced pairs [ɔ] – [ɲ]; [ɹ] – [ʀ]; [r] – [κ], and affricates [дж], [дз] (Ma, 2009; Yaremchuk, 2014).

Based on the dissertation work of Du (2018), devoted to methodical aspects of teaching Russian pronunciation to Chinese students, we classified the pronunciation of Ukrainian sounds according to the difficulty of acquisition in comparison with Chinese sounds. Our version of the classification of the pronunciation of Ukrainian sounds according to the difficulty of acquisition in comparison with Chinese sounds is based on Ukrainian sounds that are absent in the Chinese literary language (Putonghua) ([r], [r'], [b], [b], [g], [d], [d']) and sounds of the Ukrainian language that are close in articulation to Chinese sounds ([a], [o], [u], [i], [m], [n], [s], [f], [h], [š], [k], [p], [t], [c], [e], [j], [y], [z], [ž], [l], [č'], [š':]). The second group of sounds in the classification is divided by us into three subgroups according to the degree of difference in the articulation of the sounds of the two languages: 1) Ukrainian sounds characterized by a minimal degree of difference in articulation with the sounds of the Chinese language: Ukrainian [a] – Chinese [a], Ukrainian [o] – Chinese [o], Ukrainian [u] – Chinese [u], Ukrainian [i] – Chinese [i], Ukrainian [m] – Chinese [m], Ukrainian [n] – Chinese [n], Ukrainian [s] – Chinese [s], Ukrainian [f] – Chinese [f], Ukrainian [h] – Chinese [h]; Ukrainian sounds characterized by an average degree of difference in articulation with the sounds of the Chinese language: ukr. [š] – Chinese [š], Ukrainian [o] – Chinese [o], Ukrainian [u] – Chinese [u], Ukrainian [i] – Chinese [i], Ukrainian [m] – Chinese [m], Ukrainian [n] – Chinese [n], Ukrainian [s] – Chinese [s], Ukrainian [k], [p], [t] – Chinese [k^h], [p^h], [t^h], Ukrainian [c] – Chinese [tc] and [tc^h], Ukrainian [e] – Chinese [ai], Ukrainian [v] – Chinese [u]; Ukrainian sounds with the maximum degree of difference in articulation with the sounds of the Chinese language: Ukrainian [j] – Chinese [i], Ukrainian [ja], [jo] – Chinese [ia], [io], Ukrainian [je] – Chinese [e], Ukrainian [ju] –

Chinese [iəu], Ukrainian [y] – Chinese [əi], Ukrainian [z] – Chinese. [ts], Ukrainian [ž] – Chinese [z], Ukrainian [l] – Chinese [l], Ukrainian [č'] – kit. [tə', [š':] – Chinese [ε], Ukrainian [dʒ] – Chinese [zh], Ukrainian [dʒ] – Chinese [z].

Let us note that the absence of Ukrainian sounds [r], [r'], [b], [b], [g], [d], [d'] in the Chinese language is not, in our opinion, one of the most significant difficulties in teaching Ukrainian pronunciation to Chinese students, because it is possible to overcome it, as our practical experience has shown, with the help of special training exercises.

Group A – Ukrainian sounds characterized by a minimal degree of difference in articulation with Chinese sounds: нога, урок, кухня, Віта, потім, шафа, Англія (foot, lesson, kitchen, Vita, then, closet, England);

Group B – Ukrainian sounds characterized by a medium degree of difference in articulation with Chinese sounds: мак, мед, шість, текст, аптека, концерт, кава (poppy, honey, six, text, pharmacy, concert, coffee);

Group C – Ukrainian sounds characterized by the maximum degree of difference in articulation with Chinese sounds: слухати, журнал, новий, що, можна, язик, вчитель (listen, journal, new, what, possible, language, teacher);

Group D – Ukrainian sounds that are absent in the Chinese literary language: парк, рівень, ґанок, день, дядько, бути (park, level, porch, day, uncle, to be).

The analysis of scientific developments and the results of own research made it possible to develop a nationally oriented methodological system for teaching Chinese students Ukrainian pronunciation, the purpose of which is to correct and eliminate phonetic errors in the pronunciation of Ukrainian sounds, to form correct orthoepic skills. This technique is based on the phonetic laws of the Ukrainian language, takes into account the classification of the pronunciation of Ukrainian sounds according to the difficulty of assimilation in comparison with Chinese sounds, and the need for consistency in teaching the pronunciation of the sounds of the Ukrainian language.

The methodology developed by us involves compliance with the special Curriculum for the phonetic course of the Ukrainian language. This program contains the following blocks:

1. Introduction. Content: comparative characteristics of the phonetic systems of the Ukrainian and Chinese languages. Acquaintance with the speech apparatus.

2. Ukrainian sounds characterized by a minimal degree of difference in articulation with the sounds of the Chinese language. Content: vowels [a], [y], [o], [i], consonants [m], [m'], [f], [f'], [c], [c], [x], [x'], [h], [h]. Composition and stress.

3. Ukrainian sounds that are absent in the Chinese literary language. Content: consonants ([p], [p], [b], [b'], [r], [d], [d]).

4. Ukrainian sounds characterized by an average degree of difference in articulation with Chinese sounds. Content: vowel [e], consonants [k], [k'], [n], [n'], [u], [t], [t], [v], [v'], [ш], [з], [з].

5. Ukrainian sounds characterized by the maximum degree of difference in articulation with the sounds of the Chinese language. Content: consonant [y], vowels [ε], [i], [ю], [я]; vowel [y]; consonants [л], [л], [ч], [ш], [ж], [дж], [дз], [дз].

6. Repetition. Pronunciation norms in the Ukrainian language.

Attribution of the group "Ukrainian sounds that are absent in the Chinese literary language ([p], [p], [b], [b'], [r], [d], [d])" to the first stage of learning Ukrainian phonetics, immediately after learning sounds with a minimal degree of difference in articulation, we explain that the formation of pronunciation skills requires time for training.

The practice of teaching Ukrainian pronunciation to Chinese students allows us to draw a conclusion about the necessity of relying on the phonetic system of both languages and the need for a comprehensive study of the phonetic phenomena of the Ukrainian language. All this was reflected in our proposed nationally oriented methodical system of teaching Ukrainian pronunciation to Chinese students, which contains a number of mandatory step-by-step tasks and optional exercises. These are, for example, listening exercises to differentiate sounds, speaking exercises to practice the articulation of sounds, creative tasks that stimulate the activation of students' work, exercises to overcome the psychological barrier in speech, which is relevant especially for Chinese students.

All tasks of the nationally oriented methodical system of teaching Ukrainian pronunciation to Chinese students are divided into blocks taking into account the degree of increasing difficulty of their study and practice with Chinese students. The first block contains tasks aimed at forming the skills of pronunciation of Ukrainian sounds that have the same letter image with the letters of the English and Chinese (Hanyu Pinyin) alphabets. These are Ukrainian letters *a* – English *a* ([æ]), Ukrainian *u* – Chinese/English *u*, Ukrainian *i* – Chinese/English *i*, Ukrainian *в* – Chinese/English *B*, Ukrainian *н* – Chinese/English *n*, Ukrainian *н* – Chinese/English *H*, Ukrainian *р* – Chinese/English *p*, Ukrainian *с* – Chinese/English *c*, Ukrainian *м* – Chinese/English *m*, Ukrainian *х* – Chinese/English *x* ([ks]). Example: *Read the words. Remember that these are Ukrainian letters! Воні – урок, рiба – парк, мiсто – кiва, обiд – овоч, аптека – анкeта, хлiб – Оксана (they – lesson, fish – park, city – coffee, lunch – vegetable, pharmacy – questionnaire, bread – Oksana). Write these words, remember their pronunciation: будiнок, бiжка, вiкно, одiн, кiмнaта, студeнт, паспорт, текст* (house, letter, window, one, room, student, passport, text). In the next block, we concentrated the tasks, the purpose of which is to differentiate the sounds of the Ukrainian and Chinese languages that are close in terms of articulation ([o] – [u], [n] – Chinese <n>/<ng>, [k] – Chinese <k >/<g>, [j] – [i], [y] – Chinese <ei>, [l] <l> /<ou>, [ž] – Chinese <r>, [š':] – Chinese <x>, [č'] – Chinese <q>. Example: *Compare the pronunciation of the Ukrainian sound [н] and the Chinese <n>: ni – 你*. The third block contains exercises aimed at working with missing sounds in Chinese, these are the consonants [r], [r], [b], [b], [g], [d], [d]. For example: *Read and compare the pronunciation of hard [p] and soft [p]*

горá – річка, ри́ба – рік, ку́рка – річ, ра́нок – то́рік (mountain – river, fish – year, chicken – year, morning – last year). Listen and compare the pronunciation of the Ukrainian sonorous consonant [б] and the Chinese : ба́ба – 爸爸. In the fourth block of tasks, work is carried out on the assimilation of phonetic rules of the Ukrainian language. This block is divided into such topics as work on the pronunciation of consonants [e], [и] in an unstressed position, pronunciation of the sound [o] before a syllable with a constantly stressed [y] and [i], voiced/voiceless, hard/soft consonants, work on studying the functions of stress as a distinction between grammatical forms of words and lexical meanings of words, etc. For example: *Read and distinguish the pronunciation of the vowels [e], [u] under stress and before stressed syllables: не́сла, бли́зенько, ді́брати (carry, close, pick up).* *Read and distinguish voiced and unvoiced consonants: ба́ба – па́па, зу́б – су́п, та́ва – ка́ва, плі́д – плі́м (gran – dad, tooth – soup, crow – coffee, fruit – raft).* *Read the words and pay attention to the pronunciation of voiceless consonants before voiced ones: ко́сьба, бо́ротьба (mowing, fighting).* *Read the words and pay attention to the pronunciation of voiced consonants before deaf ones: ні́зти, ле́гко (nails, easy).* *Identify hard and soft consonants. Read and pay attention to the accent that distinguishes the lexical meaning of the words: до́рога – до́рога, о́рган – о́рган, бра́ти – бра́ти, за́мок – замо́к, за́клад – за́клад, пра́ва – пра́ва (road, organ, brothers, castle, establishment, rights).* *Read and pay attention to the stress that distinguishes the grammatical forms of words: ха́ти – хату́, го́ру – горі́, на́сипати – насипа́ти (houses, mountains, mounds).*

Optional exercises offered in all task blocks are tongue twisters, study poems and phonetic games. The basis of the Chinese learning system is constant memorization, so this learning method can be effectively used when practicing the pronunciation of the sounds of the Ukrainian language. Learning such didactic units as small educational poems and colloquialisms certainly contributes to the removal of phonetic difficulties and the formation of correct orthoepic skills of students. They can be used both for lexical work and for understanding the rhythm of the Ukrainian language. They concentrate certain sounds in themselves, which allows the student to learn to pronounce them correctly due to the formation of a speech habit in sound formation, and their regular updating helps to correctly learn sound formation in different positions of the sound in the word. Here are some examples of tongue twisters that we use in our nationally oriented method of teaching pronunciation to Chinese students: 1. For the sound [б]: *Бабин біб розців у доц – Буде бабі біб у борц.* 2. For the sound [с]: *Сів Василь на сіль.* 3. For the sounds [р] and [л]: *Їла Марина малину.* 4. For the sound [р]: *Карл у Клари вкрав корали, а Клара у Карла вкрала кларнет.* 5. To generalize the study of a certain group of sounds: *У крамниці продавець загубив свій олівець.* Here is an example of educational poems that we use in the practice of teaching Ukrainian as a foreign language:

| | | |
|--------------------------------|-------------------------------|-------------|
| <i>Я студент. Моя країна</i> | <i>Я вже більше не мовчу.</i> | |
| <i>Для навчання – Україна.</i> | <i>Українську мову вчу.</i> | |
| <i>Я багато що пізнав,</i> | <i>Хоч не все ще розумію,</i> | |
| <i>Коли вчитись тут почав.</i> | <i>Розмовляти вже я вмію.</i> | (N. Bozhko) |

The use of phonetic games also allows to optimize the process of mastering Ukrainian pronunciation, as it involves students in situations that are as close as possible to real communication. This is especially important for Chinese students, who experience great difficulties in the practical acquisition of language skills, because in everyday communication they avoid speaking Ukrainian, which is mostly related to the non-communicative style of learning foreign languages in Chinese schools. In cases where phonetic phenomena are learned at the elementary level, beyond the communicative topic, educational phonetic games solve the problem of goal setting, helping students to understand the process of forming phonetic skills, reduce their dependence on the imitative method of teaching foreign language pronunciation, and allow to relieve psychological tension. But when developing them, it is necessary to remember the need for the correspondence of the lexical and grammatical material they contain to the level of the phonological component of the language being studied. Let us give an example of phonetic games that we used in working with Chinese students to develop phonetic skills and abilities. *The game «Ukrainian sound» is aimed at forming skills of recognizing the sounds of the Ukrainian language. The teacher names Ukrainian sounds and English or Chinese sounds. A student must raise his hand if he hears a Ukrainian sound. And if he did not have time to react or incorrectly identified the sound-stimulus, then he is out of the game. Another game is the game «One-two», the purpose of which is to form the experience of identifying the accent-rhythmic pattern of a word. During the specified time, students must distribute as many words as possible from the proposed list according to the proposed accent-rhythmic models (monosyllabic and disyllabic).*

V. CONCLUSION

The scientific novelty of this article is due to the fact that for the first time the theoretical provisions of the nationally oriented methodology of the formation of Ukrainian phonetic competence for Chinese students have been analyzed, the methodical methods of its formation have been substantiated taking into account the main differences in the phonetic systems of the Chinese and Ukrainian languages and the difficulties in teaching the Chinese to Ukrainian pronunciation, the results of its practical application have been presented.

The analysis and understanding of the results of our experimental implementation of the nationally oriented method of studying the phonetic aspect of the Ukrainian language as a foreign language for Chinese students showed the effectiveness of its use for the formation of Ukrainian phonetic competence in them. The methodical toolkit, which was

developed by the authors of the article and offered at training sessions, turned out to be effective. Among them are tasks aimed at forming the skills of pronunciation of Ukrainian sounds that have the same letter image with the letters of the English and Chinese (Hanyu Pinyin) alphabets; tasks aimed at differentiating Ukrainian and Chinese sounds that are similar in articulation; exercises aimed at working with sounds that are absent in the Chinese language; the task of mastering the phonetic rules of the Ukrainian language; optional exercises (slang, educational poems, phonetic games), audio and video recordings of pronunciation of sounds samples, intonation, tables comparing the articulation of Ukrainian and Chinese sounds with comments in Chinese, etc.

Experimental training organized in two Ukrainian institutions of higher education showed that the nationally oriented method of studying the phonetic aspect of the Ukrainian language as a foreign language can be used for the Chinese contingent of students instead of the traditional method. The nationally oriented method of formation of Ukrainian phonetic competence for Chinese students, proposed by the authors of the article, increases the level of students' mastery of phonetic abilities and skills, motivates them, gives them the opportunity to meaningfully approach the study of phonetic phenomena of the Ukrainian language, performing a comparative analysis of the phonetic systems of two languages. We have a hope that this scientific research will contribute to the development of the Ukrainian as a foreign language teaching methodology. The provided methodical developments can be used when planning practical classes and creating teaching and methodical manuals.

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Exploring the Influence of Gender and L1 Conceptual Transfer on English Prepositional Usage

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Abstract—This study explores how gender and first language (L1) conceptual transfer influence the use of English prepositions among 50 Vietnamese university students aged 18 to 25, enrolled in an English language program. The participants' comprehension of English prepositions in terms of usage, meaning, and context was assessed using pre- and post-tests consisting of 20 multiple-choice questions. The data analysis employed descriptive and inferential statistics, including chi-square tests and independent samples t-tests. Both the pre- and post-test results revealed a moderate level of English prepositional usage, with all participants displaying improvement. Female participants performed slightly better than males on the post-test, while there were no notable gender differences in pre-test scores. In both tests, participants with high levels of L1 conceptual transfer performed significantly poorer compared to those with low levels. These findings highlight the significant role of L1 conceptual transfer in the English prepositional usage of Vietnamese language learners, while suggesting a minor impact of gender. Further research is needed to delve deeper into this relationship. The results emphasize the importance of addressing L1 conceptual transfer in English language instruction, specifically regarding prepositions, within the context of Vietnam.

Index Terms—conceptual transfer, negative transfer, gender, crosslinguistic influence, cognitive linguistics

I. INTRODUCTION

For learners whose first language (L1) does not share a system of prepositions, using prepositions in English can be a difficult component of learning a second language. L1 conceptual transfer has been linked to second language acquisition in earlier studies (Cook, 1993; Jarvis & Pavlenko, 2008). We, therefore, decided to investigate whether learners' usage of English prepositions, for instance, may be influenced by Vietnamese, a language with a constrained system of prepositions. Additionally, it has been suggested that gender influences language use and learning (Eckert, 2012; Holmes, 2006). Therefore, we propose that Vietnamese learners' use of English prepositions may be influenced by both gender and L1 conceptual transfer.

Learning prepositions in English can pose a challenge for individuals whose first language (L1) lacks a comparable system of prepositions. Previous studies (Cook, 1993; Jarvis & Pavlenko, 2008) have associated L1 conceptual transfer with second language acquisition. In light of this, we aimed to explore whether the usage of English prepositions by learners could be influenced by Vietnamese, a language with a limited range of prepositions. Moreover, there is evidence suggesting that gender can impact language use and learning (Eckert, 2012; Holmes, 2006). Thus, we hypothesize that Vietnamese learners' utilization of English prepositions may be influenced by both gender and L1 conceptual transfer.

In this study, we employed a pre-test and a post-test to assess participants' comprehension of English prepositions, encompassing their usage, meanings, and contextual application. Our analysis took into account factors such as participants' gender, language background, as well as the frequency and accuracy of their prepositional usage. Additionally, we conducted interviews with select participants to delve deeper into their linguistic practices and experiences with learning other languages. By focusing on prepositional usage in English, this study contributes to our understanding of the intricate factors that shape the development of second language skills. Through examining the specific influences of gender and L1 conceptual transfer on prepositional usage, we aim to gain insights into the challenges faced by Vietnamese English language learners and develop more effective language learning strategies.

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II. LITERATURE REVIEW

Prepositions play a crucial role in the English language and are used to communicate a variety of meanings and complexity. However, non-native English speakers may find it difficult to use prepositions correctly because of gender disparities and prepositional usage patterns in their mother tongues. This section presents how gender and L1 conceptual transfer affect the use of English prepositions in the previous studies and draws a gap that needs occupying.

A. *The Influence of Gender on Prepositional Usage*

Gender has been identified as a significant factor in SLA, including prepositional usage (Almuhaysh, 2022; Alqahtani & Abdelhalim, 2020; Pica et al., 1991). Recent studies have shed light on the influence of gender on language use, revealing that females generally exhibit a propensity for more descriptive language and a tendency towards lower assertiveness compared to males. This disparity in linguistic behavior based on gender has been a subject of investigation in various research endeavors. Not all languages and cultures are influenced by gender in prepositional usage, as Thonus (1996) and Wodak (1997) discovered in their respective studies on English language differences between men and women. These findings indicate that women tend to use more prepositions than men.

It's not often noted that the usage of prepositions in first language (L1) and second language (L2) contexts can be influenced by gender. Some studies have discovered that in the L1 context, women use more prepositions of place than men (Arjan et al., 2013; Jha, 1970; Mahmoodzadeh, 2012a; Saravanan, 2015; Sudhakaran, 2015), while in L2 contexts, women tend to use more prepositions of time than men (Al-Harthy, 2017; Fujita, 2016). However, the results aren't always definitive, since some studies have found no noteworthy differences in prepositional usage between genders (Fujita, 2016; Sanjaya & Bram, 2021).

Examination of prepositional usage and its relationship with gender reveals a complex and context-dependent impact that varies among different languages and cultures. Therefore, a comprehensive understanding of how gender affects prepositional usage requires examining these factors within specific linguistic and cultural settings.

B. *The Influence of L1 Conceptual Transfer on Prepositional Usage*

In SLA, a significant element is the transfer of cognitive structures from the mother tongue to the target language - this is known as L1 conceptual transfer. English prepositional usage by Vietnamese learners is a context where this becomes particularly important, as errors in the learners' English prepositional usage may arise due to L1 conceptual transfer. The acquisition of English prepositions can be impacted by L1 conceptual transfer, leading to errors such as overgeneralization and underuse (Nghì et al., 2021). Prepositional usage in L2 learning has also been shown to be influenced by the L1 conceptual system in several other studies (Kim et al., 2020; Sumonsriworakun & Pongpairoj, 2017; Yildiz, 2016). Sumonsriworakun and Pongpairoj (2017) have reported on the influence of the first language (L1) conceptual system on the understanding and expression of prepositions in a second language (L2). They have discovered that errors in the usage of L2 prepositions can arise as a consequence of discrepancies observed in the translation of English prepositions of location across various languages. This phenomenon has been investigated by Castro et al. (2017) and Mahmoodzadeh (2012b).

Several researchers have investigated the effect of L1 conceptual transfer on prepositional usage and have discovered that learners' comprehension and production of prepositions in their L2 can be influenced by their L1 conceptual system. Errors in L2 prepositional usage may also occur due to variations in the translation of English prepositions of location across different languages. These findings highlight the need to acknowledge the impact of L1 conceptual transfer in SLA and to design effective teaching techniques that consider learners' individual L1 conceptual frameworks.

C. *Studies on Vietnamese Learners of English and Prepositional Usage*

By studying the impact of L1 prepositional usage patterns on the English language skills of Vietnamese students, researchers found significant effects on their abilities (Đặng, 2016; Hang & Anh, 2010; Hăng, 2021; Hung, 2017). L1 conceptual transfer resulted in errors in their prepositional usage. According to findings by Hăng (2021) and Hung (2017), factors such as gender and L1 conceptual transfer can influence the acquisition of English prepositions amongst Vietnamese learners. When teaching and evaluating the way non-native English speakers use prepositions, language teachers and researchers need to consider these factors (Nghì et al., 2021).

Due to the idiosyncratic nuances regarding prepositional meanings and their uses, snagging prepositions in English is no easy feat for second language learners (Adejare, 2021; Almuoseb, 2016; Hang & Anh, 2010; Wairimu & Ngugi, 2021; Zapata-Leal & Ávila-Portuanto, 2021). Vietnamese learners in particular have difficulty grasping English prepositions because the prepositional systems differ between the two languages (Nghì & Phuc, 2022). As opposed to Vietnamese, which utilizes classifiers and word order to establish relationships between objects, English relies heavily on prepositions. Considering this contrast, Vietnamese learners face the challenge of absorbing a foreign linguistic concept. It's been exhibited in prior research that Vietnamese learners of English meet difficulty with prepositional usage, especially regarding prepositions of location and time (Cao & Badger, 2021; Hung et al., 2018).

The use of prepositions by second language learners is no strange to the influence of gender differences (Adolphs & Schmitt, 2003; Andersen, 1991). While male performers fall short, female learners have been shown to outclass their learning counterparts in the use of prepositions in a foreign language (Andersen, 1991). According to Derakhshan and Karimi (2015), females' language functions are unique and are linked to gender-related distinctions in cognition. As a

result, such disparities in brain function may explain language performance differences between male and female language learners. However, the contentious issue of gender's impact on second language acquisition cannot be disregarded (Alqahtani & Abdelhalim, 2020; Brown, 2020; Firdani et al., 2019).

Hãng (2021) noted that Vietnamese, with its limited system of prepositions, may affect Vietnamese learners' acquisition of English prepositions. The difficulty arises due to the fact that prepositions in Vietnamese are often expressed through postpositions or other grammatical structures instead of separate words. As a result, Vietnamese learners of English may struggle with acquiring the range of prepositions used in English, which have multiple meanings and uses. Several sociolinguistic studies have explored the usage of prepositions in English among non-native speakers, including Vietnamese learners (Nghị, 2020; Nghị et al., 2021; Nguyen Thuy Minh & Nguyen Mai Hoa, 2006; Phuc et al., 2019).

Overall, there has been a gradual development of SLA research related to gender and L2 learning. This study aims to investigate gender differences in language performance in the use of English prepositions, examining how well each gender impacts and how L1 transfer is accounted for by each gender.

III. METHODS

A. Participants

This linguistic investigation involved a sample of fifty Vietnamese English students, with an equal distribution of male and female participants. All participants were undergraduate students enrolled in an English language course at a Vietnamese institution. The age range of the sample varied from 18 to 25 years old.

B. Materials

The participants' pre- and post-study prepositional competence in English was measured. Twenty multiple-choice questions tested students' prior knowledge of prepositions in the English language. To assess the learners' retention of English prepositions, a second set of 20 multiple-choice questions was incorporated into the post-test. These questions are designed to test students' knowledge of the grammar, syntax, and semantics of English prepositions.

C. Procedure

The pre-test was administered within a classroom setting, allowing participants a designated timeframe of 20 minutes to complete the assessment. Following two weeks of English language instruction, the post-test was conducted under identical classroom conditions, affording participants the same allocated time to finish the test. The two-week training period focused on L2-related English preposition knowledge, aiming to minimize the impact of L1 conceptual transfer on the learners' performance during the post-test.

D. Data Analysis

The data collected from the pre-test and post-test were analyzed using descriptive statistics to determine the participants' performance on English prepositions. The data were also analyzed using inferential statistics to evaluate the influence of gender and L1 conceptual transfer on English prepositional usage. A chi-square test was conducted to determine whether there were significant differences in the pre-test and post-test scores between male and female participants. Additionally, an independent samples t-test was conducted to determine whether there were significant differences in the pre-test and post-test scores between participants who had high and low levels of L1 conceptual transfer.

E. Ethical Considerations

The university's research ethics committee granted ethical approval for the study before it was conducted. All participants were provided with a consent form and informed about the purpose of the study, their rights as participants, and the confidentiality of their data. Participants were permitted to withdraw from the study at any time without repercussions. The study ensured the participants' anonymity by assigning them identification codes in lieu of their names.

IV. RESULTS

A. Qualitative Results

Proficiency in a language requires both accuracy and fluency in both written and spoken communication. In our study, we considered participants' perceptions regarding the impact of gender on prepositional accuracy, which were gathered through pre- and post-tests. Among the study participants, six individuals were randomly selected from the larger group, and they identified the theme of negative interference from their L1 as a frequent cause of improper prepositional usage.

Some respondents expressed that men were superior to women in areas of spatial and mechanical reasoning because of differences in cognitive semantics. As one participant remarked, "*Females are often confused about directions, and they struggle to define cardinal directions, both in navigation and speech.*" Another participant added, "*Males often perform better than females, particularly in spatial reasoning ability.*"

These results suggest that male students may have an advantage when it comes to using prepositions of place like "at". Another contributor argued that male students' mechanical reasoning was superior when using prepositions: "*Males are more proficient in identifying spatial relationships and mechanical concepts when constructing sentences*".

However, this perspective contradicts the views of other participants (Students 4, 5, and 6), who claimed that *gender had no bearing on cognitive semantics*. They posited that prepositional fluency was influenced by early exposure to English and the surrounding environment. One participant stated, "*[Transfer] challenges are not determined or mediated by one's gender but by their exposure to English and their surroundings*." This sentiment was echoed by another participant: "*The influence of one's gender does not affect their use of English prepositions*".

These assertions imply that all children have an equal opportunity to develop their cognitive abilities. According to another participant, "*We have cases of both females and males who struggle cognitively, resulting in noticeable L1 transfer in their English usage*." Furthermore, another participant acknowledged that although females might be slightly better at mastering the use of English prepositions, the differences between the genders were not significant: "*In reality, females slightly outperform males, but there is no significant difference*".

Although females may perform better than males overall, some participants believe that males recognize spatial prepositions more quickly and accurately. Males might be better at understanding two-way prepositions such as "*across*," "*next to*," "*in front of*," "*among*," "*upon*," "*to*," "*at*," and "*behind*," while females may require more time to decode the logic. Participants viewed biological gender as a potential factor in language transfer, and their cognition was focused on males' superior performance in visual-spatial working memory.

Other fields of research also support this point of views (Hyde & Mertz, 2009; Pincivero et al., 2004). Historically, linguists have emphasized the grammatical gender form of a language without considering the role of biological gender in spoken and written language. This approach focused more on language forms than language identity as a living entity. Since languages live and change through their users (Moore, 2004), gender plays a role as language users are born, grow, and perceive themselves in terms of their gender identity. Consequently, excluding biological genders from linguistic research, especially in the study of language transfer, would be a significant oversight.

B. Descriptive Statistics

Table 1 presents the descriptive statistics for the pre-test and post-test scores of all participants, including the mean, standard deviation, and range of scores.

TABLE 1
DESCRIPTIVE STATISTICS FOR PRE-TEST AND POST-TEST SCORES

| Test | Mean | Standard Deviation | Minimum | Maximum |
|-----------|-------|--------------------|---------|---------|
| Pre-test | 10.56 | 2.12 | 6 | 15 |
| Post-test | 14.24 | 2.09 | 10 | 19 |

The mean score of the participants on the pre-test was 10.56, with a standard deviation of 2.12. The scores ranged from 6 to 15. On the post-test, the mean score increased to 14.24, with a standard deviation of 2.09. The scores ranged from 10 to 19. These results indicate that all participants demonstrated improvement in their prepositional usage in English after the two-week English language instruction.

C. Inferential Statistics

(a). Chi-Square Test

The Chi-square test was conducted to determine whether there were meaningful differences in the pre-test and post-test scores between male and female participants. Table 2 shows the results of the Chi-square test.

TABLE 2
CHI-SQUARE TEST RESULTS FOR PRE-TEST AND POST-TEST SCORES BY GENDER

| Gender | Pre-test | Post-test | Chi-Square | p-value |
|--------|----------|-----------|------------|---------|
| Male | 10.48 | 14 | 2.63 | 0.105 |
| Female | 10.64 | 14.48 | 3.87 | 0.049* |

*p < 0.05

The results of the Chi-square test indicate that there were no significant gender differences in the pre-test scores ($\chi^2 = 2.63$, $p = 0.105$). However, female participants performed marginally better than male participants on the post-test, with a significant difference ($\chi^2 = 3.87$, $p = 0.049$). This suggests that gender has a minor effect on English prepositional usage.

(b). Independent Samples T-Test

An independent samples t-test was conducted to determine whether there were significant differences in the pre-test and post-test scores between participants who had high and low levels of L1 conceptual transfer. Table 3 presents the results of the independent samples t-test.

TABLE 3
INDEPENDENT SAMPLES T-TEST RESULTS FOR PRE-TEST AND POST-TEST SCORES BY L1 CONCEPTUAL TRANSFER LEVELS

| L1 Conceptual Transfer | Pre-test | Post-test | t-value | p-value |
|------------------------|----------|-----------|---------|---------|
| High | 9.2 | 12.76 | -5.17 | 0.001* |
| Low | 11.92 | 15.72 | -4.63 | 0.001* |

*p < 0.001

The results show that participants with high L1 conceptual transfer levels performed significantly worse on both the pre-test ($t = -5.17$, $p < 0.001$) and post-test ($t = -4.63$, $p < 0.001$) compared to those with low levels of L1 conceptual transfer. This finding indicates that L1 conceptual transfer plays a significant role in the English prepositional usage of Vietnamese language learners. Overall, the results of this study suggest that English prepositional usage can be improved through targeted English language instruction. Additionally, the study found that L1 conceptual transfer has a significant influence on English prepositional usage, while gender does not have a significant influence.

The varying levels of L1 conceptual transfer among male and female participants may be associated with the gender differences seen in post-test scores. However, further analysis is required to fully examine the correlation between gender and L1 conceptual transfer and gain greater insights in this area.

V. FINDINGS AND DISCUSSIONS

The instructional method utilized in the study was shown to be effective in enhancing participants' usage of prepositions in English after two weeks of language instruction. It was demonstrated that all participants displayed signs of improvement. Such findings showcase the success of the teaching approach employed.

Among Vietnamese learners, the post-test showed a slight advantage for female participation over their male counterparts in their grasp of English prepositions. Although, it's worth noting that pre-test scores didn't reflect a noticeable difference in performance based on gender. The study raises questions about the contributing factors that may underlie this variance in the post-test outcome. To ensure overall accuracy, additional studies are needed.

The study indicates that individuals with greater L1 conceptual transfer had poorer performances on both the pre and post-tests than people with less L1 conceptual transfer. This outcome confirms previous research suggesting that L1 conceptual transfer greatly influences the English prepositional language ability of learners (Jarvis & Pavlenko, 2008). These findings expand on previous research by adding further support that L1 conceptual transfer notably influences the English prepositional language skill of Vietnamese learners.

Among the various insights provided by the study is a potential link between L1 conceptual transfer and one's gender, meriting additional scrutiny. As such, subsequent research ought to determine if the contrasting performance of male and female subjects in post-testing exhibits different levels of L1 conceptual transfer, yielding worthwhile information on the interplay between the two factors in relation to English prepositional usage.

The Vietnamese learners in this study saw improved preposition use after a two-week English course. It was also observed that L1 concept transfer played an influential role in their preposition usage, with gender potentially having a minor effect. Additional research is required in order to investigate the causes of the observed gender disparities in post-test outcomes and identify any possible links that may exist between gender and the conceptual transfer from L1 to second language.

VI. CONCLUSIONS

This study has shed light on the influence of gender and L1 conceptual transfer on English prepositional usage among Vietnamese university students. The results showed that L1 conceptual transfer plays a significant role in the prepositional usage of Vietnamese learners of English, whereas gender may have a minor effect. The study contributes to the growing body of research on cross-linguistic influence and cognitive linguistics, particularly in the area of English language teaching and learning.

One of the main findings of this study is the influence of L1 conceptual transfer on English prepositional usage. This result confirms previous studies that highlight the importance of considering the learners' L1 in language instruction. The findings suggest that learners with high levels of L1 conceptual transfer may struggle with English prepositions more than those with low levels. Therefore, teachers should pay attention to the learners' L1 conceptual transfer levels and adjust their instruction accordingly to facilitate learning.

Another notable finding is the minor effect of gender on prepositional usage in English. Although female participants performed marginally better than males on the post-test, there were no significant gender differences in the pre-test scores. This finding is consistent with previous studies that report no significant gender differences in language learning. Therefore, teachers should not assume that one gender is better at language learning than the other, but rather focus on individual differences and provide personalized instruction.

The results of this study have practical implications for English language instruction in Vietnam. As English is a foreign language in Vietnam, learners may encounter difficulties in acquiring the language due to differences in the structure and usage of prepositions. Teachers can use the findings of this study to develop effective instructional strategies that address the challenges faced by Vietnamese learners of English. By considering the learners' L1

conceptual transfer levels, teachers can provide explicit instruction that helps learners overcome negative transfer and improve their prepositional usage in English.

The study has several limitations that should be addressed in future research. First, the sample size of this study was relatively small, which limits the generalizability of the results. Future studies could include a larger sample size and participants from different proficiency levels to confirm the findings. Second, the study only focused on Vietnamese learners of English, and it would be interesting to investigate the influence of L1 conceptual transfer on prepositional usage in English for learners from other L1 backgrounds. Finally, the study only used pre- and post-tests with multiple-choice questions, which may not fully capture the complexity of prepositional usage in English. Future studies could use more comprehensive assessments to measure prepositional usage in English.

In conclusion, this study provides valuable insights into the influence of gender and L1 conceptual transfer on English prepositional usage among Vietnamese university students. The findings underscore the importance of considering the learners' L1 conceptual transfer levels in English language instruction and suggest that personalized instruction can improve learners' prepositional usage in English. Further research is needed to confirm these findings and explore the influence of L1 conceptual transfer on prepositional usage in English for learners from different L1 backgrounds.

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The Linguistic Implications of Facebook Nicknames for Jordanian Males and Females

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Abstract—Facebook allows users to easily share their thoughts and feelings with other users. This study attempts to investigate the linguistic behavior of Jordanian Facebookers' choice of nicknames in Arabic. In so doing, it gives a window onto the norms and values of the Jordanian culture in a way that interaction in most other kinds of situations does not. The data consist of 234 nicknames (71 males and 163 females), which were collected from 11 large Facebook groups. Also, semi-structured interviews were conducted with 11 participants to obtain their views on their use of nicknames. The results showed that the preferred category of nicknames for males is “animals reference” (23.4%), whereas “celestial bodies reference” is the least frequent type used. Females preferred using nicknames under “superiority reference” (17.3%), whereas “job reference” and “famous characters’ reference” are the least frequent types used. Overall, this study lends evidence to the view that gender influences linguistic choices, including nicknames. Significantly, the analysis also shows that both males and females tend to use terms that have a “pessimistic reference” more than those that carry an “optimistic reference”. Besides, the analysis shows that “flora reference” is a category that was often used in female nicknames. Essentially, it enriches knowledge about the Jordanian culture as it provides information about the general mentality, ways of thinking, and emotional and evaluative attitudes towards the genuineness of the people. Such knowledge can be of great benefit to learners of Jordanian Arabic as a foreign language.

Index Terms—Facebookers’ attitudes, gender variation, Jordanians, nicknames’ implications, onomastics, social media

I. INTRODUCTION

Social media has developed in the last decade to the point where it has become ubiquitous, used by billions of people. The Social Media Research Group (2016) states that “social media are understood to be web-based platforms that enable and facilitate users to generate and share content, allowing subsequent online interactions with other users” (p. 3). People now use social media in their new phase of communication, the digital phase, to be in touch with their families and friends (Bader & Obeidat, 2020). Social media sites such as Facebook, Twitter, Snapchat, Instagram, and so on have billions of users daily. These sites vary from each other in that they use different communication instruments, such as photo and video sharing tools. Many people have friends on these sites who share common interests or affiliations, like shared religious, national, sexual, or racial attitudes and beliefs.

Remarkably, from an academic perspective, social media websites give researchers access to a great variety of participants and data. This enables researchers to collect a huge amount of accessible data for their studies. Then, they can learn more and analyze the behaviors and attitudes of participants regarding personal data shared on those sites. Also, researchers can analyze the data in tandem with social variables of the participants such as gender, age, etc. In this vein, Creswell (2014) stated that social media websites such as Facebook are considered audiovisual sources of data

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that can be used for analysis in qualitative and quantitative research. Moreover, according to Kádár and Haugh (2013), there are some benefits to using social media data in research. Social media enable us to get raw and natural data on human behavior and other information. They give the researchers easy access to a massive amount of data to analyze many different topics, such as nicknames. However, some challenges might confront researchers while using social media data. For example, it is sometimes difficult to collect the target data, especially in social media that is seldom created for research purposes, which means a large amount of data might be irrelevant or in formats that are difficult to analyze. Likewise, searching for data on social media might be time-wasting because one needs to spend a lot of time on those websites to obtain relevant data. Nonetheless, computer-mediated communication is one of the most noteworthy and popular data sources in discursive research (Kiyimba et al., 2019).

The Internet in general and social media in particular have been recognized as rich sources of information for people interested in many subjects. Researchers have seized this facility and utilized the online materials as data for their various research projects. For example, Alsamhan and Almutrafi (2022) investigated the sociolinguistic functions of code-switching among Arabic-English bilinguals in online written communication by Saudi Twitter users. In the same vein, Olivier (2014) explored the nature of 500 Twitter usernames and nicknames within the South African context. As a result, Facebook makes a significant contribution to data collection by simply posting a question about a specific phenomenon and receiving various responses and points of view. For instance, Jaber and Daana (2021) started collecting their data to explore the given names of cats in Amman, Jordan, by simply posting the question “If you have a cat, what is the name of the cat, and what is its kind?” on the Facebook page “*Ask Jordan*,” from which they collected about 153 names. Also, in Jordan, Bader and Obeidat (2020) collected one hundred comments from ten political posts to explore the types of impoliteness strategies Jordanian Facebookers use when commenting on some local political posts.

Facebook allows users to easily share their thoughts and feelings with other users, upload photos and videos, send messages, and keep in touch with family and friends (Bader & Obeidat, 2020). According to DataReportal (2022), the total number of monthly active users of Facebook reached 2.934 billion in July 2022, which equates to 36.8% of the total number of people on Earth, larger than the populations of China and India combined. In Jordan, Facebook is widely used as a social media tool through which people comment on posts or follow certain posts and comment on them (Bader & Obeidat, 2020). In August 2022, there were 7219200 Facebook users (67.3% of the population), with men accounting for 54.8% (“Facebook Users in Jordan - August 2022,” n.d.).

As for the main topic of this study, it has been noticed by the researchers that many Facebook users, especially females, tend to use nicknames as substitutes for their real names on their profiles. Nicknames on Facebook tend to be different from other nicknames in real life (Jadesi, 2022). On Facebook, users are the ones who grant themselves nicknames, whereas in real life, nicknames are often given to someone by others, such as friends, relatives, co-workers, and so on. Thus, we often find most nicknames on Facebook tend to be positive, although some of them might carry negative connotations that reflect the state of the referent or the bearer. On Facebook, nicknames are generally used by users to communicate something specific about their personality, character, or background. Besides, nicknames are sometimes used by users as a substitute for the proper name of a familiar person to remain anonymous, either as a way of not giving away their real identity or to deter people from contacting the nickname user (Van der Nagel, 2017). There could be many different motivations behind this.

This study aims at investigating the use of Facebook nicknames by Jordanians. First, it attempts to explore whether the nicknames of the Facebookers carry positive or negative communicative functions and what implications the nicknames convey. Also, it aims to contribute to the growing body of literature informing “name theory” or “onomastic”.

It aims to identify the constitutive, preferential, and impromptu rule-bound properties of nicknames and nickname use (Leslie & Skipper, 1990). It is hoped that the analysis of the nicknames of Jordanian Facebookers will encourage more comprehensive investigations of these nicknames in the future.

Language and culture are inseparable. The cultural context determines the way nicknames are given and used, so they are products of the culture and rooted in it, and they can reflect a cultural feature that is peculiar to one culture rather than another (Pour, 2009). Although nicknaming is a useful resource for communication, little research has been conducted in the Jordanian context, as far as the best knowledge of the authors of this study is concerned. Thus, the importance of investigating this topic stems from the increased interest of linguists in investigating the issues of interaction between language and culture. This study attempts to investigate the behavior of Facebookers' choice of nicknames in Jordanian Arabic. In so doing, it gives a window onto the norms and values of the Jordanian culture in a way that interaction in most other kinds of situations does not. Essentially, it enriches knowledge about the Jordanian culture as it provides information about the general mentality, ways of thinking, and emotional and evaluative attitudes towards the genuineness of the people. Such knowledge can be of great benefit to learners of Jordanian Arabic as a foreign language.

II. LITERATURE REVIEW

Names are studied under the science of onomastics (also called onomatology). Among its branches are “Anthroponomastics,” which studies personal names, and “Toponymy,” which studies place names (Al-Kubaisy, 2017;

Crystal, 2008). Crystal states that “in a looser usage, onomastics is used for personal names and toponymy for place names” (2008, p. 339). The term “nickname” can be traced back to the late Middle English period, when it was derived from an eke-name, which meant “an additional name” (Al-Sa’ati, 2012). Nicknames are informal, sometimes humorous, and based on a person’s real name or on an obvious characteristic or habit of that recipient. They are regarded as desirable, denoting acceptance, and are used to express affection, a form of compliment, or amusement (Adebileje, 2012; Jamalvandi & Jamalvandi, 2016). Conversely, a nickname may cause resentment when used offensively as a form of ridicule to express defamation of character. Furthermore, nicknames can be exploited, especially by criminals and wrongdoers who may use them to disguise their real identities (Jamalvandi & Jamalvandi, 2016).

In the context of information technology, a nickname is usually called a “nick” (Crystal, 2011, p. 70). The Internet is unmatched in the extent to which individuals assign themselves nicknames to conceal their identity, especially in chat groups, games, networks, and forums (Crystal, 2011). According to Adebileje (2012), nicknames are typically given to people rather than chosen by them, whereas Crystal believes that “the choice of a nick is a ritual act, demanded by the culture to which the individual aspires to belong, and, as with all naming practices, a matter of great complexity and sensitivity” (2004, p. 159). Examining the use of nicknames in different cultures, their evaluation, whether positive or negative, and their translation from one language to another have attracted the attention of researchers. For example, Jamalvandi and Jamalvandi (2016) investigated the use of nicknames by 200 male and female students in the context of Ilami Kurdish high schools. Through the use of descriptive statistics, the results of the study revealed that the participants relied heavily on the physical characteristics of people to develop nicknames. The results also showed that most of the nicknames were evaluated as neutral, followed by positive and negative evaluations, and that gender did not play any significant role in the use of nicknames.

Focusing on the cultural aspects and the intended meanings of nicknames, Adebileje (2012) studied the characteristics of nicknames in Yoruba culture. Using observations and structured interviews, the author analyzed 12 nicknames used by Yoruba brides for their in-laws. The results revealed that most of the nicknames coined by the Yoruba brides function as compliments (58%), whereas 17% of them were classified under the category of derogatory, and the remaining 25% had dual functions: compliments and insults. Moreover, the results of the interviews indicated that the intended meanings of the nicknames show the type of relationship between the brides and their in-laws and that the surface meanings do not always reflect the meanings intended by the Yoruba brides. Similarly, Akintola and Ayantayo (2016) investigated the pragmatic meaning of nicknames as used by Yoruba brides for their in-laws. Using interviews and the intuitive knowledge of the researchers, they analyzed 21 nicknames. The results of the study showed that nicknames in this context are used for eulogizing, respecting, and insulting.

Despite their frequent use, nicknames are sometimes not preferred by the addressees, as reported by Ermanto’s (2018) study, which examined the nicknames used in the coastal communities in Pariaman, West Sumatra, Indonesia. The author investigated nicknames in terms of their linguistic forms and the values of nicknames, whether positive or negative. The results revealed that the nicknames in the study are word- and phrase-shaped and that most of them have negative values. The author concluded that giving a negative nickname to someone is a kind of verbal violence, an act that should be eliminated from the life of the community.

In the Arabic culture, Wardat (1997) analyzed nicknames in Jordanian Arabic and found that the sociocultural practices of people were the reasons behind the existence of nicknames. He found that the choice of nicknames was determined by the physical appearance, societal rank, and occupation of the addressee. The results also showed that men were more likely to have a nickname than women. He attributed this finding to the protected social status that women enjoy in Jordan. Haggan (2008) investigated the nicknames given to Kuwaiti teenagers and found that, as evaluated by Kuwaiti undergraduates, derogatory nicknames were common, especially among women, despite the religious views against hurtful speech. Relying on data also collected from students, Al-Sa’ati (2012) investigated the use of nicknames, mainly in Mosul society in Iraq. The study was based on a questionnaire given to 50 male and 50 female freshmen at the English Department, University of Mosul. The study found that there are many types of nicknames related to job, place name, physical appearance, or those derived from a proper name, from the first and last parts of a proper name, *kunya* “teknonymy,” honorific, diminutive nicknames, etc. The study also found that males are likely to have more nicknames than females, whether they refer to physical appearance, tekonymy, a place, or nicknames according to job, whereas female students prefer to use diminutives or drop a letter.

III. METHODS

A. *The Sample of the Study*

Firstly, the list of nicknames of 234 Facebookers (71 males and 163 females) was collected from 11 large groups that contain thousands of users. For the classification of nicknames into male or female, the researchers, being linguists and native speakers of Arabic, relied on their Arabic linguistic knowledge and experiences to classify nicknames as masculine or feminine, since the gender system in Arabic is inflicted grammatically; that is, a nickname is categorized as feminine if it has a feminine marker, whereas masculine is not marked in Arabic. However, when ambiguity issues arise, the nickname is discarded. Secondly, a classification pattern was established by the researchers through classifying the nicknames into emerging themes.

B. Data Analysis

Facebook Data Analysis

The analysis of the dataset resulted in 22 themes, which were derived by analyzing the total of 422 terms recognized in the 234 nicknames of Jordanian Facebookers. Table 1 below represents the classification types using the letters A to V, followed by real-life examples.

TABLE 1
NICKNAME CLASSIFICATION TYPES ON FACEBOOK

| | Code | Classification | Example | Translation |
|----|------|---------------------------------------|------------------|----------------------------|
| 1 | A | Aesthetic Reference | العيون الجميلة | The beautiful eyes |
| 2 | B | Place Reference | ابن الشمال | The son of the North |
| 3 | C | Pessimistic Reference | القلب المكسور | The broken heart |
| 4 | D | Optimistic Reference | الضحكة الجميلة | The cute smile |
| 5 | E | Ethical Reference | الحب الصادق | The sincere love |
| 6 | F | Colour Reference | الوردة البيضاء | The white flower |
| 7 | G | Animal Reference | اسد الجنوب | The lion of the South |
| 8 | H | Natural Phenomenon Reference | حمامة الجبل | The pigeon of the mountain |
| 9 | I | Emotions Reference | عاشقة الرومانسية | The romance lover |
| 10 | G | Profession or Career Reference | البرفيسور | The professor |
| 11 | K | Specific Action or Behavior Reference | الغزاة العدوانية | The aggressive deer |
| 12 | L | Famous Characters Reference | المحقق كونان | The detective Konan |
| 13 | M | Social Relationship Reference | ابن الشمال | The son of the North |
| 14 | N | English Language Reference | بنت كيوت | The cute girl |
| 15 | O | Reliance on God Reference | أسد الإسلام | The lion of Islam |
| 16 | P | Flora Reference | بائع الورد | The seller of flowers |
| 17 | Q | Superiority Reference | ملكة الورد | The queen of flowers |
| 18 | R | Celestial Bodies Reference | جار القمر | The moon's neighbour |
| 19 | S | Physical Reference | القلب الطيب | The kind heart |
| 20 | T | Time Reference | زهرة الربيع | The spring rose |
| 21 | U | Collectivism Reference | صقر العرب | The eagle of Arabs |
| 22 | V | Miscellaneous | الغزاة القصيرة | The short deer |

It is worth mentioning that repeated identical nicknames were excluded during the process of collecting data from Facebook for this study. However, for those nicknames composed of two or more terms, each term was classified and used for statistical purposes. For example, 'الوردة البيضاء' *the white flower* was considered both color-related and flora-related; therefore, it was incorporated in the tallies for two different onomastic categories, represented by type codes: F and P. This procedure was followed to classify the terms in the 234 nicknames of male and female Jordanian Facebookers investigated. The percentage of each onomastic type identified in the set of terms in the nicknames is shown in Table 2.

TABLE 2
THE FREQUENCY AND PERCENTAGE OF EACH TYPE OF TERM IN NICKNAMES

| Code | | Females | | Males | | Altogether | |
|------|-------|---------|-------|-------|-------|------------|-------|
| 1 | A | 18 | 6.1% | 2 | 1.56% | 20 | 4.7% |
| 2 | B | 14 | 4.8% | 7 | 5.46% | 21 | 5% |
| 3 | C | 20 | 6.8% | 10 | 7.8% | 30 | 7% |
| 4 | D | 7 | 2.4% | 1 | 0.78% | 8 | 1.9% |
| 5 | E | 1 | 0.34% | 7 | 5.46% | 8 | 1.9% |
| 6 | F | 11 | 3.75% | 4 | 3% | 15 | 3.5% |
| 7 | G | 27 | 9% | 30 | 23.4% | 57 | 13.5% |
| 8 | H | 13 | 4.4% | 5 | 4% | 18 | 4.2% |
| 9 | I | 17 | 5.8% | 6 | 4.7% | 23 | 5.4% |
| 10 | G | 0 | 0.00% | 9 | 7% | 9 | 2% |
| 11 | K | 22 | 7.5% | 1 | 0.78% | 23 | 5.4% |
| 12 | L | 0 | 0.00% | 4 | 3% | 4 | 0.94% |
| 13 | M | 9 | 3% | 3 | 2.34% | 12 | 2.8% |
| 14 | N | 6 | 2% | 2 | 1.56% | 8 | 1.9% |
| 15 | O | 4 | 1.4% | 3 | 2.34% | 7 | 1.65% |
| 16 | P | 27 | 9% | 4 | 3% | 31 | 7.3% |
| 17 | Q | 51 | 17.3% | 17 | 13.3% | 68 | 16% |
| 18 | R | 11 | 3.75% | 0 | 0.00% | 11 | 2.6% |
| 19 | S | 14 | 4.76% | 3 | 2.34% | 17 | 4% |
| 20 | T | 11 | 3.75% | 1 | 0.78% | 12 | 2.8% |
| 21 | U | 2 | 0.7% | 3 | 2.34% | 5 | 1.2% |
| 22 | V | 9 | 3% | 6 | 2.34% | 15 | 3.5% |
| | Total | 294 | 100% | 128 | 100% | 422 | 100% |

C. Interviews Analysis

In addition, the researchers conducted semi-structured interviews with 11 male and female Facebookers who use nicknames to find out why. According to Kasper (2000), the interview is an asymmetrical speech event in which one party (the interviewer) asks questions about the life history, experiences, and attitudes and the other party (the interviewee) gives the answers. It thus has a genre-specific structure, unlike the conversation task. Also, the author emphasizes the significance of interviews as a method of collecting data in qualitative and quantitative research and argues that interviews are the second most regularly used data-gathering procedure in ethnographic research, in tandem with observations. Moreover, adopting interviews as a method for obtaining data in qualitative research is helpful since it provides data that describes the informants' conception of their behaviour and social reality. In this vein, May (2001) argues that using interviews to obtain data allows the researcher to ask participants about their perceptions of particular social behaviours in specific contexts.

IV. FINDINGS AND DISCUSSION

The dataset analysis revealed that Jordanian females use nicknames on Facebook more than Jordanian males, with males using 71 nicknames. In comparison, females use 163 nicknames on their Facebook profiles. This finding is not in line with the results of Wardat (1997) and Al-Sa'ati (2012), that males have more nicknames than females. This indicates that the use of nicknames varies across cultures, as Al-Sa'ati's study was conducted on Iraqi participants, and across time, as Wardat's study was conducted in 1997. The interviews with Facebookers reveal that the participants use nicknames for several reasons, such as concealing their identities to make it difficult for others to find out who they are. Their nicknames on Facebook reflect their personality characteristics, attitudes, deep feelings, or things they like.

A. Men's Nicknames

The analysis of 71 Jordanian male nicknames on Facebook reveals 128 terms in total that were classified into 22 types according to the references they carry (see Table 3 below).

TABLE 3
THE PERCENTAGE AND NUMBERS OF TERMS' FREQUENCY IN MALE NICKNAMES

| No. | Code | Classification | Percentage | |
|-----|------|---------------------------------------|------------|-------|
| 1 | A | Aesthetic Reference | 2 | 1.56% |
| 2 | B | Place Reference | 7 | 5.46% |
| 3 | C | Pessimistic Reference | 10 | 7.8% |
| 4 | D | Optimistic Reference | 1 | 0.78% |
| 5 | E | Ethical Reference | 7 | 5.46% |
| 6 | F | Colour Reference | 4 | 3% |
| 7 | G | Animal Reference | 30 | 23.4% |
| 8 | H | Natural Phenomenon Reference | 5 | 4% |
| 9 | I | Emotions Reference | 6 | 4.7% |
| 10 | J | Job or Career Reference | 9 | 7% |
| 11 | K | Specific Action or Behavior Reference | 1 | 0.78% |
| 12 | L | Famous Characters Reference | 4 | 3% |
| 13 | M | Social Relationship Reference | 3 | 2.34% |
| 14 | N | English Language Reference | 2 | 1.56% |
| 15 | O | Reliance on God Reference | 3 | 2.34% |
| 16 | P | Flora Reference | 4 | 3% |
| 17 | Q | Superiority Reference | 17 | 13.3% |
| 18 | R | Celestial Bodies Reference | 0 | 0.00% |
| 19 | S | Physical Reference | 3 | 2.34% |
| 20 | T | Time Reference | 1 | 0.78% |
| 21 | U | Collectivism Reference | 3 | 2.34% |
| 22 | V | Miscellaneous | 6 | 2.34% |
| | | Total | 128 | 100% |

The analysis shows that "animal reference" (G) is the most frequent type used among male nicknames (23.4%), whereas "celestial body reference" (R) is the minor regular type used among male nicknames (0.00%). Jordanian males tend to use nicknames that include animal names such as lion, tiger, whale, eagle, horse, etc. and so on because these animals, in general, have symbols of strength, speed, pride, freedom, nobility, courage, etc. For example, the term "*asad*" (lion) is the most frequently used among other animal terms in Jordanian nicknames (11 times). In cultures across the Arab world, lions are popular symbols of strength, nobility, leadership power, courage, and stateliness. The popularity of these positive associations may also help to explain why the term "lion" appears in the nicknames of many Jordanian Facebookers. The category "superiority reference" (Q) is another type that is frequently used in nicknames among Jordanian male Facebookers (13.3%). Superiority is being superior, higher, or better than something else. Many Facebookers use words associated with power in their nicknames, such as prince, king, boss, etc. Using these terms might express their deep feelings of being superior to or better than others in some matters. For example, the word "prince" is the most frequently used among other superiority terms in Jordanian nicknames; it appears eight times. The

time “prince” symbolizes an outstanding male, especially in a particular group or class, or a male of high rank or standing in his class or profession.

Besides, the analysis shows that three terms appear once in classifications. Each one constitutes 0.78%, which are “optimistic reference” (D) (e.g., the cute smile), “specific action or behaviour reference” (K) (the aggressive deer), and “time reference” (T) (e.g., the spring rose). Surprisingly, the analysis shows that males tend to use terms with “pessimistic reference” (C) (e.g., the broken heart) more than those with “optimistic reference” (e.g., the cute smile) (D). Terms that have “pessimistic reference”, such as “sorrows,” “poor,” and “darkness”, appear ten times, which constitutes 7.8%, whereas terms that have “optimistic reference” appear once and constitute only 0.78%.

B. Nicknames for Females

The analysis of 163 Jordanian female nicknames on Facebook reveals 294 terms in total that were classified into 22 types according to the references they carry (see Table 4 below).

TABLE 4
THE PERCENTAGE AND NUMBERS OF TERMS IN FEMALE NICKNAMES

| | Code | | Females | |
|----|------|---------------------------------------|---------|-------|
| | | | | |
| 1 | A | Aesthetic Reference | 18 | 6.1% |
| 2 | B | Place Reference | 14 | 4.8% |
| 3 | C | Pessimistic Reference | 20 | 6.8% |
| 4 | D | Optimistic Reference | 7 | 2.4% |
| 5 | E | Ethical Reference | 1 | 0.34% |
| 6 | F | Colour Reference | 11 | 3.75% |
| 7 | G | Animals Reference | 27 | 9% |
| 8 | H | Natural Phenomenon Reference | 13 | 4.4% |
| 9 | I | Emotions Reference | 17 | 5.8% |
| 10 | J | Job or Career Reference | 0 | 0.00% |
| 11 | K | Specific Action or Behavior Reference | 22 | 7.5% |
| 12 | L | Famous Characters Reference | 0 | 0.00% |
| 13 | M | Social Relationship Reference | 9 | 3% |
| 14 | N | English Language Reference | 6 | 2% |
| 15 | O | Reliance on God Reference | 4 | 1.4% |
| 16 | P | Flora Reference | 35 | 12% |
| 17 | Q | Superiority Reference | 51 | 17.3% |
| 18 | R | Celestial Bodies Reference | 11 | 3.75% |
| 19 | S | Physical Reference | 14 | 4.76% |
| 20 | T | Time Reference | 11 | 3.75% |
| 21 | U | Collectivism Reference | 2 | 0.7% |
| 22 | V | Miscellaneous | 9 | 3% |
| | | Total | 294 | 100% |

The analysis shows that “superiority reference” (Q) (e.g., “the queen of flowers”) is the most frequent type used among female nicknames (17.3%), whereas “job or career reference” (J) (**example**) and “famous characters’ reference” (L) (e.g., “the detective Konan”) are the least frequent types used among male nicknames, in which they were not used even once in female nicknames. Jordanian females seem to use terms with a superiority reference, such as *queen* and *princess*. The analysis shows that the most frequent term with a superiority reference is *queen*, which was used 28 times, while the term *princess* was the second to be used and was mentioned 11 times.

As the data reveal, “flora reference” (P) and “animal reference” (G) are two categories that are often used in female nicknames. The analysis shows that the former category comprises 12% (35 times), whereas the latter constitutes 9% (27 times). The analysis indicates that “rose” was used 19 times and “flowers” was used 16 times. Flowers and roses symbolize pride, glorious femininity, refinement, thoughtfulness, and mature charm and are associated with beauty, youth, and pleasure. According to the analysis, the term *gazelle* (as an example) was used 20 times, while the term *pigeon* (as an example) was used seven times. The term *gazelle* in Arabic culture symbolizes youth, beauty, fineness, quickness, gentleness, awareness of surroundings, and unconditional love.

In addition, the analysis shows that Jordanian females tend to use terms that have a “pessimistic reference” (C) more than those with an “optimistic reference” (D). Terms with pessimistic references, such as *sorrows*, *loss*, and *darkness*, appear 20 times, which constitutes 6.8%, whereas words with optimistic references appear seven times and constitute only 2.4%.

C. Male and Female Nicknames

This section presents a comparative analysis of Jordanian males’ and females’ nicknames on Facebook. According to the findings, males are 23.4% more likely than females to use terms with “animal reference” (e.g., *gazelle*). Also, males use terms that have “job or career reference” (e.g., “???”) at 7% and “famous characters’ reference” (e.g., “The detective Konan”) at 3% more than females since those terms were not used a single time in females’ nicknames. Besides, terms that have “ethical reference” (E) (e.g., “sincere love”) were used in males’ nicknames at 5.46% more than in females’ ones at 0.34% (see Table 5 below).

However, terms that have a “flora reference” (e.g., “the seller of flowers”) were used significantly more in females’ nicknames (at 12%) than in males’ ones (which were used only at 3%). In addition, terms that have a “superiority reference” (e.g., “the queen of flowers”) were used more in females’ nicknames (17.3%) than in males’ ones (which were used only at 13.3%). Moreover, the analysis shows that Jordanian females significantly tend to use terms that have “specific action or behavior reference” (e.g., the aggressive deer) at 7.5%, “aesthetic reference” (e.g., the beautiful eyes) at 6.1%, and “time reference” (e.g., the spring rose) at 3.75% more than males do at 0.78%, 1.56%, and 0.78%, respectively. Notably, Jordanian females are 3.75% more likely than males to use terms that refer to “celestial bodies” (e.g., The moon’s neighbour) (see Table 5 below).

TABLE 5
A COMPARISON OF THE PERCENTAGE AND NUMBERS OF TERMS’ FREQUENCY IN MALES AND FEMALES’ NICKNAMES

| Code | | | Females | | Males | |
|------|---|---------------------------------------|---------|-------|-------|-------|
| 1 | A | Aesthetic Reference | 18 | 6.1% | 2 | 1.56% |
| 2 | B | Place Reference | 14 | 4.8% | 7 | 5.46% |
| 3 | C | Pessimistic Reference | 20 | 6.8% | 10 | 7.8% |
| 4 | D | Optimistic Reference | 7 | 2.4% | 1 | 0.78% |
| 5 | E | Ethical Reference | 1 | 0.34% | 7 | 5.46% |
| 6 | F | Colour Reference | 11 | 3.75% | 4 | 3% |
| 7 | G | Animals Reference | 27 | 9% | 30 | 23.4% |
| 8 | H | Natural Phenomenon Reference | 13 | 4.4% | 5 | 4% |
| 9 | I | Emotions Reference | 17 | 5.8% | 6 | 4.7% |
| 10 | G | Job or Career Reference | 0 | 0.00% | 9 | 7% |
| 11 | K | Specific Action or Behavior Reference | 22 | 7.5% | 1 | 0.78% |
| 12 | L | Famous Characters Reference | 0 | 0.00% | 4 | 3% |
| 13 | M | Social Relational Reference | 9 | 3% | 3 | 2.34% |
| 14 | N | English Language Reference | 6 | 2% | 2 | 1.56% |
| 15 | O | Reliance on God Reference | 4 | 1.4% | 3 | 2.34% |
| 16 | P | Flora Reference | 35 | 12% | 4 | 3% |
| 17 | Q | Superiority Reference | 51 | 17.3% | 17 | 13.3% |
| 18 | R | Celestial Bodies Reference | 11 | 3.75% | 0 | 0.00% |
| 19 | S | Physical Reference | 14 | 4.76% | 3 | 2.34% |
| 20 | T | Time Reference | 11 | 3.75% | 1 | 0.78% |
| 21 | U | Collectivism Reference | 2 | 0.7% | 3 | 2.34% |
| 22 | V | Miscellaneous | 9 | 3% | 6 | 2.34% |
| | | Total | 294 | 100% | 128 | 100% |

Significantly, the analysis of all terms (422) in both Jordanian males’ and females’ nicknames shows that terms that have “superiority reference” (Q) (e.g., The queen of flowers) were the most frequently used in nicknames on Facebook among them at 16%, followed by terms that have “animals reference” (G) (e.g.,) at 13.5%. In contrast, terms that have “famous characters reference” (L) (e.g., The detective Konan) were the least frequently used at 0.94%, followed by “collectivism reference” (e.g., The eagle of Arabs) at 1.2%. Interestingly, the analysis shows that terms associated with three categories, which are “optimistic reference” (D) (e.g., the cute smile), “ethical reference” (E) (e.g., the sincere love), and “English language reference” (N) (e.g., the cute girl), had the same frequency: eight terms for each category and each constitutes 1.9%. Amazingly, the analysis shows that both males and females enormously tend to use terms that have a “pessimistic reference” (C) (e.g., the broken heart) at 7% more than terms that have an “optimistic reference” (D) (e.g., the cute smile) at 1.9% (see Table 6 below).

TABLE 6
TERMS' FREQUENCY IN MALES' AND FEMALES' NICKNAMES

| | Code | | Altogether | |
|----|------|---------------------------------------|------------|-------|
| 1 | A | Aesthetic Reference | 20 | 4.7% |
| 2 | B | Place Reference | 21 | 5% |
| 3 | C | Pessimistic Reference | 30 | 7% |
| 4 | D | Optimistic Reference | 8 | 1.9% |
| 5 | E | Ethical Reference | 8 | 1.9% |
| 6 | F | Colour Reference | 15 | 3.5% |
| 7 | G | Animals Reference | 57 | 13.5% |
| 8 | H | Natural Phenomenon Reference | 18 | 4.2% |
| 9 | I | Emotions Reference | 23 | 5.4% |
| 10 | G | Job or Career Reference | 9 | 2% |
| 11 | K | Specific Action or Behavior Reference | 23 | 5.4% |
| 12 | L | Famous Characters Reference | 4 | 0.94% |
| 13 | M | Social Relationship Reference | 12 | 2.8% |
| 14 | N | English Language Reference | 8 | 1.9% |
| 15 | O | Reliance on God Reference | 7 | 1.65% |
| 16 | P | Flora Reference | 31 | 7.3% |
| 17 | Q | Superiority Reference | 68 | 16% |
| 18 | R | Celestial Bodies Reference | 11 | 2.6% |
| 19 | S | Physical Reference | 17 | 4% |
| 20 | T | Time Reference | 12 | 2.8% |
| 21 | U | Collectivism Reference | 5 | 1.2% |
| 22 | V | Miscellaneous | 15 | 3.5% |
| | | Total | 422 | 100% |

V. CONCLUSION

The study reveals that Jordanian females use nicknames more than Jordanian males on Facebook (see Table 5 above). Nicknames are used to disguise the user's identity. The analysis of all terms (422) in both Jordanian males' and females' nicknames on Facebook reveals that terms that have "superiority reference" (Q) were the most frequently used in nicknames on Facebook among them at 16% (68 terms), followed by terms that have "animals reference" (G) followed by "collectivism reference" (U). In contrast, terms that have "famous characters' reference" (L) were the least frequently used. Regarding males' nicknames, the analysis reveals that "animal reference" (G) is the most frequent type used among male nicknames, whereas "celestial bodies reference" (R) is the minor regular type used among male nicknames, whereas "superiority reference" (Q) is the most frequent type used among female nicknames. Remarkably, "job or career reference" (J) and "famous characters' reference" (L) are the least frequent types used among male nicknames. Also, the analysis shows that the term "lion" is the most frequently used among other animal terms in the Jordanian males' nicknames. In contrast, "gazelle" is the most commonly used term among female nicknames. In addition, the analysis reveals that the most frequent term that has a "superiority reference" in females' nicknames is the term "queen," followed by the term "princess," whereas the term "prince" was the most frequently used among other superiority terms in Jordanian males' nicknames.

Significantly, the analysis also shows that both males and females tend to use terms that have a "pessimistic reference" (C) more than those that carry an "optimistic reference" (D). Besides, the analysis shows that "flora reference" (P) is a category often used in female nicknames. For example, the term "rose" was used 19 times, and "flowers" was used 16 times, whereas this category was not remarkably used in male nicknames. In general, except for the comparison between pessimistic and optimistic references, the analysis shows that most of the nicknames used by Jordanian Facebook users carry positive values, as evident in the frequent use of the nicknames in the category "animal reference" by males, in which terms such as *lion*, *tiger*, *whale*, *eagle*, and *horse* were used, entailing meanings of "strength, speed, pride, freedom, and courage," in addition to the females' preference of nicknames with "superiority reference" such as *queen* and *princess* are used by females.

Based on the findings of this study, gender seems to be a significant factor that influences the choice of the user's nickname, at least in Jordan. Further investigation is recommended for the use of nicknames by males and females on different social media websites and in different settings to complement the findings of this study and have a comprehensive, clear picture of the uses and functions of nicknames in Jordan but also in other countries.

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Is Syntax Separate or Shared Between Arabic and English? Syntactic Priming in Arabic-English Bilinguals

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Abstract—Syntactic priming refers to the likelihood that a particular structure is repeated when preceded by an utterance with the same or a related syntactic structure. Experimental studies that demonstrate syntactic priming have attracted the attention of scholars because syntactic priming provides insightful information about the way language is processed in the human cognitive system, facilitates dialogue and informs linguistic theories about the knowledge of language that is activated via syntactic priming. In this study, we investigate syntactic priming in 15 Arabic-English bilinguals through the *Confederate-Scripted Dialogue Game* technique, targeting four structures: active, passive, double-object (DO), and prepositional-object structures (PO). The results of the study indicate that the syntax of Arabic-English bilinguals is separate for each language. Participants tend to use the active structure regardless of the structure of the prime sentence. The findings of this study illustrate how the syntax of two unrelated languages (Arabic and English) is represented and processed in bilingual brains, contributing to the fields of bilingualism, syntax, psycholinguistics, and second language acquisition.

Index Terms—psycholinguistics, syntax, priming, Arabic, English

I. INTRODUCTION

Repetition is a key concept in experimental psychology. It occurs when people repeat an activity that they have just done or have seen others doing. Repetition also occurs in language, people tend to repeat what they have heard themselves say or what they have heard other people say. Studies have shown that people tend to repeat words (Brown et al., 2000), meanings, sounds and sentences (Bock, 1986a).

In the past three decades, linguists and psychologists have investigated a form of repetition they call *syntactic priming*, which is the likelihood of speakers repeating the underlying basic structures that they have articulated or heard other people articulate (Pickering & Ferreira, 2008). This means that people tend to repeat a particular structure when they hear others produce it or a related syntactic structure.

The first experimental evidence for syntactic priming dates back to Bock's (1986b) study of syntactic priming in production. Her three experiments found evidence that the syntactic features of an utterance are primed independently of the utterance content. Namely, themes, words, and sound patterns between the prime sentence and the target sentence do not explain the occurrence of syntactic priming. Rather, the resemblance in the structure between the prime and target sentences is the cause of syntactic priming.

Bock's (1986b) experiments were based on disguised memory tasks in which participants repeated prime sentences with four different structures: transitive active sentences (I), transitive passive sentences (II), dative sentences with a prepositional object (III), and dative sentences with a double object (IV), and then described target pictures that are completely unrelated to the prime sentences. Examples of the four structures are as follows:

- I. One of the players kicked the ball.
- II. The ball was kicked by one of the players.
- III. A car dealer sold some cars to an agent.
- IV. A car dealer sold an agent some cars.

Participants were more likely to describe pictures using an active sentence after hearing a structure like (I) (e.g., John is eating an apple) than after hearing structure (II) and more likely to use a passive sentence after hearing structure (II) (e.g., An apple is eaten by John) than after hearing structure (I). Similarly, participants were more likely to produce a dative sentence with a prepositional object (e.g., The daughter gave flowers to her mother) after hearing structure (III) than after hearing structure (IV) and more likely to use a dative sentence with a double object (e.g., The daughter gave her mother flowers) after hearing structure (IV) than after hearing structure (III). The results showed that structural priming is an automatic cognitive process that makes speakers repeat the structure of the prime sentences spontaneously and without awareness, reflecting a hidden effect that makes a speaker choose a particular structure among other possible structures that would express the same thought.

After Bock's (1986b) study, many scientists carried out experimental studies that demonstrated syntactic priming because they argued that syntactic priming provides insightful information about the way language is processed in the

human cognitive system (Branigan et al., 1995) and they claimed that syntactic priming facilitates dialogue because speakers do not exert effort in processing syntactic structures that have just been used by other speakers (Branigan et al., 2000b).

Furthermore, Pickering and Branigan (1999) argued that syntactic priming informs linguistic theories about the knowledge of language that is activated via syntactic priming. They claimed that syntactic priming informs about a lemma stratum that is shared in both comprehension and production and that priming activates knowledge of language itself that is stored at this level.

As explained above, most experimental studies on syntactic priming exposed participants to prime utterances, and the effect of these sentences was measured on target sentences. These experimental studies demonstrated syntactic priming through spoken sentence completion (Branigan et al., 2000a), sentence recall (Potter & Lombardi, 1998), and spoken picture description (Bock & Griffin, 2000). The results of these studies revealed that a syntactic structure tends to be congruent with that of the preceding utterance and that priming becomes stronger between prime and target sentences when lexical items are repeated than when lexical items differ (Pickering & Branigan, 1998).

Syntactic priming has been investigated in the discourse of monolingual speakers of English, Dutch (Hartsuiker & Kolk, 1998; Hartsuiker et al., 1999), German (Ruf, 2011; Köhne et al., 2014), and Spanish (Gamez & Shimpi, 2016). On the other hand, syntactic priming has been investigated across related languages such as English and Spanish (Hartsuiker et al., 2004), German and English (Loebell & Bock, 2003), and Mandarin and Cantonese (Cai et al., 2011), and unrelated languages such as English and Korean (Kim & McDonough, 2008) and English and Thai (McDonough & Chaikitmongkol, 2010).

II. SYNTACTIC PRIMING IN ARABIC-ENGLISH BILINGUALS

One of the most asked questions among psycholinguists is whether the syntax of bilinguals is separate for each language or shared for both languages. Namely, do bilinguals have one or two stores for the syntax of the languages they speak? In addressing this question, many researchers have been inspired by the work of Hartsuiker et al. (2004), who argued that Spanish-English bilinguals have a shared syntax because they uttered more passive descriptions in English after they heard a Spanish passive structure than after they heard a Spanish active structure or a Spanish intransitive structure. Thus, Hartsuiker et al. (2004) concluded that bilinguals have one shared store for syntax, not two separate stores for each language, and they proposed the shared-syntax model.

Another study that investigated syntactic priming in bilinguals was conducted by Loebell and Bock (2003) with fluent German-English bilinguals. Participants were asked to describe pictures in German after hearing an English sentence, and to describe pictures in English after hearing a German sentence. The prime structures were datives (double-object and prepositional-object datives) and transitives (active and passives). The results of the experiments showed that participants produced German dative sentences after hearing prime English datives and produced English datives after hearing prime German datives. On the other hand, German and English active structures primed in both directions. For the passive structures, there was no tendency to use the same form, which is attributed to the assumption that priming is less likely to occur in a higher-frequency form than in a lower-frequency alternative (Bock & Griffin, 2000).

The production of passives during syntactic priming activities was investigated by Kim and McDonough (2008) in relation to the effect of lexical items on the priming of passive structures. The Korean learners of English in their study described pictures using more passive structures when they were prompted by verbs that had been produced in prime sentences. This study provided evidence that lexical items affect syntactic priming.

Flett et al. (2013) attempted to determine the structures that affect the production of bilinguals by studying syntactic priming in proficient speakers of English whose L1 was either German or Spanish. Both German and Spanish speakers of English exhibited the same patterns of priming. Spanish speakers of English produced double-object sentences after they listened to a double-object sentence, although their L1 does not allow this structure. The results showed that the L1 structure does not affect the structure of L2 and that speakers tend to use the same structure of the prime sentences regardless of whether they have the structures in their L1. The study of Flett et al. (2013) is relevant to the present study because both studies investigate syntactic priming using prepositional-object and double-object structures. However, the present study investigates whether activating both Arabic and English during an experiment facilitates syntactic priming given that Arabic, unlike Spanish, has the four structures (I-IV), which are utilized in our experiment.

In other words, Arabic allows double-object structures, giving participants the opportunity to choose between a double-object structure and a prepositional-object structure when involved in a task that requires the description of a dative action (see Table 1). Moreover, Flett et al. (2013) experimentally investigated the priming of structures in L2 English, which might have inhibited the participants' use of L1 because they did not need it. In the current study, participants are required to activate both Arabic and English because they listen to a description of a picture in Arabic and then describe the picture in English.

The study of Fleischer et al. (2012) is closely related to the present study. They investigated syntactic priming in Polish-English contexts and concluded that bilinguals construct an independent level of syntactic information during speech in which emphasis is represented. The results of the study indicated that Polish speakers of English tend to produce passive English sentences after they listen to a passive or OVS sentence in Polish.

All the presented studies investigated syntactic priming across different languages but not between Arabic and English. In this study, we investigate syntactic priming in Arabic-English bilinguals. Syntactic priming between Arabic and English has not been studied extensively. To our knowledge, Grosvald and Khwaileh (2019) first investigated syntactic priming in Arabic, exploring syntactic priming in comprehension among Arabic-English bilinguals. They found that syntactic priming occurs within languages but not across them. Their study had some limitations. First, it discussed only the passive construction and excluded dative constructions which are key constructions for understanding syntactic priming. Second, it focused on the comprehension level rather than the production level, suggesting the need to explore syntactic priming in Arabic using production-based tasks. Third, it required the comprehension of written Modern Standard Arabic (MSA), which is problematic because of the diglossia associated with the Arabic language. Written Arabic is more formal than spoken Arabic. Namely, written Arabic does not reflect natural and spontaneous MSA. Ferguson (1959) explained that diglossia occurs when a speech community learns a variant of a language that is used in written and formal spoken occasions but not in ordinary daily conversations. Therefore, in this study we investigate syntactic priming in spoken Arabic rather than written Arabic. We also examine syntactic priming at the production level rather than the comprehension level using production-based tasks. Moreover, this study is broader than that of Grosvald and Khwaileh (2019) because it targets four structures (active, passive, double-object datives and prepositional-object datives), rather than only passive and active structures.

III. INTELLECTUAL MERIT

Arabic and English are two of the most widely spoken languages in the world; Arabic is the most widely spoken Semitic language and English is the most widely used Germanic language and the lingua franca of modern times. Therefore, tracing the effect of syntactic priming in the speech of Arabic-English bilinguals is expected to make a major contribution to the study of these two widely spoken languages and to the shared-syntax and separate-syntax accounts. Moreover, the current study provides information about two languages belonging to unrelated families, bridging the gap in the literature and increasing understanding of the nature of language production in the speech of Arabic-English bilinguals. In addition, this study serves as a basis for further investigation of the comprehension and processing of language in bilingual contexts and also for future studies that trace behavioral syntactic priming in more natural contexts such as conversations and interviews.

IV. PURPOSE OF THE STUDY

The purpose of this study is to test the shared-syntax account through the use of syntactic priming between Arabic and English. We trace the structure of sentences produced by Arabic-English bilinguals immediately after hearing a particular grammatical form in an attempt to determine whether Arabic-English bilinguals have a separate or shared syntax. If the participants repeat the structure of a previously used structure, then syntax is shared between Arabic and English, indicating the existence of a single store for syntax. On the other hand, if the participants do not repeat the structure of a previously targeted structure, then the syntax of each language is separate and they have separate stores: one for Arabic syntax and another for English syntax (see Pickering & Ferreira, 2008; Hartsuiker et al., 2004). Moreover, through our experiment, we attempt to explain how languages are represented and processed in bilingual brains in the same manner that semantic priming and lexical priming provide information about the mental lexicon of bilinguals (Dong et al., 2005).

V. RESEARCH QUESTIONS

In this study, we aim to answer the following questions:

1. Does syntactic priming occur in the production of Arabic-English bilinguals?
2. Is syntax separate or shared in the brains of Arabic-English bilinguals?
3. If syntactic priming occurs in the production of Arabic-English bilinguals, which syntactic constructions are primed the most: active, passive, double-object or prepositional-object constructions?

VI. TARGET STRUCTURES

We trace syntactic priming in the production of Arabic-English bilinguals using active, passive, double-object, and prepositional object prime sentences. These four structures are chosen because they have been used in many studies on syntactic priming (Hartsuiker et al., 2004) and because both English and Arabic have the four structures but with considerably different realizations.

The formation of the passive in English is realized using the verb “to be” with the past participle, whereas MSA forms the passive with either inflections or a periphrastic passive (Grosvald & Khwaileh, 2019). Ryding (2005) stated that the inflectional (or internal) passive is formed through a change in the vowels; for example, ‘dureb-a ضَرِبَ it was beaten’ is the passive of ‘darab-a ضَرَبَ he beats’. On the other hand, the periphrastic passive is formed by using the verb ‘tamma تَمَّ completed or finished’ followed by a nominal verb as in ‘tamma esdar ketab اِصْدَارَ كِتَاب a book has been

published'. In the present study, we use prime sentences with both forms of Arabic passive constructions in the prime sentences.

For double-object and prepositional dative constructions, English has a dative lexical alternation between them. The double-object construction in "I gave my mother a present" alternates with the prepositional dative construction in "I gave a present to my mother". On the other hand, Arabic has five ditransitive constructions that result from either the lexical content of the root or the derivational modification of the root. Ryding (2011) explained the five ditransitive structures of Arabic as follows:

1. The dative-alternation construction where the beneficiary argument shifts place, with preposition deletion, is often based on the notion of "giving."
2. Causative constructions where a valency-changing derivation modifies the lexical root, e.g.,
Form IV *aḥḍara*—to bring (Cause-to-come)
Form IV *aṭ'ama*—to feed (Cause-to-taste)
3. Verbs of permission or denial, e.g.,
mana'a—to forbid
manaḥa—to grant
4. Verbs of perception and cognition (*af'al qalbiyya*), e.g.,
'adda—to consider, deem
i'tabara—to consider, deem
wajada—to find, deem
5. Verbs of transformation (*af'al al-taḥwīl*), e.g.,
ṣayyara—to convert
ittakhadha—take, adopt (as)
ja'ala- to make
'ayyana—to appoint
tawwaja—to crown

(Ryding, 2011, pp. 286-287)

All five ditransitive structures of Arabic are used in the experiment. Table 1 summarizes the four constructions in both MSA and English used in this study. It also gives the word order in both languages, where S is a subject, V is a verb, DO is a double object sentence and PO is a prepositional-object sentence (the beneficiary or recipient is assigned as obj 1 in Table 1).

TABLE 1
EXAMPLES FOR THE FOUR STRUCTURES USED IN THE STUDY (ACTIVE, PASSIVE, DO AND PO)

| | Active | | Passive | | Double object (DO) | | Prepositional object (PO) | |
|---------|---------------------|------------------|------------------|------------------|--------------------------|-----------------------------|-----------------------------|-----------------------------|
| | | | Inflectional | Periphrastic | | | | |
| Arabic | قرأ علي الكتاب | Qara Ali alketab | قرأ الكتاب | تمت قراءة الكتاب | أعطى علي سارة الكتاب | Ata Ali Sarah Alketab | أعطى علي الكتاب لسارة | Ata Ali alketab li Sarah |
| | read Ali The book | Qurea alketab | Read the book | Tamma-t Qeratu | Gave Ali Sarah the book | gave Ali the book to Sarah | V S obj2 obj1 | V S obj2 obj1 |
| | V S O | V O | V O | V O | V S obj1 obj2 | V S obj2 obj1 | V S obj2 obj1 | V S obj2 obj1 |
| | Ali read the book' | The book is read | The book is read | The book is read | Ali gave Sarah the book | Ali gave the book to Sarah | Ali gave the book to Sarah | Ali gave the book to Sarah |
| English | John reads the book | The book is read | The book is read | The book is read | John gave Sarah the book | John gave the book to Sarah | John gave the book to Sarah | John gave the book to Sarah |
| | S V O | O V | O V | O V | S V obj1 obj2 | S V obj2 obj1 | S V obj2 obj1 | S V obj2 obj1 |

VII. METHOD

Participants

Fifteen female native speakers of Arabic volunteered to participate in the study. All were students at the department of English, Ahad Rufaidah, King Khalid University, Saudi Arabia. All spoke Arabic as their mother tongue and had been studying English for at least three years. Their GPA was between 4 and 4.99 out of 5. Each participant signed a consent form before participating in the experiment (Appendix 1).

Experiment

To determine whether Arabic-English bilinguals have a separate or shared syntax, we conducted an experiment to examine syntactic priming in the production of Arabic-English bilinguals, in which we used different target structures to investigate which structures tend to be repeated the most. We used the *Confederate-Scripted Dialogue Game* technique, a method used in many syntactic priming studies such as those of Hartsuiker et al. (2004) and Fleischer et al. (2012). Participants were told that they were involved in a dialogue game and a picture description task in which they were requested to describe a picture and their responses were analyzed relative to the structure of a prime sentence that was uttered before they described the picture.

The naïve participant and a confederate took turns describing pictures to each other. Each participant sat with the confederate, who pretended to describe a picture while actually reading Arabic sentences that were scripted on each card. The naïve participant considered whether the description of the confederate corresponded to the card. The naïve participant placed the cover-task card in a YES box if it corresponded to the confederate's description and in a NO box

if it did not correspond to the confederate's description. This cover task was used to activate the syntactic structure in the brains of the participants and to disguise the fact that the confederate was actually reading scripted sentences.

Materials

Two sets of 64 cards that depicted different actions were placed in front of the participant. One set was the naïve participant's description set, which comprised 64 pictures with an English verb printed at the top left corner of each picture. The participant was instructed to describe the action using the verb printed on the picture. The cards in the naïve participant's description set were organized into cycles comprising cards in the following order: a filler picture depicting an intransitive verb, a picture depicting an active sentence, a filler picture, a picture depicting a passive sentence, a filler picture, a picture depicting a double object construction, a filler sentence, a picture depicting a prepositional dative sentence and a filler picture. The naïve participant's description set comprised 32 experimental pictures (eight active, eight passive, eight double object, eight prepositional dative), with each experimental card preceded and followed by a filler card, and 32 filler cards depicting actions with structures other than the four target structures.

The other set was the confederate's description set, which comprised 64 cards with Arabic verbs printed at the left top corner of each picture. Thirty two cards were experimental cards and the other 32 were filler pictures. The experimental cards were organized in the same order as in the naïve participant's description set with pictures that depicted active, passive, double object, and prepositional dative structures and each experimental card was preceded and followed by a filler card.

In addition, a master list of 64 cards was designed for the confederate participant. The confederate pretended that they were describing pictures while they actually read printed sentences. The master list of the confederate comprised 32 Arabic sentences that were paired with the naïve participant's description set. The master list started with a filler Arabic sentence, which was followed by an active sentence, a filler sentence, a passive sentence, a filler sentence, a double object sentence, a filler sentence, a prepositional dative sentence, and a filler sentence, after which this order was repeated. The following is an example of a sequence of sentences in the experiment:

1. أكل الولد التفاحة
(active) The boy ate an apple.
2. عولج المريض
(passive) The patient was treated.
3. أحضرت الفتاة للرجل عنباً
(double object) The girl brought the man grapes.
4. أعطى الزوج المفتاح لزوجته
(prepositional object) The husband gave the key to his wife.

To avoid the shortcomings of Kantola and Gompel's (2011) experiment, in which each Swedish sentence had an equivalent English translation, which led participants to imitate previous structures rather than using the triggered structures, the Arabic sentences in the present study were semantically unrelated, enabling participants to concentrate on triggering the syntactic structure rather than the semantic meaning.

Procedure

The experiment was performed in a quiet office at the Ahad Rufaidah campus, and each session lasted for approximately 20 minutes. The entire sessions were audio-taped using the iPhone Voice Memos app. A divided tray was placed in front of each participant with a screen that prevented the naïve participant from seeing the cards of the confederate participant and vice versa (Figure 1). Participants were told that the purpose of the experiment was to study bilingual communication. The naïve participant's divided tray contained a description set, a selection set, and two response divisions, labelled, نعم YES and لا NO. The confederate tray was similar but also included a description set that had printed Arabic sentences.

Before the experiment started, each participant was asked to read and sign the consent form (Appendix 1). The confederate participant described pictures in Arabic, and the naïve participant described pictures in English. The confederate pretended to describe a picture in Arabic while actually reading a previously scripted sentence. The naïve participant was asked to consider whether the description in Arabic matched the topmost card from their selection set. If it matched the picture, the naïve participant placed the card in the YES division, and if the description did not match the picture, they placed the card in the NO division. Then, it was the turn of the naïve participant to describe the topmost card in their description set using the English verb printed on the picture, and the confederate participant considered whether the description matched the picture in their selection set and placed it in the YES or NO divisions. The purpose of the selection set for both the naïve and confederate participants was to distract the naïve participant from the fact that the confederate was reading scripted sentences and not actually describing a picture. Then, the participants continued taking turns until all cards had been placed in a YES or NO division.



Figure 1. Setup of the experiment. A divided tray with labels was placed in front of both the confederate and na'ive participant. The tray has divisions containing a description set with an English verb printed on each picture and an adjacent selection set with an Arabic verb on each picture.

Scoring

The descriptions of the na'ive participants were scored in terms of the numbers of actives, passives, double objects, and prepositional datives they used. For active sentences, the utterance should contain a noun phrase (NP), a verb phrase (VP), and another NP that acts as an object. For passive sentences, the utterance should contain an NP, a form of "to be", and the verb in the past participle form. For double-object sentences, the utterance should contain an NP that works as a subject, a verb, an indirect object that expresses the goal or the beneficiary of the action, and the direct object. For prepositional dative sentences, the utterance should start with an NP, which is followed by a VP, the direct object, and finally the indirect object starting with a prepositional phrase (PP). Scoring sheets are given in Appendix 2, where the scripted prime sentences of the confederate participants are written in Arabic and the na'ive participants' descriptions of the pictures after hearing the prime Arabic sentences are written in the designated slots.

VIII. RESULTS

The data of the study comprises 960 utterances produced by the na'ive participants, of which 480 are filler sentences, which are excluded, and 480 are targeted structures, which are transcribed in the sheets in Appendix 2. The responses of participants were classified as active, passive, DO, PO, and other, with sentences that were not among the four categories classified as other. In the following, the results of each targeted structure are explained and Table 6 and Figure 6 summarize the overall priming results for each of the four structures used in the study.

1. Active prime sentences (SVO)

When the participants described pictures after hearing an Arabic active sentence, 104 active sentences (86.7 %), zero passive, DO, and PO sentences, and 16 other sentences (13.3 %) were observed, as shown in Table 2 and Figure 2. The total number of responses was 120. The results indicate that it is common for Arabic-English bilinguals to produce active SVO English sentences immediately after hearing an active Arabic sentence with VSO order.

TABLE 2
RESULTS FOR ACTIVE PRIME SENTENCES

| Prime | Active | | | | |
|------------------|--------|---------|----|----|-------|
| | Active | Passive | DO | PO | Other |
| Target | | | | | |
| No. of responses | 104 | 0 | 0 | 0 | 16 |

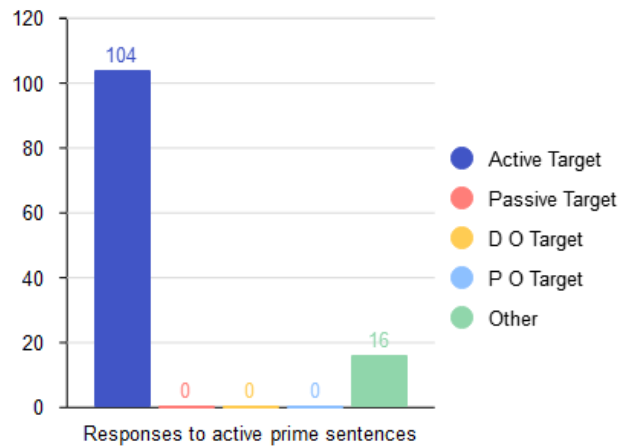


Figure 2. Participants' Responses Following Active Prime Sentences

2. Passive prime sentences

When participants heard either inflectional or periphrastic Arabic passive sentences (shown in Table 1), they produced 92 (76.7 %) active English sentences and only three passive sentences (2.5 %). They did not produce sentences using DO and PO dative structures. Twenty five (20.8%) of their responses were classified as other. It is clear that Arabic-English bilinguals preferred using active structures even if they had previously heard a passive structure. However, we noticed that participants used the word “someone” as the subject of the sentence in 11 (12%) of the 92 active sentences. This indicates that Arabic-English bilinguals use the word “someone” as a strategy to anonymize the doer of the verb without using the passive structure. The word “someone” was not used when the prime sentences were active or dative. It appeared only when the prime sentence was passive. This suggests the need for further investigation of this phenomenon in future research. Table 3 and Figure 3 show participants' responses after hearing passive prime sentences.

TABLE 3
RESULTS FOR PASSIVE PRIME SENTENCES

| Prime Target | Passive | | | | |
|------------------|---------|---------|----|----|-------|
| | Active | Passive | DO | PO | Other |
| No. of responses | 92 | 3 | 0 | 0 | 25 |

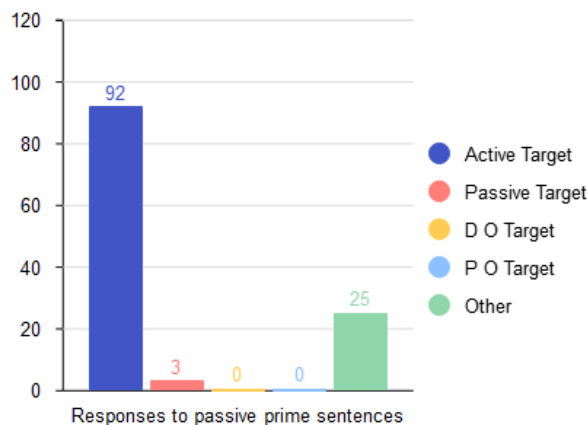


Figure 3. Participants' Responses Following Passive Prime Sentences

3. Double-object sentences (DO)

When participants heard double-object Arabic sentences before they described the pictures, they produced 48 (40%) active sentences with only one object, one passive response (0.83 %), 21 (17.5 %) double-object sentences, 25 (20.8 %) prepositional-object sentences, and 25 (20.8 %) sentences that were classified as other. The results revealed less use of active structures after DO prime sentences than after active and passive prime sentences (see Figure 6 for details). Although the prime dative sentences used the double-object structure, the participants used both DO (17.5 %) and PO (20.8 %) structures. Table 4 and Figure 4 show the participants' responses after hearing DO prime sentences.

TABLE 4
RESULTS FOR DO PRIME SENTENCES

| Prime | DO | | | | |
|------------------|--------|---------|----|----|-------|
| Target | Active | Passive | DO | PO | Other |
| No. of responses | 48 | 1 | 21 | 25 | 25 |

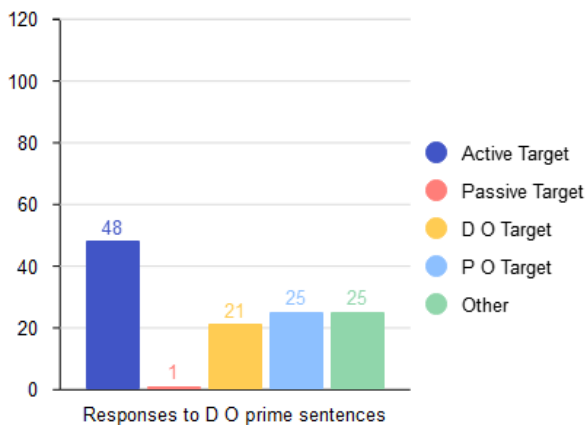


Figure 4. Participants' Responses Following Do Prime Sentences

4. Prepositional dative sentences (PO)

When participants processed an Arabic prepositional dative sentence before describing they described a picture, they produced 53 (44.2 %) active sentences using the SVO word order, zero passive sentences (0 %), seven (5.8 %) DO sentences, 40 (33 %) PO sentences and 20 (16.7%) other sentences. Table 5 and Figure 5 show participants' responses after hearing PO prime sentences. The results indicated that participants tended to use the PO structure more often (33 %) when they heard a PO prime structure than when they heard a DO prime structure (20.8 %).

TABLE 5
RESULTS FOR PO PRIME SENTENCES

| Prime | PO | | | | |
|------------------|--------|---------|----|----|-------|
| Target | Active | Passive | DO | PO | Other |
| No. of responses | 53 | 0 | 7 | 40 | 20 |

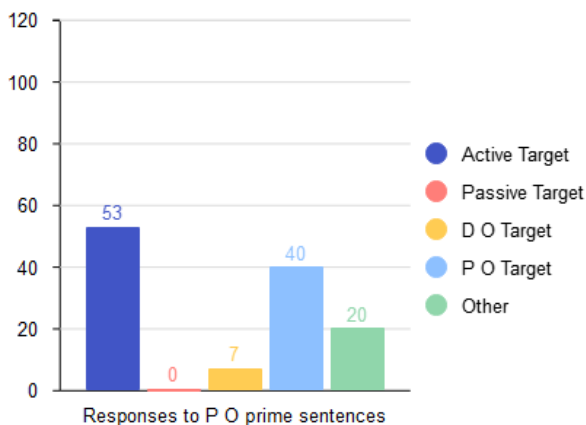


Figure 5. Participants' Responses Following PO Prime Sentences

The overall results (shown in Table 6 and Figure 6) indicated that when the Arabic-English bilinguals were exposed to active, passive or dative prime sentences, they preferred using the active structure (61.9 %) to other structures. The dative structures appeared in the data only when participants were exposed to dative prime structures. There was a preference for using the PO structure (13.5 %) over the DO structure (0.06 %) when participants were exposed to dative prime sentences. Regardless of whether or not the prime was a passive structure, the passive structure was rarely found in the data with only four instances in the entire data.

TABLE 6
PARTICIPANTS' RESPONSES FOLLOWING THE FOUR PRIME STRUCTURES (ACTIVE, PASSIVES, DO AND PO)

| Prime | Active | | | | | Passive | | | | | DO | | | | | PO | | | | |
|-----------|--------|---------|----|----|-------|---------|---------|----|----|-------|--------|---------|----|----|-------|--------|---------|----|----|-------|
| | Active | Passive | DO | PO | Other | Active | Passive | DO | PO | Other | Active | Passive | DO | PO | Other | Active | Passive | DO | PO | Other |
| Responses | 104 | 0 | 0 | 0 | 16 | 92 | 3 | 0 | 0 | 25 | 48 | 1 | 21 | 25 | 25 | 53 | 0 | 7 | 40 | 20 |

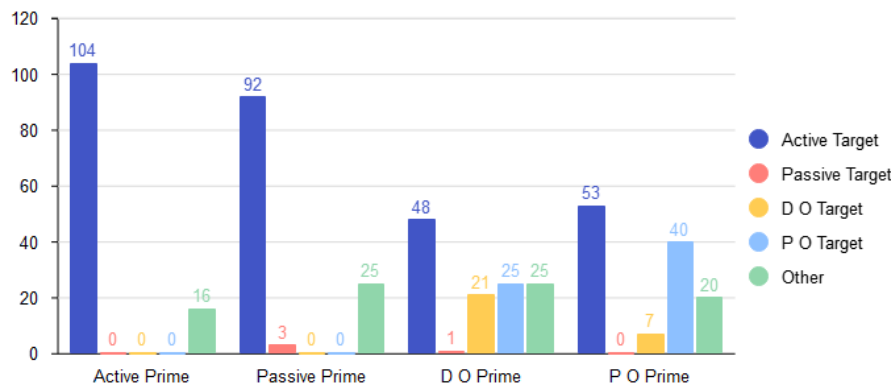


Figure 6. Total number of responses for priming for four structures: active, passive, DO and PO. The coloured bars show the number of different structures used by the participants after hearing a particular prime structure. For example, 104 active sentences (active target) were produced after hearing an active prime sentence.

IX. DISCUSSION & CONCLUSION

The magnitude and reliability of priming in transitives and datives have been investigated in many studies (e.g. Bock, 1986; Hartsuiker & Kolk, 1998; Hartsuiker et al., 1999). The majority of studies reported that datives are more likely to prime than transitives. Other studies found that transitives, mainly passives, yielded a stronger priming effect than datives (e.g., Boyland & Anderson, 1998).

However, in the present study, priming varied significantly among transitives and datives. The overall priming percentage for transitives was 86.7 % for actives and only 2.5% for passives. For datives, PO structures yielded a higher priming percentage than DO structures with a 33% priming percentage for PO structures and a 17.5 % priming percentage for DO structures. See Table 7 for the priming percentages for each targeted structure.

TABLE 7
THE PRIMING PERCENTAGES

| Structure | Priming Percentage |
|---------------------------------------|--------------------|
| 1 Active Structure | 86.7 % |
| 2 Passive Structure | 2.5 % |
| 3 Double-Object Structure (DO) | 17.5 % |
| 4 Prepositional Dative Structure (PO) | 33 % |

The experiment does not provide evidence of cross-linguistic syntactic priming in production between Arabic and English except with the active structures. This aligns with Loebell and Bock's (2003) study in which German-English bilinguals tended to produce more English active sentences after German prime sentences.

On the other hand, Arabic-English bilinguals do not tend to use the English passive structure after hearing an Arabic passive structure, which also supports Loebell and Bock's (2003) finding that German-English bilinguals did not tend to use the passive form. In other words, German and English passives did not prime one another. Our results contradict those of Kim and McDonough (2008), who found that Korean EFL learners produced more passive structures when they were prompted by structures containing passive verbs.

Note that the Arabic-English bilinguals tended to use active English structures in all their responses regardless of the structure of the prime sentence that preceded their answer, as can be seen from Figure 6. Therefore, the results demonstrate the absence of linguistic syntactic priming in the context of interactive language use between Arabic and English, which are completely unrelated languages, and a tendency to use the active voice.

Although it is common to find VSO, SVO, and VOS sentences in Arabic (Moubaidin et al., 2013), we used only the VSO order for the prime Arabic active sentences, which is different from the fixed SVO order of English, to determine whether word order matters in syntactic priming. This was in accordance with the argument of Bernolet et al. (2007)

that syntactic priming does not occur between English and Dutch because the word order of relative clauses in English is different from that in Dutch. On the other hand, they argued that syntactic priming occurs between Dutch and German, which have the same verb-final relative clauses. However, the results of our study indicate that syntactic priming occurs between Arabic and English active sentences even though the Arabic prime sentences followed the VSO order and the participants produced active English sentences with the SVO order.

Although this study does not support the shared-syntax account, it demonstrates the methodology of examining syntactic priming between languages. The same experiment can be performed in the opposite direction with prime English sentences instead of Arabic sentences. Moreover, it can be expanded to include more languages and more constructions.

Dataset:

“Syntactic Priming in Arabic-English Bilinguals”, Mendeley Data, V1, doi: 10.17632/275j92zx36.1
<https://data.mendeley.com/datasets/275j92zx36/1>

APPENDIX 1

Informed Consent

TITLE OF STUDY

[Bilingual Communication]

PRINCIPAL INVESTIGATOR

[Dr. Raniah Al Mufarreh]

PURPOSE OF STUDY You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information. The purpose of this study is to investigate the communication of bilinguals (who speak both Arabic and English)

STUDY PROCEDURES The participants will be asked to take turns in describing pictures in English. The session will be audio-recorded and the data is going to be confidential. Your name and personal information will not be shown in the research. Each participant will take approximately 15 minutes.

RISKS You may decline to answer any or all questions and you may terminate your involvement at any time if you choose.

BENEFITS By participating in this research, you are helping the researcher understand how language works in the mind of bilinguals.

VOLUNTARY PARTICIPATION Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

CONSENT I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant's signature _____ Date _____

Investigator's signature _____ Date _____

Participant's Initials: _____

APPENDIX 2

Active Sentences:

| | Prime Sentence | Student 1 | Student 2 | Student 3 | Student 4 | Student 5 | Student 6 | Student 7 | Student 8 | Student 9 | Student 10 | Student 11 | Student 12 | Student 13 | Student 14 | Student 15 |
|---|----------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|------------|------------|------------|------------|------------|
| 1 | أكل الولد التفاحة | | | | | | | | | | | | | | | |
| 2 | احتضن الأب ابنه | | | | | | | | | | | | | | | |
| 3 | ركل الولد الكرة | | | | | | | | | | | | | | | |
| 4 | قادت الفتاة السيارة | | | | | | | | | | | | | | | |
| 5 | ليس الرجل الثوب | | | | | | | | | | | | | | | |
| 6 | كسر الطفل الزجاج | | | | | | | | | | | | | | | |
| 7 | سجن الضابط المجرم | | | | | | | | | | | | | | | |
| 8 | لعب اللاعب كرة السلة | | | | | | | | | | | | | | | |

Passive Sentences:

| | Prime Sentence | Student 1 | Student 2 | Student 3 | Student 4 | Student 5 | Student 6 | Student 7 | Student 8 | Student 9 | Student 10 | Student 11 | Student 12 | Student 13 | Student 14 | Student 15 |
|---|----------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|------------|------------|------------|------------|------------|
| 1 | شرب الحليب | | | | | | | | | | | | | | | |
| 2 | صُفَع المشاعِب | | | | | | | | | | | | | | | |
| 3 | عولج المريِض | | | | | | | | | | | | | | | |
| 4 | خُملت الحقيبة | | | | | | | | | | | | | | | |
| 5 | تم طبخ الغداء | | | | | | | | | | | | | | | |
| 6 | تم فتح الصندوق | | | | | | | | | | | | | | | |
| 7 | تم توقيع العقد | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | |
|---|-----------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| 8 | تم شرح الدرس | | | | | | | | | | | | | | | | |
|---|-----------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|

Double-Object Sentences:

| | Prime Sentence | Student 1 | Student 2 | Student 3 | Student 4 | Student 5 | Student 6 | Student 7 | Student 8 | Student 9 | Student 10 | Student 11 | Student 12 | Student 13 | Student 14 | Student 15 |
|---|------------------------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|------------|------------|------------|------------|------------|
| 1 | أهدى الرجل الفتاة كتاباً | | | | | | | | | | | | | | | |
| 2 | باع الرجل الفتاة قلادة | | | | | | | | | | | | | | | |
| 3 | أحضرت الفتاة للرجل عنياً | | | | | | | | | | | | | | | |
| 4 | وجد الطالب للأستاذ عذراً | | | | | | | | | | | | | | | |
| 5 | سقى الرجل الزرع مائة | | | | | | | | | | | | | | | |
| 6 | أطعم الولد القطعة لحمياً | | | | | | | | | | | | | | | |
| 7 | منح الملك الوزير وساماً | | | | | | | | | | | | | | | |
| 8 | عين المدير السيدة سكرتيرة | | | | | | | | | | | | | | | |

Prepositional Dative Sentences :

| | Prime Sentence | Student 1 | Student 2 | Student 3 | Student 4 | Student 5 | Student 6 | Student 7 | Student 8 | Student 9 | Student 10 | Student 11 | Student 12 | Student 13 | Student 14 | Student 15 |
|---|-------------------------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|------------|------------|------------|------------|------------|
| 1 | أعطى الزوج المفتاح لزوجته | | | | | | | | | | | | | | | |
| 2 | اشتريت الأم هدية لإبنتها | | | | | | | | | | | | | | | |
| 3 | أرسلت الأم طعاماً لجارتيها | | | | | | | | | | | | | | | |
| 4 | قدم الرجل هدية لزميله | | | | | | | | | | | | | | | |
| 5 | أصلح المهندس السيارة للرجل | | | | | | | | | | | | | | | |
| 6 | صنع الوالد قلعة لطفلة | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | |
|---|---------------------------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| 7 | ترك الرجل رسالة لزوجته | | | | | | | | | | | | | | | | |
| 8 | أعار الأب نقوداً لإبنه | | | | | | | | | | | | | | | | |

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The Strategy of Translating Indonesian Texts With Cultural Nuances Into English

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Abstract—This research discussed the strategies for translating Indonesian cultural texts into English. This research aims to 1) to describe the types of translation found in the process of translating Indonesian culture into English, and 2) to analyze the obstacle in translating Indonesian cultural terms into English. The data were collected from two novels, each written by Pramoedia Ananta Toer entitled *Bumi Manusia*, translated by Max Lane with the title *This Earth of Mankind*, and Ahmad Tohari with *Ronggeng Dukuh Paruk*, translated as *The Dancer* by Rene T.A. Lysloff. Data analysis techniques were carried out through descriptions after receiving respondents' responses. Thus, this research applies reception theory and cultural semantic theory. The application of this theory has led this research to answer the three objectives of this research. The results of the study indicate that the translation of culturally nuanced Indonesian texts into English has complex forms and variations due to the adjustment of the Indonesian cultural context into other cultural contexts in English.

Index Terms—uniqueness and strength of language, figurative language style, cultural meaning, stylistic studies

I. INTRODUCTION

Language is one of the elements in human life that are used most often every day. It can be heard through the human speech organs in the form of regular sounds, which in linguistic terms are known as words, phrases or sentences. It is from the sounds that humans can understand what is being ordered, what is meant, and what other people are thinking (Pym, 2016). These regular sounds are known as spoken language.

Apart from spoken language, whose main element is sound and it also known as written language, whose main element is script. This variety of language is different from spoken language. In written language there are many rules that must be considered (Rahman & Weda, 2019). The sentence structure must be clear so that the message conveyed can be well received by the reader. While in spoken language, the speaker can immediately correct the speech if there is an error in conveying the message so the other person can immediately understand it (Weda et al., 2021; Rahman, 2019). Both of these languages have the same main goal, which is to convey communication messages.

Delivering communication is often a problem for readers of different language speakers. To solve this problem, translation is the best solution (Yuefang, 2012; Sari et al., 2019).

Translation is a process of transferring from one language into another. The transfer the substance contained in the source language into the target language, namely the message conveyed by the author (Rahman, 2017). In the transfer process, there are often changes in sentence structure, word class, even to the punctuation and meaning contained in the dictionary. Language transfer does not replace every word in the source language into the target language but what the author intends or messages to convey (Rezaei & Kuhi, 2014; Hamuddin et al., 2020). The language transfer is usually written in sentences whose structure is different from the source language. The end of the process is called translation (Tukhtabayeva et al., 2021).

Not a few students, lecturers, and scientists often have difficulties in carrying out translation activities. The Google Translate is translation machine cannot be used as a "god" in carrying out these activities. Writing that is processed through these machines often produces a translation result is difficult to understand.

According to Rahman and Rahman (2019, p. 112) Translating texts or documents in a language, for example from English to Indonesian, certainly requires deep and complex knowledge or understanding of both cultures, and macrolinguistic knowledge such as sociolinguistics, pragmalinguistics, anthropolinguistics, ethnolinguistics, etc. These

factors make many people experience difficulties in translating.

Along with the progress of the current era, a lot of information is coming into Indonesia, both information in the fields of science, technology and culture. The information is most often written in English. Unfortunately, only a few people understand the language well. Most of the Indonesian people have not been able to master English well, so it takes quite a long time to get information and understand English book, or anything written in that language (Valdeón, 2008; Hamuddin et al., 2022). This is where the role of translators comes in, which can cut their time to understand English texts or documents.

Translation and culture cannot be separated because culture is closely related to society in terms of behavior, norms and language used because the concept of a word in one society can be different from that in other societies (Yahiaoui & Al-Adwan, 2020).

This research emphasizes and focuses on translation issues related to culture. As previously explained that language is part of the culture of a nation, the main objects of research are terms related to culture, while other aspects not related to culture are not discussed in detail.

II. RESEARCH OBJECTIVE

This research aims to 1) to describe the types of translation found in the process of translating Indonesian cultural terms into English, and 2) to map the barriers to the process of translating Indonesian cultural terms into English.

III. LITERATURE REVIEW

Translation is copying or transferring a particular language to another language. According to Machali (2009, p. 26), a linguist at The University of New South Wales (UNSW), translation is an effort to replace text from the source language with equivalent text in the target language, furthermore, the meaning of which is translated as the author intended.

Moreover, Catford (1965, p. 20) stated that translation is the transfer of text from the source language to its equivalent text in the target language. As Catford's definition of translation is the replacement of textual material in one SL language with equivalent textual material in another TL language.

Furthermore, Newmark (1988, p. 5) argued that translation is expressing the meaning of a text into the target language, exactly as what the author wants to convey. The definition he gives is that translation is "rendering the meaning of a text into another language in the way that the author intended the text". Nida and Taber (1982, p. 12) explained that: translation as the process of reproducing in the receptor language to the closest natural equivalent of the source language message. The first is in terms of meaning and secondly in terms of style.

A. Translation Techniques

According to Molina and Albir (2002, p. 509) translation techniques are a method used to analyze or classify a translation by commenting on the source text. The intended translation technique has five characteristics, namely 1) influences the translation results, 2) is classified by comparing SL and TL, 3) influences micro units in the text, 4) is discursive and contextual or not. Related to each other but based on a certain context, and 5) functional in nature.

B. Translation Quality Assessment

A quality translation is a translation that contains the entire content or message of the source language text (accurate), a translation that conforms to the norms and culture that apply in the target language (acceptable), and a translation that is easy for readers of the target language to understand (readable). For this reason, a translation quality assessment needs to be carried out to find out whether a translation is accurate, acceptable, and legible or not.

In relation to the translation of texts with cultural nuances, the concept of the translation is carried out as described in the diagram below:

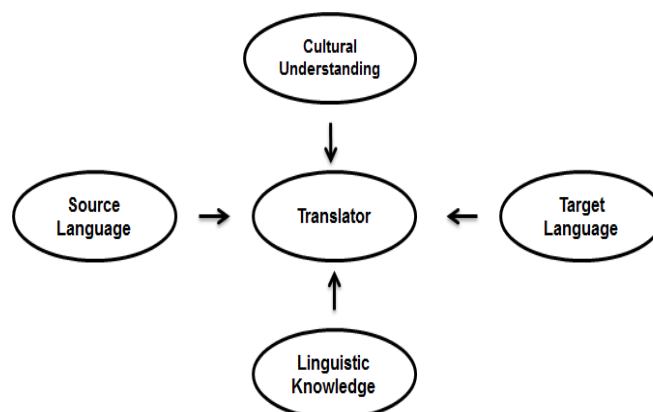


Diagram 1. The Process of Translation of Cultural Nuanced Texts

C. Translation Process

The translation process consists of three stages including: 1) analysis, 2) transfer, and 3) harmonization, each of which can be repeated to better understand the contents of the text. Furthermore, analysis is carried out to understand 1) the purpose of writing, 2) the method or style of delivery, and the choice of language units.

In order to translate documents properly and correctly, a translator must pay attention and do several things, namely: a) have perfect knowledge of the language, b) understand the content and intent (context) of the author in the document, c) be able to use terms that are commonly used in everyday life -days, and d) follow the development of the language.

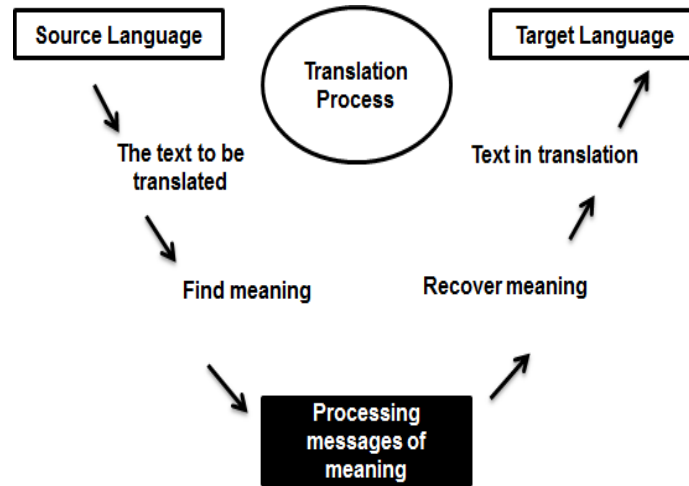


Diagram 2. Translation Process

These are the steps of the translation process. The aim is to provide an equivalent meaning between the source language and the target language.

D. Types and Variety of Translations

According to Catford (1965, p. 21) translation is divided into three types that are; 1) word for word translation, 2) literal translation, and 3) free translation.

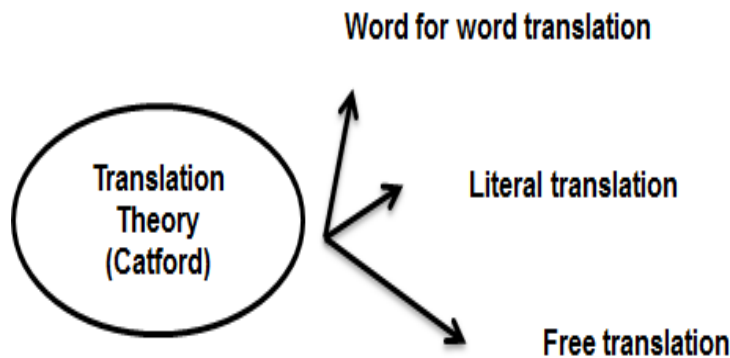


Diagram 3. Translation Theory (Catford)

Of the three types of translation, word-for-word translation is the least possible type of translation to do because the translation results will be very confusing to the reader. This type of translation can only be done if the source language and target language have the same structure.

IV. METHODS

This research used descriptive qualitative. The data used in this research are in the form of words, phrases, clauses, and sentences in Indonesian. The method used aims to explain matters related to the translation from Indonesian into English.

The data sources in this research are Ronggeng Dukuh Paruk Novel, written by Ahmad Tohari, and published by Gramedia; and the novel Bumi Manusia, written by Pramoedya Ananta Toer, with an English translation.

There are 100 data in this research and divided into 3 parts, namely semantic translation of 53 data, aesthetic poetic translation of 26 data and free translation of 21 data. However, this article mentions 5 data each to represent each type of categorization.

V. RESULTS

Translation is an attempt to find equivalence in meaning between the text/source language (ST) and the target text/language (TT). Many experts have proposed the meaning of translation and its types. This research summarizes several types of translation, with the types referred to are 1) word for word translation, 2) free translation, 3) literal translation, 4) dynamic translation, 5) aesthetic-poetic translation, 6) communicative translation, 7) ethnographic translation, 8) semantic translation, 9) pragmatic translation, and 10) linguistic translation.

Based on the data previously, there are 100 data units, taken from 1) *The Ronggeng Dukuh Paruk* novel, by Ahmad Tohari and its translation by Rene T.A. Lysloff, 2) *Earth of Mankind*, by Pramoedya Ananta Toer and translated by Max Lane. After the data was tested based on the respondents' assessments, this study divided the data into three categories of types of translation, namely free translation, aesthetic-poetic translation, and semantic translation. These three data groups are discussed in this study.

Based on this research data unit, categorization is directed at things namely free translation (PB), aesthetic-poetic translation (PP), and semantic translation (PS). Furthermore, these three abbreviations are applied in data coding. For example, RP-PS 01 reads *Ronggeng Dukuh Paruk*, semantic translation, first order data. Another example is BM-PP 02 which reads *Earth of Mankind*, poetic-aesthetic translation, second order data, and so on.

Data units using the coding system as above can be seen in the diagram below:

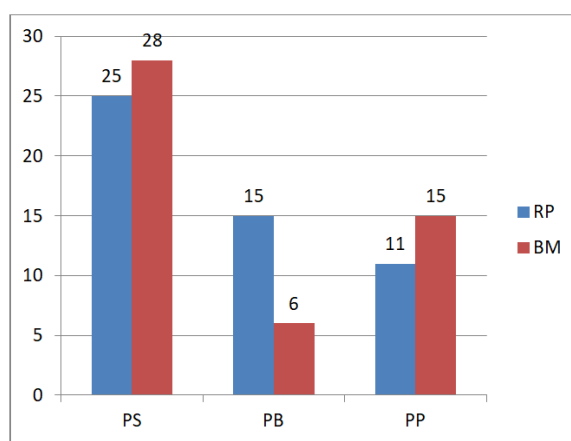


Chart 1. Number of Data Units Based on Category Code

Details of data units are as follows; 25 pieces of RP-PS, 15 pieces of RP-PB, 11 pieces of RP-PP. Furthermore, there were 28 BM-PS, 6 BM-PBs, and 15 BM-PPs (details of data see attachment).

A. Free Translation (PB)

The most popular translation is free translation. This model is often termed the classical method. One of the characteristics of free translation is a type of translation that is not tied to finding equivalent words or sentences, but looking for equivalents is more emphasized at a broader level than the source sentence which may not really represent the ideas conveyed.

TABLE 1
FREE TRANSLATION CATEGORY

| No | BSu | BSa | Code |
|----|--|--|----------|
| 1 | “Aku tidak bohong. Bukankah begitu,Warta ? Darsun?” (R7/108) | “No kidding. Don’t you think, Warta? Darsun?” (P.7) | RP-PB.01 |
| 2 | Mulut Rasmus dan kedua temannya pegal sudah . Namun terus melenggang dan melengok. Alunan tembangnya terus mengalir seperti pancuran di musim hujan. (R8) | The mouth of Rasmus and his two friends grew weary , yet still Srintil swayed and undulated, her singing flowing continuously like a water spout in the rainy season. (8) | RP-PB.02 |
| 3 | Pelita-pelita kecil dinyalakan. Kelap-kelip dikejauhan membuktikan di Dukuh Paruk yang sunyi ada kehidupan manusia (R9) | In the village, small lanterns were lit. from afar, the flickering lights were only the indication that the remote hamlet was inhabited . (10) | RP-PB.03 |
| 4 | “Pokoknya Dukuh Paruk akan kembali mempunyai ronggeng. Bukankah begitu, Kang?” (R11) | “The bottom line is that Paruk Village will once again have a ronggeng dancer.” (12) | RP-PB.04 |
| 5 | “Tak kusangka Srintil bisa menari sebagus itu. ” katanya. “Kalau boleh aku ingin menggendongnya, membuainya sampai dia lelap di pangkuanku.” (R15) | “I never knew Srintil could dance so well. ” she said. “I just want to cradle her in my arms and rock her until she falls fast asleep on my lap.” (16) | RP-PB.05 |

B. Aesthetic-Poetic Translation (PP)

One form of data group found in this research is the aesthetic-poetic translation data group. Aesthetic-poetic translation is translation intended to translate literary works, such as poetry, novels, plays and so on. This type of translation is the translator as much as possible to maintain the beauty of the language as the source language.

Regarding the data units included in the Aesthetic-poetic Translation category were 26, as presented in the table below:

TABLE 2
CATEGORY OF AESTHETIC-POETIC TRANSLATION

| No | BSu | BSa | Code |
|----|---|--|----------|
| 1 | <u>Aku terperanjat mendengar kata-kata lelaki itu.</u> Orang lain mengatakan Sulam-lah orangnya yang mewisuda Srintil (R82) | <u>I was taken aback on hearing these words.</u> Other people had claimed that it was Sulam who had deflowered Srintil. (84) | RP-PP.01 |
| 2 | Pekerjaan selanjutnya <u>tidak memerlukan banyak tenaga</u> (R96) | Cutting up the meat <u>didn't require as much strength.</u> (99) | RP-PP.02 |
| 3 | <u>Serasa aku akan kehilangan emak buat kali kedua</u> (R58) | <u>I felt as though I was losing my mother for a second time.</u> (62) | RP-PP.03 |
| 4 | "Maka aku sungguh minta maaf, Sersan." <u>"Hanya kali ini kau kumaafkan. Kali lain tidak.</u> (R99) | "I'm trully sorry for all of this, Sergeant." <u>"I'll let it go this one time, but not again.</u> (103) | RP-PP.04 |
| 5 | Dia tersipu. <u>Terkadang tertawa kecil bila dia mendengar orang berbisik memuji kecantikannya.</u> (R13) | <u>She giggled a little when she heard people whispering together, praising her beauty.</u> (14) | RP-PP.06 |

As shown in the table above, the data for the Aesthetic-poetic Translation category and it should be in the highest order because the data is the translation of literary works. But in reality, the translator of a literary work makes translation like this a strategy for achieving his translation.

C. Semantic Translation (PS)

Based on data categorization, one of the data groups found in this research is the type of data with the category of semantic translation. In principle, semantic translation does not only dominate the results of translations of literary works or cultural texts, but also occurs in the translation of document texts in general, for example, historical documents, religious stories, and mythical stories. This kind of translation relies heavily on semantic translation.

In the following, 53 data units are presented, which are related to the Semantic Translation category as shown in the table below:

TABLE 3
SEMANTIC TRANSLATION CATEGORY

| No | BSu | BSa | Code |
|----|--|--|----------|
| 1 | "Bagus sekali," kata Rasmus setelah melihat <u>badongan daun nangka</u> itu menghias kepala Srintil "Sungguh?" balas Srintil meyakinkan. | "That's great, said Rasmus after examining <u>the crown of leaves</u> adorning her head. "honestly?" asked Srintil coyly. | RP-PS.01 |
| 2 | Srintil diam. <u>Dipandangnya</u> ketiga anak laki-laki di hadapannya. Dalam hati Srintil merasa penasaran. (R7/108) | Srintil was silent. <u>She gazed at</u> the three boys standing in front of her, feeling slightly annoyed. (P.7) | RP-PS.02 |
| 3 | <u>Seorang gadis kencur</u> seperti Srintil telah mampu menirukan dengan baiknya gaya seorang ronggeng. Dua orang Dukuh Paruk tidak bakal heran (8) | The fact that Srintil, <u>a naive little girl</u> , was able to imitate a ronggeng dancer's style with considerable skill would not have come as a surprise to anyone from Paruk. (8) | RP-PS.03 |
| 4 | Kartareja <u>mengangguk-angguk.</u> Bibirnya yang merah kehitaman oleh kapur sirih bergoyang ke kiri-kanan. Lalu disemprotkannya sisa tembakau yang tertinggal di mulutnya (R11) | Kartareja <u>shook his head</u> vigorously. His red lips, blackened by chewing betelnut, tobacco, and lime, jiggled from left to right. As he spoke, bits of tobacco and other debris sprayed from his mouth. (12) | RP-PS.04 |
| 5 | "Eh, ya. Memang begitu. <u>Kita yang tua-tua di pedukuhan ini</u> tak ingin mati sebelum melihat Dukuh Paruk kembali seperti aslinya dulu (R12) | Kartareja sighed, "I hope it is as you say. <u>Those of us in this hamlet who are elderly</u> don't want to die before seeing Paruk return to what it once was. (12) | RP-PS.05 |

Based on the previous data, the comparison of data based on categorization (Semantic Translation, Aesthetic-Poetic Translation, and Free Translation) can be seen in the Data Group Categorization diagram below:

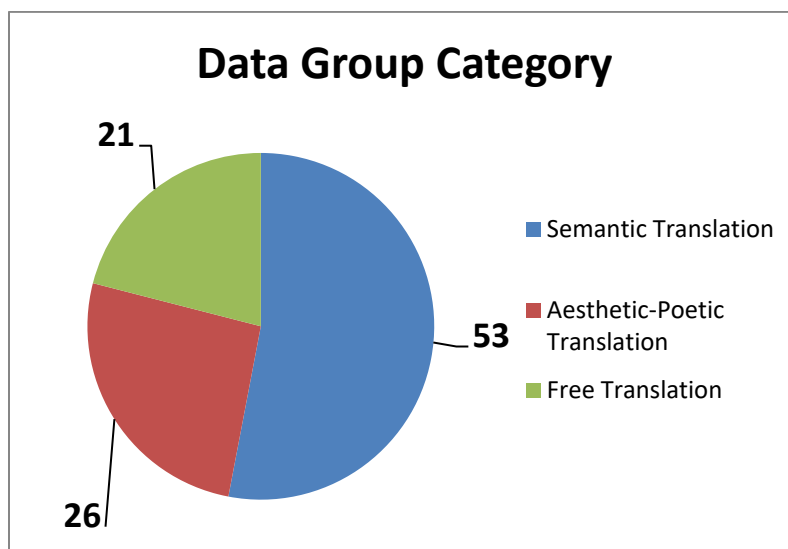


Diagram 4. Categorization of Data Groups

This category of data group comes from two sources of literary data, namely; 1) Novel Ronggeng Dukuh Paruk, by Ahmad Tohari and his translation work by Rene T.A. Lysloff, 2) Earth of Mankind, by Pramoedya Ananta Toer and translated by Max Lane.

D. Recent Challenges in the World of Translation

The current challenge in the world of translation is found of various translation machines that are intended to help those who have difficulties in reading foreign languages.

Now there are at least 3 important things related to the latest challenges in the world of translation especially related to this research topic, namely the presence of machine translation, the limitations of a translator, and the transfer of cultural meaning into the target language

1) Presence of a Translation Machine

The presence of machine translation greatly influences the world of translation in general. Many things that become historical records of translation are in line with developments in information technology (IT). Of the new things achieved by IT developments, the Internet has had the most impact. The internet is a computer network connection with the same standards so that messages can be sent from one computer to another computer network on another network. Thus, the internet is a new medium for exchanging messages. It should be explained that the variety of languages used on the internet has its own characteristics in terms of: (a) graphic features, (b) graphological features, (c) grammatical features, (d) lexical characteristics and discourse characteristics. Since voices can also be displayed, Crystal has also added (e) phonetic features and (f) phonological features. Some experts like Crystal, for example, identify several situations using the internet: (a) e-mail, (b) chat groups, (c) virtual worlds (online games), (d) world wide web, (e) instant messaging, (f) blogging, and so on.

2) Limitations of a Translator

Long before the birth of machine translation, a translator, even a professional, was seen as having some fundamental weaknesses, namely technical knowledge of translation, cultural knowledge of the text being translated, and mastery of linguistics both the source and target languages of translation activities.

Translation machine has combined the field of translation with computer science, namely the process of translation based on computers and their networks. In other words, machine translation is automatic, technical, and practical, even if the results are sometimes clunky. In regular operations, machine translation involves computers and machine translation software. During the translation process, the machine works automatically. The system converts source text in a certain language into another specific target text. One example of machine translation is Google Translate.

3) Transfer of Cultural Meanings

The most difficult thing in translation is transferring cultural meaning. A meaning is sometimes very contextual and difficult to express in language outside the cultural context itself.

Language and Culture are two important elements in translation. Every nation has a culture that is different from other nations. This difference becomes an obstacle in the process of translating from one language to another because a text in the source language often cannot find its equivalent in the target language. Obstacles in translation can be found in a number of texts within different cultural categories, including: the category of material culture, the category of religious culture, the category of social culture, the category of linguistic culture, and ecology.

VI. CONCLUSION

In transferring messages, the role of culture is very influential on the success of the translator to be able to produce

good quality translations. This can be traced from a cultural perspective to see the relationship between the cultural aspects of the source language and the target language.

In diverting the message, the translator tries to divert the message as close as possible to the target readers, namely young people and uses the right translation strategy so that the translation results can be understood by the readers. Likewise in ideology, translators use more domestication ideology which is oriented towards the target language.

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Learning to Write Through Mind Mapping Techniques in an EFL Writing Classroom

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Abstract—The study aimed at exploring the links between using mind maps and L2 writing development during EFL students engaging in writing processes. Six EFL students in a northern province in Thailand were selected to participate using a purposive sampling method. The students were categorized into three groups depending on their English proficiency: advanced, intermediate, and beginner EFL students. The mixed-method research design was employed to collect quantitative and qualitative data using research instruments: pretest/posttest, participant observation, and semi-structured interviews. The finding revealed that the EFL students used mind-mapping and writing strategies to enhance their writing abilities by translating, memorizing, revising, and evaluating. In addition, mind-mapping strategies also encouraged the EFL students' English vocabulary skills, writing processes, and positive attitudes towards L2 writing. In conclusion, a mind map is used as a cognitive strategy to assist EFL students in learning to write English.

Index Terms—mind map, EFL students, writing strategies, writing process

I. INTRODUCTION

It is widely accepted that writing is viewed as a complex cognitive process (De La Paz & McCutchen, 2017). In learning to write, writers must use complex writing skills, including “grammatical devices, writing mechanics, sentence structures, and rhetorical devices” (Reya et al., 2021, p. 146). Importantly, engaging in writing tasks “enable writers to communicate their ideas effectively and perform well in academic settings” (De La Paz, 2017, p. 33). To develop writing skills, there is an increasing need for writers to compose effective written texts in the academic context (Hermillinda & Aziz, 2018). Therefore, it is crucial to give writing instruction a high priority in the classroom so that students develop a genuine interest in writing.

Problematically, learning to write English as a foreign language (EFL) is more complex than writing in a first language. Writers struggle with difficult writing tasks since they have to overcome complex processes of generating ideas, organizing ideas, and translating ideas into effective written texts (Nodoushan & Maibodi, 2017). According to Graham (2018b), mastering the craft of writing requires a substantial amount of time and effort in the classroom. To write effectively, writers should acquire writing skills to “understand the relevant knowledge related to the topic chosen, select word choices, use transition signals appropriately, and develop paragraphs into a good essay and so on” (Raya et al., 2021, p. 146). As a result of the complex writing processes, many students view writing activities as “boring, drains energy and thoughts, and takes up time” (Agustina, 2020, p. 34).

A. Writing Difficulties in an EFL Context

In the EFL context, writing is difficult and challenging for teachers and students. In writing classrooms, the amount of time allocated to teaching writing at the secondary level was severely constrained; the average instructor devoted significantly less than one hour per day to teaching writing (Drew et al., 2017). In secondary schools, students are not given a specific writing instruction model, and by the time they enter college, they need help with writing (Srouf et al., 2021). Regarding the Thai EFL context, students cannot be freely exposed to English; therefore, they must intentionally study the language and monitor their English use (Kaewnuch, 2019). However, Thai EFL learners are struggling to master effective writing skills because of their grammatical problems (Chairinkam & Yawiloeng, 2021). These complex problems of EFL writing are the fact that Thai EFL students have few opportunities to write English in classrooms and in their daily life. These students are taught to fill in English words in the blanks of given sentences and correct verb tenses in appropriate grammar. Thus, these constraints cause the problems of EFL writing pedagogy which are difficult to handle.

B. Significant Roles of Mind Maps L2 Writing Abilities

To overcome writing problems, a mind mapping technique is proposed to solve the problems of EFL writing. There has been growing interest in mind maps as a thinking tool to enhance second language writing abilities (e.g. Agustina,

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2020; Pribadi & Susilana, 2020; Vejayan & Yunus, 2022). To improve students' writing performance, mind maps are seen as a superior technique for enhancing students' "producing a skilled and organized thought process which later transferred into a written text" (Vejayan & Yunus, 2022, p. 2738). In writing classrooms, mind map plays a role as a visualization tool to enhance students' logical thinking ability and cognitive scheme development (Vejayan & Yunus, 2022). Raya et al. (2021) used a mind map to promote writing accuracy and highlighted that a mind map activates more brain functions to organize learning, create brief and interesting notes, and introduce words related to the topic. In addition, the mind mapping approach is used to help students write assignments to create fresh ideas for writing, explore coherent topics, write clear themes, integrate concepts, and gain knowledge of writing topics (Pribadi & Susilana, 2020). To write procedure text, mind mapping techniques can help students to express ideas and develop their reasoning in writing procedure texts (Agustina, 2020). Additionally, Shakoori et al. (2017) found that the writing performance of EFL students can be improved by adopting mind mapping as a pre-writing approach. Besides, writing needs the development of specialized knowledge and relies on knowledge gained through language acquisition (Graham, 2018a). Additionally, Sebit and Yildiz (2020) revealed that learners had positive experiences using computerized mind mapping as a pre-writing activity in the EFL context, and their attitudes towards writing were quite positive.

II. LITERATURE REVIEW

A. Cognitive Mechanisms in L2 Writing

Writing is influenced by cognitive and linguistic resources and writing processes (Kim et al., 2021). According to Hofmann and Asmundson (2017), the cognitive theory proposes that a vast cognitive system exists in a taxonomic structure, ranging from surface-level thoughts (products) to mechanisms that operate on information (processes) and deep structures (schemas). Among the tools identified, cognitive control has been proposed as essential for proficient bilingual language processing and use (Luque & Morgan-Short, 2021). Additionally, a cognitive process that includes both word spelling and decoding can temporarily store and change information for short periods as part of continuous cognitive operations (Mlakar, 2022). Révész et al. (2017) showed that integrated tasks could reduce planning time due to their content support and let writers focus on other tasks, like overall revision and monitoring. According to research on the L2 writing process in assessment contexts, assessment conditions influence time allocation, pausing, planning, monitoring, fluency, revision patterns, and perception of difficulty level are all examples of writing behaviors and cognitive mechanisms (Davoodifard, 2022). Besides, Luque and Morgan-Short (2021) indicated a significant relationship between cognitive control abilities, specific to reactive control, and overall L2 proficiency. Michel et al. (2020) found that students relied heavily on translation for both tasks; however, because they could not access the source materials, they spent more time planning for the independent task. A better understanding of the relationships between cognitive and linguistic resources, online writing processes, and writing products would yield a more robust understanding of L2 writing (Kim et al., 2021). In conclusion, writing connects with complex cognitive processes, which are helpful for planning strategies and L2 writing development.

B. Mind Maps

Mind maps are viewed as a helpful tool for second language learning. Grant and Archer (2019) established that a mind map could support professional growth and identification in any field of study in a scaffold, collaborative, and creative way. Sebit and Yildiz (2020) supported that many students viewed mind mapping was necessary, especially for organizing and searching for information as a pre-writing activity. Participants in the individual mapping condition improved significantly in content and organization to a no-mapping condition in all essay tasks (Sebit & Yildiz, 2020). Furthermore, a mind map is a visual thinking tool with many advantages compared to top-down note-taking and writing, making it hard for writers to link ideas (Pham, 2021). Like, Elhawwa (2022) found that 50% of computer science majors agree that mind mapping can help them find ideas before they write, start a descriptive piece in an orderly way, write sentences quickly using the words in the branches, remember things better, organize information, make a complicated idea easier to understand, have more relevant details and be better organized and connected, and improve their performance as they become more efficient. As a result, using the mind map considerably benefits teaching writing in a second language.

C. Previous Studies of Using Mind Maps in EFL Writing Classrooms

Previous studies have emphasized the significant role of mind mapping techniques in enhancing L2 writing performance. Nodoushan and Maibodi (2017) examined the effectiveness of the mind mapping strategy on EFL learners' writing ability. The quantitative results of the study confirmed that a mapping strategy is an effective tool for facilitating English vocabulary used by Iranian EFL writers. In terms of EFL writing context, this previous study revealed that utilizing mind mapping strategy positively affected EFL learners in developing topic understanding, well-organized, and classified main ideas (Nodoushan & Maibodi, 2017). In addition, to create mind maps during the planning stage, the mind mapping strategy assisted the EFL students in selecting various and appropriate vocabulary for writing. Thus, the researchers provided significant pedagogical implications that "the use of aspects in mind mapping such as key pictures, keywords, colours, word categorization, etc. can make the presentation of vocabulary items easier" (Nodoushan & Maibodi, 2017, p. 15).

Later, mind mapping techniques were used to promote writing skills for EFL Indonesian students. Agustina (2020) conducted a quasi-experimental research and used mind mapping techniques to teach writing procedure text. Agustina (2020) mentioned that mind mapping techniques could improve the students' imagination and concentration during writing procedure texts. The researcher confirmed the four advantages of mind mapping techniques in improving writing skills, including memorizing a thing easily, concentrating on their ideas, improving understanding, and encouraging positive attitudes (Agustina, 2020). In brief, the researcher suggested that mind mapping strategies can be deployed as appropriate learning techniques for procedural writing skills.

In a primary school context, mind mapping is used as a practical teaching approach to enhance students' writing modularly. Pribadi and Susilana (2020) conducted mixed-method research to investigate the effects of mind mapping in writing modular learning materials. The study's findings uncovered that the mind mapping approach could help students acquire retrieval knowledge through mind mapping, storing knowledge in memories, and applying their techniques to gain new information knowledge (Pribadi & Susilana, 2020). The findings from the qualitative data also revealed that the mind mapping approach facilitates the students to generate ideas and connect ideas from prior knowledge to present knowledge of writing assignments.

Recently, a flow mind map was used to enhance writing accuracy and learning motivation in an EFL higher education context. Raya et al. (2021) conducted a quasi-experiment design and used flow mind maps in the prewriting steps by allowing students to create a writing plan in a mind map. The results showed that the students who used the flow mind map during the pre-writing stage could perform better on writing accuracy and learning motivation. Based on the positive findings, Raya et al. (2021) suggested incorporating the flow mind map as an alternative teaching and learning technique to arouse teacher and learner motivation.

Regarding a mind map's effectiveness in EFL writing, teachers have been driven and encouraged to continually seek new approaches or strategies that fit their EFL pedagogical method. As a result, a mind map can enhance the teaching and learning process and provide a clear illustration of how to facilitate, control, and monitor students' writing activity. However, current research has been focused on using mind mapping to enhance L2 writing abilities; rather, less attention has been paid to using mind mapping techniques to enhance EFL students' descriptive paragraph writing. Previous studies have only revealed the benefits of mind mapping in L2 writing development. However, it remains unclear whether mind maps and writing strategies could help EFL students learn to write in each writing stage. Therefore, this paper investigates the effects of the mind mapping technique in promoting writing strategies during pre-writing, while-writing, and post-writing stages of descriptive paragraph writing.

III. METHOD

A. *Research Design*

This study was conducted using a mixed-method design. It was carried out over eight weeks in an English classroom. The first session was a pretest, the following eight sessions comprised descriptive paragraph writing activities, and the final session was a posttest and semi-structured interview. The semi-structured interview consists of four sessions to answer in-depth answers from the participants regarding the connections between utilizing mind maps and developing writing skills in a second language during EFL students engaging in writing processes. Firstly, the researcher used ice-breaking questions before the interview to reduce the participants' anxiety. Secondly, the researcher produced prior knowledge of learning and writing in English. Thirdly, the researcher asked three questions. Finally, the interview data were transcribed verbatim, coded, and categorized following the research objectives. In this study, semi-structured interviews were conducted on a focus group of six different proficiency EFL students after the last period of writing activities. First, the participants were asked to sign a consent form to grant permission for the interview, audio-recording of the interview, and subsequent use of the data. To encourage participants to provide truthful answers, confidentiality was assured. Data were kept confidential, and only the researcher had access to them. As a result, data were treated confidentially at all stages of the process, and participants' anonymity was maintained.

B. *Participants*

The participants of this study included 30 EFL secondary students (8 males and 22 females, 17-18 years old) studying at a school in the north of Thailand. The participants were chosen using a purposive sampling technique. Their pretest scores from a writing test included beginner, intermediate, and advanced levels. The participants enrolled in the English subject as a fundamental English course. These EFL students studied in a Talented Science-Math (TSM) classroom.

C. *Data Collection and Data Analysis*

To collect data, semi-structured interviews were employed to collect qualitative data. After the last session of the writing exercises, a semi-structured interview was done with a focus group of six different proficiency EFL students. In addition, the semi-structured interview questions included three questions adapted by the researcher from a prior study by Kamli (2019). The interview questions included: 'What are your English writing challenges?', 'What are your solutions?', 'How do you solve these issues during pre-writing?', 'How do you solve these authoring issues?', 'How do

you solve these issues post-writing?’ and ‘Does a mind map aid English writing?’ The researcher interviewed participants in Thai (L1) to ensure in-depth data since the data collection took place in an EFL context, where EFL students had trouble speaking English, which made interviews challenging. In this research, the researcher did not receive direct, straightforward responses to research questions; but rather indirect and, at times, ambiguous or biased data that must be carefully analyzed (Soroko & Dolczewski, 2020). Before collecting the data, the ethics approvals of this study were granted by the University of Phayao, Thailand (UP-HEC 2.2/022/65). The qualitative data from the semi-structured interview were analyzed using the content analysis method.

IV. RESULT

To answer the research question, “What are the links between using a mind map and L2 writing development while EFL students are engaging in writing processes?”, the semi-structured interview was conducted to collect data from six EFL students who were beginner, intermediate, and advanced EFL learners. The qualitative data from the content analysis are as follows.

A. The EFL Students' Writing Difficulties

Table 1 reveals the qualitative results from the semi-structured interview; the question was “What problems do you confront with writing in English?” Six EFL students, including two advanced EFL students, two intermediate EFL students, and two beginner EFL students, were interviewed after they engaged in English writing activities, developing their writing skills through the utilization of mind maps.

TABLE 1
EFL STUDENTS' DIFFICULTIES IN ENGLISH PARAGRAPH WRITING

| Participants | Statements | Coding | Writing difficulties |
|---------------------------|--|--------|----------------------|
| Advanced EFL learners | • “I generally wrote words and utilized the Google Translate application to aid, so I had no issues with grammar.” | A1 | • Not mention |
| | • “It is difficult for me to organize sentences in a paragraph.” | A2 | • Organization |
| Intermediate EFL learners | • “I always use incorrect vowels when writing words.” | I1 | • Writing mechanic |
| | • “Some words are hard for me to spell, but using grammar in a sentence is harder.” | I2 | • Writing mechanic |
| Beginner EFL learners | • “I frequently choose vocabulary inappropriately.” | B1 | • Vocabulary |
| | • “The sentences are difficult for me to construct correctly.” | B2 | • Organization |

Table 1 shows that Thai EFL students struggled with English paragraph writing difficulties regarding the mechanics of spelling words, organization, and vocabulary. As can be seen, the advanced EFL learners faced organizational problems while attempting to organize sentences (Student A2) in English. However, the intermediate EFL learners coped with difficulties in mechanic issues of spelling errors and English grammar (Student I1 and I2). Lastly, beginner EFL learners also faced vocabulary and organization difficulties while writing English paragraphs. In brief, difficulties in choosing inappropriate English vocabulary, spelling and grammatical errors, and organizing sentences were obstacles for Thai EFL learners in writing paragraphs in English.

B. The EFL Students' Writing Strategies During the Pre-Writing Stage

To discover the EFL students' writing strategies while they engage in pre-writing activities through mind mapping, they were asked, “What strategies do you use to overcome these problems?” In the pre-writing activities, the EFL students were instructed to plan a paragraph with their peers. In addition, mind mapping was utilized as a writing model to assist students with idea generation, organization, and goal setting.

TABLE 2
EFL STUDENT'S WRITING STRATEGIES DURING THE PRE-WRITING STAGE

| Participants | Statements | Coding | Writing strategies during pre-writing process |
|---------------------------|--|--------|---|
| Advanced EFL learners | • “I frequently look at words and learn them that are simpler to be familiar with and remember, and I utilize Google Translate to aid with words I am unsure.” | A1 | • Memorizing • Translating |
| | • “I used a translation app and asked friends for assistance.” | A2 | • Translating • Asking peers |
| Intermediate EFL learners | • “Retrieve vocabulary knowledge first and remember to write it down.” | I1 | • Memorizing |
| | • “I always read words and memorize them.” | I2 | • Memorizing |
| Beginner EFL learners | • “Verify the spelling taken from Google Translate.” | B1 | • Translating |
| | • “The first round involves typing and writing directly in Thai using Google Translate, and then check the English sentence using Google Translate once more.” | B2 | • Translating |

According to Table 2, the EFL students reported writing strategies they used during the pre-writing stage by translating, memorizing, and asking peers. To plan paragraph writing, the advanced EFL learners prepared their vocabulary knowledge by translating unfamiliar words, memorizing words, and asking peers for assistance (Students A1 and A2). Regarding the intermediate EFL learners, they focused on knowledge of vocabulary using memorizing

strategy (Students I1 and I2). Regarding beginner EFL learners, they translated words from Thai (L1) to English (L2) using the Google Translate website.

During the while-writing stage (Table 3), the EFL students were instructed to write a paragraph utilizing the mind map they had created. These students were interviewed to reflect on their writing process and strategies to enhance their writing abilities at this stage.

TABLE 3
EFL STUDENTS' WRITING STRATEGIES DURING THE WHILE-WRITING

| Participants | Statements | Coding | Writing strategies during while-writing process |
|---------------------------|--|--------|---|
| Advanced EFL learners | • "Search for any unavailable words and the writing recalled a memory." | A1 | • Searching words |
| | • "Use a translation app to check words." | A2 | • Translating words |
| Intermediate EFL learners | • "Select examples from the Internet and other media sources. In addition, friends provide support and advice." | I1 | • Searching words • Writing with peers |
| | • "I consult with and request my teacher and friends to edit my writing." | I2 | • Asking the teacher and peers |
| Beginner EFL learners | • "Search for words using Thai and some English. Since the responsibilities have been divided, I enjoy collaborating with my friends in groups." | B1 | • Searching words • Writing with peers |
| | • "Examine and compare online examples of sentence construction." | B2 | • Constructing sentences |

According to Table 3, the EFL students reported that they used writing strategies to search for English words, write together with peers, translate words, and construct sentences. The advanced EFL learners searched for English words (A1) and translated them (A2) while composing paragraph writing in English. Regarding the intermediate EFL learners, they reported that the writing strategies used while paragraph writing namely searching for words from the Internet (I1), writing with their peers (I1), and asking the teacher and peers while editing the paragraph (I2). Lastly, the beginner EFL learners searched for words, wrote together with peers (B1), and constructed sentences (B2). In sum, writing strategies used in the while-writing stage included searching for words, translating the words, and writing with peers.

During the post-writing stage (Table 4), the EFL students were instructed to review and evaluate their paragraph writing with their peers. The students were asked to revise the written paragraph individually at the final stage. After participating in the writing stage, the students were interviewed about their writing strategies in the post-writing stage.

TABLE 4
EFL STUDENTS' WRITING STRATEGIES DURING THE POST-WRITING STAGE

| Participants | Statements | Coding | Writing strategies during post-writing process |
|---------------------------|--|--------|--|
| Advanced EFL learners | • "I double-checked the writing and the wording on the self-evaluation form provided by the teacher." | A1 | • Revising • Self-evaluating |
| | • "It is easy for me to edit writing individually following the self-evaluation checklist." | A2 | • Editing • Self-evaluating |
| Intermediate EFL learners | • "Review and verify the words once again." | I1 | • Revising |
| | • "Reread the first sentence to the end." | I2 | • Revising |
| Beginner EFL learners | • "I like to evaluate my writing with my peer." | B1 | • Self-evaluating |
| | • "I compare the appropriate sentences from friends and the internet and examine the sentence in English class with the teacher's assistance." | B2 | • Revising with the teacher and peers |

According to Table 4, the EFL students deployed writing strategies to review their paragraph writing during the post-writing stage by revising, self-evaluation and editing, respectively. The advanced EFL learners stated that they engaged in self-evaluating (A1 and A2), revising (A1), and editing (A2) their paragraph writing at the final stage. For the intermediate EFL learners, they encountered the revising (I1 and I2) stage to achieve their writing. Regarding beginner EFL learners, they conducted self-evaluating (B1) and revising (B2) with the teacher and peers. In short, these EFL learners preferred to use the revising stage before completing their paragraph writing.

C. Using Mind Maps to Facilitate L2 Vocabulary Skills

To answer research question number two, "What are the links between using a mind map and L2 writing development during the EFL students engage in writing processes?" The students were interviewed with "How a mind map helps you to write a paragraph in English? The qualitative data from the semi-structured interviews were transcribed and analyzed in terms of the advantages of mind maps in facilitating vocabulary skills, writing processes, and positive attitudes.

(a). Using Mind Maps to Facilitate Vocabulary Skills

The EFL students shared their perceptions towards the advantages of mind mapping in facilitating their vocabulary skills. While participating in writing activities, these Thai EFL students were asked to create their mind maps to enhance their thinking processes in planning the topics, subtopics, keywords or necessary vocabulary to support main ideas. In the semi-structured interviews, the students reflected on their use of mind mapping to promote their vocabulary skills as the excerpts from Students B1, B2, I1, A1, and A2.

EXCERPT 1

| Participants | Statements |
|---------------------------|---|
| Advanced EFL learners | <ul style="list-style-type: none"> • “Mind maps helped me to understand unfamiliar words easily.” (Student A1) • “Mind maps helped me remember vocabulary I have to write in a paragraph.” (Student A2) |
| Intermediate EFL learners | <ul style="list-style-type: none"> • “Mind maps helped me to understand English vocabulary and memorize them.” In addition, “mind maps also motivated to group vocabulary for writing.” (Student I1) |
| Beginner EFL learners | <ul style="list-style-type: none"> • “Mind maps helped me to organize vocabulary according to subtopics.” (Students B1 and B2) |

Excerpt 1 above shows that using mind maps can enhance the EFL students’ vocabulary skills regarding understanding unfamiliar L2 vocabulary, memorizing words before writing, and grouping vocabulary to organize paragraph writing.

(b). Using Mind Maps to Facilitate Writing Processes

The EFL students informed that they used mind-mapping techniques to cope with paragraph writing. During the pre-writing stage, mind mapping was used to brainstorm, generate, and translate ideas into descriptive paragraphs. These students stated that:

EXCERPT 2

| Participants | Statements |
|-----------------------|---|
| Beginner EFL learners | <ul style="list-style-type: none"> • “Using mind maps helped me to write sentences quickly, write a paragraph concisely, and understand easily.” (Student B1) • “Using mind maps helped me to write English sentences and paragraphs quickly.” (Student B2) |

Excerpt 2 above revealed that beginner EFL students indicated that using mind maps during the pre-writing stage can assist them in writing English sentences and paragraphs quickly, concisely, and efficiently.

EXCERPT 3

| Participants | Statements |
|---------------------------|--|
| Intermediate EFL learners | <ul style="list-style-type: none"> • “Using mind maps helped me to organize the contents of each paragraph appropriately. Topics and subtopics in mind maps can reduce the difficulties of paragraph writing. I can write many subtopics.” (Student I1) • “Using mind maps helped me transform ideas into mind maps. In addition, using mind maps can help me summarize information, generate ideas, and write an English paragraph easily. I can organize my ideas, take notes creatively, and enhance my critical thinking. Using mind maps helped me to recall my prior knowledge of the topic, group ideas, and sequence the contents logically. I can transform my ideas into a paper, draw and link my ideas into mind maps.” (Student I2) |

According to Excerpt 3 above, the intermediate EFL students reflected in the interview that mind mappings assisted them in generating, organizing, summarizing, and transforming ideas from mind maps into paragraph writing. In addition, these EFL students indicated that using mind maps can reduce English writing difficulties by recalling prior knowledge of topics and sequencing the contents for writing through maps.

EXCERPT 4

| Participants | Statements |
|-----------------------|---|
| Advanced EFL learners | <ul style="list-style-type: none"> • “Mind maps helped me write creatively and understandably. Mind maps helped me to think systemically, write effectively, and understandably.” (Student A1) • “Using mind maps helped to recall stories of the given topic, and I can organize the contents easily. Moreover, writing by using mind maps can enhance various ideas of contents, write paragraphs coherently and easily and understand easily. The mind maps helped me to write a paragraph coherently.” (Student A2) |

Excerpt 4 above uncovered that advanced EFL students stated that mind maps could enhance them to think creatively and systematically. Mind maps were used; for example, mind maps enhance abilities to recall prior knowledge, organize ideas and contents, and write English paragraphs easily and coherently.

(c). Using Mind Maps to Promote Positive Affects

During the writing process, the EFL students had opportunities to create mind maps as a cognitive tool that can enhance their abilities to write in English. For example, the components of a mind map, including lines, images, codes, and colors can promote students’ interests and have positive perceptions, as shown in the excerpts below.

EXCERPT 5

| Participants | Statements |
|---------------------------|--|
| Advanced EFL learners | <ul style="list-style-type: none"> • “Mind maps led to motivation in paragraph writing.” (Student A1) |
| Intermediate EFL learners | <ul style="list-style-type: none"> • “Mind maps motivated me to group vocabulary into each subcategory for writing.” (Student I1) |
| Beginner EFL learners | <ul style="list-style-type: none"> • “Images and colors in mind maps motivated me in learning to write. Mind Maps can increase enthusiasm in English paragraph writing.” (Student B1) • “Mind maps motivated me to write, and I want to continue learning.” (Student B2) |

According to Excerpt 5, the EFL students agreed that using mind mapping during paragraph writing activities was beneficial. Mind maps can motivate students to write in English and increase their enthusiasm for learning to write.

D. The EFL Students' Writing Strategies During the Writing Processes

The findings confirmed that the EFL students mostly preferred translating and memorizing during the pre-writing processes, searching for words during the while-writing stage with peers, and self-evaluating during the post-writing stage. The main findings of this current study confirm the findings of Chairinkam and Yawiloeng (2021) which revealed that learning to write with peers and engaging in problem-solving activities with peers could enhance learners' abilities to gain knowledge and understanding during writing processes. The researchers highlighted that learning to write through peer scaffolding and interaction with peers "can improve the level of learners writing ability since they can utilize scaffolded assistance while working together and then reach a level of performance beyond their level as well" (Chairinkam & Yawiloeng, 2021, p. 233).

Regarding *memorizing strategy*, the EFL students used this writing strategy to retrieve vocabulary knowledge from their memory at the pre-writing stage. According to Flower and Hayes (1981), relevant information from long-term memory "is so well developed and organized in memory that the writer is essentially generating standard written English" (p. 372). During the writing process, writers' knowledge develops because "the structure of knowledge for some topic becomes more conscious and assertive as we keep tapping memory for related ideas. That structure, or "schema," may even grow and change as a result of library research or the addition of our own fresh inferences" (Flower & Hayes, 1981, p. 381). Thus, planning to write using prior knowledge and related information from memorization can lead writers to the text-generation stage for "turning ideas into words, sentences, and larger units of discourse within working memory" (De La Paz & McCutchen, 2022, p. 40).

Regarding *translation strategy*, the findings showed that the advanced EFL students translated their ideas from Thai (L1) to English (L2) using Google Translate. This evidence of translating writing strategies to translate ideas for writing from the first language to the second language is in accordance with a statement by Sasaki et al. (2018) who viewed L1-to-L2 translation as "translating or attempting to translate the idea generated into the L2" (p. 294). According to De La Paz and McCutchen (2017), translating ideas into written text involves transcription and text generation. These two components could enhance writing outcomes in terms of language generation such as "more accurate spelling, more precise word choice, and more varied or sophisticated syntactic structures" (De La Paz & McCutchen, 2017, p. 39).

In terms of *revising strategy*, the finding uncovered that the EFL students revised their paragraph writing at the post-writing stage to recheck their vocabulary, sentences and language use in their final written products. This finding supports a statement of Hermillinda and Aziz (2018) that the revising strategy allows EFL students to participate in "rereading the text they have produced and making changes in the plan and ideas, and searching for errors in punctuation, spelling and grammar" (p. 1829). Significantly, in the revising stage, writers have to ensure that the written text matches their writing plan by "reconsidering the argument, reviewing the evidence, refining the purpose, reorganizing the presentation, and reviving stale prose (Hermilinda & Aziz, 2016, p. 175). Consequently, focusing on revising stage was likely to focus on higher-level features of text and improve their writing quality (De La Paz & McCutchen, 2017). This evidence of revising strategy also supports the view of De La Paz and McCutchen (2017) that low-achieving writers achieved independence in revising after learning a meta-cognitive strategy.

For *self-evaluating strategy*, the finding revealed that the EFL students evaluated their English paragraph writing by the self during the post-writing stage. Evaluating strategy is identified as a cognitive strategy that writers reconsider written text and goals (Mu, 2005; as cited in Hermilinda & Aziz, 2018, p. 1823). Self-evaluating or self-assessment is viewed as a self-regulation and high-level skill involving a high cognitive demand that allows the writer to actively direct and control the composition process (Castello et al., 2010, p. 1263). This self-evaluating strategy finding is consistent with Moqbali et al. (2020) who revealed that all the students viewed self-evaluation as a strategy to evaluate, check their writing clarity and check ideas to clarify the topic (p. 225). From the results, the researchers suggested that "providing students with guidelines to check their performance in the form of a checklist can be a very effective technique by which students can highlight the aspects they need to evaluate in their writing" (Moqbali et al., 2020, p. 228).

E. Using Mind Maps to Facilitate L2 Writing Abilities

According to the findings of this study, EFL students used mind mapping as a writing strategy to facilitate English vocabulary skills, writing processes, and positive attitudes towards descriptive paragraph writing. First, the evidence of using mind maps to promote vocabulary skills is similar to a study by Nodoushan and Maibodi (2017), who found that using the mind map strategy can enhance the vocabulary learning and writing ability of Iranian EFL learners. In the study, the researchers used the mind-mapping technique to explain vocabulary learning and allowed the students to create mind maps by drawing mind maps together with new words they had learnt. Nodoushan and Maibodi (2017) claimed that using mind maps as a bridging medium can assist Iranian EFL learners in presenting vocabulary easier and memorizing vocabulary items quickly. Thus, the researchers highlighted the predominant results that "mind maps help in better vocabulary learning and retention" (Nodoushan & Maibodi, 2017, p. 15). Similarly, Arulselvi (2017) also mentioned that keywords in mind maps would trigger as much relevant meaning as possible. Importantly, Arulselvi (2017) stated that "by using keywords in a Mind Map, one opens up his or her thinking and stimulates the mind to dig

deeper and see greater detail on thoughts that were previously vague... It's also far easier to remember single words and striking headlines than to remember long sentences" (p. 59).

Second, the findings of this current study also revealed that the mind-mapping technique could enhance L2 writing performance and cognitive writing processes. According to the findings of this current study, mind-mapping techniques can enhance Thai EFL students to write English easily, quickly, concisely, and creatively. In addition, mind maps can promote Thai EFL students' cognitive processes while writing by recalling prior knowledge, generating, and organizing ideas from the mind-mapping technique to transfer these ideas to write their descriptive paragraphs. These findings support the results of the previous study, such as Vejayan and Yunas (2022), which revealed that using digital mind mapping can enhance ESL beginner writers' performance writing. The researchers claimed that the mind mapping technique is vital in promoting ESL writers in organizing ideas, generating ideas quickly, preparing ideas for writing quickly and easily, and composing narrative writing with clarity and precision. In addition, this finding is consistent with the results of Pribadi and Sasilana (2020) which confirmed that mind mapping could help students to retrieve gained knowledge and link new information to complete their writing. The study revealed that the mind mapping technique could also assist students in generating topics and connecting ideas. The researchers confirmed that "mind mapping triggers the creativity to connect each sub-topic in the students writing outline... and makes the ideas flooding out when start writing" (Pribadi & Sasilana, 2020, p. 915).

Third, the findings uncovered that mind maps could facilitate the EFL learners' positive attitudes such as motivation and enthusiasm. Thai EFL learners revealed that mind-mapping techniques could motivate them to group vocabulary and ideas, learn English writing, and increase their enthusiasm for writing. This finding supports the results of Vejayan and Yunus (2022), who uncovered that digital mind-mapping applications could enhance learners' affective aspects of feeling happy and motivated when they use the mind-mapping technique to guide their writing and facilitate their ideas for writing. The finding also supports the results of Raya et al. (2021), which showed that using a flow mind map can enhance L2 learners' writing accuracy and learning motivation. Finally, the researchers clarified that "by demonstrating to them the way to write an essay using a flow mind map, [learners] could easily connect their experiences to their writing form" (Raya et al., 2021, p. 158). In addition, a study by Khudhair (2016) also found that applying the mind-mapping technique in EFL writing classrooms can motivate students to learn and use new words regularly.

V. CONCLUSION

This study investigated the effect of mind-mapping strategies on Thai EFL students' English paragraph writing. The main findings revealed that the EFL learners used mind-mapping techniques and writing strategies, namely memorizing, translating, revising, and self-evaluating. To complete their English paragraph writing, Thai EFL students memorized unfamiliar keywords to generate ideas in their mind maps, translated their ideas into English, revised the written paragraph according to their writing plan in the mind map, and evaluated their final product of paragraph writing by the self. The qualitative results from the semi-structure interviews also uncovered that Thai EFL students used mind maps as a thinking tool to enhance vocabulary skills, L2 writing abilities to write English effectively, recall prior knowledge related to the topic, generate and organize ideas for paragraph writing, and transfer the ideas from mind-mapping into the descriptive paragraphs. The findings of this study highlighted that using mind-mapping techniques can enhance Thai EFL students' positive attitudes, including motivation and enthusiasm for learning to write in English.

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Place, Class, and the Destruction of the American Dream in *The Great Gatsby* From the Perspective of Space

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Abstract—This study is a spatial analysis of *The Great Gatsby* (1925). This novel presents the power game among various white classes in American society in the context of the Roaring Twenties, with obvious spatial characteristics. The geographical distribution between East Egg, West Egg, and the Valley of Ashes presents the high-and-low-class distinction of different classes in social space. The upper classes practice class oppression and exploitation through space, while the lower classes also use space to resist oppression and climb the class ladder. This paper draws on French philosopher Henri Lefebvre's spatial ideas, especially the *spatial triad*, to explore the close connection between space and class in the novel. *The Great Gatsby* encompasses various class groups in white society, including the hereditary aristocracy like the Buchanans, the new money represented by Gatsby, and the lower class represented by the Wilsons. To modify the spatial order, different classes use space as a medium to preserve their class identity and seek their social presence, which reproduces the illusion of the American Dream of the Jazz Age and reveals Fitzgerald's humanistic concern for people in spatial relations.

Index Terms—*The Great Gatsby*, Lefebvre, space, class

I. INTRODUCTION

Francis Scott Key Fitzgerald (1896-1940) was one of the spokesmen of the “Jazz Age” and one of the representative writers of the “Lost Generation” in the 1920s. Fitzgerald's personal experience is extremely similar to that of Gatsby, the main character in *The Great Gatsby*. Born into a small business family, Fitzgerald was dissatisfied with the status quo of life and worked diligently to pursue a better life. The Long Island depicted in *The Great Gatsby* was the place where he lived and experienced: Having lived in St. Paul, Minnesota, for well over a year, the Fitzgeralds arrived in Great Neck, Long Island, in October 1922. Like Gatsby, He also met his true love, the beautiful and wealthy Zelda. Most of his novels are autobiographical, and thus the richness of Fitzgerald's personal experience contributes to the richness and breadth of his novels. Based on his real life, he meticulously portrays his own time and society through his fiction, thus authentically recreating the Jazz Age.

The Great Gatsby is his best work, for which he has received many accolades. Scholars at home and abroad have mainly analyzed this novel from the perspectives of psychological analysis, feminism, gender studies, and cultural studies, especially consumer culture studies. In terms of the class factor involved in the text, Chun (2009) delineated the classes of the main characters in the novel and explores the efforts of each class to preserve their class identity (Chun, 2009). Kim (2018) investigated Gatsby's commodification of himself, revealing new avenues for breaking down class barriers—not through traditional class struggle but through self-reinvention (Kim, 2018). In terms of the existing spatial research for this novel, Hee et al. (2016) explored the space and time in the novel, arguing that “personal space is highly variable, and can be affected by cultural differences and personal experiences” (p. 69). Yeonman (2016) analyzed the urban space in the novel and concluded that “the tragedy of the novel is the tragedy of a big city of the early twentieth century” (p. 307). While these studies are certainly valid, they do not explore the close relationship between class and space. In *The Production of Space*, Lefebvre elaborated on the relationship between space and the class struggle: “As for the class struggle, its role in the production of space is a cardinal one in that this production is performed solely by classes, fractions of classes and groups representative of classes. Today more than ever, the class struggle is inscribed in space” (Lefebvre, 1991, p. 55). Therefore, interpreting the issue of space in the text is crucial to understanding the class structure of American society.

In *The Great Gatsby*, F. Scott Fitzgerald uses the social space of Long Island in New York City as a backdrop, juxtaposing three physical spaces: the East Egg, the West Egg, and the Valley of Ashes, to illustrate the lives and consumption patterns of different classes in America. This paper breaks through the previous fragmentation between the study of space and the study of class in the study of this novel and reveals how space in the text presents the relationship between class and power. By exploring the spatial metaphors in *The Great Gatsby*, this paper presents the class structure

and power relations in white American society in the 1920s, exposing social issues such as class divisions and class barriers at the time.

II. SPATIAL CRITICISM

Traditional literary criticism attaches more importance to the element of time, and the view that the mode of writing literature is the mode of writing time and that “immediacy and history are more important than space” has emerged. Around the 1980s, in the context of the “spatial turn” in Western society, spatial studies broke away from the previous definition of space as inanimate and static. Space is no longer subordinate to time or a purely geographical landscape but gradually becomes an important cultural entity. Spatial criticism is an important critical theory and method that has emerged in Western academia in the past thirty years. Studying literature from space provides a new perspective and approach to literary research, thus making it a hot spot for literary research and criticism at home and abroad, as well as one of the most challenging research fields. In addition, spatial criticism evolved as a method of literary criticism, breaking away from the traditional approach of studying textual landscapes and beginning to explore the metaphors of culture, history, and power hidden behind the space of texts, transforming into a comprehensive study encompassing social, historical, political, geographical, and architectural disciplines.

Among a host of space researchers, Henri Lefebvre’s spatial theory covers a wide range of areas, and its influence extends from architecture to social theory as well as literary and cultural studies, which can provide a new perspective and analytical method for literary and textual critical studies. Lefebvre was the first to propose in his book *The Production of Space* that “(social) space is a (social) product” (Lefebvre, 1991, p. 26), arguing that contemporary society has shifted from the production of things in space to the production of space itself. We should not treat space as a container, but rather as the relationships that exist within it and the production of space itself. The *spatial triad* is the core finding of Lefebvre’s research on social space, including *representations of space*, *spatial practice*, and *representational spaces*. *Representations of space* “which are tied to the relations of production and to the ‘order’ which those relations impose...” (Lefebvre, 1991, p. 33). It is a spatial order conceived by a socially powerful group. It is constructed as a result of the struggle between the various groups in society, reflecting the ruling class’s conception of society and the dominant ideology under its dominion. According to Lefebvre’s view, “*spatial practice*, which embraces production and reproduction, and the particular locations and spatial sets characteristic of each social formation” (Lefebvre, 1991, p. 33). Therefore, the *spatial practice* encompasses almost all social practices and “enables individuals to participate effectively in a spatial event” (Watkins, 2005, p. 213). *Representational spaces* “is the dominated-and hence passively experienced space which the imagination seeks to change and appropriate” (Lefebvre, 1991, p. 39). The *spatial triad* is an interlocking and inseparable dialectical unity: *representations of space* constantly regulates the *spatial practice* of members of society to maintain the spatial order dominated by the ruling class, while members of society identify with or question the regulations of *representations of space* with challenging or submissive *spatial practice* and thus produce challenging or interpretive *representational spaces*. Lefebvre proposes to read space in terms of society and history, and to read society and history in terms of space and uses the close relationship of “*spatial practice-representations of space-representational spaces*” to emphasize the dialectical unity between society-history-space.

III. CLASS DICHOTOMY EMBODIED IN PHYSICAL SPACE

In *The Idea of Spatial Form*, Frank (1993) points out that the means of literary space are “juxtaposition”, “repetition” and “flashback” (Frank, 1993). In terms of geographical space, *The Great Gatsby* juxtaposes and gives symbolic meaning to three physical places: the West Egg, the East Egg, and the Valley of Ashes. Lefebvre states that “the fields we are concerned with are, first, the physical nature, the Cosmos; secondly, the mental, including logical and formal abstractions; and, thirdly, social” (Lefebvre, 1991, p. 11). He divided space into physical space, mental space, and social space. Physical space is a static space, which includes geographical landscapes with natural properties and architectural entities with human characteristics. *The Great Gatsby* describes in detail the spatial layout of Long Island:

It was on that slender riotous island that extends itself due east of New York and where there are, among other natural curiosities, two unusual formations of land. Twenty miles from the city a pair of enormous eggs, identical in contour and separated only by a courtesy bay... (Fitzgerald, 1993, p. 5).

Gatsby’s mansion was placed in the West Egg, next to Nick, a middle-class man from the Midwest, who rented a dilapidated house. In West Egg, mansions with rents ranging from \$15,000 to \$25,000 per quarter could coexist with small houses at \$80 per month. This means that the hierarchical boundaries of the West Egg are not so clear, and it is a good place for the newly rich to show off their wealth and status. The East Egg, on the other hand, has a reputation for being a wealthy neighborhood: “Across the courtesy bay, the white palaces of fashionable East Egg glittered along the water... Their (the Buchannans) house was even more elaborate than I expected, a cheerful red-and-white Georgian colonial mansion, overlooking the bay” (Fitzgerald, 1993, p. 6). The residential character of East Egg highlights the deep-rooted family history of its owners, in keeping with the upper-class status of their prestigious families. The Buchanans, who lived in the East Egg, scorned the West Egg. Daisy once said that she hated everything in the West Egg. The division of social classes is reflected in the location and division of geographic space. The bay that separates the East Egg from the West Egg visualizes the division of social classes in the United States, with an unbridgeable gap

between the middle class, such as the new money who made their fortunes during prohibition, and the traditionally wealthy. The opposition between the East Egg and the West Egg in physical space mirrors the opposition between old and new capital in social space. The main determinant of spatial possession or non-possession is power relations within space.

The hereditary bourgeoisie, which once held a dominant position, was always on guard against the newly rich from the West. According to Lefebvre, *representations of space* “is the dominant space in any society (or mode of production)” (Lefebvre, 1991, p. 38). In *The Great Gatsby*, the powerful group is old money, represented by the Buchanans. Tom represents the hereditary aristocracy in the East, while Gatsby, who started from nothing, is a typical representative of the emerging bourgeoisie in the West. In the *representations of space* of class planned by the upper class, capital is not the only element to break through class boundaries. Being of noble blood is also an important criterion for entering high society. Although Gatsby’s wealth is comparable to Tom’s, he lacks lineage status and is unaware of the laws of upper-class behavior. Therefore, Gatsby, who comes from a humble background, is still isolated from mainstream society. Even though he is among the nouveau riche through his efforts and huge wealth, he will never be integrated into the circle of the upper class of the East Egg. His tragic end demonstrates the sadness of the post-war “lost generation” for the illusory nature of the American dream.

Long Island is known for its wealthy population, and Manhattan, with its most luxurious restaurants and stores, is the center of American commercial civilization and consumer culture. The Valley of Ashes, which lies geographically between the first two, stands in stark contrast to them:

About halfway between West Egg Village and New York the motor road hastily joins the railroad and runs beside it for a quarter of a mile, to shrink away from a certain desolate area of land. This is a valley of ashes—a fantastic farm where ashes grow like wheat into ridges and hills and oddly grotesque gardens; where ashes take the form of houses and chimneys and rising smoke and finally, with a transcendent effort, of ash-grey men who move dimly and already crumbling through the powdery air. After a remarkable effort, they became a group of earthy gray people who were vaguely walking but were about to disappear in the billowing dust (Fitzgerald, 1993, p. 16).

In the Valley of Ashes, there are no colorful lights, splendid mansions, or extravagant clothes and food like those in Manhattan and New York. Life here takes on a gray color. This is a place where people from the bottom struggle to make a living. Most of them are workers from the lower strata of society, selling cheap labor to maintain the most basic living. Here, Wilson, a poor auto mechanic, is pale and spiritless, working all day long to make ends meet, like many lower-class people. “A white ashen dust veiled his dark suit and his pale hair as it veiled everything in the vicinity...” (Fitzgerald, 1993, p. 18). His dilapidated garage is all he has left to make a living. The stark contrast between the illustrious mansions of the upper class and the dilapidated houses of the lower class shows the great difference in the possession and domination of space by different classes. The class dichotomy embodied in the three geographic spaces of East Egg, West Egg, and the Valley of Ashes reveals the political and economic differences between the various social classes of the Jazz Age. The current living conditions of the lower classes in the inferior social space and the class barriers faced by the new rich testify to the harsh reality of social stratification at the time. Sociologists point out that the phenomenon of class division and class solidification in society is a major threat to the stability of the social structure. Society can only be dynamic when everyone in it has the opportunity and hope for upward mobility, but if the hopes of the people at the bottom are dashed and their paths narrowed, they are likely to be filled with resentment and despair, which is undoubtedly quite dangerous for the whole society.

IV. SPATIAL PRACTICE OF THE LOWER CLASS

The Great Gatsby was published in 1925 when the American economy was booming like never before and the financial and trade markets were extremely active due to the massive capital gains brought about by World War I and the technological revolution. Of America in the Jazz Age, Fitzgerald says both that it “was the greatest nation and there was a gala in the air” and that it “was bloated, gutted, stupid with cake and circuses” (Wilson, 1945, p. 25). The American Dream advocated by the bourgeoisie has led to an extreme desire for the pursuit of money, and thus everyone was intoxicated in the pursuit of fortune, fame, and pleasure, imagining that they would become rich overnight, but there were not a few people who lost their fortunes overnight. The gap between the rich and the poor in the society is huge. The white social class of America at that time can be roughly divided into three classes: the traditional rich class, the emerging bourgeoisie, and the working class at the bottom of the social ladder. The upper class spent their days drinking and having sex all day long and living in extreme luxury. The lower class, on the other hand, works hard to earn a living, thirsting for a chance to improve their lives. In the novel, Gatsby, Wilson, and Myrtle come from the bottom of the social ladder, but they try to improve their lives through different *spatial practice* and achieve a leap in class. The *representations of space* set by the ruling class always regulates the *spatial practice* of the members of the society to maintain its dominant spatial order, while the members of the society identify with or question the regulation of such *representations of space* through submissive or challenging *spatial practice*. In the social space constructed by the upper class, power is everywhere. It uses space as a medium to discipline people’s bodies and spirits and influence their *spatial practice*.

Gatsby was born on a farm in North Dakota and made his living by digging in the sand or fishing in Lake Superior.

As an ambitious boy, Gatsby was convinced that he was the son of God, so he wanted to be a big shot and proclaim his presence in the social space. He joined the Army and found his specific purpose in Daisy's home in Louisville, Kentucky, in the Midwest. Daisy's home was typical of the wealthy families of the midwestern agrarian society. Its revealed affluence, comfort, and the sweet, melancholy memories between him and Daisy allowed Gatsby to mystify and idealize it, merging it with his ambitious ideals as a concrete goal to strive for. From then on, therefore, Gatsby makes the acquisition of Daisy the goal of his struggle, contributing to his much-needed *spatial practice* of acquiring wealth and crossing class: firstly, renaming and fabricating his origins to enter high society; and secondly, making every effort to assert his spatial presence through the appropriation and transformation of physical space. "James Gatz—that was really, or at least legally, his name. He had changed it at the age of seventeen and at the specific moment that witnessed the beginning of his career" (Fitzgerald, 1993, p. 62). In all cultures of the world, "naming is a political carrying act" (Hayes, 2004, p. 669), and Gatsby's renaming of himself carries the politics of class. The rule under the *representations of space* enacted by the upper class refuses to include the lower class in the social space in which the poor, like other livestock, are subordinate and dependent on the upper class. Gatsby desperately desires to get rid of the subordinate body space, to get rid of the label of the lower class, and to reconstruct his own class identity. His renaming attempts to transform his body, which belongs to the lower classes, into an independent body. Besides, he left his hometown, cut himself off from his poor family forever, and made up his own life: "I am the son of some wealthy people in the Middle West—all dead now. I was brought up in America but educated at Oxford because all my ancestors have been educated there for many years. It is a family tradition" (Fitzgerald, 1993, p. 42). To be convincing, he looked to the possession of physical space to assert his social presence: he bought a mansion on Long Island. The house was extremely luxurious, with Rolls-Royce cars and yachts, countless beautiful costumes, extravagant banquets, and frequent grand parties. Gatsby's *spatial practice* was designed to gain the attention of the upper classes and eventually join that class. Similarly, the Wilsons, struggling at the bottom of society, were as desperate as everyone else in the Jazz Age to find opportunities that would make them rich overnight and cross the class line. They show the principle of altruism and the law of survival of the poor. They are burdened with both material and spiritual pressure and are unable to escape from this inferior space. They all pinned their hopes on the upper class. Wilson wants Tom to fulfill his promise to sell him a second-hand car to improve his life. His wife Myrtle, on the other hand, becomes Tom's mistress, hoping for the day when she can replace Tom's wife and become a real noblewoman. Therefore, the *spatial practice* of these three people at the bottom of society is submissive. They internalize the order in the *representations of space* set by the ruling class and acquiesce to the phenomenon of class division in society. They attempt to climb the class ladder through various means while ignoring the cruel reality of class oppression and exploitation under the order of the *representations of space*. This also presents another aspect of the illusion of the American dream, where people are dazzled by the pomp and glory of the upper class and fail to see the flaws of society. Therefore, like most Americans in the Jazz Age, the three little people's dreams were invariably dashed. As a socially powerful group, the upper class, with its aristocratic origins, divides and arranges the spatial order to maximize its interests and maintain the ruling order of *representations of space*. The upper classes were therefore alert to the lower and middle classes that might threaten their social status and fought back against the incursions of other classes, nipping in the bud their attempts to cross class boundaries. So, Tom does not take Wilson's aspirations seriously, and he repeatedly dismisses and threatens Wilson and treats Myrtle as a toy for his amusement. He could not tolerate his mistress calling his wife's name, because a mistress of humble origin had no right to offend the class to which he belonged. The *spatial practice* of Gatsby and the others is thwarted by the planners and rulers of *representations of space*, and ultimately these three people from the lower strata of society who attempt to cross class boundaries all pay the price with their lives.

V. MANSION OF GATSBY: THE CONSTRUCTION AND DISINTEGRATION OF REPRESENTATIONAL SPACES

"In *The Great Gatsby*, time and space are partly real and partly symbolic" (Vince, 2006, p. 93). The physical space presented in the text is usually an externalization of the character's emotions. Gatsby's mansion in West Egg not only exists as a physical space but also as a symbolic projection of Gatsby's spiritual world.

The one on my right was a colossal affair by any standard—it was a factual imitation of some Hotel de Ville in Normandy, with a tower on one side, spanking new under a thin beard of raw ivy, and a marble swimming pool, and more than forty acres of lawn and garden. It was Gatsby's mansion (Fitzgerald, 1993, p. 5).

Owning such an extremely luxurious and spacious house was seen by him as an important step in crossing the class line. He wanted to use it as a tool to attract Daisy. He held large parties in it every week: "In his blue gardens, men and girls came and went like moths among the whisperings and the champagne and the stars" (Fitzgerald, 1993, p. 26). Grand banquets, magnificent villas, and the Rolls-Royce limousines used to transport guests were all means used by the nouveau riche to highlight and enhance their status. Gatsby acquired mansions, imitating the Eden of the West of his dreams, wanting to build spaces that were his own and gave him a sense of belonging. According to Lefebvre, *representational spaces* "is alive: it speaks. It has an affective kernel or centre: Ego, bed, bedroom, dwelling, house; or: square, church, graveyard. It embraces the loci of passion, of action and of lived situations, and thus immediately implies time" (Lefebvre, 1991, p. 42). It is the "space as directly lived through its associated images and symbols, and hence the space of 'inhabitants' and 'users'..." (Lefebvre, 1991, p. 39). Therefore, *representational spaces* is a spiritual space that is given symbolic meaning by an individual or a group, through which the values and consciousness of an

individual or a group can be projected. In this novel, this mansion becomes a *representational spaces* constructed by Gatsby, through which his desire to cross class is projected. His mansion was far more luxurious than it needed to be, not just for the practical purpose of living in it. Gatsby wanted to create the impression that he was from a family with deep roots by showing a vintage and luxurious mansion. However, Gatsby's house is only a fake landscape without content, without the history and depth presented on the surface, but an ineffective symbol that cannot fulfill its owner's ideological purpose.

The role of the home is analyzed in detail by Bachelard (1964) in *The Poetics of Space*, where he distinguishes between the "home" that brings happiness and the "house" that is merely a building. A home is not only an "object" but also a place where people receive protection and support (Bachelard, 1964). Without a home, a person becomes a displaced person. Home enables one to survive the storms of nature and life. But for Gatsby, the mansion clearly could not be called home. In this luxurious house, "his bedroom was the simplest room of all (Fitzgerald, 1993, p. 59). This suggests that Gatsby is not concerned with the material, but with the spiritual. He only wants to have a place in the social space through the possession of physical space. His *spatial practice* eventually attracted Daisy. He showed her around the house. Just when he thinks he is about to succeed in getting Daisy, the revelation of his birth keeps this upper-class woman away from him. The *representations of space* of class saturate everyone's consciousness, and the ideology of class division is internalized and absorbed by each class group. The ruling class manipulates hegemony through space to exclude the lower classes. Gatsby's improper source of wealth and his lower-class origins make Daisy subconsciously believe that Gatsby is not worthy of her and that only Tom, who also belongs to the upper class, is her ultimate choice. But Gatsby did not recognize this fact, death is the price he paid for trying to cross class boundaries. And the house that once held his dreams was finally empty: "Gatsby's house was empty when I left-the grass on his lawn had grown as long as mine... I went over and looked at that huge incoherent failure of a house once more" (Fitzgerald, 1993, p. 115). The mansion, which overlooks the East Egg, was once a *representational spaces* for Gatsby to transcend class and realize his dreams, but eventually decayed. From a house full of guests to the present desolation, it represents the demise of Gatsby's dream as well as the demise of the American dream in the Jazz Age.

VI. CONCLUSION

Space is not natural, but political, and it is the product of the competition between classes. The spatial writing in *The Great Gatsby* depicts the relationships and competing interests between different white classes in 1920s American society, where spatial relations represent the unequal social relations between classes in a hierarchical society. Gatsby's relentless pursuit of the American dream, as well as the class factors alluded to behind his tragic end, have sparked widespread reflection, making it an ideal text for studying the class structure and mobility of American society during this period. The relationship between class and space in the novel is explored through the spatial theory of Lefebvre, which reveals the great political and economic differences among the various social classes in America. Fitzgerald incorporates his own experiences into his profound reflections on the ills of American society and truly presents the spiritual crisis, moral test, political, economic, and cultural dilemmas faced by the various class groups in their search for a voice and a sense of belonging.

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The Role of Gestures in Communication

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Abstract—Because it plays such a very significant role in the life of every human being, it is difficult to imagine a world without communication. After all, communication, both verbally and nonverbally, has occurred and evolved between people since the dawn of humankind. As it is, during communicative interaction, verbal contact is supplemented with non-verbal information, laying the foundation for full-fledged communication. That means that nonverbal communication is an essential aspect of speech communication because it can either greatly increase the semantic meaning of a word or significantly weaken it. Moreover, non-verbal means of communication are typically expressive and laconic and greatly increase the possibilities of communication between people. That being said, one of the most commonly used non-verbal communications is gestures. In communication, gestures accompany speech or replace it. Gestures include movement of the hands, face, or other body parts, and each person uses various motions in communication to convey his thoughts. The gestures we use in daily communication add to a language's vocabulary and syntax. Furthermore, a gesture is more expressive than a unit of verbal language. With this in mind, this article discusses the various aspects of non-verbal communication and provides examples of typical gestures a person uses in everyday communication. This study consisted of 50 students ranging in age from 17 to 25 years old and aimed to reveal what types of gestures are used much more frequently by young people in everyday life.

Index Terms—non-verbal means, communication, gestures, classification, body language

I. INTRODUCTION

In communication and mutual understanding of people, an important role is assigned to nonverbal communication – that is, the language of gestures and body movements. Communication without words is the most extensive and reliable of communication. When communicating, we listen to verbal information, look each other in the eye, and perceive the timbre of the voice, intonation, facial expressions and gestures. Words convey logical information, and gestures, facial expressions, and voice complement this information. As a result, it seems almost incredible that nonverbal aspects of communication only just began to be seriously studied in the early 1960s. Moreover, the public only became aware of their existence after Julius Fast published his book *Body Language* in 1970 which summarized the research on nonverbal aspects of communication carried out by behavioural scientists before 1970; however, even today, most people are still unaware of body language despite its important role in their lives (Fast, 1970). Therefore, the relevance of this study lies in the absolute importance and necessity of using non-verbal components of communication in daily interpersonal communication since, as a rule, much more information is transmitted by this means than by oral speech.

Firstly, 93% of the communication process is unrelated to words. Professor Mehrabian (1967) states that he believes that three main factors play the most crucial role in communication: what we say (7%), how we say it (38%), and the body language we use (55%). Thus, only 7% of the information in a conversation falls on what is being said, and the subject of the discussion is one of the least essential elements of the conversation (Mehrabian, 1967). Still, even though

no nonverbal scholar doubts the importance of nonverbal cues to the communication process, it is often misleading to try to determine how important they are by a percentage (Manusov, 2016).

Nonverbal communication is a fundamental aspect of human communication, and its understanding of communication is essential (Galvano, 2023; Muratova et al., 2023). Indeed, a large number of works have appeared devoted to the study of certain aspects of non-verbal behaviour. These include the dependence of expressive features on gender (Hall, 1959) and race (Johnson, 1971), as well as famous works of applied value in which an attempt is made to offer the author's versions for codifying the gestural system and designed to give the reader an effective tool for understanding the behaviour of others (Pease, 1988).

Non-verbal means of communication include gestures. As a rule, gestures are used for illustration, emphasis, indication, explanation or interruption, meaning they cannot be isolated from verbal communication. Gestures are defined as actions used with the intent to communicate and are usually expressed using fingers, hands, and arms. However, they also include bouncy body movements such as "horsie" and facial features such as lip smacking (Iverson & Thal, 1998). McNeill (1992) considers gestures to be a component of the most natural form of communication known to humans in their face-to-face conversations. Gestures accompany over 75% of all clauses in face-to-face conversation (McNeill, 1992). Furthermore, researchers such as Cartmill et al. (2012) and Hostetter and Alibali (2008) note that using gestures in communication should be natural for conveying actions.

Nonverbal communication is inherently multidisciplinary. It contains various fields of interest including psychology, linguistics, medicine, sociology, anthropology, ethology, and law to name just a few.

One of the most relevant components of non-verbal communication for study at the moment are gestures, which are communicative kinetic behaviour, primarily with the help of hands, and capable of conveying meaning from the speaker to the listener (Kibrik, 2010). In addition, if the verbal component is based on a particular set of linguistic forms and obeys syntax rules, gestures do not contain such features because they are pictorial and pantomimic (Kendon, 2004).

In the twentieth century, gesture studies were conducted within the framework of various humanities and natural sciences. The following main areas of research can be distinguished: historical and cultural studies (e.g., J. le Goff, J. K. Schmitt, P. Burke, as well as studies on gestures by scholars of cultural studies including E. A. Bobrinskaya, A.V. Venkova, N. B. Mankovskaya, A. K. Bayburin, A. L. Toporkov, M. Yampolsky); semiotic studies including works by D. Armstrong, R. Birdwistel, E. V. Krasilnikova, G. E. Kreidlin, T. M. Nikolaeva, J. Allwood, D. Efron, devoted to sign language, its semantics, syntax and pragmatics, as well as its comparison with verbal language; works on the semantics of individual sign acts by the likes of A. Vezhbitskaya, A. Kendon, G. E. Kreidlin, P. Noller; sociological studies carried out by B. Turner, S. Williams and J. Bandilau; anthropological studies by the likes of K. Wolf; psychological studies by M. Argil, S. Goldin-Meadow, P. Ekman; psycholinguistic studies by D. McNeil, S. Kita, A. Ozyurek (also here it is necessary to indicate studies on the metaphor of J. Lakoff and M. Johnson); and art criticism studies by A.V. Arustamyan, A. Y. Brodetsky, O. Bulgakova, V. V. Zhadanov, G. Koch, B. Pasquinelli, Y. Tsivyan.

Gesture has many functions and is similar to speech in time and meaning. Motion differs from speech in several ways. Gesture conveys information holistically, spatially, and often simultaneously in a single event. A speech comprises discrete units that unfold incrementally and sequentially to create a cumulative meaning (McNeill, 1992).

II. MATERIALS AND METHOD

The leading methodological approaches are semiotic and applied to interpret the meaning of the phenomena under consideration - gestures. American anthropologist Birdwhistell (1952) was interested in kinesics and the relationship between gesture and language. He tried to show that motions should be considered a communication system with the same structural units as language. Initially, in the preverbal period of human evolution, nonverbal gestural manifestations, both voluntary and involuntary, were an independent means of communication (Hewes, 1977; Hockett, 1978; Kendon, 1981). Moreover, in the verbal period of development, they were fixed as a semi-conscious expressive means, retaining the functions of the previous stage: protection (rejection, exclusion), attack (acceptance, appropriation), and concentration (expectation, rituals and transitional states). For the observer, gestures appear as symbols of a specific language of images.

People from all known cultures and linguistic backgrounds use them, making gestures essential to communication (Feyereisen & de Lannoy, 1991). Rime and Schiaratura (1991) argued that gestures are not communicative. They added that interlocutors generally do not notice gestures, they make no difference to comprehension, and recipients fail to link gestures with linguistic content. In gesture research, however, compelling evidence for this argument has been collected from studies in different methodological traditions. A series of classic experimental studies by Kendon (1994) demonstrate the importance of gestures in communication. Another example are Berger and Popelka (1971) who showed that recipients understand them more accurately when utterances are made with emblems or quotable gestures (i.e., gestures that can be used instead of words, such as peace signs).

The methodological and theoretical basis of the study is based on the works of Ekman and Friesen (1972), McNeill (1992), Kendon (1981) and Labunskaya (2000) in the field of non-verbal communication. The article presents an analysis based on a statistical method compared with gestures used in everyday life. The material of the study was the data of an experiment conducted in which 50 people ages 17 to 25 took part.

III. RESULTS AND ANALYSIS

Before analyzing gestures, it is necessary to clarify the classification of gesture types. The first attempt to classify gestures was made by Efron in 1972 who posited that there are many different types of gesture classifications including those of deictic (pointing), iconic, metaphorical, and symbolic nature in literature (Efron, 1941, 1972; Kendon, 1983; McNeill, 1992). Efron identified two gestures: those used with speech and symbolic gestures or emblems. In turn, he divided the first gestures into subgroups:

Ideographic gestures which schematically depict the logical sequence of the statement and the structure of the argument. They are also in a relatively non-specific relation to the content of the statement.

Pointing gestures which indicate the subject of the statement.

Pictorial gestures which schematically describe the shape or size of the subject of discussion as if illustrating the content of the statement.

Conducting gestures which are performed in time with speech.

Based on this classification, Ekman & Friesen created their variety of gestures as seen in the Figure 1 below (Ekman & Friesen, 1972):

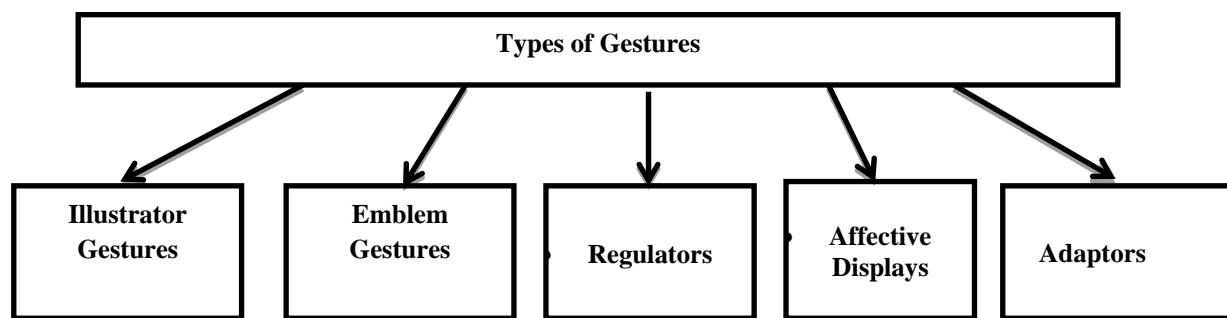


Figure 1. Types of Gestures by Paul Ekman and Wallace V Friesen

According to Ekman & Friesen, gestures can be classified as follows:

Illustrator Gestures are message gestures: pointers ("pointing finger"), pictographs, i.e., symbolic pictures of the image ("this size and configurations"); kinetographs — body movements; gestures "bits" (gesture "go-ahead"); ideographs, i.e., peculiar hand movements and connecting imaginary objects.

Emblem Gestures are substitutes for words or phrases in communication. For example, hands clenched together like a handshake at chest level mean, in many cases can mean "hello" and raised above the head can mean "goodbye."

Regulators are gestures that express the speaker's attitude toward something. These include a smile, a nod, the direction of the gaze, and purposeful movements of the hands.

Affective Displays are gestures that express certain emotions through body movements and facial muscles.

Adaptors are specific human habits associated with hand movements such as:

- a) scratching or twitching of individual parts of the body;
- b) touching or spanking a partner;
- c) stroking or touching individual objects at hand (pencil, button, etc.).

A review of research in nonverbal behaviour has shown that there is no unified typology of nonverbal means. In addition, these tools have functional features. Different approaches to understanding these features determine the differences in the currently existing typologies of nonverbal means which are necessary to decide what their communicative roles are. In other cultures, the specific meaning of individual gestures differs, but there are also similar gestures.

Furthermore, Labunskaya (2000) distinguishes groups of gestures as follows in Figure 2:

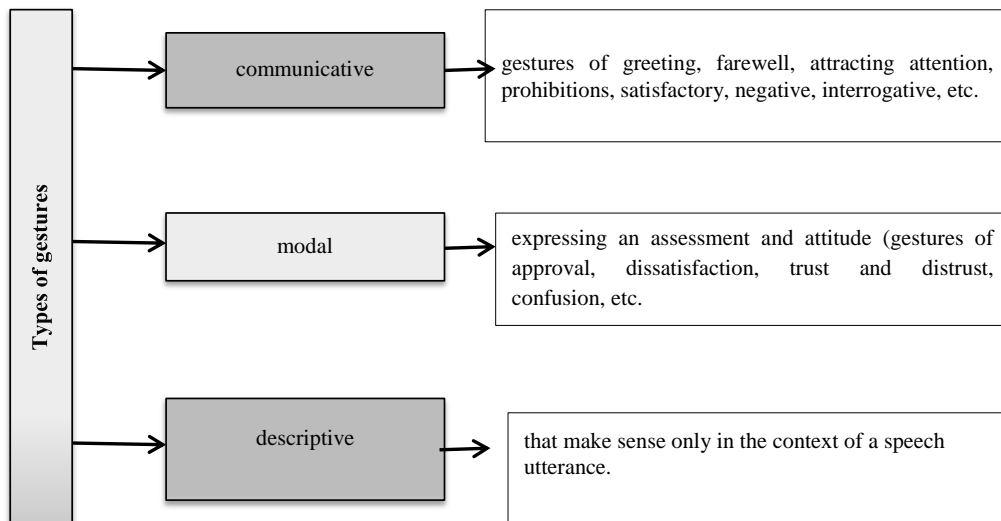


Figure 2. Types of Gestures by Labunskaya (2000)

Non-verbal messages in the complement function make speech more expressive and accurate and explain its content. Speech can be remembered better and more clearly if gestures duplicate them. For example, when people greet each other, they shake hands.

Non-verbal cues can also enhance the most significant moments of speech. For example, you can attract the listener's attention by raising the volume of your voice, pausing or gesturing in a certain way.

Moreover, gestures are very informative. They can be a signal for the end of the meeting (for example, the willingness of one of the interlocutors to get up from the table - the body is slightly tilted forward, while the hands rest on something). On the other hand, they can have the opposite meaning and indicate interest in the conversation, for example, as when the hand is under the cheek as shown in Figure 3 (Allan, 1988).



Figure 3. The Hand Under the Cheek Gesture

Gestures indicating indifference, inattention, misunderstanding, boredom, and disinterest should be avoided such as the critical raising of eyebrows, biting of lips, frozen rigid facial expression, inappropriate smile or laughter, yawning, scratching head or other parts of the face and body, picking at nails, playing with hair, pen or other objects, and so on (Rodat, 2019). Figure 4, below, provides some examples:



Figure 4. Gestures of Boredom and Unwillingness

IV. FORMATION AND SUBSTANTIATION OF THE RESEARCH PROBLEM

When communicating with each other, people always pay attention to the behavioural reactions of their interlocutors. Moreover, while some people do not attach much importance to the nonverbal means of communication, facial expressions and gestures are essential for others. They can tell a lot about the mental state, attention, mood, and so on of another person. This question has been and will always be relevant at all times and among representatives of any age group, especially among young people. This is because young people, being active and mobile, often use gestures and facial expressions during a conversation.

To reveal what gestures are used much more frequently by young people in everyday life, using the most common classification of gestures by Ekman and Friesen (1972), we surveyed the students from Karaganda Buketov University. A group of 50 students were chosen for the survey, 32 of whom were girls and 18 of whom were boys. The age of the respondents ranged from 17 to 25 years.

Based on the survey results, the following conclusions can be drawn (as shown in the diagrams below):

Firstly, gestures are actively used among respondents. Moreover, most often, these gestures are Adaptors that demonstrate specific human habits associated with hand movement (e.g., automatic painting on paper, clicking the cap of a fountain pen, scratching the head). However, emblem gestures are used as a kind of substitute for words or phrases in communication; a thumb raised, two fingers hands in the form of a V, a heart with the help of indicators, and a twist of a finger at a temple are all examples of these emblem gestures (Khassenov et al., 2022).

Secondly, males most often use Regulators, thereby expressing the speaker's attitude toward something or someone (for example, a nod, a handshake, purposeful movements of the hands, and so on). The students tend to also use illustrator gestures which are symbolic pictures of the message ("like this size" or "like this shape" hand movements connecting imaginary objects, for instance).

Thirdly, the majority of both genders who were asked the question: "How do gestures help you in communication?" answered the question with "To facilitate understanding" which indicates the importance of using sign language by a person in society. Further analysis and research is needed on this topic to improve communication methods and achieve mutual understanding between different people.

TABLE 1
SURVEY RESULTS

| № | Survey Questions | Guys (18) | | Girls (32) | |
|----|---|--------------|-----|--------------|-----|
| | | Quantity «+» | % | Quantity «+» | % |
| | <i>Mark the gestures that you often use "+", do not use "-"</i> | | | | |
| 1 | two fingers in the form of a V | 15 | 83 | 25 | 78 |
| 2 | unbuttoning a jacket | 10 | 55 | 21 | 66 |
| 3 | pointing your finger; | 12 | 67 | 18 | 56 |
| 4 | showing hands heart | 13 | 72 | 28 | 87 |
| 5 | touching or rubbing the nose with the index finger | 18 | 10 | 25 | 78 |
| 6 | head-scratching | 16 | 89 | 26 | 81 |
| 7 | fingers connected like a dome of a temple | 7 | 39 | 5 | 16 |
| 8 | clicking the cap of a fountain pen | 12 | 67 | 27 | 84 |
| 9 | Winking | 14 | 78 | 21 | 66 |
| 10 | shoulder shrugging | 18 | 100 | 29 | 91 |
| 11 | greeting gestures- a hug, kiss, handshake | 18 | 100 | 32 | 100 |
| 12 | show your thumb | 18 | 100 | 32 | 100 |
| 13 | clenching your hands into fists | 18 | 100 | 21 | 66 |
| 14 | tilting the head | 5 | 28 | 9 | 28 |
| 15 | cross your fingers | 16 | 89 | 28 | 87 |
| 16 | the hand covers the mouth | 3 | 17 | 26 | 81 |
| 17 | automatic drawing on paper. | 9 | 50 | 18 | 56 |
| 18 | How do gestures help you in communication? | | | | |
| a. | to facilitate understanding | 10 | 55 | 20 | 62 |
| b. | to feel confident | 6 | 33 | 6 | 19 |
| c. | to express emotionally | 2 | 11 | 4 | 12 |
| d. | don't help | 1 | 8 | 2 | 6 |

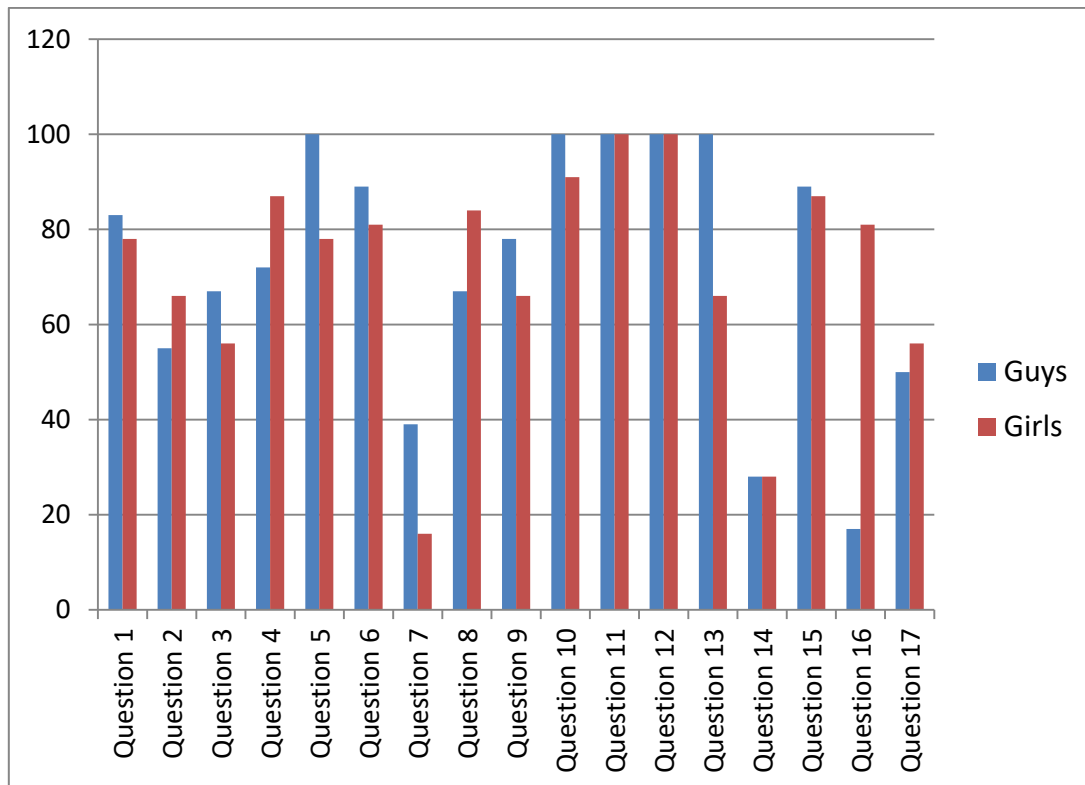


Chart 1. Ratio Data

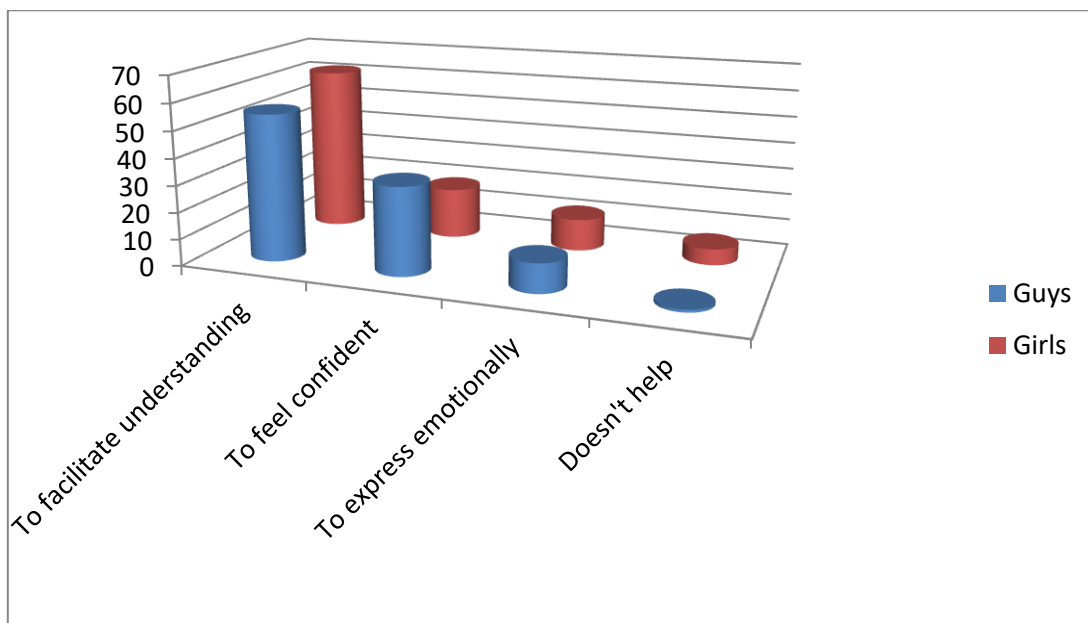


Chart 2. Impact of Gestures on Communication

There are a vast number of gestures in the world, and each of them plays a significant role in positive or negative communication. However, the most important thing in communication is to observe gestures and use the permissible means in a particular situation. For instance, an adult can pat a child on the shoulder, stroke his head or take him by the chin, but if a child does something like this with an adult, it will be a serious violation of etiquette.

It is usually easy for speakers and listeners to talk to each other using lively facial expressions and expressive motor skills. In *Tips to Lecturers*, Koni (1956) writes: “Gestures enliven speech but should be used carefully. The expressive gesture should correspond to the meaning and significance of this phrase or a single word. Too frequent, monotonous, fussy, sharp movements of the hands are unpleasant, dull and annoying” (p. 58).

Furthermore, active gesticulation often reflects positive emotions and is perceived as a sign of interest and friendliness. Excessive gesticulation, however, can be an expression of anxiety or uncertainty.

Finally, a person controls his gestures and postures much less than his words so that they say more about him than direct statements. By learning to read other people's gestures, we can recognize whether they are sincere or lying, friendly or hostile.

V. CONCLUSIONS

Gestures are used in communication to convey additional information, that is, to clarify thoughts and opinions in speech. Being closely related to words, they give a different tone and clarify the thought. Therefore, in this paper, we have considered the origin, classification and functions of gestures from which we can draw the following conclusions.

Firstly, the primary purpose of a gesture in communication is the manifestation and presentation of a person's inner world and state of mind.

Secondly, there are many classifications of gestures in the interpretations of various researchers and scientists. A review of research in non-verbal behaviour has shown that there is no single typology of non-verbal means. In addition, these means have functional features. Different approaches to understanding these features determine the differences in the currently existing typologies of non-verbal means necessary to decide their communicative role.

Thirdly, gestures play a significant role in communication, and we must pay special attention to them. Attentive interlocutors can understand a lot through gestures. When learning body language, it is important not to analyze motions in isolation. Body language is what the whole body says.

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Domestic or Public? – Position and Role of Sundanese Women in *Manglè* Magazine (1958-2013): A Critical Review With a Corpus Linguistics Approach

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Abstract—This research examines how collocations related to women in Sundanese language are displayed and represented in *Manglè* magazine media. To scrutinize how local media represent and position women in their articles, we conducted this research using a corpus linguistics approach and critical discourse analysis. The dynamics of word occurrences, collocations, and semantic preferences of Sundanese words related to women in *Manglè* Magazine from 1958-2013 are highlighted using AntCont software. Next, we identify the representational categories that occur in the articles. The results of this identification form the basis for further exploration and analysis of how local Sundanese-language media carry discourse about Sundanese women from the use of the words “*wanoja*” and “*istri*”. From the results of the analysis, it was found that the use of the word “*wanoja*” in *Manglè* Magazine is represented and positioned quite a lot in the public sphere. Meanwhile the word “*istri*” collocated more with the position of Sundanese women in the domestic sphere. Further discussion about the differences in the representation of Sundanese women from the use of the two words above is also presented in this study.

Index Terms—representation, Sundanese women, position and role, corpus linguistics, critical discourse analysis

I. INTRODUCTION

If we talk about the Sundanese, then we are not only talking about the Sundanese language and the area of West Java, but also talking about humans and their society. The Sundanese people and ethnicity are the second largest ethnic group in Indonesia, with around 42 million speakers of Sundanese in 2016. If we narrow the discussion on Sundanese society, Sundanese women are an interesting topic to talk about. So far, Sundanese women, especially Bandung people, are more often physically identified as in the famous song “*Panon Hideung*” (black eyes), namely *panon hideung* (black eyes), *pipi koneng* (yellow cheeks), *irung mancung* (sharp nose). Not only in songs, this identification is produced continuously in various media, giving rise to stereotypes about the physique and character of Sundanese women: tall, yellow-skinned, long-nosed, black-eyed, black-haired, with a gentle, friendly, and obedient character.

In fact, if we look at Sundanese women from a historical and cultural perspective in general, Sundanese women were initially presented as figures with great power and dominance over men. This is for example reflected in the Sangkuriang legend with Dayang Sumbi as a strong and dominant woman or in the story of “*Lutung Kasarung*” with the characters of Sunan Ambu -The Ruler of Heaven- and Ratu Purbasari -The Ruler of the World-. However, in its development there was a shift in the position of Sundanese women to be lower than men. It is found in *Wawacan Sajarah Galuh* found in the 19th century and in *Wawacan Carios Munaja* in the 20th century (Marlina, 2006). This change in position occurred because the feudalism system in Sundanese society at that time placed women as status symbols for men, so that women were used as objects, as stated by Marlina (2006).

Looking at the legends, stories, and history of Sundanese women, in fact, Sundanese women were positioned as “controller” or decision maker. Even though in their historical development they were positioned as objects and subordinates, history also writes that many Sundanese women took part and played an important role in the history of Indonesian struggle, especially in fighting for the rights and empowerment of their people. From Raden Ayu

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Lasminingrat (1854 – 1948), Dewi Sartika (1884 – 1947), Emma Poeradiredja (1902 – 1976) are just a few names who were active in the social, political and educational fields who fought for educational opportunities and equal rights for women in society. Emma Poeradiredja even became one of the pioneers of the Indonesian Women's Congress on December 22, 1928. Along with the changing times and the discourse on gender equality in politics and government, the position of women in parliament also gets a fairly large portion, namely 30%. However, based on the results of the 2019 elections, the representation of women in the National Legislative Body (DPR-RI) is only 20.8 percent or as many as 120 female legislative members out of 575 members of the DPR RI (KPU, 2019). Meanwhile, in the field of art, there are more Sundanese women's names that stand out, such as Titim Fatimah, Euis Komariah, Tati Saleh, or Indrawati Lukman.

From the description of the position and progress of Sundanese women above, it can be seen that Sundanese women do not only take part in the domestic sphere, but also in the public sphere. The public sphere in this context is in the fields of education, social culture, and politics. Nevertheless, the conditions described above show that there are still many opportunities in the political sphere that have not been utilized by women, especially Sundanese women. Popong Otje Djundjunan is a Sundanese woman who has been actively involved in politics since 1964. It is then followed by Nurul Arifin and Rieke Dyah Pitaloka whose track records are quite clear. In the fields of education, research and technology, there are names like Reini D. Wirahadikusumah and Cissy Rachiana Sudjana Prawira.

In responding to this phenomenon, the media has an important role in positioning and presenting the figure and progress of Sundanese women in the public sphere. *Manglè Magazine* is a local Sundanese language media which was established historically¹ on October 21, 1957 in Bogor. Its first edition was published on November 21, 1957. This *Manglè* magazine is one of the oldest Sundanese-language media that has survived to this day. In the 60's *Manglè* magazine was able to issue as many as 90,000 copies², although now it has decreased significantly.

Manglè magazine has a mission to protect and preserve the language, literature and philosophy of Ki Sunda; being a medium of communication for the Sundanese; as well as maintaining and preserving Sundanese culture with other ethnic groups. This magazine contains 55% entertainment and profiles of social figures, 20% history, culture, religion and education, and 25% news information. The profile and coverage section, which is quite large, is actually an opportunity for reporting on the figure and progress of women, especially in the political sphere.

The word *Manglè* in Sundanese means a flower decoration used to decorate a woman's bun. This word symbolizes the ideals of *Manglè* magazine which wants to grow as beautiful and fragrant as a flower³. It is not surprising that on its cover, *Manglè* magazine always displays the figure of a Sundanese woman in a kebaya from its first issue to the present day. Indeed, there was once an issue of *Manglè* magazine which featured a male figure on its cover, but the number was very small and even then it was accompanied by a female figure. In addition, many articles in the magazine often refer to *Manglè*'s own magazine as *Nyi Manglè Nyi* in Sundanese is a greeting word for young women.

Although this magazine 'looks very feminine', *Manglè* is not a magazine exclusively for women. Therefore, we are interested in seeing in more detail and critically how *Manglè* magazine frames, positions and represents women in its articles, especially women who are active in the public sphere.

Women's issues in the public sphere are not new. Many researchers have examined it from various perspectives. However, not many studies have discussed the representation of Sundanese women in the public sphere from a linguistic point of view, especially those using the corpus linguistic method. Yuliawati (2014) revealed that the main attraction of the corpus linguistics method is its ability to manage text on a large scale and identify patterns of language use and its frequency, which may be difficult to identify by relying on human vision. In addition, with this method a researcher is able to empirically explain patterns of language use based on their repeated appearances in the corpus.

Furthermore, Baker in Viana et al. (2011, pp. 25-26) argues that corpus linguistics has contributed to three aspects of gender research. One of them stated that the corpus linguistic method can help reveal gender representation in society, for example how men and women are discussed or written about and how these representations change from time to time. This indicates that the corpus linguistic method allows researchers to investigate how women are described through texts contained in *Manglè* magazine from time to time (Yuliawati, 2014).

In line with Yuliawati (2014), we want to examine more deeply how Sundanese women in the public sphere are represented by *Manglè* magazine through the lexical elements contained in articles diachronically in the 1958-2013 period. To get answers to these main problems, there are several aspects that need to be explained, namely: what lexemes represent women in this *Manglè* magazine?; How is the frequency of occurrence?; What is the significant collocation of the lexeme meaning female? How is the semantic profile of the lexeme meaningful to women?; and How are women in politics represented in *Manglè* magazine?

II. THEORY AND RESEARCH METHODS

To discuss the representation of women in the public sphere, we use a critical discourse analysis approach (hereinafter abbreviated as CDA), bearing in mind that CDA aims to study discourse as a practice and reproduction of

¹ Website: <http://sejarah.kompasiana.com/2011/07/05/hikayat-mangle-376605.html> accessed December, 22, 2022, 20:19

² Website: <http://id.wikipedia.org/wiki/Manglè> accessed December, 22, 2022, 20:20

³ <http://sejarah.kompasiana.com/2011/07/05/hikayat-mangle-376605.html> accessed December, 22, 2022, 21:15

power (van Dijk, 1993). Still according to van Dijk (1993), CDA also offers an instrument to observe how political discourse reproduces subjectivity in power relations at the level of lexical representation.

Nevertheless, in its development there have been various criticisms from various points of view on CDA, as presented by Fowler (1996), Stubbs (1997), and Breeze (2011). These experts argue that the pure CDA approach has a weakness in identifying in detail the collocations that arise from the use of a lexeme when discussing representations. Therefore, Baker (2006), Baker et al. (2008), and Partington et al. (2013) argue that combining corpus linguistic methods with CDA can overcome CDA's criticisms and weaknesses.

There have been many studies on the representation of Indonesian women using CDA. Most studies and research discuss the representation of women in print media, films, literary works, and so on. The CDA approach used mostly uses the theory of Fairclough, van Dijk, and Sara Millis with the results stating that women in Indonesia are still positioned and represented as objects with subordinate gender stereotypes.

Studies and discussions on Indonesian women in the political sphere have also been carried out quite a lot, either using discourse analysis approaches, critical discourse analysis, or other approaches. However, there is still not much research specifically discussing Sundanese women and their representation in the public sphere. Among the research that has not been widely conducted are research from Apriliani (2020) on the political image of Sundanese women, Affandi's (2020) dissertation on Sundanese women as politicians using a phenomenological approach, Ismawati et al. (2019) regarding the political progress of Popong Otje Djundjuran, and Hidayat et al. (2018) about Emma Poeradiredja. The approaches taken also vary, from historical approaches, sociology to discourse analysis and CDA.

Even less is research on the representation of Sundanese women using a linguistics approach, especially corpus linguistics. Yuliawati et al. (2017) discussed the choice of words and the construction of Sundanese women in *Manglè* magazine, and continued with her dissertation on the representation of Sundanese women in *Manglè* magazine, as well as many other studies from Yuliawati that focused on Sundanese women in *Manglè* magazine with a corpus linguistics approach.

Based on the previous studies and studies mentioned earlier and to fill in the gaps in research on Sundanese women, we focus this research on the representation of Sundanese women in the political sphere using CDA based on corpus linguistics. In more detail, in this study we examine the linguistic context of keywords related to women in the *Manglè* magazine corpus.

This corpus of more than 1 million words is a collection of articles in *Manglè* magazine from 1958 -2013. The parts that are not taken as a corpus are the front cover and the editorial. With the help of AntCont software, we identified lexemes related to women in Sundanese, collocations and semantic preferences of the lexeme women in the *Manglè* magazine corpus, especially the "*wanoja*" and "*istri*" lemma. Furthermore, the results of identifying collocations and semantic preferences based on the corpus are further analyzed qualitatively using the CDA approach.

A. Position and Role in Critical Discourse Analysis

In the concept of critical discourse analysis (CDA), discourse cannot be understood only as the study of language and texts in the traditional linguistic sense. CDA looks at how the use of language and text is in a broader context, namely the context used for specific purposes and practices, including the practice of power (Eriyanto, 2008, p. 7). Teun van Dijk in Purbani (2009, p. 1) explains that critical discourse analysis is a type of discourse analysis research that studies ways of abuse, domination, unequal treatment of social power, reproduction, and representation in socio-political contexts. Van Dijk also stated that CDA is a study that reveals the abuse of social power, domination, and inequality that is practiced in various media and contexts through text.

Whereas representation according to Hall (2000) is the production of meaning about concepts in the human mind by using language "the production of meaning of the concepts in our minds through language" (Hall, 2000, p. 17). In this context, language is used as a tool to convey the production of meaning from one person to another. Meanwhile, Burton (2005, p. 61) argues that "The idea of representation is central to understanding the production of meaning through text.", where the idea of representation focuses more on the production of meaning through text. Burton further explained that the text itself is a representation, both in terms of text materially and ideologically.

The meaning of text materially is something that is made, whether in the form of a technological product, an image on a screen, or a set of signs (writing) on a book or other printed material. Meanwhile, text is ideologically a representation of ideas, especially the ideas of the makers and producers of the text (Burton, 2005).

In contrast to Hall and Burton's understanding above, Eriyanto (2008, p. 113) places more emphasis on the term representation in relation to reporting, both in print and electronic media (TV). According to Eriyanto, the term representation itself refers to how a person or a group displays certain ideas or opinions in news coverage in the media. The display includes: First, does a person or a group display certain ideas or opinions as they should, as they are or have been made worse. Second, how the representation is displayed. It relates to what words, sentences, accents, pictures or photos are used to convey ideas or opinions about a person or a particular group.

B. Corpus Linguistics

Corpus linguistics is a method for researching samples of language use that are actually obtained from the public, using the help of computers to store and manipulate data (Yuliawati, 2014). By using this method, the researcher has the opportunity to empirically observe a collection of texts, both spoken and written, on a large scale. Furthermore, based

on the evidence on the use of language in the corpus, researchers can study various aspects of linguistic phenomena in accordance with their research objectives.

Corpus linguistics itself is usually synonymous with combined quantitative and qualitative research methods. This view arises because corpus linguistics is considered capable of providing quantitative data on a large scale which can then become the basis for interpretation and further qualitative analysis.

The most basic quantitative data in the corpus linguistics approach is the word frequency list. The word frequency here refers to the number that indicates the level of occurrence of the word in the corpus. However, usually not much can be extracted from the list of frequency of occurrence of words, especially in relation to the validity of the research hypothesis (McEnery et al., 2006 in Yuliawati, 2014). Moreover, if there is a tendency that shows that the words that appear more often are grammatical words compared to lexical words (Lauder, 2009, p. 9).

Nevertheless, the frequency of occurrence of a word in the corpus can be very important initial statistical information when a researcher compares the level of use of two or more words for the purposes of his analysis. Yuliawati (2014) in her article gives an example that in Sundanese there are a number of words that designate women, for example *mojang*, *wanoja*, *istri*, and *aw òw è*. Based on the word frequency list, it can be seen which word is used most or rarely among the three words. However, to find the meaning and implications that might arise based on the level of frequency of occurrence of these words, it is necessary to carry out further analysis. Therefore, analysis using other methods qualitatively becomes important.

In addition to word frequency lists, corpus linguistics can also provide statistical data on significant collocations. Collocation here refers to the pattern of occurrence of words that accompany a word (Yuliawati, 2014). Based on statistical tests conducted quantitatively in corpus linguistics, it can be seen which words have a closer level of closeness to a word than their occurrence rate based on chance. This collocation analysis is not only used to show how a word is associated with a certain meaning, but can also be used to create a semantic profile. In this context, Lauder (2009) defines a semantic profile as the presentation of a series of word meanings identified from the analysis of semantic preferences of significant collocations.

Whereas Sinclair (2003) offers a semantic pattern to create a semantic profile in terms of semantic preferences. Sinclair defines semantic preference as the relationship between an entry and a set of semantically related words, not based on the relationship between individual words. For example, the lemma *large* is often accompanied by words that mean "quantity and size" (Stubbs, 2002). In line with Sinclair, Lindquist (2009, p. 57) defines semantic preference as a relationship between words and words that have a meaning relationship in the field of meaning.

Lauder (2009) further explains that if the semantic profile of a word is interpreted further, then the construction of meaning in one particular word can be shown at the extra-linguistic level of that word. That is, if a word is strongly interpreted by a certain set of words, this meaning can show the speaker's belief, understanding, or expectation of a reality.

Lauder's opinion above is in line with the opinion of Firth (1957), Sinclair (1987, 2004), and Stubbs (2002) who explain that a word does have a tendency to be juxtaposed with certain words in certain contexts by speakers. This tendency is closely related to culture in the context of the communication competence of the speaker of the word and the context in which the word is used. Furthermore Jawarska and Khirsnamurthy (2012, p. 405) also emphasized that normally, the speech community of a language does have a lexical range that is used when they communicate. However, if the word used aims to refer to a particular phenomenon or group, they tend to choose separate word choices compared to other types of words. It is used to show their view of the reality they want to convey. Previously, Stubbs (2002, p. 19) has added that the choice of words is very dependent on linguistic conventions and inferences obtained from the knowledge of the language users about the reality they face.

Yuliawati (2014) in her research provides an illustration of how words in Sundanese can create cultural and social meanings for the people. In Sundanese there are a number of words used to refer to women, including *aw òw è* *wife*, *mojang*, and *wanoja*. All of these words denote women, but in their use each of these words do not have the same meaning, so they cannot always be substituted for one another in different contexts. This means that each word has a tendency to describe or judge women in different contexts. Based on the text in the corpus of *Manglè* magazine made by Yuliawati (2014) there are several sentences as exemplified below:

(a) ...*ceuk pamajikanana, eta aw òw è teh jahat...*
'...according to his wife, women are evil...'

(b) *Tapi saupami istri kahiji sareng kadua masih jumeneng...*
'However, if the first and second wives were still alive...'

(c) *Samemeh paturay jeung MR, mojang geulis nu mikaresep olahraga,...*
'Before parting with MR, a beautiful woman who loves sports,...

(d) *Suksesna Cikal ti 4 sadulur jadi wanoja karir, teu leupas ti rorojongan sepuhna...*
'Cikal's success among her four siblings in becoming a career woman, could not be separated from the support of her parents...'

Based on the four examples above, Yuliawati (2014) describes that there are differences in denoting women (*aw èv è istri*, *mojang*, and *wanoja*) and these words are associated with different topics in various contexts. Based on the words that accompany it, the word *aw èv è* seems to be associated with bad character, *istri* with the institution of marriage (*kahiji sareng kadua* 'first and second'), parents with physical appearance (*geulis* 'beautiful'), and *wanoja* with job (*karir* 'career'). These words are of course not chosen by Sundanese speakers, but there are things behind them such as the speakers' beliefs, expectations, and judgments about women's identity.

However, in order to be able to interpret more about the background, use, and implications of using these words, deeper studies are needed through a qualitative approach to other discipline. In this research, we focus on the study of Sundanese women based on the occurrence of the word woman and its collocations in the Manglè magazine corpus. We examine the results of this occurrence more deeply regarding their representation in the political sphere using the CDA approach.

III. ANALYSIS

A. Frequency and Concordance of Lemma Referring to Women in Manglè Magazine

As previously explained, this study uses a combination of two methods, namely quantitative with a corpus linguistic approach and qualitative to further discuss the representation of Sundanese women using the CDA approach. We combined these two methods so that the results of the discussion on the representation of Sundanese women are valid.

In Sundanese, there are at least twenty nouns that refer to and mean 'women', such as *ambu*, *aw èv è*, *b èb èn è*, *bikang*, *bojo*, *cawene*, *ema*, *garwa*, *geureuha*, *ibu*, *indung*, *istri*, *madon*, *mojang*, *nini*, *pamajikan*, *parawan*, *wadon*, *wanita*, and *wanoja*. Using the AntCont software, we look at the occurrence rate of lemmas that have a meaning 'female' in Sundanese language as shown in the table below:

TABLE 1
FREQUENCY OF OCCURENCE OF LEMMA REFERRING TO WOMEN IN MANGLÈ MAGAYONE (1958-2013)

| Nouns | Word Frequency of Occurence |
|------------------|-----------------------------|
| <i>ibu</i> | 162 times |
| <i>wanoja</i> | 75 times |
| <i>aw èv è</i> | 65 times |
| <i>nini</i> | 55 times |
| <i>istri</i> | 35 times |
| <i>indung</i> | 28 times |
| <i>ema</i> | 24 times |
| <i>pamajikan</i> | 17 times |
| <i>garwa</i> | 16 times |
| <i>ambu</i> | 10 times |
| <i>wanita</i> | 8 times |
| <i>mojang</i> | 5 times |
| <i>bojo</i> | 5 times |
| <i>parawan</i> | 4 times |
| <i>gadis</i> | 3 times |
| <i>b èb èn è</i> | 2 times |
| <i>bikang</i> | 0 times |
| <i>cawene</i> | 0 times |
| <i>geureuha</i> | 0 times |
| <i>madon</i> | 0 times |
| <i>wadon</i> | 0 times |

From the table above it can be seen that the noun "*ibu*" is the lemma that appears the most, namely 162 times, followed by the noun „*wanoja*“ 75 times, the noun „*nini*“ 55 times, and „*istri*“ 35 times. The nouns referring to women that appear the least are "*b èb èn è*" 2 times, and the nouns "*bikang*", "*cawene*", "*geureuha*", "*madon*", and "*wadon*" which do not appear at all.

From the concordance of the words above in the corpus, the noun "*ibu*" is most often to address persons, for example "*Ibu Aisah Djalil*", "*Ibu Ampuh*", "*Ibu Dewi*", "*Ibu Dien Doddy Tisna*", "*Ibu Haji Mas'ad*", "*Ibu Elly*", "*Ibu Hermin*", "*Ibu Elsa*", and others. In addition, the noun "*ibu*" is used as a professional marker "*ibu kader*", "*ibu bidan*", as well as a gender marker alongside "*bapa*", such as "*ibu jeung bapa*" (madam and sir) and "*ibu-ibu jeung bapa-bapa*" (madams and sirs).

The second rank in the frequency of occurrence of words related to women is "*wanoja*". Lemma "*wanoja*" in Sundanese means adult woman and belongs to the high Sundanese variety. This word also has a high hierarchy, as described in research by Yuliawati et al. (2017). The concordance of the word "*wanoja*" in the corpus that we examined is related to the designation of a female figure in a positive context, such as: "...*wanoja anu beunghar ku ilmu panemu*" (a woman who has rich of knowledge), "...*wanoja independen*" (an independent woman/ independent), or "...*para wanoja Kuningan anu boga rasa reueus*" (Women of Kuningan who have a sense of love). In addition, the word "*wanoja*" also corresponds with professional markers such as "...*wanoja legislatip*" (legislative women),

"...wanoja pikeun jadi tkw" (women to become migrant workers), or with social level markers such as "...wanoja priyayi" (priyayi women) and "...wanoja saluyu" (equal women).

Next is the word "nini". "Nini" in Sundanese means grandmother. It appears 55 times in the corpus. The word "nini" is in concordance with the word "aki" as the pair "nini aki" (grandparents). The most frequent occurrence is the concordance of the word "nini" as a name characters in the story, namely "Nini Rumi" and "Nini Anteh". The word "nini" in this context occurs in direct sentence construction, as part of the dialogue in the story.

The word "istri" occurs 35 times in the corpus. The word "istri" in Sundanese is a high form of women compared to the word "aw èv è" which is a low variety of the word woman. However, in the corpus, the word "istri" almost all means a wife in the context of a spouse of a husband ("istri Juragan Dana", "istri Pa Dodo") or in concordance with her duties and roles, such as "istri binangkit" (exemplary wife). While the word "aw èv è" occurs more frequently, namely 65 times. This word is indeed more widely used in the context of everyday language. However, in the concordance the word "aw èv è" in this corpus also marks negative female characteristics, such as "aw èv è gujrud" (an „excited" woman), "aw èv è gelenye" (a flirtatious woman), or "aw èv è kasar" (a rude woman). Even if there is a positive depiction of the woman, she is still "negated" with negative depiction, such as "Budak aw èv è geulis rancunit. Hanjakal kurangan sonagar" (A charming beautiful girl. Unfortunately, she doesn't have the courage...).

The word "istri" as husband's partner is Sundanese with the variety of "loma" or being/familiar. A rough variant of this word is "pamajikan", which occurs 17 times. The concordance of the word "pamajikan", in the corpus is all related to the spouse of the husband which is conveyed in a variety of rough Sundanese, such as "...pamajikan urang" (my wife) or "...pamajikan Erwe Yoyo nembalan" (RW Yoyo's wife answered).

The high language variety of the words "istri" and "pamajikan" is "garwa". It occurs 16 times. The word "garwa" is used to address or identify the wife of someone who is respected, for example "...sagigireun garwa bupati katut garwa para patinggi Pemda" (next to the wife of the Garut Regent and the wives of local government officials) or "...Pangeran Karim katut garwa jeung dua putrana" (Prince Karim and his wife and two sons). In addition, the word "bojo" also appears 5 times as a marker of the wife as husband's partner. This word does not only belongs to a high variety but also familiar language, for example "Tadina mah Bapa teh moal lapor, ngan ieu pun bojo mawa karep sorangan" (At first I was not going to report, but this my wife has her own wishes).

Furthermore, the word "indung" appears 28 times. "Indung" means "mother" in Sundanese language with the variety "loma" (medium, familiar) in the context of parents (*indung-bapa*). It can be seen in the following concordance:

- (1) "...tugas **indung** dipigawe ku bapa"
"... mother's work is done by father"
- (2) "...ngawujud dirina sarupa **indung** jeung bapana"
"...he became like his mother and father"
- (3) "...figur indung teh keur budak mah kacida pisan sentralna".
"...a mother figure for a child is very important."

As described in Yuliawati et al. (2017), information about the level of language for these five words that refer to women is important to provide, because this information can provide an overview of the relationship between speakers and hearers when these words are used. This relationship is known as a system of language levels, which is called *undak usuk* base in Sundanese. This language level system makes differences in rank, level, and age to be reflected in the language⁴.

The word "ema" that appears 24 times is a greeting word in Sundanese to refer to mother. This can be seen in the concordances that appear from the word "ema" in the corpus, such as:

- (4) "Mana oncomna, **Ema**?"
"Where's the oncom, ma'am?"
- (5) "Dumeh aya telepon ti **ema**"
"Because there is a call from mom"
- (6) "Moal, **Ema**, moal ka leuweung...".
"No, Mom, not going to the forest..."

⁴ In some literature described by Wessing (1974), there are four levels of Sundanese language, namely *Lemes Pisan* (very polite), *Lemes* (polite), *Kasar* (colloquial) and *Kasar Pisan* (vulgar). However, according to Eringa (1949) and Korn (1906), cited by Wessing (1974), there are two other levels apart from these four levels, namely *Sedeng* and *Panengah*. In its use, the variety of *Kasar Pisan* is usually used to curse or insult. Meanwhile, the variety of *Kasar* is usually used as everyday language. This variety is used when the relationship between the speaker and the addressee is close or when the speaker is considered inferior by the speaker. In addition, general writings and scientific books also usually use the variety of *Kasar*. The goal is to be easy to understand. The variety of *Panengah* is usually used by speakers when speaking to those who are considered to be of a slightly lower level. Then, to speak to those who are deemed to need respect, usually the variety of *Sedeng* is used. When speaking to those who are considered to have a higher level (social status, age, or other status), usually the variety of *Lemes* (polite language) is used. However, if the speaker has a very high status, such as the resident during the colonial period and the Sundanese aristocracy, the speaker usually uses the variety of *Lemes Pisan*.

Usually the word "ema" is used in direct sentences according to its function as a greeting word.

The word "ambu" which occurs 10 times is a form of greeting from "ibu" in a higher form. In this corpus, the word "ambu" all is in concordance and functions as a greeting, as in the sentence:

(7) "Ambu, abdi teh gaduh taroskeuneun..."

"Mom, I have a question..."

(8) "Mugi Ambu tiasa maparin panerangan."

"Hopefully Mother can provide enlightenment."

The occurrence of the word "wanita" 8 times is in concordance to other words in Indonesian and is part of an acronym in Indonesian or with one term in Indonesian, such as "Dharma Wanita" or "tenaga kerja wanita (TKW)". In the corpus, there is only one word "women" which is not related to the two things above, namely in the concordance "Ari nu ngabogaan eta ajian teh hiji wanita anu matuhna di leuweung nu aya di hiji delta." (But the one who has the spell is a woman who lives in a forest in a delta). In this example, the word "wanita" as in Indonesian serves as a marker of female gender.

The word "parawan" which appears 4 times is a variety of low language from the word "gadis" which appears 3 times. The word "parawan" also usually has a more negative meaning, for example:

(9) "Parawan diheroan, randa didodoho."

"Virgins are called, widows are waited for"

(10) "...parawan ayeuna mah geus anakan."

"...now there are virgins who have children"

While the word "gadis" has a more positive meaning, such as:

(11) "...bakal nikah oge ka gadis-gadis ti kalangan bangsawan. "

"...will also marry girls from the nobility"

(12) "...disangkana kuring gadis SMA cenah."

"... It is thought I was a high school girl, she said"

The word "bèbèh" which has a high variety of language appears 2 times in the concordance, namely:

(13) "...beubeureuh lain bèbèh è lain melangna kabina-bina..."

"...not a fiancé, not a boyfriend, the worry is badly..."

(14) "...bae neng palay wanoh mah, da akang ge tacan gaduh bèbèh è maneu. "

"... it's okay, sister, if you want to get to know me, because you don't have a lover either."

Among the nouns that appear in the corpus, the nouns "bikang", "cawene", "geureuha", "madon", and "wadon" which also mean women do not appear at all in the Manglè magazine corpus.

B. Position and Role of Sundanese Women in Manglè Magazine

From the results of the analysis of the frequency of occurrence of nouns that mean women in Sundanese language above, there are several important and interesting findings. This finding is related to the position, construction and representation of women -especially Sundanese women- which can be analyzed further in the social and cultural context. These two contexts allow a deeper interpretation of the use of nouns related to their collocations and semantic preferences.

In the previous discussion, it has been mentioned about the language level norms in Sundanese which affect the choice and concordance of words in their use. Apart from that, there is a trend of using feminine meaningful nouns in Manglè magazine, as stated by Yuliawati et al. (2017), there is a decreasing trend in the use of every noun meaning female, except for the word "wanoja". Even in its development, Manglè magazine uses the word "wanoja" more and more in its articles. This is in contrast to the word "pamajikan" which is increasingly rarely used in the Manglè magazine corpus. The noun "mother" is still widely used, but with a narrower context of usage. Likewise with the word "ibu" occurs more often than the word "pamajikan". Therefore, based on the context above, it is interesting to see how Manglè magazine positions and describes the role of Sundanese women through the use of the word "wanoja" and the word "istri".

Referring to Yuliawati et al. 's (2017) research,, it is explained that the increase in the use of the word "wanoja" in Manglè magazine, especially during the New Order era, was most likely influenced by the increased attention to women's issues at that time and this trend has continued to increase until now. The role of the government and the social conditions of the Sundanese people at that time may have contributed to the popularity of the word "wanoja". We can see this in the concordance and context of the following sentence:

(15) "Dumasar kana komposisi jenis kelamin, wanoja anu kabagean korsi di Legislatip ngahontal 25%."

"Based on gender composition, women who get seats in the legislature reach 25%"

- (16) "*Para Wanoja anu kapilih dina Pemilu Caleg kamari ieu cukup loba...*"
"There are quite a lot of women who were elected in the general election today..."
- (17) "*...Kacatet aya genep puluh persen wanoja Desa Mekarapawitan anu boga pendidikan...*"
"...It is recorded that there are sixty percent of Mekarapawitan Village women who have education..."

Of the 75 times the word "*wanoja*" appears in the corpus, 10 times it appears in concordance with the word "*legislatip*", "*organisasi*", or "*pemilu caleg*", for example:

- (18) "*...dijadikeun agenda utama ku para wanoja anu geus kabagean korsi di legislatip...*"
"...become the main agenda by women who have won seats in the legislature..."
- (19) "*Tah, ku kituna wanoja-wanoja Legislatip, asal Tatar Siunda diharepkeun gede...*"
"Well, because of that, women from the Sundanese legislature are highly expected..."

Furthermore, the word "*wanoja*" is also in concordance to the field of education, development, and their work in the organization as in the sentence:

- (20) "*Murtasiah leuwih ti kitu, usahana hayang jadi wanoja anu beunghar ku ilmu panemu, ...*"
"Murtasiah is more than that, her efforts are to become a woman who is rich in knowledge..."
- (21) "*...hal-hal aktual nu disanghareupan ku kaum wanoja, boh dina widang pendidikan boh widang sosial...*"
"...actual matters encountered by women, be it in the field of education or in the social field..."
- (22) "*Ibu Rd. Murtasiah Soepomo, hiji-hijina wanoja Indonesia anu dileler anugrah Bintang Florence...*"
"Mrs. Rd. Murtasiah Soepomo, the only Indonesian woman to be awarded the Florence Star..."
- (23) "*Loba organisasi wanoja di rupa-rupa tingkatan nu salila ieu rempug gawe...*"
"Many women's organizations at various levels have been working hard..."

From the examples above, the use of the word "*wanoja*" for *Manglè* magazine is enough to elevate and position women and their role in the public sphere, namely as members of parliament, members of organizations, educators, researchers, and as community leaders. Their position and role in the public sphere is not only for self-actualization, but also for becoming part of influential policy makers for a wider scope.

At a "lower" level is the concordance of the word "*wanoja*" as a female worker (TKW) in the sentence.

- (24) "*...henteu ngurangan karep kaum wanoja pikeun jadi tkw...*"
"...does not reduce the desire of women to become TKW..."
- (25) "*...estuning ngiring ngiatan karep para wanoja pikeun janten TKW ka luar negri.*"
"...in fact it helped strengthen the desire of women to become TKW abroad."
- (26) "*...Tapi karep kaum wanoja pikeun nyiar kipayah ka luar negri henteu laju.*"
"...But the desire of women to find job abroad is not strong."

Even though there is a lot of unpleasant news and events that have happened to Indonesian migrant workers abroad, this proves that Indonesian women, as well as Sundanese women, have a large potential and role in earning a living to support themselves and their families. Here there is a shift in the role of women from the domestic sphere to the public sphere as breadwinners, which are stereotypically carried out by men.

What is interesting is that of the 75 times the word "*wanoja*" occurs in the corpus, there are 4 times the word "*wanoja*" is in concordance with the physical condition and condition of women, namely in the sentences.

- (27) "*...Tapi teu sakabeh wanoja boga awak jeung kulit anu sampurna.*"
"...But not all women have perfect body and skin."
- (28) "*Cek beja teh deui, saratna bisa dioperasi lamun wanoja can kungsi ngalahirkeun,...*"
"According to the news, the condition for being operated on is if a woman has never given birth..."
- (29) "*...boa-boa lain aw èw è baleg. Heueuh, mun tea mah wanoja hideng, piraku teuing tengah peuting kakalayaban...*"
"...perhaps she is not a good girl. Yes, if a woman (her skin) is black, how come she wanders in the middle of the night ..."
- (30) "*Firda?*" Yana apal ka wanoja nu hideung santen, rarayna ngadaun seureuh."

“Firda?” Yana knows a sweet black woman with an oval face like a betel leaf.”

What's interesting is that the word "*wanoja*" is a negation of the previous sentence which could have a negative meaning, for example by using the words "*tapi*" (but), "*lamun*" (however), "*boa-boa*" (perhaps), "*piraku*" (how come). Thus the word "*wanoja*" still has a positive meaning. "...*boa-boa lain aw èv è baleg. Heueuh, mun tea mah wanoja hideng, piraku teuing tengah peuting kakalayaban...*". ("... perhaps she is not a good woman. Yes, if a woman (her skin) is black, how come she wanders around in the middle of the night..."), the word „*aw èv è*" becomes negative with the concordance "*boa-boa lain aw èv è baleg*" (perhaps she is not a good woman), which makes the word "*wanoja*" in the next concordance become positive. The physical description of women with the word "*wanoja*" is still positive, namely with the metaphor "*wanoja nu hideung santen*" (sweet black woman).

As explained earlier, the word "*istri*" in Sundanese is a high form of women, which in the corpus, the word "*istri*" almost all means wife in the context of a spouse of a husband ("*istri Juragan Dana*", "*istri Pa Dodo*") or in concordance with their duties and roles, such as "*istri binangkit*" (exemplary wife). Of the 35 occurrences of the word "*istri*", 12 times it occurs in a collocation with the word "*binangkit*" (example), becoming "*istri binangkit*" (exemplary wife) or "*istri nu binangkit*" (exemplary wife).

In the occurrence of the word "*istri*", everything is related to the image and domestic role of a wife at home. For example:

(31) "*Istri binangkit teh hartosna istri anu tiasa ngaminij waktu.*"
"An exemplary wife means a wife who can manage time"

(32) "*Minangka conto yen istri binangkit bisa ngaronjatkeun karaharjaan...*"
"Hopefully it is considered as an example that an exemplary wife can improve welfare..."

(33) "...*utama masalah-masalah nu aya patula-patalina jeung istri atawa karumahtanggan.*"
"...especially problems related to wife or household,"

(34) "*Istri Binangkit Moal Jadi TKW*"
"Exemplary Wife Will Not Become TKW"

From the examples above it can be seen that the "*istri*" has more tasks in the domestic sphere, by being able to "*ngaminij waktu*" (manage time) for herself and her family, but it is hoped that it can also increase the welfare of her family. Even though these demands exist, an "exemplary wife" cannot become a migrant worker. The demand for the multifaceted role of women was also outlined in *Manglè* magazine in its article about a female character who had the following opinion: "*Neneng Nenih mah nyaeta istri anu uteukna motekar nyiar sagala potensi*" (Neneng Nenih is a wife whose mind goes forward looking for all potential).

IV. CONCLUSION

With research on words that refer to women, and by looking at the frequency of their occurrence in the corpus, we see that this plays an important role in seeing the position and role of Sundanese women as constructed by the media. The choice and use of these words cannot be separated from the social and cultural context that influenced the writers of *Manglè* magazine in constructing the concept of women in their articles.

We also conclude that the presence of various vocabulary to symbolize women in Sundanese indicates the important role of women in the life of Sundanese people. The words which are linguistic evidence function as markers of the roles of women that are present in the eyes of the Sundanese. With a corpus linguistics approach, this can be examined in more detail and objectively.

This is proven by comparing the appearance of the words "*wanoja*" and "*istri*". By comparing the frequency of occurrences and the concordances, we can see that *Manglè* magazine divides the position and role of women in the public and domestic spheres by using the words "*wanoja*" and "*istri*". Although from the frequency of its occurrence, the word "*wanoja*", with its more positions and roles in the public sphere, has been promoted more by *Manglè* magazine. However, in accordance with the vision and mission of *Manglè* magazine, which is to continue to preserve the culture of "*Ka-Sunda-an*" values, the concept of "*istri binangkit*" (exemplary wife) with a position and role in the domestic sphere continues to emerge, although it is not much more.

Semantic preferences and discussions about the position and role of women from other words can be further investigated and discussed.

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The Syntax of Wh-Interrogatives in Hijazi Arabic: A Non-Transformational Approach

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Abstract—Unbounded dependencies are structures where two elements that typically co-occur appear far from one another in spite of the syntactic dependency between them. *Wh*-interrogatives are one of the mostly investigated types of unbounded dependencies cross-linguistically. To contribute to the ongoing linguistic research in *wh*-interrogatives, the current paper attempts to explore them in one of the Arabic varieties: Hijazi Arabic (HA). The paper primarily focuses on how to account for the constructions of HA *wh*-interrogatives using one of the prominent non-transformational theories in generative syntax: Head-Driven Phrase Structure Grammar (HPSG). The analysis proposed herein also sheds light on the word order used in HA. The paper concludes that there are two constraints to which *wh*-interrogatives in HA are subject.

Index Terms—unbounded dependencies, *wh*-interrogatives, HPSG, Hijazi Arabic

I. INTRODUCTION

Throughout the decades, syntacticians tried to formally account for unbounded dependencies, structures that involve a gap of some kind and a higher constituent that contains a filler for this gap. The filler normally has the gap's syntactic and semantic properties, and neither can appear without the other. Such a phenomenon provokes syntactician's desire to investigate the syntactic specifications at play. Unbounded dependencies also present itself as a challenging area of research in almost all modern syntactic theories. Among the unresolved issues regarding the syntax of *wh*-interrogatives is whether their constructions can be accounted for by the mechanism of 'movement' assumed in transformational theories of syntax (e.g., Minimalist Program proposed by Chomsky, 1995). Borsley (2022), among others, argues that it is rather problematic to assume that a mechanism which "allows a constituent to occupy one position at one stage of a derivation and a different position at a later stage" can directly account for such complex phenomena (p. 204).

Within generative grammar theories, Head-driven Phrase Structure Grammar (HPSG) proposes its own account for such instances. Adopting an HPSG approach that does not employ the mechanism of 'movement', we attempt herein to provide a systematic analysis of *wh*-interrogatives in Hijazi Arabic (HA), an Arabic variety spoken in the western region of the Kingdom of Saudi Arabia.

The rest of the paper proceeds as follows. Section [2] provides a general introduction to the framework adopted along with a description of unbounded dependencies. Section [3] explains basic assumptions that underlie the analysis of *wh*-interrogatives in HPSG. Section [4] and section [5] attempts to examine the word orders and *wh*-interrogatives in HA, respectively. Section [6] introduces and discusses the analysis proposed for HA. Section [7] concludes the paper.

II. THEORETICAL PRELIMINARIES

Through the high flexibility it offers, the non-transformational framework of HPSG has proved itself to be successful in accounting for naturally occurring structures, particularly in controversial linguistic phenomenon like the one under discussion here. By being a constraint-based theory, HPSG assumes that grammar comprises a set of type *signs* and a set of constraints to which these signs are subject (Pollard & Sag, 1987, 1994).¹ For example, for the declarative sentences in (1), HPSG proposes systematically organized constraints that specify all the necessary requirements that license such structures. If, however, any of these constraints is violated, ungrammaticality looms as exhibited in (2). HPSG formally specifies that these sentences in (1) are all grammatical because they satisfy the subcategorization of the verbs used, while those in (2) do not.

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¹ For a general introduction to the framework of HPSG, see, for instance, Sag et al. (2003), Abeillé and Borsley (2021), and Borsley and Müller (2021).

- (1) a. John likes football.
 b. The boy hit the table.
 c. The mother handed the salt to Yousef.
 (2) a. *John likes to the football.
 b. *The boy hit.
 c. *The mother handed to Yousef.

Interestingly, there are cases in which the transitivity of verbs seems to be violated as shown in (3). What makes these sentences unique is that they maintain grammaticality even though they appear to miss an argument.

- (3) a. Who hit the table?
 b. What does John like?
 c. To whom did the mother handed the salt?

Intuitively, there is a kind of linkage between the missing arguments and the initial *wh*-phrases. For example, (3a) is an interrogative structure that asks about the NP subject of the transitive verb *hit* and that subject is something referred to by the initial *wh*-phrase *who*. Thus, syntactically speaking, the *wh*-phrase is the NP subject of the transitive verb and hence no violation of the transitivity has occurred. In other words, the sentences in (3) do not miss arguments; rather, the arguments merely do not appear in their canonical positions; they occupy left peripheral positions as illustrated in (4).²

- (4) a. Who _____ hit the table?
 b. What does John like _____?
 c. To whom did the mother handed the salt _____?

Other than English, this phenomenon is attested cross-linguistically, such as in French, Irish, Chamorro, and Standard Arabic as exemplified in (5) respectively.

- (5) a. Quand [s partira ton ami _____]?
 ‘When will your friend leave?’ (Kayne & Pollock, 1978, p. 959)
 b. C é n uair aL th á n i g siad na bhaile _____
 [which time] COMP came they home e
 ‘What time did they come home?’ (Levine, 2017, p. 272)
 c. Hayi f-um- á g a s i _____ i k a r e t a
 who UM-wash the car
 ‘Who washed the car?’ (Kim & Lim, 2008, pp. 189-194)
 d. ¿ a e n a á h a b a Y o u s e f - u _____?
 where went Yousef-NOM
 ‘Where did Yousef go?’

Generally, this phenomenon is called *unbounded dependency*. Unbounded dependencies are “constructions in which the locality of co-occurrence restrictions appears to be violated in a more radical way” (Sag et al., 2003, p. 427). They are unbounded in the sense that elements that normally co-occur appear to be far from each other in these constructions. Other than *wh*-interrogatives, relative clauses, topicalization, and clefts are instances of these constructions.³ However, for the purpose of this paper, we will focus on *wh*-interrogatives. We seek to examine HA in which this phenomenon is also attested as shown in (6).

- (6) a. ¿ e e f t - h u b N o u r a _____?
 what 3.Fem.Sg-love.Pres Noura
 ‘What does Noura love?’
 b. m e e n _____ ¿ a k a a l s a l a ¿ a t - t ’ a w l a h ?
 who eat.PST-3.Fem.Sg on the-table
 ‘Who ate on the table?’

III. UNBOUNDED DEPENDENCIES WITHIN HPSG

A successful linguistic theory should systematically code the linkage between the remote element and its canonical position. To this end, HPSG breaks its analysis to account for three important parts of the dependency: (i) the bottom, (ii) the middle, and the (iii) the top of the dependency.

To analyze the bottom of the dependency, the feature SLASH was declared (Bouma et al., 2001; Ginzburg & Sag, 2000).⁴ SLASH is a set-valued feature which indicates that a given phrase is missing an element of a particular kind. More particularly, the SLASH feature generally expresses the LOCAL feature of the missing element; in a nutshell, the element’s syntactic and semantic properties. For instance, a verbal head that misses an NP subject will have a SLASH feature that indicates what the head lacks precisely. In other words, SLASH works as “a placeholder for missing elements” (Bouma et al., 2001, p. 18). This specification allows the structure to be built syntactically regardless of the missing

² The gap represents the canonical positions of the arguments.

³ For discussions about other types of unbounded dependencies, see Kim and Michaelis (2020), Levine (2017), and Sag et al. (2003), to name a few.

⁴ Sag et al. (2003) alternatively propose a list-valued feature called GAP.

element (Sag et al., 2003). Since the missing element is not as any canonical argument, it is realized only in the ARG-ST of the head.⁵

To account for the middle of the dependency, Ginzburg and Sag (2000), following Bouma et al. (2001), proposed the SLASH-Amalgamation constraint, given in (7).

(7) SLASH-Amalgamation Constraint

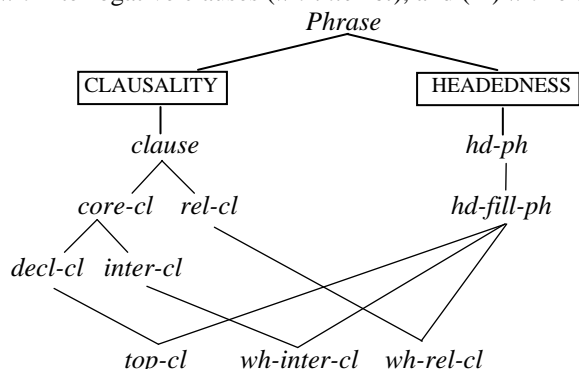
$$word \rightarrow / \left[\begin{array}{l} SS|SLASH [\Sigma_1] \cup \dots \cup [\Sigma_n] \\ ARG-ST < [SLASH [\Sigma_1]], \dots, [SLASH [\Sigma_n]] \end{array} \right]$$

(Ginzburg & Sag, 2000, p. 169)

(7) states that, by default, the SLASH value of a word is the union of the SLASH values of the arguments with which it combines. In other words, to keep track of the missing element, the SLASH value is passed from the head daughter to the mother and then to the higher node throughout the extraction structure. As explained by Ginzburg and Sag (2000), “extraction is thus treated entirely in terms of the inheritance of SLASH specifications” (p. 167). In fact, such inheritance of SLASH specifications follows logically from the Generalized Head Feature Principle (GHFP) proposed also in Ginzburg and Sag (2000). However, whenever a suitable filler is found in a higher position, the SLASH specification is consumed.

Turning to consider the top of the dependency, the phrasal type *head-filler-phrase* (*hd-fill-ph*) was declared (Bouma et al., 2001; Ginzburg & Sag, 2000). This phrasal type comprises subtypes to account for the various types of unbounded dependencies according to the multiple inheritance hierarchy shown in (8). These include: (i) topicalization clauses (*top-cl*), (ii) *wh*-interrogative clauses (*wh-inter-cl*), and (iii) *wh*-relative clauses (*wh-rel-cl*), among others.

(8)



(Adapted from Ginzburg & Sag, 2000)

All subtypes of *hd-fill-ph* are subject to the constraint in (9) (Bouma et al., 2001; Ginzburg & Sag, 2000). As shown in (9), *hd-fill-ph* introduces the compatible filler as its non-head daughter while it takes the slashed head that lacks an element as its head daughter. Moreover, (9) guarantees that the head daughter, and hence the phrase itself, is a verbal projection. The SLASH set of this head daughter might contain several elements. The first member corresponds to the LOCAL value of the filler daughter while any other members shall constitute the SLASH value of the mother, which is normally empty.⁶

(9) *hd-fill-ph*:

$$[SLASH [\Sigma_2]] \rightarrow [LOC [1]], \mathbf{H} \left[\begin{array}{l} phrase \\ HEAD v \\ SLASH \{ [1] \} \sqcup [\Sigma_2] \end{array} \right]$$

(Ginzburg & Sag, 2000, p. 174)

To narrow down the analysis of *hd-fill-ph* to its subtype *wh-inter-cl*, the feature of WH was declared.⁷ As the SLASH feature, WH is a set-valued feature that is essentially based on the semantic CONTENT value of the mother (Borsley & Cysmann, 2021; Ginzburg & Sag, 2000). Hence, it denotes that the structure in hand is an interrogative one and contains a *wh*-phrase. To warrant that the WH value is kept on track throughout the structure, Ginzburg and Sag (2000) proposed the WH-Amalgamation constraint given in (10).

(10) WH-Amalgamation Constraint

$$word \rightarrow / \left[\begin{array}{l} SS|WH [\Sigma_1] \cup \dots \cup [\Sigma_n] \\ ARG-ST < [WH [\Sigma_1]], \dots, [WH [\Sigma_n]] \end{array} \right]$$

(Ginzburg & Sag, 2000, p. 189)

⁵ Such a demand caused Ginzburg and Sag (2000) to reformulate their Argument Realization Principle (ARP) to ensure that when the verb is slashed, then the missed element must be realized in the ARG-ST.

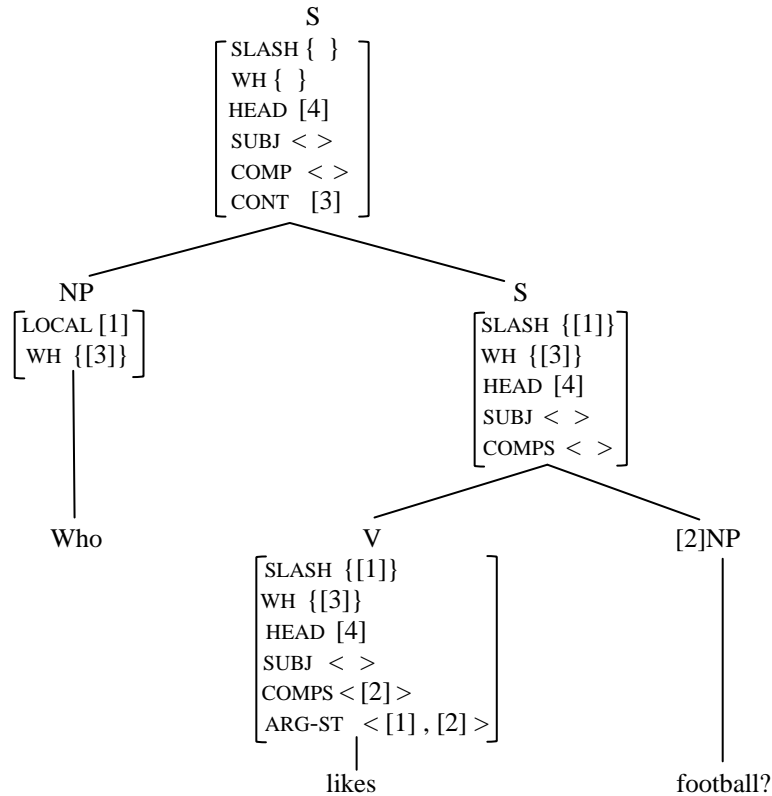
⁶ The symbol ‘ \sqcup ’ refers to the operation of disjoint set union.

⁷ Other references follow Pollard and Sag (1994) in proposing the feature QUE which roughly corresponds to WH.

(10) guarantees that the WH value of any word is the union of the WH values of its arguments. In simple words, together with the SLASH-Amalgamation constraint, the two constraints ensure that the relevant feature’s specifications are *percolated* throughout the extraction structure until consumed in a proper position. It is worth noting, however, that the WH feature was also declared to differentiate between *wh*-interrogative clauses and exclamative clauses in English.

Finally, the two features incorporate elegantly to provide a full analysis of *wh*-interrogative clauses. Thus, an interrogative clause as ‘*who likes football?*’ can be analyzed as a *wh-inter-cl* that has a clausal head daughter. That head daughter has SLASH features whose values correspond to the filler daughter’s LOCAL value. The two daughters are WH-specified and tagged with the CONTENT value of the mother as shown in (11).

(11)



IV. PRELIMINARY CONSIDERATIONS ON HA

In general, HA flexibly licenses different word orders, as many other Arabic varieties. VSO and SVO word orders are the commonly permitted word orders in HA, as shown in (12-13), respectively.

- (12) a. *ders-at* *Noura* *an-naħu*
 study.PST-3.Fem.Sg Noura the-syntax
 ‘Noura studied syntax’
- b. *ʔakaaal-at* *Noura* *ʕala* *ʔat²-t²awlah*
 eat.PST-3.Fem.Sg Noura on the-table
 ‘Noura ate on the table’
- c. *t-ħub* *Noura* *ʔal-kutub*
 3.Fem.Sg-love.Pres Noura the-books
 ‘Noura loves books’
- d. *ʔarsal-at* *Noura* *ʔal-kitab* *li-Sara*
 send.PST-3.Fem.Sg Noura the-book to-Sara
 ‘Noura sent the book to Sara’
- (13) a. *Noura* *ders-at* *an-naħu*
 Noura study.PST-3.Fem.Sg syntax
 ‘Noura studied syntax’
- b. *Noura* *ʔakaaal-at* *ʕala* *ʔat²-t²awlah*
 Noura eat.PST-3.Fem.Sg on the-table
 ‘Noura ate on the table’
- c. *Noura* *t-ħub* *ʔal-kutub*
 Noura 3.Fem.Sg-love.Pres the-books

- ‘Noura loves books’
d. *Noura* *ʔarsal-at* *ʔal-kitab* *li-Sara*
 Noura send.PST-3.Fem.Sg the-book to-Sara
 ‘Noura sent the book to Sara’

In HPSG, verb-initial clauses as those in (12) can be analyzed as *hd-subj-comp-ph* in which the verbal head takes its subject and complement as sisters (Borsley, 1995; Althawab, 2022).⁸ In the case of subject-initial clauses, two competing analyses have been proposed (e.g., Borsley, 1989, 1995; Wintner, 2001; Vaillette, 2001). First, some syntacticians analyze them as *hd-subj-cl* analogously to their English counterparts. On the other hand, others merely analyze them as slashed *hd-subj-comp-ph* in which the subject has been fronted. A third party assumes that both analyses are available.

To accommodate the following discussion, this section provided a very concise explanation of the word orders adopted in HA generally. Despite the different analysis proposed in the literature, and for the sake of consistency, we show with data from HA that the slashed *hd-subj-comp-ph* analysis is the one that should be presumed.

V. WH-INTERROGATIVES IN HA

Wh-interrogatives in HA are unbounded dependencies that involve displacing arguments from their canonical positions as shown in (14-15). The data in (14) shows subject *wh*-interrogatives while the data in (15) shows non-subject *wh*-interrogatives. As explained in section [2], the transitivity of the verbs used is respected despite the fact that the arguments’ requirements are remotely filled by displaced constituents.

- (14) a.** *meen* *deres* *an-naħu?*
 who study.PST.3.Masc.Sg the-syntax
 ‘Who studied syntax?’
- b.** *meen* *ʔarsaal* *ʔal-kitab* *li-Sara?*
 who send.PST.3.Masc.Sg the-book to-Sara
 ‘Who gave the book to Sara?’
- c.** *meen* *ju-ħub* *ʔal-kutub?*
 who 3.Masc.Sg-love.Pres the-books
 ‘Who loves books?’
- d.** *meen* *ʔakaal* *ʕala* *ʔat²-t²awlah?*
 who eat.PST.3.Masc.Sg on the-table
 ‘Who ate on the table?’
- (15) a.** *ʔeef* *ders-at* *Noura?*
 what study.PST-3.Fem.Sg Noura
 ‘What did Noura study?’
- b.** *ʔeef* *ʔarsal-at* *Noura* *li-Sara?*
 what send.PST-3.Fem.Sg Noura to-Sara
 ‘What did Noura send to Sara?’
- c.** *ʔeef* *t-ħub* *Noura?*
 what 3.Fem.Sg-love.Pres Noura
 ‘What does Noura love?’
- d.** *feen* *ʔakaal-at* *Noura?*
 where eat.PST-3.Fem.Sg Noura
 ‘Where did Noura eat?’

Generally, the first thing that can be noticed is that the *wh*-phrase is always followed by the main verb of the clause; otherwise, ungrammaticality looms either in subject or non-subject *wh*-interrogatives as shown in (16). Moreover, verbs are always inflected for masculine gender in subject *wh*-interrogatives. Since verbs must be inflected for gender in HA, this leads to the assumptions that whenever the subject’s gender is unknown, the masculine is the default one.

- (16) a.** **meen* *ʔal-kitab* *li-Sara* *ʔarsaal?*
 who the-book to-Sara send.PST.3.Masc.Sg
 ‘Who gave the book to Sara?’
- b.** **meen* *li-Sara* *ʔarsaal* *ʔal-kitab?*
 who to-Sara send.PST.3.Masc.Sg the-book
 ‘Who gave the book to Sara?’
- c.** **ʔeef* *Noura* *li-Sara* *ʔarsal-at?*
 what Noura to-Sara send.PST-3.Fem.Sg
 ‘What did Noura send to Sara?’
- d.** **ʔeef* *li-Sara* *ʔarsal-at* *Noura?*

⁸ An alternative analysis treats these structures as extra complements in which both the subject and complement are members of COMPS. Yet, Borsley (1995) argues that such an analysis is plausible for Welsh, but not for Arabic.

what to-Sara send.PST-3.Fem.Sg Noura
 ‘What did Noura send to Sara?’

Digging rather deep into the data, an interesting behavior can be detected. Considering the word orders explained in section [4], the mechanisms of forming *wh*-interrogatives might be different for each of them. In the case of verb-initial clauses, the missing arguments are basically fronted in either subject or non-subject *wh*-interrogatives as illustrated in (17a-b) respectively.

- (17) *ʔarsal-at* Noura *ʔal-kitab* *li-Sara*
 send.PST-3.Fem.Sg Noura the-book to-Sara
 ‘Noura sent the book to Sara’
 a. *meen ʔarsaal* _____ *ʔal-kitab li-Sara?*
 who send.PST.3.Masc.Sg the-book to-Sara
 ‘Who gave the book to Sara?’
 b. *ʔeef ʔarsal-at* Noura _____ *li-Sara?*
 what send.PST-3.Fem.Sg Noura to-Sara
 ‘What did Noura send to Sara?’

Likewise, in subject-initial clauses, the missing arguments are fronted in subject and non-subject *wh*-interrogatives as in (18). However, the verb must be inverted in non-subject *wh*-interrogatives in order to follow the *wh*-phrase as shown in (18b). This results in having the subject occupying a post-verbal position exactly as in verb-initial clauses above. Whenever the verb is not inverted, the outcome is ungrammatical non-subject *wh*-interrogatives as shown in (19).

- (18) *Noura ʔarsal-at ʔal-kitab li-Sara*
 Noura send.PST-3.Fem.Sg the-book to-Sara
 ‘Noura sent the book to Sara’
 a. *meen* _____ *ʔarsaal ʔal-kitab li-Sara?*
 who send.PST.3.Masc.Sg the-book to-Sara
 ‘Who gave the book to Sara?’
 b. *ʔeef ʔarsal-at Noura* _____ *li-Sara?*
 what send.PST-3.Fem.Sg Noura to-Sara
 ‘What did Noura send to Sara?’
 (19) a. **ʔeef Noura ʔarsal-at* _____ *li-Sara*
 what Noura 3.Fem.Sg-love.Pres to-Sara
 ‘What did Noura send to Sara?’
 b. **ʔeef Noura ders-at* _____ ?
 what Noura study.PST-3.Fem.Sg
 ‘What did Noura study?’
 c. **ʔeef Noura t-ħub* _____ ?
 what Noura 3.Fem.Sg-love.Pres
 ‘What does Noura love?’

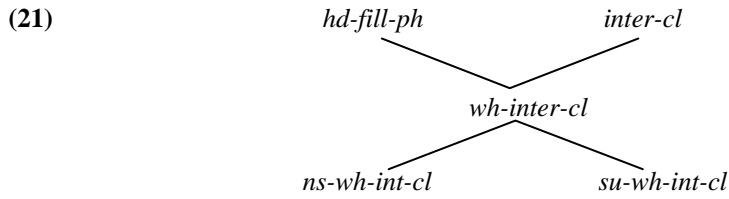
The inversion of the verb in non-subject *wh*-interrogatives is also attested in English (Ginzburg & Sag, 2000). Specifically, the verb must be inverted in English non-subject direct interrogatives while no inversion is required when the interrogative is embedded. In English, the inverted version can occur independently unlike the non-inverted one as illustrated in (20). Contrarywise, inverted or not, they are both independent in HA as elucidated above.

- (20) a. [Who [will Sandy visit__]]?
 b. *[Who [Sandy will visit__]]?
 c. They wonder [who [Sandy will visit__]]?
 d. *They wonder [who [will Sandy visit__]]? (Ginzburg & Sag, 2000, p. 231)

This section attempted to describe the *wh*-interrogative in HA with regard to the word orders attested in this variety. The unique behavior of non-subject *wh*-interrogatives in subject-initial clauses poses the question about the kind of syntactic conditions at play that license such discrepancy. To this end, the next section will provide a formal analysis of *wh*-interrogatives in HA within the framework of HPSG.

VI. THE ANALYSIS

Within HPSG’s framework, the two types of *wh*-interrogatives are analyzed in a multiple inheritance hierarchy in which they are treated as subtypes of *wh-inter-cl* which is in turn a subtype of *hd-fill-ph* and *inter-cl* simultaneously as in (21).



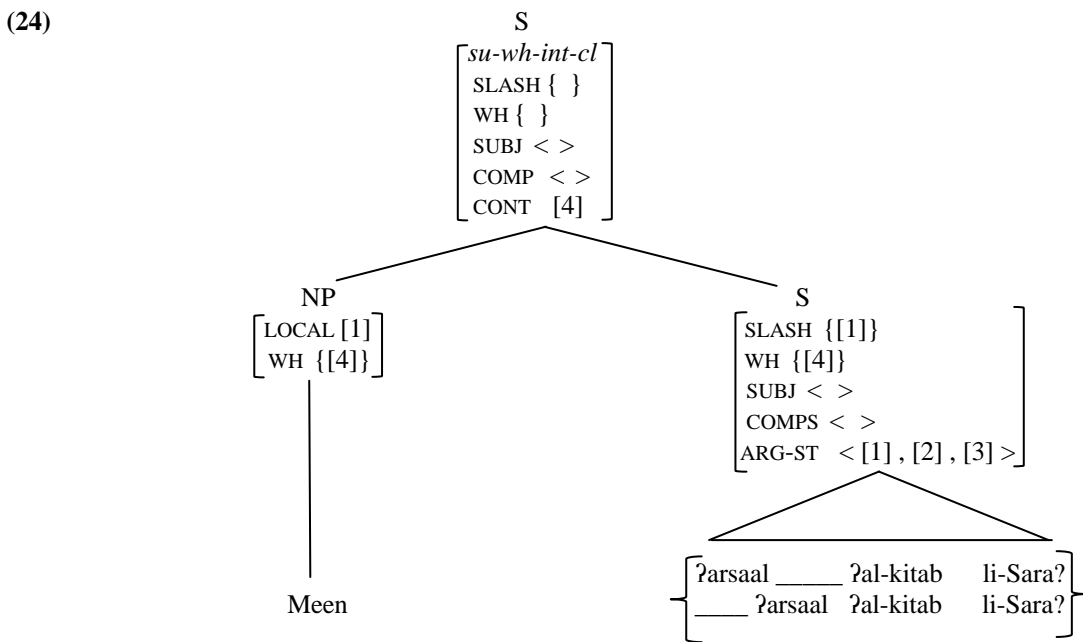
(Adapted from Ginzburg & Sag, 2000)

Since they show a consistent behavior in both word orders, the first type of interrogatives to be formally analyzed here is subject *wh*-interrogative clauses (*su-wh-int-cl*). At the moment, we are collectively following the analyses adopted by Ginzburg and Sag (2000) for English, and Johnson and Lappin (1997) for Iraqi Arabic (IA). Hence, leaving the semantic specifications aside, instances of the type *su-wh-int-cl* are subject to the constraint in (22)⁹ on both word orders in HA.

(22) *su-wh-int-cl*:
 $[] \rightarrow [LOC [A]], \mathbf{H} \left[\begin{array}{l} SUBJ < > \\ ARG-ST < [A] > \end{array} \right]$

Therefore, the instance of *su-wh-int-cl* in (23) has structure in (24), regardless of the word order assumed prior the extraction.¹⁰

(23) *Meen* *?arsaal* *?al-kitab* *li-Sara?*
 who send.PST.3.Masc.Sg the-book to-Sara
 ‘Who gave the book to Sara?’



Particularly, if we assume that this clause is essentially verbal-initial, then the *su-wh-int-cl* has a filler daughter as a non-head daughter and a slashed *hd-subj-comp-ph* as its head daughter. Both daughters are WH-specified; they are tagged with the CONTENT value of the mother as a result of being a *wh-int-cl*. Satisfying the constraint on *hd-fill-ph*, the SLASH value of the head daughter corresponds to the LOCAL value of the filler daughter, which is the remote filler needed. Analogously, if we assume that this clause is essentially subject-initial, then the *su-wh-int-cl* has a filler daughter as a non-head daughter and a slashed *hd-subj-ph* as its head daughter. As with the verb-initial clauses, the daughters are WH-specified and hence tagged with the CONTENT value of the mother. In addition, the SLASH feature of the head daughter and the LOCAL feature of the filler daughter agree in value due to the constraint on *hd-fill-ph*. Recall that, despite the simplification in tree (24), both features are amalgamated throughout the extraction structure to satisfy the constraints discussed in section [3].

In considering non-subject *wh*-interrogatives, and before giving them a certain phrasal type, specifications about each word order shall be taken into account. Assuming a verbal-initial word order, the structure shall be simply analyzed as a *wh-int-cl* that has a filler daughter and a head daughter of the type *hd-subj-comp-ph* that is slashed. Thereby, the non-

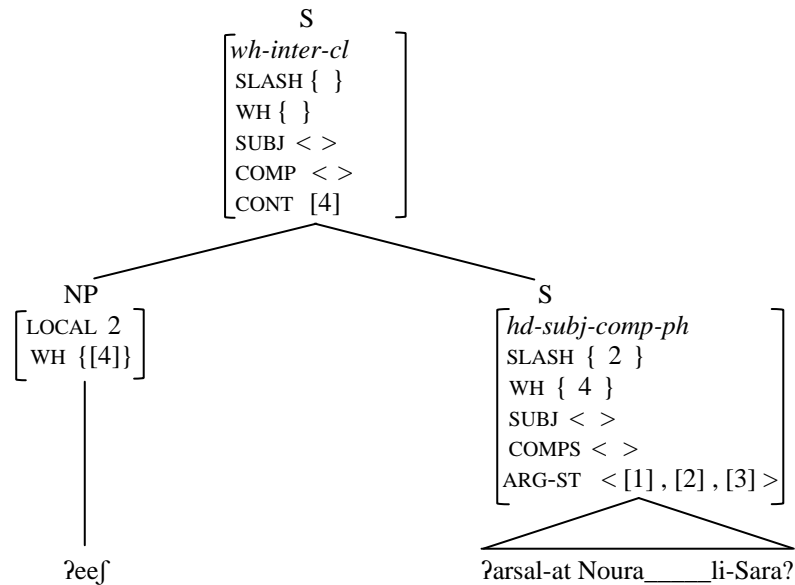
⁹ The constraint has been slightly modified to accommodate only the assumptions introduced and discussed herein.

¹⁰ For the rest of the paper, only features that are crucial for the analysis have been included, while others are underspecified.

subject *wh*-interrogative in (25) will have the structure in (26), which in many ways resembles the analysis of *su-wh-in-cl* explained above.

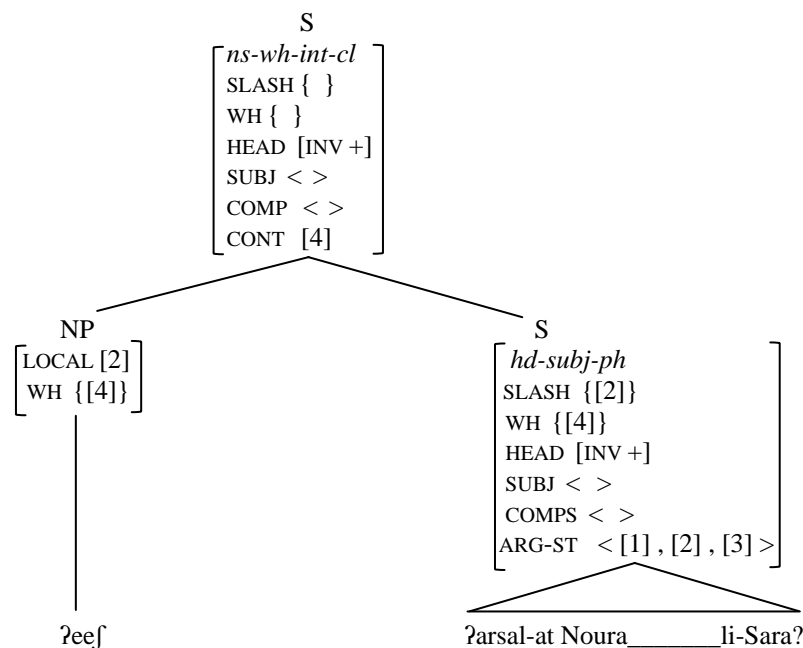
- (25) *ʔeef ʔarsal-at Noura li-Sara?*
 what send.PST-3.Fem.Sg Noura to-Sara
 ‘What did Noura send to Sara?’

(26)



On the other hand, if the subject-initial word order is assumed, then the structure would be analyzed as *wh-int-cl* that has a filler daughter and a head daughter of the type *hd-subj-ph* that is slashed. The slashed head daughter has a head daughter that is inverted. Thereby, it behaves analogously to its English counterpart and hence requires a special constraint which should ensure that the verbal head in *hd-subj-ph* must be [INV+] to slash the non-subject argument. Consequently, the *wh-int-cl* in (25) will have the structure in (27).

(27)



One might argue to simply follow Ginzburg and Sag's (2000) analysis for *ns-wh-in-cl*, shown in (28). They assume that whenever the main verb is inverted (i.e., [INV+]), then the structure is independent (i.e., [IC+]), and vice versa. This

might be true for English; though, as exhibited in (26-27), it fails to reconcile HA data because non-subject *wh*-interrogatives can be independent regardless of whether the verb is inverted or not.

(28) *ns-wh-int-cl*:

$$[] \rightarrow \dots \mathbf{H} \begin{bmatrix} \text{IC} [1] \\ \text{INV} [1] \end{bmatrix}$$

(Ginzburg & Sag, 2000, p. 231)

Collectively, this would lead to the conclusion that the analysis of subject *wh*-interrogatives in HA is consistent with English and IA. Conversely, the analysis of non-subject *wh*-interrogatives in HA requires the verbal head to be [INV+] in subject-initial clauses, under the assumption that they are *hd-subj-ph*. One might also reckon that the necessity to invert the verbal head applies to subject-initial word order in general and not only in cases of non-subject *wh*-interrogatives per se. This is because whether the verbal head has been inverted or not in subject *wh*-interrogatives, no disparity is surfaced as shown in (24) above. Such a postulation may be plausible; however, we believe that a more consistent and unified analysis could be pursued elsewhere.

Recall that two distinct analyses have been proposed for subject-initial clauses in HA. To this point, we have considered them to be of the type *hd-subj-ph*; nonetheless, assuming that they are essentially *hd-subj-comp-ph* that have been slashed would result in a more consistent analysis of *wh-inter-cl* in HA. Apart from consistency preferences, another motivation for this argument is the fact that HA is a subdialect of Standard Arabic, which is a VSO language (Alrajih, 1999, 2000; Althawab, 2014).

Bearing this in mind, it should be assumed that subject and non-subject *wh*-interrogatives simply involve *wh-inter-cl* that has a filler daughter and a slashed *hd-subj-comp-ph*. In other words, they both stem from a single type and constraint as we have initially speculated. However, the possibility of (29) demands taking agreement's specification into consideration.

- (29) a. *meen faaf Noura?*
 who see.PST-3.Masc.Sg Noura
 'Who saw Noura?'
 b. *meen faaf-at Noura?*
 who see.PST-3.Fem.Sg Noura
 'Who did Noura see?'

(29a) is an instance of subject *wh*-interrogatives, whereas (29b) is an instance of non-subject *wh*-interrogatives. The difference between the two lies in the verb's gender inflection. In subject *wh*-interrogatives, the verb is normally masculine while it agrees with the subject in non-subject *wh*-interrogatives.¹¹

Consequently, in view of the above assumptions, we propose the types in (30-31) for *su-wh-int-cl* and *ns-wh-int-cl* in HA, respectively. These types are adopted from Ginzburg and Sag (2000) with the exception that the main verb must be inflected for masculine in subject *wh*-interrogatives.

(30) *su-wh-int-cl*:

$$[] \rightarrow [\text{LOC } [A]], \mathbf{H} \begin{bmatrix} \text{SUBJ} < > \\ \text{ARG-ST} < [A], \dots, n > \\ \text{HEAD} [\text{GEN } \textit{masc}] \end{bmatrix}$$

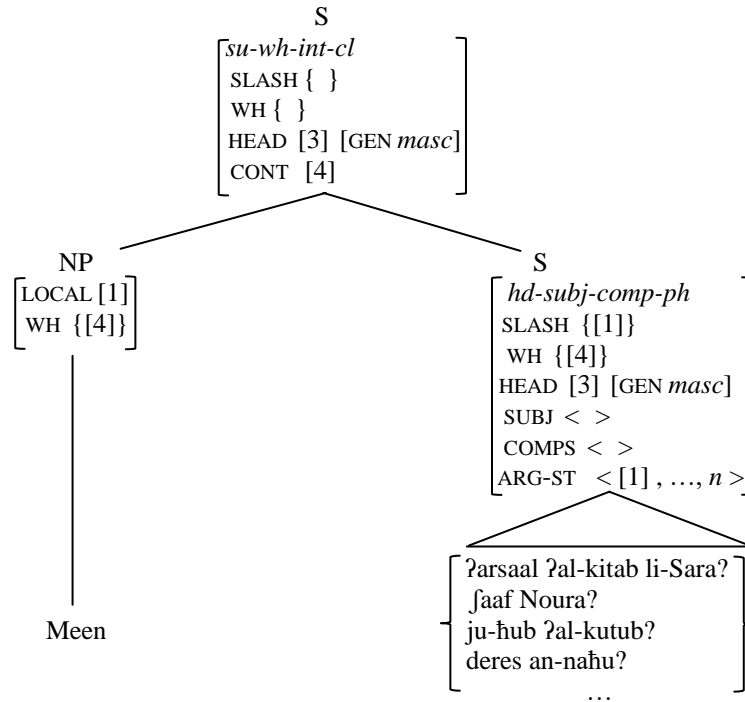
(31) *ns-wh-int-cl*:

$$[] \rightarrow [\text{LOC } [B]], \mathbf{H} \begin{bmatrix} \text{COMP} < > \\ \text{ARG-ST} < [A], [B], \dots, n > \end{bmatrix}$$

The two types can be best clarified through the examples given in (32-33). (32) is a *su-wh-int-cl* which is a subtype of *wh-inter-cl*; therefore, it is also a subtype of *hd-fill-ph* and *inter-cl* according to the multiple inheritance hierarchy and inherits their constraints. Precisely, it has a head daughter and a filler daughter. To satisfy the constraint on *hd-fill-ph*, the head daughter is a slashed *hd-subj-comp-ph* and its SLASH value is tagged with the LOCAL value of the filler. Also, the first member of the *hd-subj-comp-ph*'s ARG-ST corresponds to the filler. Both the filler and the slashed *hd-subj-comp-ph* are WH-specified; they are tagged with the CONTENT value of the mother to obey *wh-int-cl*. Finally, to obey the constraint on *su-wh-int-cl*, the GENDER value of the verbal head is *masc*.

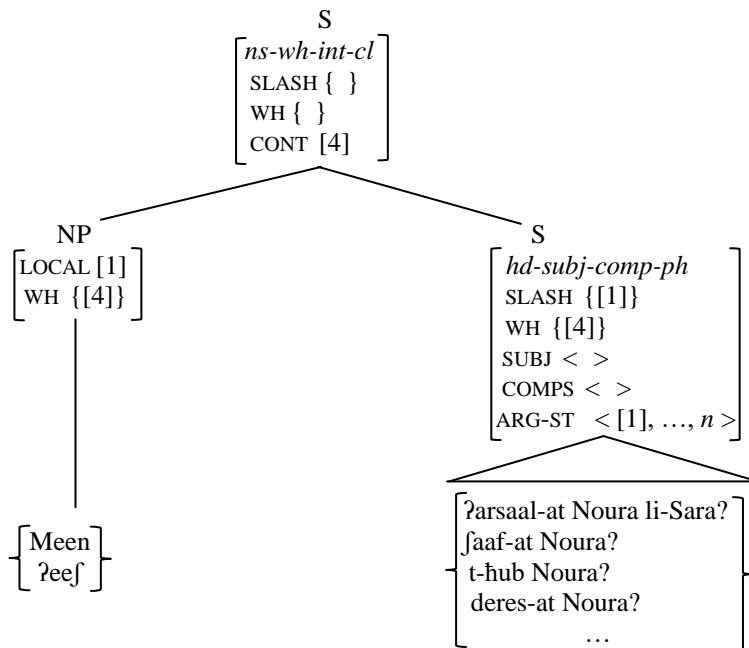
¹¹ This is a general statement because sometimes the verb might be inflected for feminine gender in subject *wh*-interrogatives depending on extralinguistic discourse where all the possible subjects are females. However, given the currently examined data, we will not consider this possibility.

(32)



Likewise, the same goes with (33); nonetheless, to discriminate it from *su-wh-int-cl*, the GENDER value of the verbal head agrees with the subject, whether it is masculine or feminine. Needless to say, regardless of the simplification in the trees, SLASH and WH features are amalgamated throughout the structure to satisfy the constraints reviewed in section [3].

(33)



Providing a consistent and systematic analysis that accommodates the *wh*-interrogatives in HA, here and throughout this section, again mirrors HPSG’s flexibility to account for naturally occurring utterances with respect to their cross-linguistic diversity.

VII. CONCLUSION

Unbounded dependencies never cease to provoke syntacticians’ attention. In this paper, we lay out a formal non-transformational analysis of *wh*-interrogatives in HA with the HPSG framework. The analysis also offers an insight into

the word order of HA. We argue for two phrasal types that underlie the *wh*-interrogatives in HA: subject *wh*-interrogative clauses (*su-wh-int-cl*) and non-subject *wh*-interrogative clauses (*ns-wh-int-cl*). Each one of these two types has its own information and constraints that account for its syntactic structure. The proposal of these types is mediated by the postulation that HA is a verbal-initial language in the first place.

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Thai Conversation Learning and Teaching for Foreigners Based on Thai Culture Context in the CTLF Program at Kasetsart University: Evolution and Inno-Creative Approach

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Abstract—The objectives of this research article were to survey the evolution of Thai conversation learning based on Thai culture studies for foreign students in the International B.A. Program in Communicative Thai Language for Foreigners (CTLF) at Kasetsart University from the Program's beginning up until the present day, and to explore the inno-creative approaches to be added in the digital era. The findings revealed that Thai conversation for foreigners was first offered as one of the core subjects in the International B.A. Program in the CTLF at Kasetsart University, which was founded in 2008. It has evolved and grown from the first program to the current program. Its course outlines have been revised based on content relevant to Thai culture studies. This has helped to achieve success in learning. To help Thai conversation learning become more successful in the digital era, the following 10 inno-creative approaches should be focused on, namely, 1. Digital and Innovative Learning and Teaching 2. Touch screen materials and inno-creative textbooks 3. Intellectual Networking and Joint Thai Learning and Teaching 4. Cross-cultural Communication through Inter-culture Diffusions 5. Learning and teaching based on multiculturalism 6. International Student Exchange Programs 7. Knowledge-career-life Skills 8. Continuing and Thai Language Learning and teaching Networking 9. High Technology-based Learning and teaching in the Digital Era and 10. Buddhist Moral knowledge and balanced development in the digital era. Furthermore, digital technologies and inno-creative learning such as devices and innovative textbooks as keys to success should be taken into account in order to drive Thai conversation learning.

Index Terms—Thai conversation, foreigners, evolution, new approach

I. INTRODUCTION

Changes in the digital world and the pandemic of the past two years have undoubtedly impacted language learning and teaching. Especially, the learning and teaching of conversational language definitely has been impacted because on-site learning and teaching of conversational language at universities or other institutions where native speakers play an important role as instructors has seen shifts to other paths and forms due to the changes in the world situation.

Due to the problems mentioned above, many universities and other institutions have chosen to close their on-site conversational language learning offerings and instead have begun providing online conversational language learning opportunities for foreign students since the outbreak of the Covid-19 pandemic.

In the light of the above, important lesson about the impact of Covid-19 on conversational language learning and teaching should be learned, rethought and taken into account very much indeed. Post-Covid-19 instructors must consider how to design and develop conversation classes using new approaches in order to improve conversation learning. In particular, the teaching of Thai conversation for foreigners of the CTLF program at Kasetsart University needed to develop inno-creative approaches for international learners.

The course 01363132 Thai Conversation in Everyday Life I has been offered as one of the core courses in the Bachelor of Arts Program in Communicative Thai Language for Foreigners (CTLF Program) at Kasetsart University from 2008 up until the present day (Pimpuang, 2018). Actually, the objective in opening this course was to help foreign students practice Thai conversation at the basic level (Department of Thai Language, 2008). The foreign students who have enrolled in this subject come from the CTLF Program (International Program) of the Department of Thai Language, Faculty of Humanities and from the Kasetsart University Student Exchange Program (KUSEP) under the management of International Studies Center (ISC), Kasetsart University.

The number of the CTLF and KUSEP students who enroll in the Thai Conversation in Everyday Life I course has been increasing since 2008 through the thorough bilateral internal cooperation between International Studies Center and the Department of Thai language, Faculty of Humanities, Kasetsart University (Pimpuang, 2018, p. 12).

However, the world situation has been changing continually. To find what the evolution of the subject Thai conversation in everyday life has been and to illustrate what new inno-creative approaches can be incorporated in the course as offered in Kasetsart University from early times up until the present day, therefore the researchers have been interested in and have focused on a study of the evolution of Thai conversation learning and teaching through the Thai culture-based learning of foreign students at Kasetsart University. More importantly, the researchers will also wanted to study new inno-creative approaches of learning and teaching Thai conversation in everyday life that might be provided for those foreign students in the digital era.

Regarding the new inno-creative approach, it will be able to help Thai conversation learning and teaching for foreigners become more successful in the digital era. Especially, it is strongly believed that after this research study, the course concerned 'Thai Conversation in Everyday Life' will surely meet the great needs of learning and teaching development for foreign students in the digital era and it will be beneficial for the further management of Thai conversation learning and teaching in the CTLF program at Kasetsart University.

II. REVIEW OF LITERATURE

Thai Teaching for Foreigners in the Present Day

Witayasakpan (2005, p. 217) stated that Thai teaching for foreigners requires not only good lessons but also media or devices to help students learn. The educational innovation as mentioned is new things for educational solutions or development created through new thinking, methods, processes, and media.

Pimpuang (2022) observed that currently, instructors and foreign students who would like to look for learning innovations can easily access important innovational media for Thai learning including Thai conversation for foreigners because they are available everywhere in such forms as innovative books, digital media, e-books, and QR code. Regarding this point as mentioned by Pimpuang, Witayasakpan et al. (2002) and Poomsan Becker (1995) stated that learning about Thai conversation today is very convenient to access and practice if lessons including media are available.

Thai Conversation Teaching through a Thai Culture-based Approach

With respect to Thai conversation teaching through a Thai studies context or Thai culture-based approach, Witayasakpan (2005, p. 257) stated that foreign students, especially learners at the advanced level, mostly have specific interests such as culture, society, politics and religion. They have the communicative Thai skill to do well, but they may have some problems with writing skills, with reading ancient documents and newspapers and with interviewing for their research. Hence, an instructor who teaches Thai language for foreigners should have interest in society, culture, economics, politics and education in order to give suggestions or recommendations to foreign learners. Thus, instructors should be interested in socio-cultural developments related to Thai society.

Witayasakpan et al. (2002) produced the textbook Introduction to Thai Teaching on the Thai Studies Context for Foreigners. Its contents were arranged in several chapters and the contents of the textbook were in the frame of Thai studies and culture. It is strongly believed that those foreign learners who learned Thai language based on this Thai studies context and culture studies can speak Thai well and also understand Thai culture.

Furthermore, culture, traditions, way of life, and beliefs of people in Thai society in Thai conversation books are also beneficial for foreigners because this can help foreign learners understand cultural differences and help reduce prejudices arising from misunderstanding of cultural differences. Not only this, it also fosters a good atmosphere and feeling between foreign learners and instructors as well (Labyai, 2016, p. 45).

In addition, Pimpuang (2018) suggested that Thai language learning based on the Thai studies context and culture will help foreign learners recognize and understand the Thai language and culture in a rapid way and this will support and stimulate foreign learners to have better success in learning conversational Thai. Thus, Thai learning and teaching for foreign students based on the Thai studies context and culture is regarded as a strategy in helping foreign students to understand, practice, and speak fluently.

With respect to the culture-based approach mentioned above, Iaupuni (2007) said that based on the literature indicated below, there are five basic elements that comprise culture-based education. The look and feel of these five varies from setting to setting, depending on culture specific ways of being, knowing, and acting as follows.

1. Language: recognizing and using the native or heritage language.
2. Family and Community: actively involving the family and the community in the development of curricula, everyday learning, and leadership.
3. Context: structuring the school and the classroom in culturally-appropriate ways.
4. Content: making learning meaningful and relevant through culturally grounded content and assessment.
5. Data and Accountability: gathering and maintaining data using various methods to insure student progress in culturally responsible ways.

According to the learning based on culture context as specified in the above, it can be said that the following five important points, namely, 1. language 2. family community 3. context 4. content and 5. data and accountability, should be taken into account in the learning and teaching process focused on the culture-based approach.

Thai Conversation Learning with Inno-creative Approach at KU

In the CTLP program at Kasetsart University, recently Pimpuang (2022) has produced an innovative set of Thai conversation materials to help learning and teaching. This innovative package consist of three books as follows: Thai Conversation in Everyday Life (Basic Level) has a total of 228 pages, Thai Conversation in Different Situations I (Intermediate Level) has a total of 240 pages, and Thai Conversation in Different Situations II (Advanced Level) has a total of 264 pages.

In these three books, a phonetic alphabet has been used together with Thai and English orthography to make pronunciation clear. This feature is in line with Kanchanawan (2007), who recommended that the use of a phonetic alphabet in learning Thai is basic to teaching and learning the pronunciation of Thai and will help foreign learners understand easily.

In the three books of Kowit Pimpuang mentioned above, each native Thai spoken dialogue has a QR code scanable with a mobile phone. It is very convenient for those foreign students who would like to practice conversation anytime and anywhere because they can listen to the sound of the native Thai speaker by scanning the QR code. In addition, there are also cartoon pictures for each lesson which add interest and help in understanding the content of the lessons.

Furthermore, each lesson in the three innovative books has exercises together with answers at the end of the lesson. Not only this, there is a generous amount of vocabulary related to the content of each lesson collected at the end of book for reference by foreign students. In addition, a Thai conversation CD is also available with the book for those foreign students who have no Internet access and want to listen and practice conversation along with the native Thai speakers in the CD.

Therefore, the three innovative books consisting of Thai Conversation in Everyday Life, Thai Conversation in Different Situations I and Thai Conversation in Different Situations II represent the inno-creative approach of the CTLP program at KU in order to help foreigners learn to speak and participate in the practical Thai conversation.

After this review of the relevant literature, the researchers were able to devise a conceptual framework and proceed to conduct this study to survey the circumstance and evolution of the learning and teaching of Thai conversation through the Thai culture-based program for foreign students at Kasetsart University from early times up until the present day, and to explore the new inno-creative approaches to be added to help the learners succeed in the learning Thai conversation in the digital era.

III. RESEARCH METHODOLOGY

Population in the Research

This study is survey research focused on the circumstances and evolution of the Thai conversation learning and teaching for foreigners based on a Thai culture context. Descriptive writing of research was adopted through data collection from four curricula of the international B.A. program in the CTLP at Kasetsart University, namely, 1. The Curriculum of Bachelor of Arts Program in Communicative Thai Language for Foreigners (International Program) Kasetsart University in 2008, 2. The Curriculum of Bachelor of Arts Program in Communicative Thai Language for Foreigners (International Program) Kasetsart University revised in 2013, 3. The Curriculum of Bachelor of Arts Program in Communicative Thai Language for Foreigners (International Program) Kasetsart University revised in 2017, and 4. The Curriculum of the Bachelor of Arts Program in Communicative Thai Language for Foreigners (International Program) Kasetsart University revised in 2022.

Sampling

Among 20 foreign students who were studying in the CTLP program at Kasetsart University, five students, and teaching staff members will be selected for interviewing by purposive sampling technique according to certain goals and criteria. Research will be conducted by a qualitative method within an overall inductive framework. The methodology used in the study was as follows:

Methodology

1. Data surveying and data collection of the four curricula of the international B.A. program in the CTLP at Kasetsart University related to the topic of research were performed. Interviewing of the foreign students and teaching staff members related to the international B.A. program in the CTLP at Kasetsart University was done and taken into account.
2. The collected documents were classified into groups, categorized, analyzed and explained.
3. Descriptions and analyses of the evaluation and new approach to teaching Thai conversation for foreign students at Kasetsart University were written.
4. The results of the research and concluding remarks were presented.

IV. RESEARCH RESULTS

The objectives of this study as mentioned mainly dealt with surveying the circumstances and evolution of Thai conversation learning and teaching based on Thai culture for foreign students at Kasetsart University from early times

up until the present day, and to explore inno-creative approaches to be added in order to help foreign students become more successful in Thai conversation learning in the digital era. The findings were as follows:

A. Evolution of Thai Conversation Learning for Foreigners in the CTLF Program at KU

According to the first curriculum of the international B.A. program in the CTLF at Kasetsart University (Department of Thai Language, 2008), the course Thai Conversation for Foreigners was first offered in the program for foreigners in 2008. Contents of the course mainly dealt with Thai conversation skills in various situations in everyday life. Later, in the curriculum of the B.A. program in the CTLF in 2013, the contents of the course remained the same as in the curriculum of the B.A. program in the CTLF in 2008 (Department of Thai Language, 2013). However, the contents of the course in the B.A. program in the CTLF in 2017 was revised because it focused on learning and teaching about formal and informal Thai conversation in daily life situations, Thai conversation in social media, and Thai conversation in contemporary contexts.

Not only this, the course code number was also changed from number 01363132 to 01363251 (Department of Thai Language, 2017). Currently, in the curriculum of the B.A. program in the CTLF in 2022, the contents of the course mainly deal with Thai conversation in various situations in everyday life. It seems to be similar to the Thai conversation for foreigners course that was first offered in the program for foreigners in 2008 (Department of Thai Language, 2022). However, the status of this course has been changed to that of a service course provided for students in other faculties in Kasetsart University, and it is not a core subject in the CTLF program at Kasetsart University anymore.

Therefore, it can be stated that from early times up till the present day, there have been a total of four curricula of the program belonging to the Department of Thai language, the Faculty of Humanities, Kasetsart University. The contents of the course may have been different due to the revision of each program. However, the purpose of Thai conversation learning and teaching still stands as helping foreign students acquire skill in Thai speaking and conversation based on a Thai culture studies context.

In the light of the above, it can be conclusively said after making a comparison between the four curricula, the contents of the course have been changed a little due to change on the situation of the world and the Thai socio-culture context, but the purpose of building up and developing the practical Thai language skills for those foreign students who face language psycho-motor domain challenge at Kasetsart University has not changed.

B. New Approach to Learning and Teaching Thai Conversation for Foreigners

Pertaining to the new strategies to drive Thai conversation learning and teaching in this digital era, the following new inno-creative approaches should be applied for learning and teaching and taken into account. They are as follows.

(a). Digital and Innovative Learning and Teaching

In this digital and innovative age, the number of students will slowly increase, and this point will directly impact on the holistic view of the learning and teaching system in the CTLF program at Kasetsart University. Therefore, Thai conversation learning and teaching for foreigners based on Thai culture studies should turn crisis into opportunity by raising the quality of learning and teaching through the thorough design of an interesting curriculum. Especially, it should be done by an emphasis on digital and innovative Thai conversation learning and teaching for the learners. Such a curriculum will be one of the best programs for building qualified foreign students who will be leading global graduates.

(b). Touch Screen and Inno-Creative Textbooks

Amidst the age of digital technologies and innovation, it is easy to access information, and learning and teaching technology will play a vital role as a major tool in educational innovation. To be a global leader of inno-creative Thai conversation learning and teaching, Thai conversation learning and teaching for foreigners based on Thai culture studies in the CTLF program at Kasetsart University should include research plan and present approaches and strategies in order to help students understand the circumstances in the future. At the same time, the CTLF program should emphasize developing and enhancing the potential of foreign students to become global leaders among Thai conversation learners with high technology via modern platforms and inno-creative devices like touch screen and media.

(c). Intellectual Networking and Joint Thai Learning and Teaching

It is important to say that a single skill is not enough for those foreign students in this very innovative world. Options for gaining other skills must be available, and this will be benefit foreign students in the world. Hence, Thai conversation learning and teaching for foreigners based on Thai culture studies in the CTLF program at Kasetsart University should be designed to foster learning and teaching through more challenging new approaches such as joint Thai learning and teaching. Not only this, Thai culture studies-based learning should also be focused on and taken into account. These things will stimulate and support foreign students of Thai conversation class to gain advantages, and especially it will help them enjoy and speak the Thai language fluently.

(d). Cross-Cultural Communication Through Inter-Culture Diffusions

Due to the growth of digital and innovative technologies, inter-culture diffusions from abroad have entered Kasetsart University, Thailand rapidly. This will impact the good and beautiful culture of Thai people in the nation directly. Hence,

Thai conversation learning for foreigners based on Thai culture studies in the CTLF program at Kasetsart University should manage Thai conversation learning to support students in their own values and in their pride in their own traditions and cultures and at the same time to respect other international cultures and to be proud to learn about them. Furthermore, the CTLF program at Kasetsart University should provide a leadership development plan to build foreign students able to deal with diffusion of new information and culture that enters Thailand.

(e). Learning and Teaching Based on Multiculturalism

Phenomena of multiculturalism are occurring in all places in the present world. Thus, Thai conversation learning and teaching for foreigners based on Thai culture studies in the CTLF program at Kasetsart University should manage learning and teaching via research study in order to prepare basic knowledge including philosophical thought for foreign learners. The learners with multicultural knowledge and leadership through management skill and challenge will play a vital role in the area of multiculturalism. Amidst multiculturalism, Thai conversation learning and teaching will be challenging and it will make the Thai conversation course an intersection for foreign learners in the digital world.

(f). International Student Exchange Programs

The number of students in Thailand seems to be in decline, and this, truly speaking, will impact input to all learning systems. Thus, Thai conversation learning and teaching for foreigners based on Thai culture studies in the CTLF program at Kasetsart University should adapt planning for creating a good package for skillful learning of Thai conversation that responds completely to the desires of foreign teenagers. At the same time, the CTLF program at Kasetsart University should build planning in order to import foreign students from all regions of the world to enroll in the curriculum through international student exchange programs as well.

(g). Thai Language-Career-Life Skills

Presently, learning and teaching Thai conversation for foreigners based on Thai culture studies in the CTLF program at Kasetsart University needs to change the old paradigms that emphasized only the role of the lecturer in the classroom. A new paradigm to teach foreign students Thai language-career-life skills should be applied and taken into account. This can help foreign students develop themselves with Thai language-career life skills.

(h). Continuing and Thai Language Learning Networking

The future learning and teaching will be changed to become a learning system which has a wider area by emphasizing the learning process through networking systems more than face-to-face systems. Thus, Thai conversation learning and teaching for foreign students based on Thai culture studies in the CTLF program at Kasetsart University should progressively work toward one-stop technological management and co-operation in continuing and inno-creative learning and teaching through networking systems embracing other institutions and universities. Thai conversation learning and teaching in the CTLF program at Kasetsart University should create students according to the expectations of society with three skills, namely: Thai language speaking skills, career skills, and life skills. Foreign students can learn all the things involved in Thai conversation through networking systems in the practice of which innovative technology plays an important role.

(i). High Technology-Based Learning in the Digital Era

In the digital and innovative era, old curricula with old ideas may not be good enough in digital and innovative learning and teaching. Hence, the CTLF program at Kasetsart University should devise a new curriculum suitable for supporting foreign students through research-driven learning and teaching. Thai conversation learning and teaching for foreigners based on Thai culture studies should aim for inno-creative learning through different types of learning with high technology such as online project-based learning in which students 'learn by doing'.

(j). Buddhist Moral Knowledge and Balanced Development

In the world today, it is said that material development has become greater than spiritual development. People in society are afflicted with mental illness and their numbers will increase more and more due to their facing internal and external problematic factors. This makes people behave selfishly with a lack of social interaction and with moral degeneration. The same causes are responsible for several tough problems in society. In order to protect against the above problems, Thai conversation learning and teaching for foreigners based on Thai culture studies in Thailand should prepare a research plan covering all dimensions of society to design a learning process and skills emphasizing not only the learning of Thai conversation, but also the realization of Buddhist morals and the application of this knowledge to achieve balanced development between the material and the spiritual based on the fundamental doctrines of all religions.

The Innovative Learning as the Key for Success in Digital Era

In the digital era, Thai conversation learning and teaching in the CTLF program at Kasetsart University is focusing on digital and innovative learning; especially, instructors in the CTLF program are now awakened and support reform of their own instructional approaches. To encourage improvement of all instructors, educational innovations must be produced for use in Thai conversation learning and teaching for foreign students.

It is said that digital technologies have a profound impact on economies and societies and are changing the way people work, communicate, engage in social activities and enjoy themselves. They also drive innovation in many different spheres of life. The innovative capacity of technology is very much conditioned by the level of digital skills of the population. No wonder there is a very strong correlation between education and skills and the uptake and use of digital technologies in various spheres of life. The role of education and skills in promoting the educational innovation is critical (Linden, 2016).

The words 'instructional innovation' mentioned above are regarded as an important tool that plays very large role in driving education. Here, the educational innovation means new methods, ideas and products in education. However, innovation is also viewed as the application of education solutions that can meet new requirements or existing educational needs.

Such the innovation takes place through the provision of more-effective products, processes, services, technologies, or educational models that are made available for education of foreign students in Thailand. This can drive the approach strategies for learning and teaching Thai conversation for foreign students in the CTLF program at Kasetsart University.

Interviewed students and teaching staff members of Thai conversation learning and teaching in the CTLF program at KU stated that the innovative books with QR codes and devices for Thai speaking and conversation for foreign students prepared by Kowit Pimpuang are very beneficial for foreign students who need practice in Thai speaking and conversation. Especially, they are regarded as good inno-creative books to help develop learning and teaching and enhance the potential of Thai conversation for foreign students. In the books, there are also different situations in the lessons based on the Thai culture studies to allow the learners play roles in practice.

Hence, the innovative books with QR code for Thai speaking and conversation for foreign students play a large role as an important innovative tool to improve Thai speaking and conversation in everyday life for foreigners because the satisfaction of learners and the better learning results in Thai speaking and conversational development of foreign students were obvious after they had been used in teaching foreign students.

V. DISCUSSION AND CONCLUSION

From the research results revealed above, it can be concluded that there have been a total of four curricula of the international B.A. program in the CTLF at Kasetsart University from 2008 until 2022. The course 'Thai conversation' was first offered in the CTLF program at Kasetsart University in 2008. Since then, it has been revised continually and as a result, there may be differences due to revisions. Although it has been revised and changed in terms of the course code and course outline, yet its objective has not changed. It still mainly deals with building up and developing practical Thai language skills for those foreign students who need to meet the language psycho-motor domain challenge at Kasetsart University. Nowadays, there has been continuous growth of learning and teaching. Especially, many students from overseas universities and other institutions join the CTLF program at Kasetsart University. In the last five years, the number of students who were interested in learning and participating in the Thai conversation class has increased.

Learning and teaching Thai conversation for foreign students in the early days of the CTLF program Kasetsart University as compared with the present time was beset with inconveniences or problems such as the lack of inno-creative instructional media and suitable textbooks and other materials. However, these points have been remedied. The CTLF programs have been revised and developed in terms of the structure of the CTLF program, the content and the teaching media. Especially, the inno-creative teaching methods, devices and sources are very beneficial to foreign students who are interested in learning Thai conversation in the digital era.

The above developments seem to be reflected in the thought of Pimpuang (2018, p. 1) who stated that at the present time, learning and teaching Thai conversation can be improved not only by providing classes with native Thai instructors, but also by enabling students to develop their Thai speaking by employing innovational and technological methods and devices including sources available via the Internet. These innovational and technological methods, devices and sources can help the students speak Thai confidently and properly. At the same time, instructors are striving to produce and develop different tools to help students speak Thai and make learning conversational Thai very easy and convenient for the students.

Based on Thai culture studies, the new inno-creative approaches to Thai learning and teaching for foreign students in the CTLF program of Kasetsart University in the present digital era must basically guide foreign students into the right way to realize multiculturalism and help them practice through more serious cross-cultural communication. Meanwhile, co-design of international programs should be developed to increase intellectual, academic and research collaboration such as international dual degree and joint degree programs via learning systems such as innovation-based learning in response to the needs of today's world focusing on digital and innovative education (Pimpuang, 2016).

The inno-creative learning and teaching mentioned above is very close to the thought of Hoinbala (2022, p. 27) and Byrne (1976) because they stated that learners have fun in learning activities through gamification and gain simple knowledge. The teaching of thinking and speaking through dialogues as described by Beyer (1987) is also needed. In particular, dialogues in lessons based on culture studies of the language learners will be very beneficial for foreign students indeed.

In the CTLF program, foreign students are equipped with high Thai language-career-life skills by the course of Thai Conversation in Everyday Life. After finishing the course, foreign students can speak and participate fluently in Thai

conversations in different situations. Equipped with higher Thai language speaking skills, they are ready to work in enterprise. In order to modernize learning Thai for foreign students, continuing learning and networking systems via high technology and inno-creative media or books are essential. Last but not least, Buddhist moral knowledge including the balanced development between the material and the spiritual dimension should be emphasized to enable students of the Thai conversation class to realize a happy life while learning Thai language conversation.

The above seems to be similar to the view of Witayasakpan (2005) who stated that Thai studies context and culture-based learning are the important strategies and play a large role in helping Thai teaching for foreigners achieve the ultimate goal of learning.

Labyai (2016) explained how to manage Thai class for foreigners as follows: 1. Knowing and accessing the learners and their basic knowledge in order to categorize learners into groups 2. Creating the lessons which are adaptable to the Thai society and culture and 3. Creating a good learning environment to support effective teaching will contribute to the effectiveness of Thai teaching. Especially, understanding of the socio-cultural differences is one of best practices for Thai teaching for foreigners as well.

Furthermore, for the learning and teaching of Thai conversation for foreign students in the CTLF program at Kasetsart University Thailand to develop further in the digital era, new inno-creative approaches must be embraced. Especially, greater and more serious emphasis should be given to the mentioned new approaches so that they can yield results in learning and teaching with high effectiveness for foreign students who study in the CTLF program at Kasetsart University.

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“Good Morning, *Fokoamau*”: An Analysis of the Addressing Terms in Pancana Language

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Abstract—This study uses a qualitative approach that focuses on analyzing greeting expressions used by the Pancana community. The location of this research is Watumobote Village, Kapontori District, Buton Regency. The research data obtained is spoken language, which is then transcribed. Data was collected using interview and observation methods. The results of the study show that the commonly used forms of addressing in the Pancana language consist of several forms that are adapted to kinships, such as a) Addressing in family relations, b) Addressing in society, c) Addressing in an official setting, and d) Addressing due to uniqueness or certain characteristics. The addressing system in the Pancana language is used according to several considerations, namely the position of the speaker and the interlocutor, the gender of the speaker and the interlocutor, the age of the speaker and the interlocutor, kinship, and the speaker’s situation. Addressing in the Pancana language can occur either directly or indirectly.

Index Terms—addressing terms, greetings in pancana language, language maintenance, local language revitalization

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I. INTRODUCTION

As it is known that a language is a communication tool owned by humans to interact, this function is no doubt. In addition, one of the most important functions of language in social interaction to be studied is the expression of addressing (Duranti, 1997). Addressing, in this case, is an expression or verbal communication addressed to someone, for example, “hello or hi,” “good morning, sir,” “ladies and gentlemen,” and so on. In simple terms, a greeting is a symbol of communication to greet, interact, and discuss. Addressing also aims to show hospitality and respect. It is similar to Parkinson (2020), and Wilson (2010) said that the use of address terms indicating familiarity is one factor that contributes to a friendly classroom environment. However, in its application, addressing is quite difficult because addressing is more than just a series of words conveyed orally to someone (Ambady et al., 1996). In greeting expressions, there are rules, norms, and cultures. As Wei (2010) said that addressing a politeness routine is a universal phenomenon but has a cultural specification. In fact, in addressing, there is an element of politeness (Das & Herring, 2016). In this case, politeness is the pragmatic application of manners and speaking ethics so that someone (an interlocutor) feels comfortable and is not offended when greeted (see Dunn, 2011; Duthler, 2006; Fukada & Asato, 2004; Hatfield & Hahn, 2011; Jary, 1998; Lee et al., 2021; Pinto, 2008). So, in addressing, the speaker must pay attention to the politeness elements (Kálár & Mills, 2011).

Furthermore, addressing is a speech act that requires setting the right situation, condition, and object when used (Pinto, 2008; Wei, 2010; Zeff, 2016). In other words, when they want to talk or carry out social interactions, the speaker must pay attention to the situation and the person he is talking to (to whom he is speaking), for example, greet elder people, peers, juniors or even strangers (see Moradi, 2017). Thus, there is harmony in communication (SusyLOWATI, 2020; Tobing, 2013). In addition, greetings can also be a source for indexing the level of social distance between interlocutors, thereby manifesting culturally repetitive patterns (Nilsson et al., 2020). E.g., when greeting Indonesians, most people pay attention to kinship or close relationships. It is very crucial, especially when the terms used in greeting are various. The addressing terms must be adjusted to the level of kinship, for example, *ba(pak)* or *i(bu)*; these two terms are used in greeting, especially in parent kinship terms (see Hassall, 2013).

We can also find the use of addressing expressions when sending emails, such as using the expressions: *Hi Peter*, *Dear Gaho*, *Good morning, sir* (as a greeting). Then, at the end of the sentence, the words: *Best regards*, *Sincerely*, *Thanks*, *Cheer*, *John* and so on (as closing) are embedded (Duthler, 2006; Hendriks et al., 2023; Waldvogel, 2007). This condition can be concluded that greeting has rules and culture that we must obey. That is, greeting as a form of social interaction does not only lead to choosing the right words for the interlocutor but also requires cross-cultural understanding within them (Brown & Levinson, 1988; Hatfield & Hahn, 2011; Jary, 1998; Kálár & Mills, 2011; Leech, 2014). Simply, the use of addressing expressions will be more appropriate if it is adapted to the culture because the occurrence of greetings defines a unit of interaction (Duranti, 1997).

Regarding the greeting culture, each region has manners and rules for communicating, including the way to address someone (see Dunn, 2011; Espinola-Klein, 2017; Fukada & Asato, 2004; Mondada, 2018; Moradi, 2017; Pinto, 2008; Saz-Rubio, 2023; SusyLOWATI, 2020), moreover in Indonesia as a multilingual country that has various cultures, ethnicities, religions and languages (Badan Pusat Statistik, 2010). One of them is the Pancana language used by the Pancana people located in Central Buton (BPS Kabupaten Buton, 2022). Pancana language is used as a daily communication tool by the speech community to interact socially and is even used in religious and cultural activities (Hidayatullah, 2021). However, the problem found based on the observation in Watumobote is that the Pancana language is no longer a priority language for teenagers. This finding is proven by several studies that say that foreign languages' dominance causes a language shift (Gafaranga, 2011). In addition, the Pancana people lack a sense of pride in the Pancana language as the local language (mother tongue), so the Pancana language begin to be abandoned (Hidayatullah et al., 2020). Of course, with this condition, it is feared that the Pancana language will experience a decline in the number of speakers and be threatened with extinction (Gandhawangi, 2023; Kemendikbud, 2022).

Based on the background above, this research is conducted not only to identify the types of addressing terms used by the Pancana people but also to prevent the extinction of the Pancana language, which its speakers are starting to abandon (see also Lockwood & Saft, 2016). As a regional language and the identity of the local community, it is fitting that the Pancana language is maintained and inventoried through this research, and a language revitalization is even needed so that the existence of the local language continues (Abdelhadi, 2018; Grenoble & Whaley, 2006; Sallabank, 2010).

II. LITERATURE REVIEW

Research on aspects of language, both national, international, and local languages, especially research on the syntactic structure of language (Brodkin, 2022), morphology, phonology, and even language culture (see Chung, 2008; Crouch, 2009; Travis, 2008; Elfiondri et al., 2021) has been done a lot before. Not only that but there is also research that examines language kinship, which is studied using a dialectological approach (see Susiati, 2020; Zagötö, 2018) and also the lexicostatistics approach (Ino, 2021; Polili, 2018). From the results of those studies, most researchers see aspects of language relations that have the same features in terms of structure, sound, and lexicon similarities.

Meanwhile, research on language related to the investigation of speech acts (see Rahayuni et al., 2022; Budiarta & Gaho, 2021) and studies of the function and use of other languages, including greeting expressions have also been carried out previously (see Hafidin, 2022; Dwyer et al., 2022; Fernández-Mallat, 2020; Rendle-Short, 2007; Spencer-Oatey, 2018; Sun et al., 2022; Tainio, 2011). However, all of the researches above have different research object when compared to current research, which focuses on the analysis of addressing terms used by the Pancana community.

III. METHODS

This research is field research focused on speech communities. Therefore, this study uses a qualitative descriptive approach. Applying qualitative methods allows researchers to collect data about the language used (Babbie, 2016; Krug & Schlüter, 2013; Ritchie & Lewis, 2003; Zaim, 2014). In this case, the data relates to the types of addressing terms in the Pancana language. The research location was Watumobote Village, Kapontori District, Buton Regency, Southeast Sulawesi Province (BPS Kabupaten Buton, 2022). The main data used was spoken language, which was then transcribed and collected using interview and observation methods. Then, the data obtained were analyzed based on several steps: condensation, displays, and drawing/verifying conclusions (Miles et al., 2014).

IV. RESULTS AND DISCUSSION

The following data is the result of research that has been analyzed based on the types and functions of addressing the Pancana community uses in interacting with social, family, formal events, and other activities in the Pancana social environment. Then, each addressing expression found is accompanied by an example of a sentence in the Pancana language, as described below.

A. Addressing Terms in Family Kinship

Addressing terms in family kinship are words used to greet family members or children who still have a kinship relationship. This relationship is divided into direct brotherhood and indirect brotherhood.

(a). Direct Brotherhood

Direct brotherhood is a relationship based on the offspring. These offspring are further divided into successive descendent and non-successive descendent. Successive descent is the sequence of people who passed on or gave birth to those people. The words used to address people of successive descent are *Ama*, *Ina*, *Wauma*, *Kamea*, and *Ompu*. The following are examples of the use of each of these addressing words.

1. Successive Descendent

a. Addressing for father: *ama*

In the Pancana language, the father is called "*ama*." The address "*ama*" is usually spoken in the family circle in daily conversation.

Examples of sentence (1)

- *Ndehumai tamaiao ama?*
"Where are you from, father?"
- *Mesoso fae ama*
"What are you smoking, father?"
- *Ama meowae fae te wite*
"What father brought from the garden?"

Suppose someone who greets their father is not from his own family. In that case, the addressing term used is "*amano*" accompanied by the eldest child's name, for example *ndhumai maiao amano La Budi?* [Where does La Budi's father come from?].

b. Addressing for mother: *ina*

In the Pancana language, a mother is called "*ina*." In daily conversation, addressing "*ina*" is usually spoken in the family circle.

Examples of sentence (2)

- *Ina meafamo?*
"What are you doing, mother?"
- *Medhamo fae ina*
"What are you cooking, mother?"
- *Padhamo awmma ina*
"Have you eaten, mother?"

If someone who greets the mother is not from her own family, then the addressing term used is "*inano*" followed by the name of the oldest child, e.g., *medhamo ofae inano La Budi* [What did La Budi's mother cook?].

c. Addressing for grandparents: *wauwa*

In the Pancana language, a grandparent is called "*wauwa*." This term also applies to grandfather's grandfather's and mother's mother's greetings. In other words, there is no difference in the words used to greet grandparents.

Examples of sentence (3)

- *Kumala nehamai wauwa*
“Where did grandparents go?”
- *Wauwa meoli fae we dhaoa*
“What did grandma buy at the market?”
- *Oumaa fae wauwa*
“What do you eat grandma?”

If someone who greets grandparents is not from a family relationship, then the addressing term used is “*wauwano*” followed by the name of the grandchild. Example: *kumala ndehumai wauwano La Budi* [where did La Budi’s grandfather go?].

d. Addressing for son and daughter: *kamea*

In the Pancana language, boys and girls are addressed by “*kamea*.” However, his greeting is not used because it is considered impolite. In most cases, the addressing term often used to mention the child’s name, e.g., Wa Ati, is a girl’s name, so the addressing expression used is Wa Ati.

e. Addressing for grandchildren: *ompu*

In the Pancana language, the grandchild is called “*ompu*,” both grandsons and granddaughters. The address term “*ompu*” is used for all grandchildren without distinguishing gender. However, if a grandparent calls their grandchildren according to gender, the address uses the grandchild’s name.

Examples of sentence (4)

- *Wondu kanau ompu*
“Kiss grandma, grandchild”
- *Sangke kau ytu ompu*
“Pick up the wood grandson”
- *Bhatompae hewu ytu La Alil*
“Throw away of that trash La Alil”

So, the addressing term used for grandchildren is “*ompu*,” but it can also address by mentioning the name of a grandson, for example, La Alil.

2. Non-Successive Descendent

Non-successive descendants are people or children who still have a genealogical relationship, such as uncles, aunts, nephews, cousins, brothers, and sisters. The terms of address used in this family relationship include “*fokoamao*,” “*fokoinau*,” “*isa*,” “*andi*,” “*fokoanau*,” and “*tolidha*.” The following describes an example of the use of each of these addressing terms.

a. Addressing for uncle: *fokoamau*

In the Pancana language, the uncle is called “*fokoamau*,” both father’s and mother’s brothers.

Examples of sentence (5)

- *Fokoamau igki fae seonu lambu bhae fokoinau*
“Is uncle living with aunt?”
- *Kahadha ndehumai tokoamau*
“Where does uncle work?”
- *Nokodhoo lambumu fokoamau*
“Is uncle’s house far away?”

Suppose someone who greets the uncle is an uncle’s peer. In that case, the addressing expression is by mentioning the name or may also address “*oumanu*” followed by the uncle’s child name, for example, *Kumala ndehumai oumanu Wa Indah* [where did Wa Indah’s father go].

b. Addressing for aunt: *fokoinau*

In the Pancana language, aunt is called “*fokoinau*.” This term of address applies to the father’s sister as well as the mother’s sister.

Examples of sentence (6)

- *Kahadha ndehumai fokoianu*
“Where does aunt work?”
- *Fokoinau measo fae we dhaoa*
“What aunt sells in the market?”
- *Naefie okimala fokoinau*
“When is aunt leaving?”
- *Nomoafa fokoinau oae*
“Why is Aunt crying?”

If someone who greets an aunt is a friend of her or the aunt’s peer, the term of address used is “*inano*” followed by the name of the aunt’s child, e.g., *Kumala ndehumai inano Wa Ati* [where did Wa Ati’s mother go?].

c. Addressing for sister: *isa*

In the Pancana language, older siblings are called “*isa*.” This addressing term applies to both older brothers and older sisters. However, it is generally also addressed by mentioning the name of the person who wishes to greet.

Examples of sentence (7)

- *Isa meafamo or Wa Nensi meafamo*
“What are you doing sister?”
- *Pangkaadhahi fae isa*
“What are you studying brother?”

A younger sibling usually uses the term “*isa*” to address an older sibling. If the older sibling is married and has children, the term used is “*omanu*,” especially for older brothers, while “*inano*” for older sisters, followed by their child’s name.

d. Address for younger sibling

In the Pancana language, younger siblings are called “*andi*.” This addressing term applies to younger brothers as well as younger sisters. However, in everyday interactions, younger siblings are also addressed by mentioning the younger sibling’s name.

Examples of sentence (8)

- *Mangasia fae andi*
“What are you playing younger brother?”
- *Padhamo pengkaadhahi andi*
“Have you studied younger sister?”

An older brother usually uses the term “*andi*” to greet his younger sibling. However, suppose the younger sibling is married and has children. In that case, the address term employed is “*omanu*” especially for younger brothers, while “*inano*” is for younger sisters, followed by their child’s name.

e. Addressing for nephew and niece: *fokoanau*

In the Pancana community, children from brothers or sisters are called “*fokoanau*” which refers to addressing nephews and nieces. The term “*fokoanau*” is not always used, especially in a family with many nephews and nieces. So, addresses that distinguish one nephew from another are usually called by his name.

Examples of sentence (9)

- *Kumala ndehumai Wa Ati (fokoanau)*
“Where did Wa Ati go (niece)?”
- *Ndehumai sikola Wa Ati (fokoanau)*
“Where did you go to school Wa Ati (niece)?”
- *Naefie okumala Wa Ati (fokoanau)*
“When are you leaving, Wa Ati (niece)?”

f. Addressing for cousins: *tolidha*

In the Pancana language, cousin means “*tolidha*”. This term applies to male cousins and female cousins. In addition, expressions of addressing can also be done by calling the name of the person being greeted.

Examples of sentence (10)

- *Sikola ndehumai tolidha*
“Where did you study cousin?”
- *Kahadha ndehumai tolidha*
“Where do you work cousin?”
- *Kumala ndehumai tolidha*
“Where are you going cousin?”

Another thing to keep in mind is that if a cousin is married and has children, he will be addressed with “*omano*” accompanied by the name of his eldest child. Then, male and female cousins can be addressed with “*inano*,” accompanied by the eldest child’s name.

(b). *Indirect Brotherhood*

Indirect brotherhood means the family relationship that occurs because of marriage. There are several terms of address used in this relationship, such as “*moaene*,” “*khobine*,” “*poalaia*,” and “*mania*.” Furthermore, these terms are explained based on gender.

a. Addressing for husband: *moane*

In the Pancana language, the husband is called “*moane*”. The term of addressing “*moane*” is used in indirect conversation or a particular situation discussed, not personally. In addition, speakers of the Pancana language consider it impolite to call or greet their husbands by name. If the family already has children, then it is justified for a wife to call her husband by saying “*amano*” followed by the child’s name.

Examples of sentence (11)

- *Ndehumai maiao amino La Budi*
“Where did La Budi’s father come from?”
- *Waakano dhoi ytu amino La Budi*
“Give the money to La Budi’s father”

- *Meafamo amino La Budi*
“What is La Budi’s father doing?”

b. Addressing for wife: *khobine*

In the Pancana language, the wife is called “*khobine*”. The term “*khobine*” is used in indirect conversation. In other words, this address term only applies to the family as a husband and wife involved in a conversation. It is considered impolite for the Pancana community to call or address their wife by name. In addition, if the family already has children, then it is justified for a husband to call his wife by saying “*inano*” followed by the child’s name.

Examples of sentence (12)

- *Dhambahi ofae insno La Budi*
“What did La Budi’s mother cook?”
- *Inano La Budi, Naefie Kumsala We wite*
“Labudi’s mother, when are you going to Kebun?”

c. Addressing for brother-in-law and sister-in-law: *poalaia*

In the Pancana language, brother-in-law and sister-in-law are called “*poalaia*.” This addressing is usually used in indirect conversation or only when you don’t meet in person. If someone who greets is the same age as the brother-in-law, he can address by name. However, if someone who greets is younger than the brother or sister-in-law, use “*intano*,” which means “we.” It aims to show respect.

Examples of sentence (13)

- *Ndehumai maiao inatno*
“Where are we from?”
- *Ndehumai kumala intano*
“Where are we going?”

d. Addressing for parents-in-law: *mania*

In the Pancana language, parents-in-law are referred to as “*mania*.” This greeting term is usually used in indirect conversation or only in a family conversation. In addition, if greetings to parents-in-law occur in direct conversations between sons-in-law and parents-in-law, the term “*mania*” will change to “*ama*,” especially to the father-in-law. Meanwhile, the greeting “*ina*” applies to a mother-in-law. These addressing terms are used as a sign of respect or courtesy towards the in-laws being greeted. In addition to the kinship relations above, there are other family relationships such as great-grandparents, grandparents, daughter-in-law, young wife, adopted children, etc. The term of address used is usually adjusted to the position of greeting, such as to whom he is speaking, whether younger or older than him.

B. Addressing Term in Society

Addressing in the community means greetings used to all members of society who do not have special family relationships, for example, greetings for older people, greetings for younger people, greetings for people of the same age, and greetings for people who are not yet known.

(a). Addressing for Older People

To address older people, the Pancana people use the words “*wauwa*,” “*ama*,” and “*ina*.” First, the term “*wauwa*” is used to greet someone who is the same age as a grandfather.

Examples of sentence (14)

- *Wauwa nogoha kanau*
“Grandfather called me?”
- *Wauwa metula-tula ofae*
“What are you discussing grandfather?”
- *Sefaemo umuhuma wauwa*
“How old are you grandfather?”

Then, the address terms “*ama*” and “*ina*” are used to greet someone considered equal to their parents. The word “*ama*” (sir) is used to greet men who are the same age as fathers, while “*ina*” (mom) is used to greet women who are the same age as mothers.

Examples of sentence (15)

- *Motebhe ofae ina*
“Pick what ina?”
- *Nefiemo tohato ama*
“When will you arrive, sir?”
- *Ingki fae lele ina*
“How are you, mom?”

(b). Addressing for Younger People

In the Pancana language, if someone greets a younger child, they can call him by name or use the term “*andi*” which means younger brother.

Examples of sentence (16)

- *Bholi oae andi*
“Don’t cry younger brother”
- *Andi, ndehumai lambuno La Kadir*
“Younger brother, where is La Kadir’s house?”
- *Andi padamo pengkaadhahi*
“Have you studied yet, younger brother?”

(c). *Addressing for People of the Same Age*

Greetings for people of the same age are divided into three categories: equally old, equally young, and equally child.

a. Greetings to people who are equally old

The greeting used to greet someone equally old is done by saying their name. However, they generally call “*ama*” for men and “*ina*” for women, followed by the child’s name.

Examples of sentence (17)

- *Padamo Bhalanja amino La Budi*
“Has La Budi’s father shopped?”
- *Mefongkoha Fae inano la budi*
“What did La Budi’s mother cook?”

b. Greetings to people who are equally young

Greetings to people who are both young, usually done by calling their names. In addition, you can also greet by using the term “*anamoane*” for single men and “*kalambe*” for a girl.

Examples of sentence (18)

- *Maiao ndehumai anamoane*
“Where are you from, young man?”
- *Naefie kawi labudi*
“When are you getting married, La Ode?”
- *La fae konamu kalambe*
“What is your name, girl?”
- *Ndehumai lambumu kalambe*
“Where is your home, girl?”

c. Greetings to people who are equally child

The greeting used to someone considered equally small (children) is calling each other names.

Examples of sentence (19)

- *Magasia fae La Budi*
“What are you playing, La Budi?”
- *Sifae olie kagasiamu Wa Ati*
“How many toys did you buy, Wa Ati?”

(d). *Greetings for People Unknown*

The greeting used to greet people unknown is “*intano*,” which means “we.” It aims to show respect.

Examples of sentence (20)

- *Intanoo noondo lafae*
“Who are we looking for?”
- *Intano Ndehumai maiao*
“Where are we from?”
- *Intano telate ndehumai*
“Where do we live?”

If someone wants to talk to someone who is not yet known, he/she has to adjust the age ratio to the person who is speaking. So, the address terms used are usually expressions used in the family (see examples of sentences 1, 2, 5, 6, 7, and 8).

C. *Addressing Term in a Formal Setting*

Formal terms of address are words used as greetings in official meetings or situations. In this case, the official greeting is used for people who carry out tasks in government organizations in the community. The term used can be adjusted according to the position of each person addressed. These positions include the fields of government, education, and religion. Furthermore, it is described in the following sentences in accordance with the fields of government positions.

a. Traditional leader

In the Pancasila language, the traditional leader is called “*kapala kampo*.” This address term can be used in direct conversation or indirect conversation. However, in daily conversation, the address “*kapala kampo*” can be replaced with “*ba(pak)*.” *Ba(pak)* means sir.

Examples of sentence (21)

- *Meafamo bapak* or *meafamo kapala kampo*
“What are you doing, sir?”
- *Ondo lafae Bapak*
“Who are you looking for, sir?”

b. Village head

In the Pancana language, the village head is called the “*kapala desa*.” This addressing is generally used in indirect conversation. However, if there is a direct conversation, the greeting “village head” can usually be replaced with the word “*ba(pak)*.”

Examples of sentence (22)

- *Meafamo ytu kapala desa*
“What’s going on village head?”
- *Kumala ndehumai kapala desa*
“Where did the village head go?”

In other circumstances, it is also found that someone has a position in the field of education, such as a teacher’s position. Generally, teachers in the Pancana language are called “*guhu*”. However, this addressing term can be replaced with “*bapak*,” especially for male teachers, and “*ibu*” for female teachers.

Examples of sentence (23)

- *Oangkafi lafae guhu*
“What does the teacher teach?”
- *Kumala ndehumai guhu*
“Where are you going, teacher?”
- *Guhu naando nosaki*
“The teacher is sick”
- *Guhu, temanku nosaki*
“Teacher, my friend is sick”

Furthermore, in the religious field, there are also several terms of address used for *imam* (who leads Muslim worshippers in prayer) and *khatib* (a person who delivers the sermon (*khuṭbah*)). Usually, the *imam* is addressed as “*imamu*,” while the *khatib* is addressed as “*khatibi*.” These greeting expressions are only used in indirect conversation. In other words, they are only mentioned in a particular discussion. If there is a direct conversation with the person concerned, the address used will change to “*intano*,” which means “we.” It is intended to show respect.

D. Addressing Term Due to the Certain Characteristics or Personality

In the Pancana community, several addressing terms appear because a person has specific characteristics or personalities, e.g., refers to certain body parts, such as beard, gray hair, fat shape, and others that have become his symbol so that it can be a nickname or greeting for him.

a. Grandparents gray hair

In the Pancana language, gray-haired grandparents are called “*wauwa uwa*.”

Examples of sentence (24)

- *Ndoli lafae wauwa uwa*
“Who is grandma gray looking for?”
- *Mboofai kanondono wauwa uwa*
“How is grandma gray?”

b. Beard grandfather

In the Pancana language, a bearded grandfather is called “*wauwa dhangku*”.

Examples of sentence (25)

- *Mboofae allele wauwa dhangku*
“How is grandfather beard?”
- *Naefie kumala we lambu wauwa dhangku*
“When are you coming home, bearded grandfather?”
- *Wauwa dhangku peelu mesoso*
“Bearded grandfather likes to smoke”

c. Fat sister

In the Pancana language, the fat sister is referred to as “*book kabhala*.”

Examples of sentence (26)

- *Kumala ndehumai kabhala buku*
“Where did fat sister go?”
- *Omaa fae kabhala buku*
“What do you eat, fat sister?”
- *Kabhala buku nekabua we umala*
“Fat sister is fishing in the river”

Not all the characteristics or personalities a person possesses are used as addressing terms. Some adjectives must be avoided, especially those that express a person's defects. This condition is never used as a greeting because it can be associated with insult or ridicule, such as limping, squint, blind, pug, crazy, hunchback, and so on.

V. CONCLUSION

Based on the data analysis, the forms of greeting in the Pancana language used for an interaction are mostly adapted to kinship or closeness to the other person. Greetings, according to the kinships referred to, are a) addressing in family relations, b) addressing in society, c) addressing in an official setting, and d) addressing because of specific characteristics or personality. The addressing system in the Pancana language is used according to several considerations, namely the position of the speaker and the interlocutor, the gender of the speaker and the interlocutor, the age of the speaker and the interlocutor, kinship, and the speaker's situation. Then, addressing in the Pancana language can occur either directly or indirectly. Through this research data, it is hoped that the Pancana people will always learn and use their local language, which incidentally is their mother tongue so that it can continue to exist and avoid the threat of extinction. It is a recommendation as well as an essential warning to all speakers. In fact, language shifts and extinctions are caused by the absence of speakers in the language itself (Brenzinger, 2006; Romaine, 2006). Even though the language is classified as the majority language (many speakers) does not mean that it is spared from threats or language death (Kemendikbud, 2022; Sallabank, 2010). Finally, the researchers also recommend that the government, especially the Buton Regency, hold special Pancana language development, teaching, and training programs through *Balai Bahasa* (Language Centers), Universities, and other language observing institutions.

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The Effect of Prefixation on Syllable Structure in Najdi Arabic

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Abstract—This study investigates the effect of prefixation on the syllable and syllabification in Najdi Arabic. It mainly addresses the role of prefixation on the syllable in this variety of Arabic, providing a prosodic representation of it within the context of rule-based phonology. The paper provides a review of the phonological processes that deal with prefixation phenomena in Najdi Arabic, whose domains of application are somewhat subject to syllabification processes and the syllable structure. To achieve this, the paper discusses the three types of prefixation in Najdi Arabic: (a) nominal prefixes, i.e., the definite article /ʔal/ and prepositional prefixes (predominantly *fi-* 'in', and *bi-* 'in/at'), (b) the agreement-related prefixes, i.e., verbal prefixes and (c) the adverbial prefix /ʔib-/ 'with', which is prefixed to the host noun and changes its grammatical category to an adverb. The results show that each type of prefixation has its own functions, which are essentially related to the type of the host it attaches to. For instance, the prefix /ʔib-/, which is the Najdi Arabic adverbial marker, is a stress-bearing morpheme, given that it is a heavy syllable on its own, which attaches to the initial position at the very beginning of its nominal host.

Index Terms—phonology, prefixation, syllable structure, syllabification, Najdi Arabic

I. INTRODUCTION

Since the (formal) recognition of the syllable role and its underlying significance in shaping contemporary phonological theory, many research papers and projects have attempted to reach a profoundly unified account of the actual syllable structure and aspects in world's languages (cf. Broselow, 1976; Selkirk, 1982; Kenstowicz, 1986; Clements, 1992; Ingham, 1994; Watson, 1999, 2002, 2007; Alfaifi, 2019; Zhang, 2023; to mention just a few). For many scholars, the syllable is virtually a salient breakthrough in contemporary phonological theory which in turn would be less accessible and even obfuscating without making reference to the syllable and related processes such as syllabification (Ziegler et al., 2004). In this regard, Blevins (1995) highlighted the notion that the prosodic representation and hierarchy depend heavily on syllable and its inner structure (i.e., division between onset and rhyme). That is because syllable is arguably connected with both segmental and super-segmental levels (i.e., stress, intonation, pitch, etc.) which are essential in prosodic structure. In the same vein, the studies related to the syllable emphasized the indispensable role of syllables in the word cognition and speech perception alike. For example, Segui and Ferrand (2002) stressed the notion that once syllable is taken into account, it is inevitably less difficult to understand how lexemes in particular and utterances in general are perceived and generated.

In general, syllabification and re-syllabification are of the syllable-related aspects which have attracted a wide array of attention (McCarthy, 1979; Kenstowicz, 1994). For instance, there has been a debate on the actual machinery and exact nature of syllabification: continuous syllabification versus staged syllabification (Kenstowicz, 1994, p. 274). In fact, such a debate gave rise to the interaction between phonology and other linguistic branches, most notably morphology where, for example, syllabification has been thought to be reduced to certain (morphological) template matching (McCarthy & Prince, 1990). Subsequent investigations dispense with such a morphologically-driven templatic syllabifications in favor of more valid approaches such as the prosodic mapping and then Optimality Theory (McCarthy & Prince, 1993). All in all, affixation (i.e., prefixation and suffixation) has been a prominent topic in syllabification, that is, whether prefixes and suffixes are subject to syllabification processes, and if so when and how they are placed within such syllabification processes (see Rowicka, 1999).

In relation to this, the current research aims at shedding light on the potential role of prefixation on syllabification and syllable structure in Najdi Arabic (henceforth, NA).¹ The paper primarily seeks to investigate whether prefixation processes play a role in re-syllabification of a given word. For instance, it sketches on the notions like whether the inserted prefixes are parsed (do they affect stress assignment?) and whether their insertion affects other existing syllables (e.g., vowel reduction, consonant deletion or gemination). In addition, this paper elaborates on the notions pertaining to the (canonical) syllable structure, including whether the insertion of prefixes might trigger consonant

¹ Najdi Arabic is a variety of Arabic spoken in the Najd region in the middle of Saudi Arabia with approximately ten million speakers (Alrasheedi 2019, p. 2; citing Lewis, 2013).

clusters in onset or coda positions or whether their insertion incurs a violation for Sonority Sequence Principle (SSP), and the like.²

The paper is organized as follows. Section II sheds some light on the significance of the study. Section III shows that prefixes in this Arabic dialect can be classified into three distinct types: nominal prefixes, verbal prefixes and the adverbial prefix /ʔib-/, which is the Najdi Arabic adverbial marker. This section also provides a phonological account of the three distinct types of prefixes in NA. Section IV draws the conclusions of the paper.

II. SIGNIFICANCE OF THE STUDY

Indeed, the current research is of paramount importance because it works out the effect of prefixation on the syllable structure and syllabification in an Arabic dialect, which has received little attention or investigation within Arabic literature. In spite of the several differences between NA and the other neighboring dialects, some researchers postulate that NA can be condensed as one variety of Saudi Arabic (cf. Prochazka, 1988). However, as a native speaker of NA, I can assert that this variety of Arabic exhibits several phonological and syntactic phenomena which have not been investigated before, to my knowledge (see Ingham, 1994; Alessa, 2008; Alrasheedi, 2015, 2019, 2022). Thus, the current research adds to the related literature by dealing with the role of prefixation on syllabification in a less-investigated language, NA.

III. ANALYSIS AND DISCUSSION

In NA, there are several prefixes which are different in terms of the categorical status of the word to which they are attached. Prefixes in NA can generally be classified into three distinct groups according to the speech type of the host word, as schematically shown in Figure 1 below:

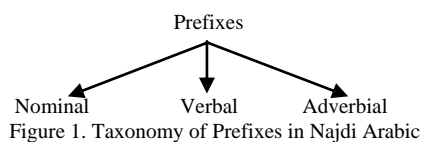


Figure 1. Taxonomy of Prefixes in Najdi Arabic

Nominal prefixes are those prefixes which are attached to nouns, verbal prefixes to verbs and adverbial prefixes to adverbs. Each type of prefixes has its own functions which are in principle related to the type of the word it attaches to. For instance, the adverbial marker /ʔib- 'with' makes the host noun to an adverb, thus, this prefix is a category-changing prefix. In what follows, each type of prefixes and their roles on syllabification and the syllable structure (once the prefix is attached to its respective host) will be investigated and analyzed in order to reach a generalization for the potential role, which prefixes may play on the syllable structure in NA.

A. Nominal Prefixation

In NA, there are two different nominal prefixes: the definite article (/ʔal-) and the prepositional prefixes (most notably *fī-* 'in', and *bī-* 'at'). Although the latter prefixes are predominantly subject to the syntactic adjacency between the given word and the preposition, such prepositional prefixes are attached to the host noun and function as real prefixes, given the fact that such prepositions are arguably considered as bound morphemes, i.e., cannot stand on their own without an appropriate host, as will be discussed in the next section. For this reason, such prepositions are regarded in this research as prefixes. This treatment of such prepositions as prefixes is significant in revealing whether there is any salient difference in their behaviour with the re-syllabification of a given word and its syllable structure.

(a). The Definite Article /ʔal-/

The definite article /ʔal/ in NA, and other varieties of Arabic, is used in conjunction with the nouns and nominal-like entities in order to make them definite. As is clearly evident in its segmental structure, the definite article is on its own a heavy syllable consisting of an onset, a nucleus and a coda, as shown in Figure 2:³

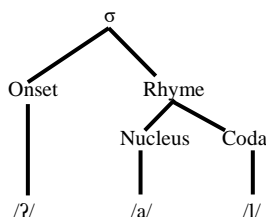


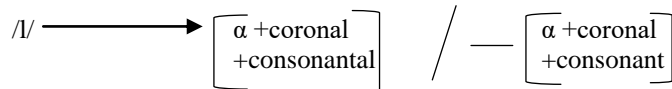
Figure 2. The Inner Structure of the Definite Article in NA

² According to Roca (1994), Sonority Sequence Principle is defined as follows: '[t]he sonority profile of the syllable must slope outwards from the peak'.

³ I follow the more conventional type in the inner structure of syllable Pike and Pike (1947) onwards, where the syllable consists of the constituents: onset and rhyme, and the rhyme is formed by nucleus and coda.

Thus, the definite article is a full syllable, adding to the existing syllables of a given word. Following Thelwall and Sa'Adeddin (1990), once the definite article is added to a given word, the coda of the definite article [l] is assimilated, becoming similar to the first segment of the host word if the first segment is a coronal sound, as shown in the following rule (Rule 1).⁴

Rule (1):



It can be observed that the addition of the definite article might affect the stress placement in the given word. This observation can be accounted for because Standard Arabic (as well as most of its dialects including NA) is both position and quantity sensitive in terms of the stress assignment (Al-Ani, 1970). Thus, when adding any segment or syllable to the beginning of a given word, such a segment or a syllable might change the prominent syllable (stressed syllable) to another syllable based on the syllable structure of the host word. Consider Table 1:

TABLE 1
THE ADDITION OF THE DEFINITE ARTICLE AND STRESS PLACEMENT IN NA⁵

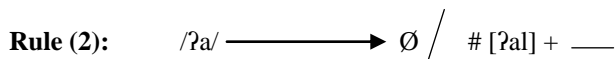
| # | Input | Meaning | Output | Meaning |
|-----|---------------|------------------|-------------------|--------------------|
| 1. | /ʕanz/ | 'a goat' | [ʔal.ʕanz] | 'The goat' |
| 2. | /wa.lad/ | 'a boy' | [ʔal.wa.lad] | 'The boy' |
| 3. | /sai.ya:.rah/ | 'a car' | [ʔas.sai.ya:.rah] | 'The car' |
| 4. | /tʕa.reeg/ | 'a road' | [ʔatʕ.tʕa.reeg] | 'The road' |
| 5. | /jaw.wal/ | 'a mobile phone' | [ʔal.jaw.wal] | 'The mobile phone' |
| 6. | /sur.ʕah/ | 'speed' | [ʔas.sur.ʕah] | 'The speed' |
| 7. | /maʕ.had/ | 'an institute' | [ʔal.maʕ.had] | 'The institute' |
| 8. | /bag.ga.lah/ | 'a store' | [ʔal.bag.ga.lah] | 'The store' |
| 9. | /ki.taab/ | 'a book' | [ʔal.ki.taab] | 'The book' |
| 10. | /sa.ʕah/ | 'a watch' | [ʔas.saʕah] | 'The watch' |

As is clear by all tokens in Table 1, the definite article in NA attracts the main stress to lodge on it. NA is arguably similar to the Standard Arabic in terms of stress assignment. Hence, we can postulate that because the definite article ʔal- 'the' is on its own a heavy syllable, positioning at the very beginning of the host word, is a stress-bearing prefix in NA. This result entails the addition of the definite article in NA occurs before the stress assignment since the definite article is visible for stress assignment processes. Following Kiparsky (1982), we can assume that the addition of the definite article occurs at the lexical level (rather than the post-lexical level).

According to the data examined, it can be observed that the definite article affects the syllabification when the given word begins with a glottal stop. Consider the examples in (1):

- 1) a. /ʔib.ga.rah/ 'a cow' → [ʔal.bga.rah] 'the cow'
- b. /ʔib.sʕa.lah/ 'onion' → [ʔal.bsʕa.lah] 'the onion'
- c. /ʔih.ra.kah/ 'a movement' → [ʔal.hra.kah] 'the movement'
- d. /ʔiχ.baal/ 'stupidity' → [ʔal.χbaal] 'the stupidity'

Once the definite article is added to the beginning of the host word, the glottal stop (of the given word) and the following vowel are altogether deleted (i.e., syncopated). Then, the coda of the deleted syllable is adjoined to the onset of the following syllable, forming a consonant cluster as shown in the following rule (Rule 2).⁶



To sum up, except for stress shift (and the deletion of the initial glottal stop and the following vowel), no change to the existing syllables is spotted when the definite article is added to the given word.

(b). *Prepositional Prefixes*

Like other Arabic varieties, the most common prepositions in NA are *fi-* 'in' and *ba-* 'in/at'. Such prepositions are considered as bound morphemes, attaching to the very beginning of a host word. It should be noted here that such prepositional prefixes must precede the definite article if the latter is used, according to the following configuration:

Prepositional prefixes > (the definite article) > the word stem

Consider the following examples in (2):

- 2) a. /maʕ.had/ 'an institute' → [ʔal.maʕ.had] 'the institute' → [fil.maʕ.had] 'in the institute'
- b. /beet/ 'a house' → [ʔal.beet] 'the house' → [bal.beet] 'in the house'
- c. /beet/ 'a house' → [ʔal.beet] 'the house' → *[ʔal.ba.beet] 'in the house'

⁴ This case of assimilation of the definite article in Arabic is well known as solar /l/ vs. lunar /l/.

⁵ The syllable hosting the primary stress appears in boldface. Dots inside words stand for syllables boundaries.

⁶ In general, it seems that this formula is blocked when the vowel following the glottal stop is not low like /i/.

When a prepositional prefix is attached to a given word, which is already defined by the definite article, the glottal stop of the definite article as well as the following vowel (as shown in (2a) and (2b) above), are deleted according to the following rule (Rule 3):

$$\text{Rule (3): } /ʔa/ \longrightarrow \emptyset \quad / \# \begin{bmatrix} ba \\ fi \end{bmatrix} + \text{---}$$

The /l/ sound of the definite article becomes a coda to the syllable whose onset and nucleus are the prepositional prefix. Furthermore, the same rule (Rule 3) is applied when the word stem begins with a glottal stop. Both the glottal stop and the following vowel are deleted. Consider the following data in (3):

- 3) a. /ʔih.ra.kah/ ‘a movement’ → [bih.ra.kah] ‘in movement’/ ‘in motion’
- b. /ʔiχ.baal/ ‘stupidity’ → [baχ.baal] ‘in stupidity’/ ‘stupidly’

What is important to mention at this point is that the (word stem) glottal stop and the following vowel are deleted, i.e., syncopated, because the heavy syllable resulting from adjoining the prepositional prefix with the word stem attracts the primary stress of a given word. In all words where the prepositional prefixes are attached to them, the primary stress is shifted to reside on the first syllable of the resulting (combined word). Consider the following derivation (the stressed syllable is in bold): (Figure 3)

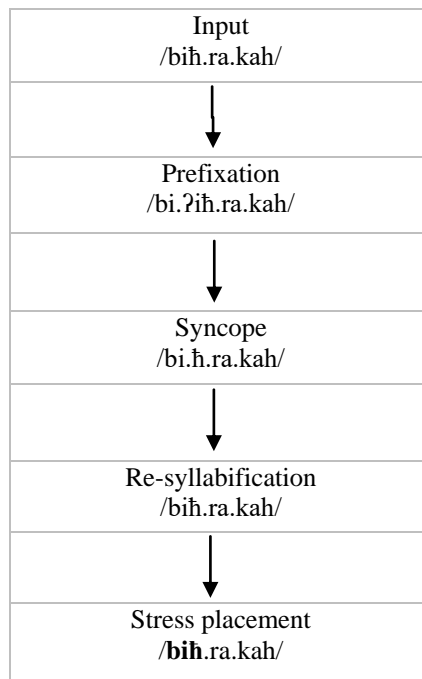


Figure 3. Derivation of the Word [bih.ra.kah] in NA

As shown in the derivation above, the prefixation is positioned prior to syncope which could not be triggered if there is no appropriate environment to. Thus, prefixation feeds syncope which in turn feeds re-syllabification because if there is no re-syllabification, the coda (of the deleted syllable) /ħ/ is left without hosting syllable, bearing in mind that single consonants cannot form a syllable. Then, the stress is assigned to the first heavy syllable (consisting of the prepositional prefix and the coda of the deleted syllable), given that NA is arguably position- and quantity-sensitive in terms of the stress placement.

Such a derivation supports our claim that bound prepositions such as *fi* and *ba* are prefixes because their existence contributes to the stress placement of the host word. Therefore, such prepositions are attached to a given word in pre-stress assignment operations. The prepositional prefixes are, we can generalize, significant part in the prosodic structure of the word at issue. If we assume that such prepositions are not prefixes and not part of the host word, how can we argue for the lack of primary stress in the host word once the prepositional prefixes are not taken into account? Consider the metrical representation of the word [bih.ra.kah] in Figure 4 (following Liberman, 1975):

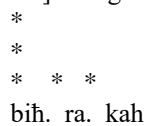


Figure 4. The Metrical Representation of the Word [bih.ra.kah]

Thus, it can be concluded that nominal prefixation affects the stress assignment of a given word and triggers re-syllabification as long as the host noun begins with a glottal stop.⁷

B. Verbal Prefixation

In NA, various prefixes can be attached to verbs. Such prefixes function as: agreement-related prefixes (person, number, and gender) or voice-related prefixes (passive vs. active).

(a). Agreement-Related Verbal Prefixes

Agreement-related prefixes are attached to the verb once the latter is used in present tense. Following the traditional Arabic grammar, such prefixes are attached to the past form which serves as a host for these prefixes. Thus, in order to generate the present form, an appropriate agreement-related verbal prefix must be attached to the past form. Consider the following Table.

TABLE 2
THE AGREEMENT-RELATED VERBAL PREFIXES IN NA

| # | Past verb | Meaning | Prefix | Present | Meaning | Agreement |
|----|-------------|-------------|--------|--------------|----------------|---------------------------------|
| 1. | /raah/ | 'went' | ya- | [ya.rooh] | 'he goes' | 3 rd person singular |
| 2. | /ki.tab/ | 'wrote' | | [yak.tib] | 'he writes' | masculine |
| 3. | /nidʒ.dʒaħ/ | 'succeeded' | ta- | [tan.dʒdʒaħ] | 'she succeeds' | 3 rd singular |
| 4. | /ga.ra/ | 'read' | | [tag.ra] | 'she reads' | feminine/2 nd person |
| 5. | /ki.ðab/ | 'lied' | na- | [nak.ðb] | 'we lie' | 1 st person plural |
| 6. | /ʔiʃ.ta.ra/ | 'bought' | | [naʃ.ta.ri] | 'we buy' | |
| 7. | /ma.radʕ/ | 'got sick' | ʔa- | [ʔam.radʕ] | 'I sicken' | 1 st person singular |
| 8. | /bi.ka/ | 'cried' | | [ʔab.ki] | 'I cry' | |

Indeed, once the agreement-related prefix is attached to the past form, re-syllabification (presumably to the whole word) is triggered. As shown in Table 2 above, all of the agreement-related prefixes are light syllables, consisting only of an onset and a short vowel. This re-syllabification is governed by the number of the syllables the host verb has. If the host verb consists of one syllable, no re-syllabification is triggered. That is because the verbal prefix is attached to the beginning of the mono-syllabic word without any effect on the syllable structure of the existing word, apart from the fact the vowel of the existing monosyllabic word is often changed to a high vowel (cf. example (1) above).⁸

On the other hand, if the existing word (past form) is di-syllabic or more, a re-syllabification occurs if the first syllable of the host verb is a light syllable, its coda is a half geminate (the second geminate is the onset of the syllable), or its onset is filled by a glottal stop. Thus, re-syllabification occurs if the following environments are met (X refers to any segment), as shown by the following data in (4).

- 4) [CV.CVX] /ki.tab/, /ma.radʕ/, /bi.ka/
 [CVGVX] /nidʒ.dʒaħ/
 [ʔVC.CV] /ʔiʃ.ta.ra/

In such cases, it seems that there is a systematic tendency to re-syllabify the first syllable: eliding its vowel and distributing its existing consonants to the verbal prefix attached to the second syllable of the existing word, as can be schematically represented by the figure given in (5):

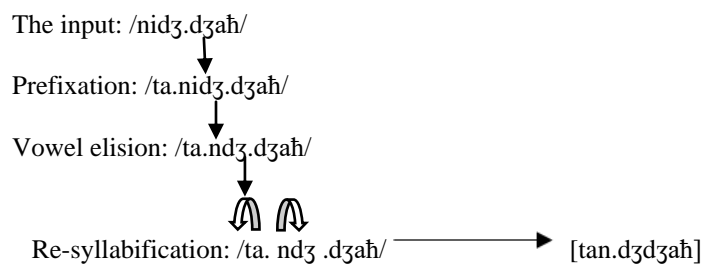


Figure 5 Derivation of the Word [tan.dʒdʒaħ] in NA

The added consonant to the verbal prefix fills its empty coda, whereas the second consonant is added to the onset of the second syllable. In cases where the first syllable of the existing word is codaless [CV.CVX], no consonant is added to onset of the second syllable, as shown by the examples in (5).

⁷ Following our claim that the nominal prefixation triggers re-syllabification of the host word if the latter begins with a glottal stop, it should be noted that if the host word is used in Standard Arabic with a glottal stop at the beginning, the glottal stop then is not syncopated, and the prepositional prefix is added as a separate syllable without a coda. In addition, in such cases, no shift to the stress placement occurs, as shown in the following rule:

a) /ʔim.ti.haan/ 'an exam' [bi.ʔim.ti.haan] 'in an exam'

So, it can be suggested that bound prepositions in Standard Arabic (unlike NA), are prefixes not contributing to the stress placement. Such bound prepositions do not have the same analysis in both languages.

⁸ The exact quality of the resulting high vowel (for examples, front high vs. back high) is definitely decided by other phonological processes, which are beyond the scope of the present study to investigate.

- (5) a) /ki.tab/ 'wrote' → [yak.tib] 'he writes'
 b) /ki.ðab/ 'lied' → [nak.ðib] 'we lie'

Furthermore, in cases where the onset of the first syllables is filled by a glottal stop, no consonant is added to onset of the second syllable even if the original syllable has a coda. In such cases, the glottal stop is deleted (together with the vowel) and the coda of the first syllable is made a coda to the first syllable resulting from prefixation of the verbal prefixes to the beginning of the host verb, as the examples in (6) demonstrate:

- (6) a) /ʔif.ta.ra/ 'bought' → [naf.ta.ri] 'we buy'
 b) /ʔih.ta.dʰan/ 'hugged' → [naħ.ta.dʰin] 'we hug'

Thus, it can be concluded that once the first syllable of the host verb is a light syllable, has a glottal stop in its onset, or has a geminate in its coda, this syllable is deleted. This behavior is to satisfy the requirements of the agreement-related prefix to have an appropriate coda and, thus, becomes a heavy syllable, attracting the main stress.⁹ Nonetheless, if the first syllable of the host verb is heavy or super-heavy whose onset is not a glottal stop, no re-syllabification is triggered. The verbal prefix is just attached to the beginning of the verb without any effect of the syllable structure or the stress assignment. Consider the examples in (7):

- (7) a) /ʕaf.ʕaf/ 'made a nest' → [ta.ʕaf.ʕaf] 'it makes a nest'
 b) /qah.qah/ 'cackled' → [ya.qah.qah] 'he cackles'

In such cases, the agreement-related verbal prefixes are not part of the prosodic structure of the host word.

(b). *Voice-Related Verbal Prefix:*

In NA, the prefix /ʔin-/ is utilized when verbs are changed from active to passive. So, this prefix is dubbed 'a passive voice prefix'. This prefix can be attached to both past and present forms alike. However, when this prefix is used in conjunction with the present form, it should follow the agreement-related verbal prefixes according to the following configurations:

- Passive voice prefix > the past form
- Agreement-related verbal prefixes > Passive voice prefix > the present form

Consider the following examples:

- 8) a) /ki.tab/ 'wrote' → [ʔin.ki.tab] 'was written'
 b) /yak.tib/ 'write' → [yin.ka.tib] 'is written'
 c) /yak.tib/ 'write' → *[ʔin.yak.tib] 'is written'

Based on the data surveyed, it can be observed that when the passive-voice prefix is attached to the beginning of the past form, no re-syllabification is triggered. The only change is that the main stress of the given word is lodged on this prefix. Thus, it can be argued that this prefix is a stress-bearing morpheme in the past form. Consider Table 3:

TABLE 3
 THE PASSIVE-VOICE PREFIX IN CONJUNCTION WITH THE PAST FORM IN NA

| # | Past form | Meaning | Passive voice | Meaning |
|----|-----------|-------------|---------------|---------------|
| 1. | /ka.sar/ | 'broke' | [ʔin.ki.sar] | 'was broken' |
| 2. | /xa.rab/ | 'destroyed' | [ʔin.xa.rab] | 'was broken' |
| 3. | /dar.ras/ | 'taught' | [ʔin.dar.ras] | 'was taught' |
| 4. | /fa.lag/ | 'cleaved' | [ʔin.fa.lag] | 'was cleaved' |
| 5. | /ra.ma/ | 'shot' | [ʔin.ra.ma] | 'was shot' |
| 6. | /jaal/ | 'carried' | [ʔin.jaal] | 'was carried' |

In the same vein, the quality of the vowel of the first syllable might be (rarely) changed once the passive-voice prefix is added (consider example 1 in Table 3). Apart from such observations, no changes occur either to the syllable structure and syllabification of the past form.

Put differently, when the passive-voice prefix is attached to the present form of a verb, it should be added to the right of the agreement-related verbal prefix (as noted above). In such cases, both the onset and the vowel of the passive-voice prefix are no longer used. Only its coda /n/ is utilized as a coda of the codaless agreement-related verbal prefixes (alternatively, it can be suggested that there are two passive-voice prefixes in NA: /ʔin/ and /n/ used for past and present, respectively). Consider the examples in Table 4.

⁹ The observation that the coda of the resulting syllable (derived by the prefixation of verbal prefixes) cannot be a glottal stop needs further investigation.

TABLE 4
THE PASSIVE-VOICE PREFIX IN CONJUNCTION WITH THE PRESENT FORM IN NA

| # | Present | Meaning | Passive voice | Meaning |
|----|-----------------|-------------------|-----------------|----------------------|
| 1. | /yak.tib/ | 'he writes' | ['yan.ka.tib] | 'It is written' |
| 2. | /tag.ra/ | 'she reads' | ['tan.ga.ra] | 'It is read' |
| 3. | /na[.ta.ri/ | 'we buy' | ['nan.[a.ri] | = 'we are bribed' |
| 4. | /tat'.t'al.laq/ | 'she divorces' | ['tan.t'al.laq] | 'She is divorced' |
| 5. | /ya.t'af.fi/ | 'he switches off' | ['yan.t'a.fi] | 'It is switched off' |

So, /n/ is used as a coda of the verbal agreement prefix. In such cases, no re-syllabification affects the original (past) form to which the agreement-related verbal prefixes are arguably attached to.¹⁰ Since the coda of the syllable resulting from agreement-related verbal prefixes is satisfied by the passive-voice prefix, no change happens to the first syllable of the original word even if the environments in (4) are met. The agreement-related verbal prefixes and the passive-voice prefixes constitute on their own a heavy syllable attracting the main stress in the given word. So, we can conclude that the combined prefix (agreement+passive) is a stress bearing morpheme, where combination happens prior to stress assignment.

(c). Adverbial Prefixation

The last prefix /ʔib-/ is, in effect, a subtype of nominal prefixes, where it is attached to the very beginning of the host nouns. However, I opt to analyze it as an adverbial prefix because it changes the host noun into an adverb; hence, this affix is a category-changing prefix. This is illustrated by the data in (9):

- 9) a) /sur.ʕah/ 'hurry' → ['ʔib.sur.ʕah] 'hurriedly'
 b) /na.dʒaah/ 'success' → ['ʔib.na.dʒaah] 'successfully'
 c) /gu.wah/ 'strength' → ['ʔib.gu.wah] 'strongly'
 d) /la.baa.gah/ 'tact' → ['ʔib.la.baa.gah] 'tactfully'

Two remarks related to this prefix are in order. Firstly, this morpheme cannot co-occur with the definite article or any other prefixes (including the prepositional prefixes as discussed above). Secondly, the prefix /ʔib-/ is a stress-bearing morpheme owing to its internal syllabic structure (being a heavy syllable) and its initial position at the beginning of the nominal host. No re-syllabification occurs to the host noun when this prefix is attached to it.

IV. CONCLUSIONS AND REMARKS

In conclusion, we have seen that prefixation may affect the inner syllable structure of the host word, most notably the first syllable therein. Firstly, there are three types of prefixes in NA: nominal prefixes, verbal prefixes, and the adverbial prefix. It seems that all of these types of prefixes affect the placement of the primary stress in the given word. This is so because stress in NA, like other varieties of Arabic, is sensitive to both position and quality. If the inserted prefix is a heavy syllable, it automatically attracts the main stress such as the definite article /ʔal/ and the adverbial prefix /ʔib/. Additionally, if the inserted prefix is a light syllable, it might trigger re-syllabification of the first syllable in the host word so as to become a heavy syllable which can, in turn, be a suitable environment where the primary stress can be assigned to such agreement-related verbal prefixes. However, such re-syllabification might be blocked under certain circumstances (for example, when the first syllable is heavy with established-voice segments (not a glottal stop). In such cases, the prefix cannot attract the stress and might not be part of the prosodic structure of the host word.

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¹⁰ This observation validates the present form is generated through attaching the agreement verbal prefixes to the past form.

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Who Are Active and Inactive Participants in Online Collaborative Writing? Considerations From an EFL Setting

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Abstract—This study investigated learners' online collaborative writing (CW) behaviours. The participants were 115 EFL students from different Asian countries at a private international university in Thailand. The quantitative data was collected from students' writing contributions on two collaborative writing tasks: descriptive and argumentative essays. Data was analyzed using one-way analysis of variance (ANOVA) and the Bonferroni Post Hoc Test. The analysis from the one-way ANOVA test revealed a significant difference between groups regarding percentage of text contribution in CW tasks. Qualitative data was also collected from students' reflective journals and observations, where factors that influenced team collaboration were examined. The qualitative findings showed that students with higher language proficiency levels were the prominent authors who contributed more text to their group tasks. Elements affecting learners' active and inactive participations in team collaborations include student language proficiency, individual goal, designated roles, collaboration platforms, learning preference, topic familiarity, and influence of teacher. Some implications of the findings are discussed.

Index Terms—collaborative writing, EFL learners, online collaborative writing, student interaction, writing contributions

I. INTRODUCTION

The advancement of communication technology in the last two decades has revolutionized the teaching and learning practices in classroom settings (Jiang et al., 2017). This phenomenon has led to a growing interest in online collaborative writing (OCW) practice as a means to enhance learners' reflection of language, ability to negotiate linguistic features, and collaborate in solving linguistic problems (Dobao, 2012; Qiu & Lee, 2020; Storch, 2013). Studies have investigated the advantages of OCW by comparing collaborative and individual writing assignments (e.g., Elabdali, 2021; McDonough & De Vleeschauwer, 2019; Teng, 2021). The benefits are peer scaffolding, boosting critical thinking skills, and challenging cognitive function or ability (Liu et al., 2018; Teng, 2021). Furthermore, OCW encourages the sharing of workload and claiming of ownership. Nonetheless, although a collaborative writing (CW) assignment is intended to engage all team members, oftentimes work ends up with a single author, or, individual members inserting texts in a block layer format.

In the past, a CW assignment was visible only when the team members worked on hardcopies. In studies on CW in 1990s, there were methodological attempts to display work history of a written task (e.g., Rada, 1996); fortunately, current writing tools such as Word, Processor and Google Docs (GD) can provide records of changes made by authors (see Jeong, 2016; Wang et al., 2015). Microsoft Word documents use differentiated colors to mark individuals' contributions, with text additions and deletions, and inserted comments in a window column. GD also has a distinctive attribute where text changes are traced and auto-saved within 30 seconds of revisions. With these features, writers have access to a visualization of their collaboration (Krishnan et al., 2019). Another useful tool – DocuViz – was introduced in 2015 by Wang and his research team at the University of California, Irvine. This tool could offer a comprehensive visualization of a revision history of work done on GD (Krishnan et al., 2018; Wang et al., 2015). With such a tool, it is now possible to examine students' CW in a more objective manner. Taking this as the foundation, this study aims to examine the extent of activeness among university students engaged in OCW tasks. This study will also consider students who had learned English as a foreign language, and who come from different cultural backgrounds. This is to address the limited studies on OCW in settings that are heterogenous.

II. LITERATURE REVIEW

A. Online Collaborative Writing

The growth of OCW is driven by the development of modern technologies that assist writers in online writing. With

the rapid growth of web 2.0 technologies and social media platforms, writing has become less self-directed and more collaborative. According to Storch (2013), CW provides learners opportunities missing in personal writing, such as joint responsibility for better work quality and mutual feedback from competent partners, and collective efforts for task completion. On the other hand, OCW assignments were found to further enhance aspects of a piece of writing, such as its content, use of language and rhetorical features, as well as the organization of information (Abe, 2020; Elola & Oskoz, 2010; Kessler & Bikowski, 2010).

Besides examining language use and output in CW, studies have also examined the patterns of dyadic or group interactions (e.g., Li & Kim, 2016; Li & Zhu, 2017; Kitjaroonchai & Suppasetsee, 2021a). These studies have referred to Storch's (2002) dyadic interaction model which categorized peer interactions involving EFL/ESL CW into five categories: collaborative, dominant/dominant, cooperative, dominant/passive, and expert/novice. Although these studies revealed various aspects of patterns of peer interaction while engaging in OCW tasks, they were conducted from etic perspectives (researcher's viewpoint) of how team members perceived other peers' contributions and indexed their own CW behaviours toward group writing. To perceive CW behaviours from emic viewpoints, this study investigates the characteristics of active contributors and factors that shape active participation or non-participation while engaging in OCW tasks.

B. DocuViz

As mentioned, DocuViz is a visualization tool that can display revision history on GD. What this software does is it identifies data that is input into a GD document and subsequently provides usage statistics on co-authors' revisions. The visualization includes metrics such as the extent of peer editing and the individual contribution weight to the final draft by each collaborator (Krishnan et al., 2018; Olson et al., 2017). The visualization also includes color codes that distinguish team members' work (see Wang et al., 2015, for example). To allow observation over time, the color codes are used consistently. Figures 1 and 2 provide an overview of DocuViz, employing analytical data visualization charts devised by Wang et al. (2015).

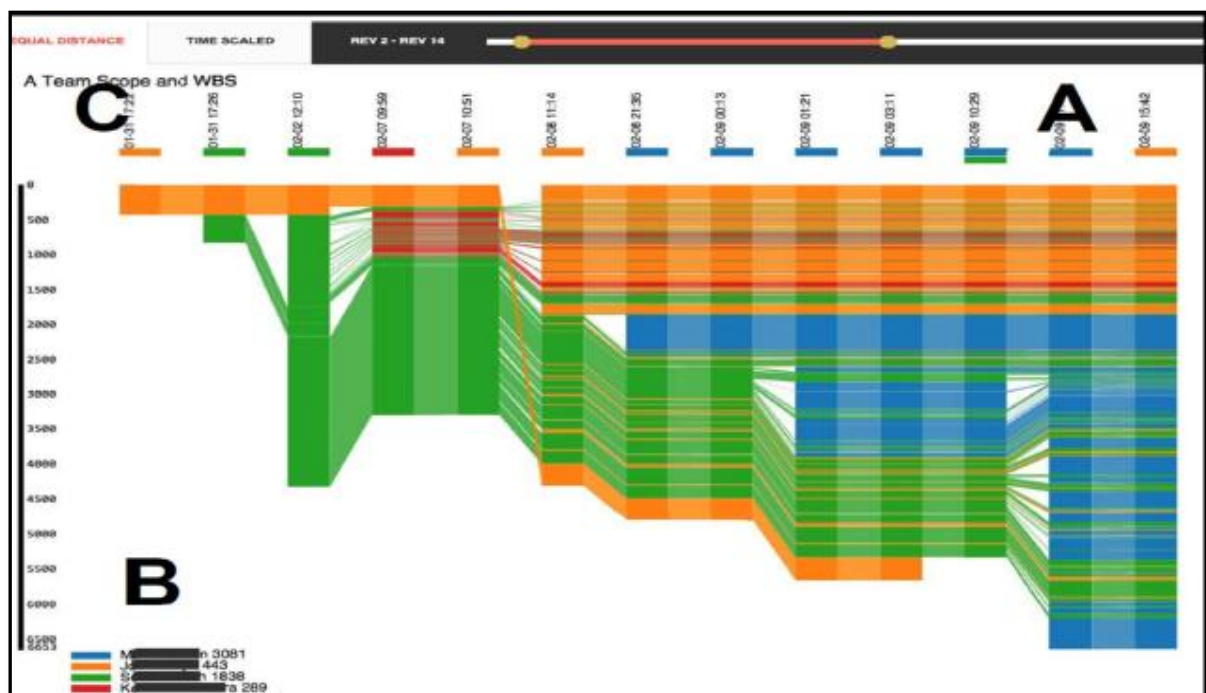


Figure 1. User View of DocuViz (Wang et al., 2015, p. 1867)

Figure 1 shows columns with different colors representing members contributing at a particular time. The vertical bar's height within each column serves as an indicator of the volume of text added during a specific time interval. Each subsequent column denotes when a new revision was introduced. The small rectangular bars, presented in various colors at the upper part of the columns (as illustrated in letter A), represent a timeline. This timeline delineates the individuals present during that specific 'slice' of time and whether any actions were performed during that time slot (Olson et al., 2017). The lower section with colored bars, as indicated in letter B, represents a summary of the character counts in the final version, contributed by each team member (Wang et al., 2015). Towards the far left, as indicated by letter C, character counts are presented vertically, arranged in a descending order from the smallest to the largest numbers. Furthermore, DocuViz's data visualization offers authors initial insights into the extent of their individual contributions (Kitjaroonchai, 2021).

In Figure 2, the DocuViz diagram illustrates the character count divided into four distinct categories: (1) self-

revisions, denoting edits made to one’s own writing; (2) revisions made to the writing of other contributors; (3) the total number of edits performed, encompassing both self-revisions and edits to others’ content; and (4) the individual contributions of each author to the final version of the task (Krishnan et al., 2018).

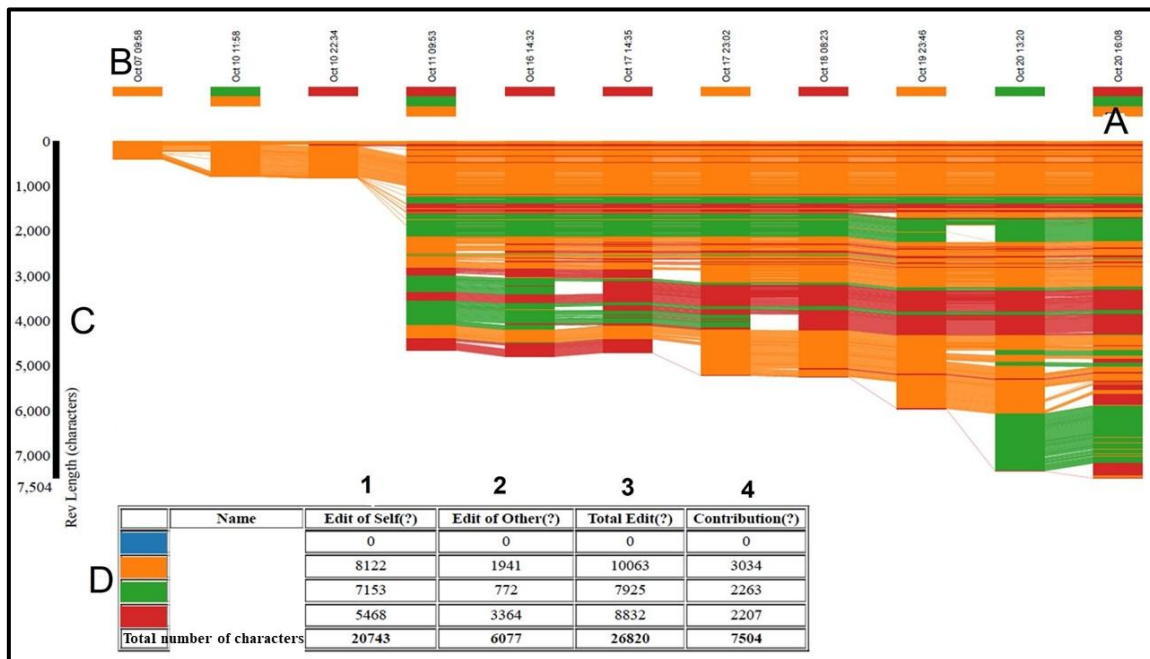


Figure 2. DocuViz: An Information Visualization Chart

C. Elements Shaping Learners’ Collaborative Behaviours

To form a more comprehensive outlook towards language learners’ collaborative actions, it is necessary to account for influential factors that shape how they work together and contribute towards a group task. This study uses Engeström’s (1999) activity theory to understand how learners collaborate with the assistance of resources in ‘a meaningful context which is called as activity’ (Issroff & Scanlon, 2002, p. 78). Activity is a structure that involves analytical and conceptual elements, and it can be restructured by different units’ encounters with each other and with unit of other activities in the entire process (Guo et al., 2020). Engeström (1999) presents seven related components in his activity theory, including subjects, tools, objects, rules, community, division of labour, and outcomes. Engeström’s conceptual framework of activity theory is illustrated in Figure 3.

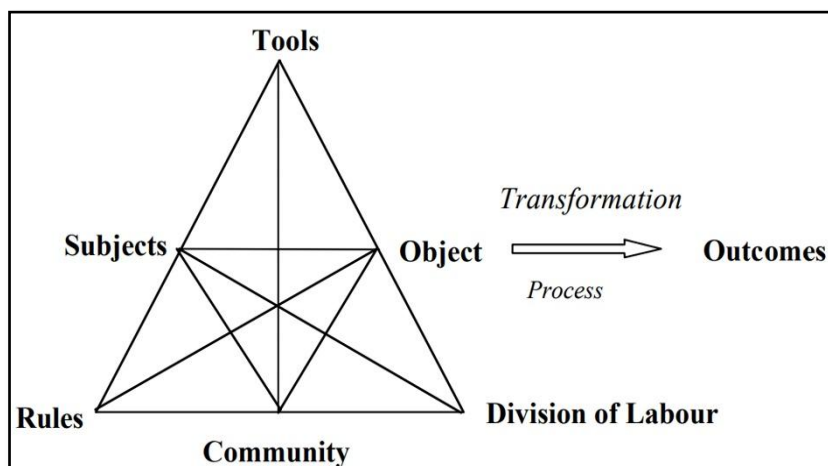


Figure 3. Activity System (Adopted From Issroff & Scanlon, 2002, p. 78)

Besides guiding towards an understanding of the teaching and learning process, the activity theory also seeks to explain and impact qualitative changes in human practices while pertaining to accomplish tasks or fulfill school requirements (Guo et al., 2020). As shown in Figure 3, the relationship between subject (e.g., students, teachers, candidates) and object (e.g., raw materials, intended or unintended learning outcomes, or problems to be resolved) is mediated by tools (e.g., activities, assignments, learning platforms, methods, educational technologies, online collaboration tools), whereas the relationship between subject and community (e.g., students’ families, school

administrators, stakeholders) is mediated by rules (school regulations, classroom regulations, grading systems, academic requirements). The relationship between object and community is mediated by the division of labour (e.g., students working in team, collaborative members, cooperating instructors). The tool is utilized to transform the learning process while the rules are implicit and explicit ethos, protocols and social bond within a community (Hancock & Miller, 2018; Issroff & Scanlon, 2002). At last, the division of labour is “the implicit and explicit organization of a community as related to the transformation process of the object into the outcome” (Issroff & Scanlon, 2002, p. 78). Whilst the application of activity theory to the teaching and learning process initiated by Engeström provides us with important insights, there are more elements contained within the theory that needs further investigation, particularly in the area and its role in cross-cultural collaboration and knowledge construction via technological tools for education.

While studies have highlighted the benefits of CW in the EFL classroom setting, there remain some disagreements and drawbacks of this approach. For instance, Savasci and Kaygisiz (2019) identified that their Turkish EFL students, who engaged in CW activities throughout an entire semester, favored individual writing, as it allowed them to closely track their personal progress. Furthermore, Le et al. (2018) observed that the Vietnamese university students who participated in their research showed a deficiency in interpersonal and teamwork skills, attributable to variations in workloads and diverse learning styles. While these findings are helpful in discussing the dynamicity of CW, they are still limited in terms of identifying factors that prompt contributions, especially in a collaborative setting. With this as a research premise, this study aims to address these research questions:

1. Who contributes more texts during the CW processes?
2. What are factors influencing their contributions?

III. RESEARCH METHOD

A. *Participants and Selection*

The study involved 89 EFL students (50 males and 39 females) from various Asian countries, such as Cambodia, China, India, Indonesia, Malaysia, Myanmar, the Philippines, Thailand, and Vietnam. These students were enrolled in a small private international university situated in central Thailand. With an average age of 19.2, the participants had learned English for roughly 10 years prior to their university education, and at the time of this study. Their English proficiency ranged from pre-intermediate to advanced levels, as determined by their performance in the university placement examination. This proficiency range corresponds to levels on the Common European Framework of Reference for Languages (CEFR) scale, encompassing A2 to C1. Students' proficiency level was determined by an internally administered language test. The participants were all first-year university students: 48 of them were in Applied Grammar and Academic Writing course and the remaining 41 were in a regular English composition course.

B. *Research Instruments*

(a). *CW Tasks*

In both of the writing courses, participants were directed to use GD to compose two CW essays over a three-week period for each task, which were descriptive and argumentative essay types. The purpose of this arrangement was to facilitate interaction among group members, involving activities like commenting, proofreading, and revising their written content. For each writing assignment, we provided three predefined topics. The topics for the descriptive essays were as follows:

1. Describing the notable landmarks within the university.
2. Describing a memorable life experience.
3. Depicting vegetarian meal options available in the university cafeteria.

As for the argumentative essays, participants were also presented with three predefined topics:

1. Evaluating the necessity of imposing curfews on campus.
2. Analyzing the proposition of introducing non-vegetarian dishes in the university cafeteria.
3. Assessing the significance of pursuing a college education.

Three alternative topics were provided for each writing genre to offer students a degree of choice and familiarity. They were required to write approximately 550-600 words for each task.

(b). *Data Analysis*

1. *Quantitative Data Analysis*

DocuViz was used to generate data entered in GD shared files by calculating the proportion (in percentage) of the number of characters each person contributed. 89 participants engaged in two CW tasks. In light of members' contributions in the two CW tasks (descriptive and argumentative essays), the data analysis is summarized in Table 1.

TABLE 1
INDIVIDUAL MEMBERS' CONTRIBUTIONS TO CW TASKS

| ST | LPL | CW1 (%) | CW2 (%) | ST | LPL | CW1 (%) | CW2 (%) | ST | LPL | CW1 (%) | CW2 (%) |
|----|--------------------|---------|---------|----|--------------------|---------|---------|----|--------------------|---------|---------|
| 1 | Intermediate | 26.0 | 29.0 | 31 | Intermediate | 61.0 | 95.0 | 61 | Intermediate | 41.0 | 57.0 |
| 2 | Upper-intermediate | 41.0 | 40.0 | 32 | Pre-intermediate | 5.0 | 15.0 | 62 | Upper-intermediate | 63.0 | 89.0 |
| 3 | Intermediate | 34.0 | 30.0 | 33 | Pre-intermediate | 46.0 | 11.0 | 63 | Intermediate | 27.0 | 18.0 |
| 4 | Upper-intermediate | 89.0 | 58.0 | 34 | Pre-intermediate | 30.0 | 26.0 | 64 | Intermediate | 25.0 | 4.0 |
| 5 | Pre-intermediate | 6.0 | 10.0 | 35 | Upper-intermediate | 75.0 | 53.0 | 65 | Upper-intermediate | 73.0 | 82.0 |
| 6 | Pre-intermediate | 8.0 | 32.0 | 36 | Intermediate | 25.0 | 47.0 | 66 | Intermediate | 28.0 | 37.0 |
| 7 | Intermediate | 20.0 | 26.0 | 37 | Upper-intermediate | 78.0 | 85.0 | 67 | Intermediate | 34.0 | 5.0 |
| 8 | Intermediate | 21.0 | 12.0 | 38 | Advanced | 86.0 | 88.0 | 68 | Upper-intermediate | 82.0 | 45.0 |
| 9 | Pre-intermediate | 7.0 | 21.0 | 39 | Pre-intermediate | 9.0 | 7.0 | 69 | Pre-intermediate | 28.0 | 19.0 |
| 10 | Upper-intermediate | 52.0 | 41.0 | 40 | Upper-intermediate | 6.0 | 4.0 | 70 | Advanced | 33.0 | 46.0 |
| 11 | Pre-intermediate | 7.0 | 17.0 | 41 | Intermediate | 14.0 | 25.0 | 71 | Intermediate | 2.0 | 12.0 |
| 12 | Pre-intermediate | 78.0 | 41.0 | 42 | Upper-intermediate | 59.0 | 32.0 | 72 | Upper-intermediate | 33.0 | 44.0 |
| 13 | Pre-intermediate | 14.0 | 42.0 | 43 | Pre-intermediate | 28.0 | 43.0 | 73 | Upper-intermediate | 29.0 | 21.0 |
| 14 | Upper-intermediate | 93.0 | 92.0 | 44 | Intermediate | 56.0 | 45.0 | 74 | Advanced | 34.0 | 10.0 |
| 15 | Intermediate | 7.0 | 8.0 | 45 | Pre-intermediate | 4.0 | 10.0 | 75 | Pre-intermediate | 3.0 | 6.0 |
| 16 | Intermediate | 16.0 | 2.0 | 46 | Pre-intermediate | 40.0 | 45.0 | 76 | Intermediate | 19.0 | 38.0 |
| 17 | Upper-intermediate | 90.0 | 75.0 | 47 | Intermediate | 50.0 | 54.0 | 77 | Intermediate | 10.0 | 12.0 |
| 18 | Pre-intermediate | 5.0 | 41.0 | 48 | Pre-intermediate | 30.0 | 16.0 | 78 | Intermediate | 30.0 | 24.0 |
| 19 | Intermediate | 70.0 | 74.0 | 49 | Intermediate | 20.0 | 31.0 | 79 | Upper-intermediate | 83.0 | 90.0 |
| 20 | Intermediate | 32.0 | 23.0 | 50 | Pre-intermediate | 15.0 | 5.0 | 80 | Pre-intermediate | 18.0 | 6.0 |
| 21 | Upper-intermediate | 56.0 | 54.0 | 51 | Intermediate | 42.0 | 56.0 | 81 | Pre-intermediate | 7.0 | 5.0 |
| 22 | Intermediate | 95.0 | 59.0 | 52 | Intermediate | 34.0 | 34.0 | 82 | Pre-intermediate | 13.0 | 13.0 |
| 23 | Upper-intermediate | 35.0 | 18.0 | 53 | Intermediate | 9.0 | 6.0 | 83 | Intermediate | 16.0 | 9.0 |
| 24 | Pre-intermediate | 22.0 | 15.0 | 54 | Upper-intermediate | 95.0 | 63.0 | 84 | Upper-intermediate | 26.0 | 48.0 |
| 25 | Pre-intermediate | 40.0 | 27.0 | 55 | Intermediate | 5.0 | 37.0 | 85 | Intermediate | 15.0 | 10.0 |
| 26 | Pre-intermediate | 60.0 | 73.0 | 56 | Upper-intermediate | 82.0 | 75.0 | 86 | Upper-intermediate | 59.0 | 42.0 |
| 27 | Pre-intermediate | 44.0 | 72.0 | 57 | Intermediate | 14.0 | 15.0 | 87 | Upper-intermediate | 39.0 | 59.0 |
| 28 | Pre-intermediate | 5.0 | 10.0 | 58 | Advanced | 73.0 | 73.0 | 88 | Intermediate | 31.0 | 14.0 |
| 29 | Intermediate | 23.0 | 3.0 | 59 | Intermediate | 5.0 | 49.0 | 89 | Pre-intermediate | 30.0 | 27.0 |
| 30 | Intermediate | 10.0 | 17.0 | 60 | Intermediate | 4.0 | 10.0 | | | | |

Note: ST = Students; LPL = Language Proficiency Level; CW1 = Collaborative Writing 1; CW2 = Collaborative Writing 2

2. Qualitative Data Analysis

To have a better gauge of the participants' experience engaged in OCW, this study also collected qualitative data from students' reflective journals. The reflections were written in English, at the end of the semester. The qualitative data from students' reflections was analyzed over four stages: data preparation, open coding, recoding, and meaning categorization to generate themes (Creswell, 2012). In particular:

(1). Phase I. Data Preparation

Before dividing the data into segments, the researchers conducted a comprehensive reading to ensure a sound

understanding of its contents. The primary aim of this data preparation phase was to facilitate the development of an open coding framework by the researchers.

(2). *Phase II. Open Coding*

At this stage, the researchers reviewed the reflective papers submitted by the students, repeatedly reading them and assigning codes to specific segments. Codes were scrutinized for any duplication, and the open coding process helped in filtering out data unrelated to the research questions under investigation.

(3). *Phase III. Recoding*

In the recoding phase, the researchers grouped similar codes and reduced redundant codes. The recoding system helped the researchers look for themes related to the underlying assumptions of factors influencing learners' contributions.

(4). *Phase IV. Meaning Categorization and Themes*

In the final stage of the qualitative content analysis, distinct categories or themes were identified, specifically addressing factors or elements that impact students' involvement in group writing.

After the thematization of the qualitative data, it will then be discussed through the lens of Engeström's (1999) activity theory. This is to help us build a more complete picture about pertinent factors that may have mediated students' experience in OCW tasks.

IV. RESULTS

To respond to the first research question, the researchers conducted a comparison of means regarding the contributions within heterogeneous groups, taking into account the students' perceived levels of English proficiency. The results of the analysis are shown in Table 2.

TABLE 2
MEAN CONTRIBUTIONS OF HETEROGENEOUS GROUPS

| Students' perceived level of English proficiency | N | Mean of contribution to CW1 (%) | SD | Mean of contribution to CW2 (%) | SD |
|--|----|---------------------------------|-------|---------------------------------|-------|
| Pre-intermediate | 27 | 22.29 | 19.22 | 24.26 | 18.95 |
| Intermediate | 36 | 26.97 | 19.99 | 28.52 | 22.01 |
| Upper-intermediate | 22 | 60.81 | 25.38 | 55.00 | 24.67 |
| Advanced | 4 | 56.50 | 27.08 | 54.25 | 34.23 |

The researchers also utilized a one-way analysis of variance (ANOVA) to examine the average scores of diverse groups, and the Bonferroni Post Hoc Test to identify any notable variations between groups in terms of their English proficiency levels and their contributions to collaborative writing tasks. The results of the ANOVA test are presented in Table 3.

TABLE 3
ANALYSIS OF VARIANCE FOR DIVERSE GROUPS AND THEIR INVOLVEMENT IN CW TASKS

| | | Sum of Squares | df | Mean Square | F | Sig. |
|---|----------------|----------------|----|-------------|-------|------|
| Percentage of text contribution in CW1* | Between Groups | 23185.68 | 3 | 7728.56 | 16.70 | .00 |
| | Within Groups | 39332.87 | 85 | 462.74 | | |
| | Total | 62518.56 | 88 | | | |
| Percentage of text contribution in CW2* | Between Groups | 14904.69 | 3 | 4968.23 | 9.91 | .00 |
| | Within Groups | 42610.91 | 85 | 501.30 | | |
| | Total | 57515.6 | 88 | | | |

Note: * The mean difference is significant at the 0.05

The one-way ANOVA test demonstrated a noteworthy distinction among groups concerning the percentage of text contribution in CW task 1 [F, (3, 85) = 16.70, $p < .01$] and percentage of text contribution in CW task 2 [F, (3, 85) = 9.91, $p < .01$]. Nevertheless, the results do not specify the specific significant distinctions between pairs or groups. To delve deeper into the variations among multiple group means, the researchers conducted the Bonferroni Post Hoc Test. The results are shown in Table 4.

TABLE 4
BONFERRONI POST HOC TESTS: MULTIPLE COMPARISONS BETWEEN GROUPS

| Bonferroni | | Mean Difference (I-J) | Std. Error | Sig. | 95% Confidence Interval | | |
|------------------------------------|----------------------------|-----------------------|------------|-------|-------------------------|-------------|--------|
| Dependent Variable: | Percentage of contribution | | | | Lower Bound | Upper Bound | |
| Percentage of contributions in CW1 | Pre-intermediate | Intermediate | -4.67 | 5.48 | 1.00 | -19.47 | 10.12 |
| | | Upper-intermediate | -38.52* | 6.18 | 0.00 | -55.21 | -21.83 |
| | | Advanced | -34.20* | 11.52 | 0.02 | -65.34 | -3.07 |
| | Intermediate | Pre-intermediate | 4.67 | 5.48 | 1.00 | -10.12 | 19.47 |
| | | Upper-intermediate | -33.84* | 5.82 | 0.00 | -49.57 | -18.12 |
| | | Advanced | -29.52 | 11.34 | 0.07 | -60.15 | 1.10 |
| | Upper-intermediate | Pre-intermediate | 38.52* | 6.18 | 0.00 | 21.83 | 55.21 |
| | | Intermediate | 33.84* | 5.82 | 0.00 | 18.12 | 49.57 |
| | | Advanced | 4.31 | 11.69 | 1.00 | -27.27 | 35.9 |
| | Advanced | Pre-intermediate | 34.20* | 11.52 | 0.02 | 3.07 | 65.34 |
| | | Intermediate | 29.52 | 11.34 | 0.07 | -1.10 | 60.15 |
| | | Upper-intermediate | -4.31 | 11.69 | 1.00 | -35.90 | 27.27 |
| Percentage of contributions in CW2 | Pre-intermediate | Intermediate | -4.26 | 5.70 | 1.00 | -19.67 | 11.13 |
| | | Upper-intermediate | -30.74* | 6.43 | 0.00 | -48.11 | -13.37 |
| | | Advanced | -29.99 | 12.00 | 0.09 | -62.40 | 2.41 |
| | Intermediate | Pre-intermediate | 4.26 | 5.70 | 1.00 | -11.13 | 19.67 |
| | | Upper-intermediate | -26.47* | 6.06 | 0.00 | -42.84 | -10.10 |
| | | Advanced | -25.72 | 11.80 | 0.19 | -57.60 | 6.16 |
| | Upper-intermediate | Pre-intermediate | 30.74* | 6.43 | 0.00 | 13.37 | 48.11 |
| | | Intermediate | 26.47* | 6.06 | 0.00 | 10.10 | 42.84 |
| | | Advanced | 0.75 | 12.17 | 1.00 | -32.13 | 33.63 |
| | Advanced | Pre-intermediate | 29.99 | 12.00 | 0.09 | -2.41 | 62.40 |
| | | Intermediate | 25.72 | 11.80 | 0.19 | -6.16 | 57.60 |
| | | Upper-intermediate | -0.75 | 12.17 | 1.00 | -33.63 | 32.13 |

Note: *The mean difference is significant at the 0.05 level.

The post hoc analyses revealed notable disparities in the average percentage of text contributions across the four groups in the context of CW tasks. For instance, the mean contributions in CW task 1 for upper-intermediate-level students ($M = 60.81$, $SD = 25.38$) exhibited significant differences compared to those of pre-intermediate-level students ($M = 22.29$, $SD = 19.22$) and intermediate-level students ($M = 26.97$, $SD = 19.99$), ($F(3,85) = 16.70$, $p < .01$); similarly, the mean contributions in CW task 2 for upper-intermediate-level students ($M = 55.00$, $SD = 24.67$) displayed significant distinctions in comparison to pre-intermediate-level students ($M = 24.26$, $SD = 18.95$) and intermediate-level students ($M = 28.52$, $SD = 22.01$), ($F(3, 85) = 9.91$, $p < .01$). These findings imply that students with a higher level of language proficiency tend to make more substantial text contributions throughout the CW processes.

To address the first research question, the researchers found that students with advanced language proficiency significantly outperformed their peers with lower language proficiency in terms of their contributions to group essays. This distinction in their contributions to group assignments held statistical significance. This leads us to infer that learners' language proficiency plays a pivotal role in collaborative projects as it shapes the behaviors, contributions, and interactive dynamics among group members. The present findings align with prior research conducted by the principal researcher of this study (see Kitjaroonchai, 2022), which reported that the language proficiency levels of learners assume a central role in collaborative projects. This role is characterized by its influence on the behaviors and contributions of individuals when they participate in group writing activities.

To address the second research question concerning factors influencing students' contributions in CW tasks, the qualitative content analysis was used. Categories or themes emerged from content analysis can be drawn and summarized in Figure 4.

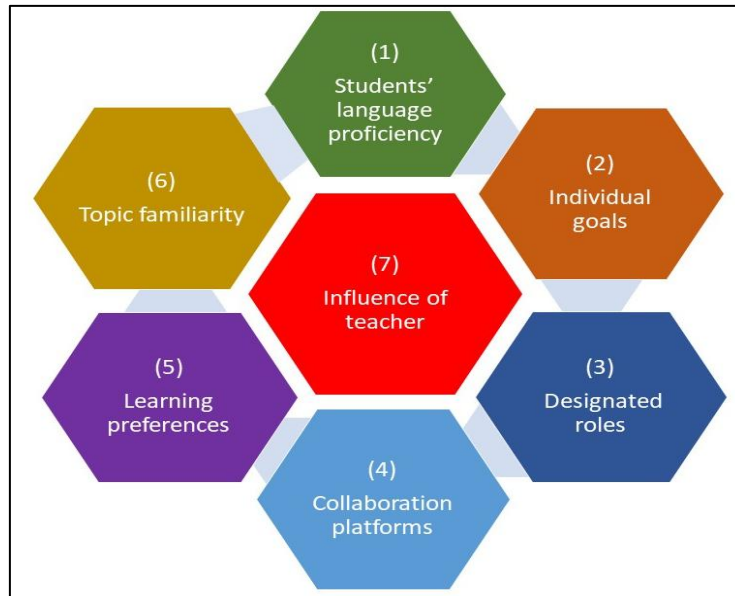


Figure 4. Factors Influencing Students' CW Behaviours

A. Students' Language Proficiency

Students with higher language proficiency levels were found to be more active in group work for they have a distinct advantage over those with lower language proficiency. Students with lower language proficiency showed low engagement that resulted in a low percentage of text contribution. The following excerpt is an example that reflects English language proficiency level on learners' contribution towards CW tasks.

"I did not write much when I worked in group because my vocabulary is limited and my writing skills is not that good. I often make mistakes in language structure" (ST16-reflection).

B. Individual Goals

Students working in small groups were found to have distinctive goals. Individual goals emerged from the analysis involve (1), completing tasks on time (2) getting a good grade, (3) improving writing skills, and (4) improving communication skills. Learners who held a fixed goal of getting a good grade were found to establish their position and contribute more writing. The following excerpts were articulated by prominent contributors whose goals were to earn good grades.

"I set a target to write a good essay because writing a good paper will help me to get a good grade at the end" (ST38-reflection).

"When I worked with my team, I need to ensure the essays have a high quality for us to earn a flying color grade. The paper should be error free" (ST22-reflection).

C. Designated Roles

Each member played a crucial role to make a successful collaboration. Collaboration became more engaging when the team had an active leader who designated responsibilities and followed up with the work process. The following excerpts reflect this theme.

"In my group, we have a good leader. He understands our limits but is willing to guide us in the parts we were to contribute" (ST7-reflection).

"Although I contributed little and did what I was asked to do, I also served as a proofreader to check spelling mistakes and correct them" (ST63-reflection).

D. Collaboration Platforms

In this study, GD is the main tool for students to co-construct their CW essays and interact with one another synchronously or asynchronously to accomplish tasks. The tool makes the CW process visible. However, students viewed GD to have both positive and negative impacts. GD is perceived to be a convenient tool for online collaboration and a useful tool for checking members' engagement. Some issues that emerged include the dependency of the tool on internet connectivity, and students' privacy, especially those who were not keen on sharing private information or were nervous about making language mistakes. The excerpts below supported this claim.

"The tool we used here is Google Docs, which is a convenient tool for online collaboration but it works well only when the Wifi is stable or you stay close to the Internet router. What we wrote can disappear if the connection was down" (ST47-reflection).

"Working in Google Docs may benefit someone with good language demand. As for me, I hesitate to write when

others might watch me typing with language errors." (ST81-reflection).

E. Learning Preferences

Acquiring knowledge in a friendly atmosphere is more conducive to learners' preferences. Researchers postulate that an individual learner has a learning style, so if classroom instruction is adapted to accommodate that learning preference, it is anticipated that improved learning will be a result (Olson et al., 2017). The following excerpts expressed by the participants in the study.

"Personally, I believe that working in small groups can refine our understanding through discussion and peer feedback. This reason makes me feel comfortable to contribute" (ST69-reflection).

"Although I prefer individual work, I don't mind giving it a try because working in a team we can pool knowledge and skills together" (ST24-reflection).

F. Topic Familiarity

The students noted that their familiarity encouraged them to contribute to the task. They reported that having prior knowledge about the topic would empower them to generate ideas, collectively leverage linguistic abilities, initiate negotiations among themselves, and endeavor to collaboratively share their knowledge. On the contrary, a topic that is unfamiliar to students would influence their contributions, in that they could refrain from sharing their parts due to the lack of knowledge and resources. The following excerpts support this theme.

"When we agree with the topic that everyone knows, each of us can write better, so we can support one another" (ST41-reflection).

"I hesitated to write when I was asked to contribute one body paragraph of the argument essay. I couldn't do well in my part because I don't know much about the topic my group had chosen" (ST15-reflection).

G. Teacher's Influence

Teachers have the power to influence or direct students while performing group work. Teachers can play a crucial role in promoting interactions between students working in a team, and engage them in the collaborative learning process (Gillies, 2006). The excerpts below reflect this theme.

"I don't really enjoy group work because we all have different ideas to argue. To agree on something is not easy sometimes, but I decided to get involved because the teacher encouraged us to help one another" (ST30-reflection).

"I remember in the first collaborative essay nobody in my group took initiative to start until the teacher intervened and reminded us of the deadline to submit the essay. Then we started but had not much time to edit" (ST49-reflection).

The seven factors discussed above were found to influence students' CW behaviours. Students' language proficiency helped them to perform in the target language more spontaneously and comfortably when expressing meaning through writing. There were also students who set writing goals. Individual writer may have distinctive goals while co-constructing an essay. Some may do it just to complete the required assignment, some may want to improve communication skills or writing skills by observing from how more knowledgeable peers construct sentences, while others may aim to get a good score or grade after completing the task. Besides, students' collaborative behaviours were shaped by the designated roles and responsibilities of the team members. Collaboration became more effective when the team experienced emergent leadership (Kukulska-Hulme, 2004). When the position of the members was obscure, it would affect communication skills and lead to conflicts in teamwork, which resulted in member withdrawal.

A collaboration platform, such as GD, provides both synchronous and asynchronous means of communication while students were engaged in an OCW task. In the current study, active contributors were found to be learners with high language proficiency and the ones with computer literacy who could use the tool conveniently. Students who were reluctant to contribute texts in the collaborative platform expressed that they did not want to display their language mistakes for fear of criticism, especially since the shared document can be viewed by their peers. Students' learning preferences also played a role in their collaborative behaviours. Aside from this, topic familiarity and teacher's influence affect students' collaborative processes. Topic familiarity may have a profound effect on students' writing performance. Students with greater knowledge of a topic could generate and synthesize ideas easier. Therefore, background knowledge is perceived to be an element to improve students' contribution to group work. On top of that, teachers can shape students' collaboration by intervening in group work, giving feedback, and encouraging interaction when students face problems working together. Students tended to be more likely to initiate ideas and to take responsibility for group work if teachers provide direct supervision or guide them through tasks or responding to their inquiries while attempting to resolve a problem (Webb, 2009).

V. DISCUSSION

For the first research question, the findings of the study affirmed previous studies that reported students' language proficiency as being an important mediating factor for active participation in small group CW settings, even those online (e.g., Bahar, 2003; Dobao, 2012; Kitjaroonchai & Suppasetseree, 2021a; Storch, 2013). Students with a good command of English may be more proactive in producing texts, for they possess broader linguistic resources. They could articulate ideas and express them well, and these contributions had a higher level of language accuracy.

Furthermore, more capable language learners would direct their group in collaborative efforts and submit tasks on time to meet their goals of obtaining a good grade (Elabdali & Arnold, 2020). They would not wait for peers to inform them what to do, but take the initiative and make plans on how to accomplish their goals (Li & Kim, 2016). On some occasions, their control over group work impedes less capable peers from contributing as they fear that they would hamper the work. This may result in “a pillion rider”, where group members get credit without investing any effort. This may subsequently develop negative attitudes towards group work (Kitjaroonchai & Suppasetsee, 2021b). Therefore, an effective CW team necessitates a leader who is both proactive and supportive, demonstrating the ability to communicate proficiently and establish rapport to provide assistance to team members with lesser capabilities (Li & Zhu, 2017).

Similarly, members who were reluctant to contribute perceived writing as a private activity where their thought process should not be judged or interrupted. When they were monitored by peers in GD, they might feel uncomfortable (Wang et al., 2017). This was perhaps common among students whose language proficiency is low or developing, and do not have scaffolding or support from other more capable team members. Li and Zhu (2013) posited that low proficiency learners would not take initiatives when engaging in group tasks unless they are directed by a supportive leader who understand their limitations and appreciate their contributions (e.g., Johnson & Johnson, 2008; Webb, 2009).

Based on the examination of the qualitative data, we found that learners' contributions on their CW tasks were influenced by various factors, including students' language proficiency, individual goals, designated roles, collaboration platforms, learning preferences, topic familiarity, and influence of teacher. This gives an understanding of components that would facilitate collaboration, which can be explained through Engeström's (1999) activity theory. Specifically, GD served as a collaborative space where students were given the opportunity to work together on several tasks. More importantly, the work done was not static; instead, GD provided a dynamic space for students to interact for the purpose of completing the task. Closely related to GD was topic familiarity. While abstract, topic familiarity can be a factor that shapes the extent of active participation of group members. Students who have had experience writing on a topic may initiate the work, and at the same time may play an important role of responding to contributions from their team members (see Chen, 2019; Mahmoudi & Mahmoudi, 2017). At a broader level, both the space for collaboration and the impetus for the collaborative work were managed by the teacher. It is through the teacher's conception of the task, the creation of a space for the task, and the subsequent interventions that spurred the collaborative work to take place. This, however, is not to consider the teacher as being an authority who has absolute control over the collaborative work. This is clearly illustrated in qualitative findings of the study, where students' participation in doing the OCW tasks was mediated also by personal factors. Hence, while the teacher may have played a prominent role in configuring the initial structure for the OCW tasks, it was the students' subsequent collaboration with their peers that led to the restructuring and reconfiguration of the learning experience.

VI. CONCLUSION

The findings from this study revealed that in an OCW task, students with a higher level of language proficiency contributed more. Moreover, these members directed their teammates due to their language privilege and linguistic resources. This phenomenon is well anchored and substantiated in L2 writing contexts regardless of regional locations or cultural characteristics (see Storch, 2013). While other students whose language proficiency is still developing may benefit from their more able peers, there is a risk of uneven distribution of work, and the possible social friction between team members. Thus, the interaction and relationship between group members need to be monitored for a collaboration that yields an equitable situation where members may draw benefits from their collective effort. While the use of DocuViz may be an effective tool for a teacher, students may also benefit from it. Presenting the visualization data of students' collaboration could be a prompt to encourage students to participate, especially those had contributed minimally. Doing this may instill a sense of accountability among team members. For the teacher, looking at collaboration from an activity theory perspective will also expand the focus; instead of just directly observing the collaborative efforts, an activity theory also considers factors that indirectly shape a collaboration. This perspective is suitable in the setting of this study, and others that may have a more diverse or heterogenous class – whether in terms of nationality or even language proficiency.

APPENDIX. GUIDING QUESTIONS FOR STUDENT REFLECTION

In approximately 500 words, write to address the following questions in your reflective paper.

- a) Describe how you felt about working in small groups to construct online collaborative writing tasks
- b) Factors or elements that influence your group collaboration
- c) Your overall impression of online collaborative writing tasks

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The Mapping Mechanism From the Source Domain “Electronic Devices” Onto the Target Domain “Human Being”: An Online Vietnamese Article Context

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Abstract—The article is a study on the appearance of the metaphor “humans are electronic devices” in online Vietnamese articles to clarify the relationship in Vietnamese people's mind map between “electronic devices” and “humans”. Based on the correlation between experiences and knowledge from source domain mapping onto the target domain, this study aimed to decode the conceptual diagram, explain the mapping mechanism and the logically-organized mapping scheme of the conceptual metaphor, identify a unique cognitive style in the conceptual structure which is universally characterized by the Fourth Industrial Revolution. The research findings may be beneficial to journalism students who wish to employ conceptual metaphors in writing about physical and mental health. Additionally, hospital website builders, medical staff, doctors, researchers, biomedical therapists, and others in the medical field can use the findings as a reference to improve their skills in using conceptual metaphors in articles about health care and protection, health risk alerts, and understanding the operation mechanism of the human body as a machine. Furthermore, the research results may offer advertisers suggestions on how to use conceptual metaphors for describing health care products in a way that strongly affects consumer awareness about product values and changes their shopping behavior.

Index Terms—conceptual metaphor, human beings, electronic devices, machine metaphor, mapping

I. INTRODUCTION

A conceptual metaphor (also known as a cognitive metaphor) is the conceptualization of one mental domain via another; that is, it's a systematic mapping from one typically concrete source domain to create a cognitive model showing what is happening in the mind (Lakoff & Johnson, 1980). According to Lakoff and Johnson (1980), a conceptual metaphor is a cognitive mechanism through which the logic of abstract concepts is replaced by the logic of more concrete concepts. Conceptual metaphors are further defined by Kövecses as understanding one typically abstract domain of experience in terms of another typically concrete one (Kövecses, 2002). The source domain provides a relatively rich knowledge structure for the target concept domain which happens through mappings between the elements of domains A and B (Kövecses, 2002).

According to Kövecses (2002), metaphorical mappings have an important role to play in conceptual expression since they explain why specific attributes are used to understand the target domain. Lakoff (1993) demonstrates that mapping is one of the most common ways to conceptualize things. Mapping is not arbitrary, but based on everyday human experience and knowledge. As a result, it is used unconsciously. A fixed system of corresponding attributes that make up the source and target domains form conceptual mappings. When these corresponding attributes are activated, attributes from the source domain are mapped onto the target domain on a partial and unilateral basis; there is, therefore, a unique movement of some attributes from the source domain to the target domain.

The metaphor of machines is based on common human characteristics and has attracted the attention of linguists, especially cognitive linguists. Moreover, some scholars who support this view include Johnson (1987); Lakoff and Johnson (1999); and Kövecses (2005, 2010). From their viewpoint, individuals can also be metaphorically described in linguistic expressions as machines in both mind and body. For example, some studies suggest that the human respiratory system operates on the principle of a machine. The glottis of the body is like a sensitive valve, blocking the breath whenever people appear to feel hesitant, depressed, or anxious. This then leads to difficulty breathing so that, after the feeling of distress and anxiety is overcome, the glottis quickly opens, allowing air to pass through the throat and nose. It is from examples like this that metaphors emerged related to the human mind, breath and emotions (Fesmire, 1994).

Seeing genitals as a machine when studying metaphors and metonyms about human body parts in Spanish filmmaker Pedro Almodóvar's films, Aparisi, E. U. (2010) placed images related to the genitals in a psychoanalytic framework, highlighting metaphorical models related to the genitals such as "the penis is a weapon". Likewise, breasts are described in a similar dualistic manner. Ugly breasts are mapped to sex, seduction, and manipulation while beautiful breasts are mapped to motherhood and caring (Aparisi, 2010).

Such expressions do not always act as a metaphor; however, even in the everyday language of the present, we still unconsciously use language that scientifically suggests that the human body is a machine.

Based on the characteristics and biological structure of humans, especially in the eyes of anatomists, the human body is viewed as a complex and closely interconnected machine. Humans are made up of component apparatuses such as the nervous system, the circulatory system, the respiratory system, the digestive system, the urinary system, the genitourinary system, and so on. As a result, the metaphor "man is a machine" appears in the language.

A machine, essentially an engine, in the context of the Fourth Industrial Revolution, machines are often associated with electronic devices. Therefore, taking the idea behind the metaphor "man is a machine", it can also be assumed that we can also use the metaphor "man is an electronic device" is also common in languages. Thus, within the framework of this report, we discuss the conceptual metaphor model "Humans are electronic devices" as used in a Vietnamese online newspaper.

II. LITERATURE REVIEW

The metaphor of the human body as a machine has been around for ages. In the late 15th and early 16th centuries, a large number of concepts and discursive forms were employed which opened the door to the analysis of the mechanical body and the machine body as a motor, a steam engine, or a combustion engine (Gleyse, 2012). Indeed, the machine metaphor has succeeded in lending a large amount of knowledge and imaginative thinking when it comes to scientific studies about humans. Even nowadays, modern physiology, medicine and recent theories view the brain as a computer and the mind as software whose complexity is simplified by the use of the machine metaphor on the principles of normative anthropology (Patrzyk et al., 2017).

In the past, the human body was increasingly thought of as a mechanical system of levers (Gleyse, 2012) or as an energy producer and transformer compared to mechanical energy and thermal energy (Gleyse, 2012). Still, many saw the human engine as efficient as a mechanical engine operating on the thermal mechanism of energy consumption (Gleyse, 2012). Descartes (1989) even went so far as to compare a living organism to a driverless car which is governed entirely by functional requirements. In other words, he viewed the human body as God's machine and imagined it as some sort of machine, stating: "Everybody is a machine, and the machines made by the divine craftsman are the best" (Descartes, 1999). It is a metaphor: the human body is a machine.

Metaphorical expressions of humans as machines also appeared in other studies as well, including those by Vonnegut (2008), Pinker (2009), and Haken et al. (1993). In Pinker's words, "We have understood the body as a wonderfully complex machine, an assembly of struts, ties, springs, pulleys, levers, joints, hinges, sockets, tanks, pipes, valves, sheaths, pumps, exchangers, and filters" (Pinker, 2009, p. 22). Therefore, in both their minds and bodies, individuals can also be metaphorical machines.

By the start of the Fourth Industrial Revolution in 2011, digital technology and "smart" electronic devices became commonplace and had thus given rise to another "man as machine" metaphor: "Human beings are electronic devices" in which electronic devices are mapped onto the "human beings" domain. As a result, human body parts are figuratively considered parts of electronic devices such as chargers, batteries, touchscreens, loudspeakers, switches, screws, transmitters, setting keys, microprocessors, control buttons, and servers. At the same time, the human body is metaphorically viewed as operating like an electronic device using words such as power failure, battery drain, battery failure, worn-out battery, battery charger, short circuit, IC humidity, on-off, program, install, and log out. In Online Vietnamese articles, discourses containing metaphorical expressions referring to human beings as electronic devices are commonplace and diverse.

III. DATA COLLECTION AND RESEARCH METHODS

The study of the metaphor “Human beings are electronic devices” in online Vietnamese articles is conducted employing mixed methods including a quantitative method, a qualitative method with the emphasis being placed on discourse analysis, a statistical method and classification methods.

Data were collected from 230 articles from various fields and ranged from articles on medicine and health found on clinic websites to articles on health and entertainment found on news outlet websites as well as online articles on beauty tips and tourism, websites managed and censored by the Ministry of Information and Communications of Vietnam (MoIC), or websites of brands with copyright registration, approved by MoIC. The total amount of websites collected and surveyed stands at 28. The purpose is to diversify data sources in which “electronic devices” is used as a source domain of metaphors for human health and well-being.

Once the data was collected, conceptual metaphors are identified employing the Metaphor Identification Procedure (MIP) proposed by Pragglejaz (2007). With high applicability and widespread popularity, the MIP works as follows: first, the entire text/discourse must be read to establish a general understanding of the meaning. Second, researchers should determine the words/phrases that semantically clash in a given context. Third, words/phrases must be semantically investigated via a dictionary to identify whether or not their definitions could be comprehended in relation to other words in a given context. Fourth, if they are not, identify them as metaphors. Words/phrases that conflict are identified as metaphorically-expressed words. The discourses that contain metaphorically-expressed words are called “metaphor expressions”.

Once the metaphors are identified, they are categorized and labeled as such and the researchers then determine the set of characteristic features of the source and target domains in the conceptual mapping model, thereby determining the corresponding points that are activated in the cognitive framework. After this, researchers list the number of selected metaphors in each attribute of the source domain, establish mapping diagrams, and then explain the mechanisms for moving and copying the attributes across the source and target domains in conceptual expressions. Thus, this shows the regularity in mapping and presents a clearer understanding of the characteristics of the writer's thinking and perception. In this way, the MIP proves the intertwined trilateral relationship - language, culture and thinking - expressed in conceptual expressions.

IV. FINDINGS AND DISCUSSION

Electronic devices are those containing semiconductor devices and electronic circuits operating on the principle of automation. Investigating 230 articles, researchers collected 432 metaphors related to “Human beings are electronic devices”. According to the principle of partial and unidirectional mapping, the attribute strokes from the source domain “electronic devices” are activated and mapped onto the target domain “human beings”, thereby transferring certain properties from the source domain to the target domain.

With corpus data of 230 articles selected from Online Vietnamese articles, the conceptual model of “Human beings are electronic devices” is visualized through the mapping diagram in Table 1.

TABLE 1
THE MAPPING DIAGRAM OF “HUMAN BEINGS ARE ELECTRONIC DEVICES”

| Source Domain (Electronic Devices) | | Target Domain (Human Beings) |
|---|---|--|
| There is electricity-storage system (battery) | → | There is energy-storage system (bio-battery) |
| The phenomenon of low battery, shutting down when battery wears out. | → | The phenomenon of low battery energy, worn-out battery, shutting down when low on energy. |
| Electronic devices are formed by integrated circuits which may become short circuits as a result of getting wet | → | Brain is made up of nerve system which may demonstrate the so-called “wet IC”, or “short circuit” once it goes wrong |
| Battery/energy saving mode is available | → | Battery/energy saving mode is available to brain |
| Different devices may receive on the same or separate radio frequency | → | Two individuals may receive on the “same frequency” or “separate frequency” |
| Pressing F5 will refresh or reload the page or document window | → | “Pressing F5 ” will refresh/change himself/herself or reset command buttons |

Selected corpus data reveal that many metaphors related to “Human beings are electronic devices” appear with specific metaphorically expressed words corresponding to each attribute of the source domain. Typical metaphorically expressed words of technical and electronic terminology of the source domain are picked out and mapped onto the target domain “human beings”. The basic metaphor “Human beings are electronic devices” gives rise to the following four derivative metaphors:

A. The Conceptual Metaphor “Human Body Parts Are Electronic Device Parts”

Apart from semiconductor components and integrated circuits, electronic devices also contain numerous accessories such as batteries, chargers, automatic mode setting buttons, and clocks, among others. Concerning the conceptual

thinking that “Human beings are electronic devices”, electronic devices/parts are also transferred to human parts as, for example, body battery, chest enhancement, flat-screen television, super flat screen, screws, body clock, biological clock, server, charger, adjustment button, 24-hour reset button, switch, and so on. Overall, 150 metaphorically-expressed words for this type of metaphor were found, and the frequency of these metaphors used for “human body parts are electronic device parts” is shown in Table 2.

TABLE 2
THE CONCEPTUAL METAPHOR OF “HUMAN BODY PARTS ARE ELECTRONIC DEVICE PARTS”

| Source Domain's Attributes | Metaphorically-Expressed Words | Frequency | Source Domain's Attributes | Metaphorically-Expressed Words | Frequency |
|----------------------------|---|-----------|----------------------------|---|-----------|
| Electronic Device Parts | Pin cơ thể/Pin tình yêu (Body battery/Love battery) | 22 | Electronic Device Parts | Cục sạc (Charger) | 1 |
| | Đồng hồ cơ thể (Body clock) | 6 | | Đồng hồ sinh học (Biological clock) | 46 |
| | Máy chủ (Server) | 3 | | Nút điều chỉnh đồng hồ sinh học/nút đặt lại 24 giờ (Adjustment button, 24-hour reset button) | 5 |
| | Cặp loa/ độ loa (pair of loudspeakers, referring to the chest/ loudspeaker enhancement/ boob job) | 12 | | Màn hình phẳng/ màn hình si âu phẳng/ Ti vi màn hình phẳng (Flat screen/ super flat screen/ Flat-screen television) | 25 |
| | Công tắc/ công tắc di truyền/ công tắc gen/ công tắc thông minh/ công tắc bật-tắt ý thức (switch/ genetic switch/ gene switch/ smart switch/ on-off consciousness switch) | 25 | | Screws | 5 |
| Total | | 150 | | | |

The level of daily energy intake is based on one's body mass index. Viewing the human body as an electronic device, Vietnamese people tend to encode and consider the reservoir of human energy as a “biological battery”. A fully charged battery ensures the continuity of a person's daily activities. In case of battery drain, it needs to be fully “charged” to enable physical and mental activities. Owning an inherent “charger” in the body, one can “charge himself/herself” in many ways such as through rest and relaxation; listening to music; traveling; sleeping; enjoying delicious meals; and meeting friends to name a few. Hence, body energy is by nature a combination of energy types taken from various sources like food, mental food, and muscle and mind-relaxing activities. This means that people need both physical energy and mental energy for daily activities. For example:

- 5 lý do khiến **pin cơ thể** của bạn hoạt động ở mức thấp (antien.vn, 20/02/2021).
“5 Reasons Why Your **Body Battery** is Working at a Low Level”
- Theo đó, để có thể liên tục lan tỏa năng lượng tích cực cho đội ngũ, chính **lãnh đạo phải biết cách “sạc pin” cho mình hàng ngày** (joyuni.vn, 07/01/2022).
“Accordingly, spreading positive energy to his staff requires **the leader to know how to “charge the battery” for himself every day.**”
- Thế nên, đến hẹn lại lên, giờ này **tôi đang “sạc pin” ở Taiwan ...** Gì thì gì ì **đừng quên cục sạc của chính mình** (plo.vn, 19/10/2015).
“So, as a habit, **I'm “charging” in Taiwan** right now ... Anyway, **don't forget your own charger.**”

Like an electronic device, the human body is thought to have a “biological clock” and a “server” in the brain tasked with monitoring and controlling the circadian rhythm of the body. In fact, electronic or mechanical watches can lose or gain time compared to the actual time, which requires users to make proper adjustment. So is the case of the “biological clock” in the human body. Malfunctioning can be corrected by adjusting the circadian rhythm and relaxation time. For example:

- Các thay đổi này bắt nguồn từ các nhóm phân tử tương tác bên trong cơ thể, gọi chung là các **đồng hồ sinh học**, và **“máy chủ” tọa lạc trong bộ não** chịu trách nhiệm điều phối và quản lý chúng để đảm bảo cơ thể vận hành đồng bộ hóa (vietnamnet.vn, 06/02/2015).
“These changes stem from groups of molecules within the body known as **biological clocks**, and **“server” located in the brain** tasked with coordinating and managing them to ensure consistent operation.”
- Vì sao rối loạn lại gây mất ngủ? và **“chỉnh” lại đồng hồ cơ thể** khi bị rối loạn như thế nào? (benhvien199.vn, 27/12/2019).
“Why do disorders cause insomnia? And how to **“adjust” the body clock** when it is disordered?”
- Mỗi ngày là một cơ hội để bạn bắt đầu lại; Tôi gọi đây là **“nút đặt lại 24 giờ” của tôi** (glints.com, 16/01/2022).
“Every day is an opportunity to have a fresh start; I call this **my “24 hour reset button.”**”

The human body is considered an electronic device, a complete machine that functions through synchronization between its parts and internal devices. Based on the similarities of the partial properties of devices, the Vietnamese

interpret acupoints and meridians of the human body as a system of semiconductor components. The acupuncture points are “switches” that can be started by switching it on, activating positive energy for the body to function and children nervous systems. Moreover, the brain also functions as an individual electronic device with a consciousness switch that operates through an on-off proactive mechanism. For example:

7. 5 bộ phận trên cơ thể là “*công tắc trường sinh*”, xoa bóp mỗi ngày đẩy lùi bệnh tật (phunutoday.vn, 12/08/2022).
“5 human organs are ‘*immorality switches*’, daily massages keep illnesses away.”
8. Phát hiện “*công tắc bật - tắt ý thức*” trong não bộ người (plo.vn, 09/07/2014).
“Discovering *the consciousness on-off ‘switch’* in the Human Brain”

The bodily “switches” in examples 7 and 8 are metaphorical indicators for human acupoints. The hidden acupoints in the human’s shoulders, umbilicus, wrists, palms, and soles are considered “immortality switches”. When massaged, these acupoints act as yang activators that aid blood circulation and help the body stay healthy. The frontal lobe of the human brain functions like a switch, capable of turning on-off and causing humans to lose and regain consciousness. When commencing usage of electrical impulses at higher frequencies, scientists discovered a notable open-close effect of consciousness similar to the function of a switch in an electronic device.

It’s not just the human body that is considered an electronic device or a complete machine - even genetic features are considered a biological machine. Consumption of everyday produce in nutritional diets is similar to a lubricant system, capable of altering “genetic switches”. For example:

9. Thực phẩm chúng ta ăn không chỉ thay đổi các *công tắc di truyền* trong tế bào mà còn với các *công tắc di truyền* của các vi sinh vật sống trong ruột, da và niêm mạc của chúng ta (nhathuoclongchau.com.vn, 30/3/2022).
“The produce we consume does not only alter the *genetic switch* in cells, but it also alters the *genetic switch* in living organisms found in our intestine, skin, and mucous.”

The Vietnamese also tend to consider human body parts as parts of electronic devices, especially the woman’s body - a prioritized concern of men. Within the ideology of Confucianism, women’s bodies are most attractive due to their curvy features. A beautiful woman, apart from her face, skin, and natural composition, is one whose roundness of breasts is a special interest point for the opposite gender. Based on the similarities of their compositions when projecting the source domain “electronic” devices to the target domain “human beings”, the Vietnamese compare women’s breasts to “loudspeakers” or amplifiers. So, when women get breast augmentation, it is often called “enhancing loudspeakers”. For example:

10. Phụ nữ hiện đại - ngại gì “*độ loa*” (suckhoe123.vn, 19/11/2020).
“Modern Women - Why Fear ‘*Loudspeakers Enhancement?*’”
11. *Độ loa to* không còn nỗi lo ngực lép chảy xệ (suckhoe123.vn, 19/11/2020).
“*Big loudspeakers enhancement* does away with fear of drooping flat breasts.”
12. Team “*Tivi màn h nh phẳng*” đã có mặt tại Dr Hoàng Tuấn! Đôi bạn “cùng tiến” - Hai chị khách cùng nắm tay nhau đi “*độ loa*” nhà bác sĩ đây ạ (drhoangtuan.vn, 15/12/2020).
“*Flat-screen televisions*” team are now present at Dr Hoang Tuan! The “moving-forward-together” couple - Two female customers hold hands to the clinic for a “*boob job*”.

In contrast with the attractiveness of round breasts or “enhanced loudspeakers” are flat chests in smaller girls. In the same line of “humans are electronic devices”, flat chests remind Vietnamese of “flat screens” or “super flat screens”. Girls who are nicknamed “flat screen” usually express signs of self-deprecation, explained by the Confucianism ideology where beautiful women have round, attractive breasts. For example:

13. Nỗi khổ khi chị em có “*màn hình phẳng*” (vov.vn, 27/04/2016).
“Shared struggle of women with ‘*flat screens*’.”
14. Đừng chê “*tí vi màn hình phẳng*”, ngực lép vẫn có nhiều “kép” yêu! (yan.vn, 03/05/2016)
“Don’t shame ‘*flat screen televisions*’. Smaller breasts still attract men in the tenfold!”
15. Đã từ lâu, tắm biển là một khái niệm xa vời với chị vì không nở “trung” ra vòng 1 lép kẹp như *tivi “siêu phẳng*” (ngoisao.vn, 04/05/2012).
“For a long time, the concept of beaching is a foreign one for me because I have no desire to “showcase” my small breasts resembling ‘*flat-screen TVs*’.”

Also, along the lines of the human body and electronic devices duality comparison, if the full chests of women are likened to “loudspeakers” of semiconductor components, then flat chests are likened to “screws”, a mounting component which facilitates the impact point for devices and machinery. In the Vietnamese language, “screw breasts” indicate women with flat or even extremely flat chests. For example:

16. Nếu ngực bạn “*chỉ có ốc vít*”, hãy học cách gọi cảm đầy kiêu hãnh của Tăng Thanh Hà (webtretho.com, 20/04/2018).
“If your breasts are ‘only screws’, follow in the proud sex appeal of Tăng Thanh Hà.”

Evidently, the impact of Vietnam’s agriculture culture on the fertility rites beliefs of East Asia is embedded into the Vietnamese way of thinking. As a result, aesthetic criteria and beauty standards have all shifted towards roundedness, fullness, and openness, which also coincides with fertility strength and the natural gendered intuition blessed towards women.

In a nutshell, there is a similarity between the operating mechanism of electronic devices and that of human beings. In other words, the human body is a complete machine operating under the dynamics of machines.

B. Conceptual Metaphor “Human Status is Electronic Device Status”

Due to mechanical-technical problems or battery failure, an electronic device may operate poorly, malfunction or stop working completely. As metaphor derived from the concept of “Human beings are electronic devices”, the metaphor “the human status is the electronic device status” is prevalent in Online Vietnamese articles with such metaphorical tokens as *chập mạch* (short circuit), *ẩm IC* (wet IC), *chạy chậm* (slow running), *chai pin* (battery drain), *bộ nạp bị trục trặc* (charger malfunction), *pin sạc như không* (unchargeable battery), *chệch sóng* (wave deflection) or metaphorical tokens about the exhausted state of machines like *yếu pin* (low battery), *hết pin* (out of battery), *cạn pin* (battery drop), *tụt pin* (battery drain), *pin chạm đáy* (battery bottom), *hết pin giữa đường* (battery out on the way), *sập nguồn* (power failure), *tắt điện* (power off), and so on. Researchers found as many as 106 metaphorical-expressed words for the source domain metaphor “state of electronic devices” in Online Vietnamese articles. They are listed in Table 3.

TABLE 3
CONCEPTUAL METAPHOR “HUMAN STATUS ARE ELECTRONIC DEVICE STATUS”

| Source Domain's Attributes | Metaphorically-Expressed Words | Frequency | Source Domain's Attributes | Metaphorically-Expressed Words | Frequency |
|----------------------------|---|-----------|----------------------------|--|-----------|
| Electronic Device Status | Hết pin/tụt pin/sụt giảm/cạn kiệt pin/cạn pin cơ thể (Low battery/low battery/drop/battery drain/body battery) | 18 | Electronic Device Status | Cơ thể full pin (Full battery body) Healthy and dynamic | 1 |
| | Tăng mức pin cơ thể (Increase body battery level) | 02 | | Tình trạng hết pin giữa đường (Battery drain on the run) Erectile Dysfunction | 2 |
| | Giảm mức pin cơ thể (Reduce body battery level) | 02 | | Cơ thể sập nguồn/sập nguồn (Body power down/power failure) | 21 |
| | Não bộ “tắt điện” (The brain “turns off”) | 1 | | Pin sạc như không (Non-rechargeable battery) | 1 |
| | Hệ thần kinh hết pin (Nervous system out of battery) | 1 | | Quý ông/nam giới yếu pin/Quý ông hết pin (Gentleman/men with low battery/Gentleman with low battery) Decreased sexual desire/ability | 7 |
| | Não bộ bật chế độ tiết kiệm pin/điện (Brain turns on battery/power saving mode) | 2 | | Tần số chung (Common frequency) Similar interest/hobbies | 2 |
| | Cơ chế tiết kiệm pin/tiết kiệm điện (Mechanism of battery saving/power saving) | 3 | | Sự “chệch sóng” (The “incompatibility”) difference | 2 |
| | Mức pin chạm đáy (Battery level bottomed) | 2 | | Chập mạch/chập dẫy thần kinh (Short circuit/nerve short) Mental disorder | 7 |
| | Pin cơ thể chạy chậm (Body battery running slow) | 2 | | Ám IC/chập IC (wet IC/Short IC) Mental disorder | 12 |
| | Đầy pin/sạc đầy (Full battery/fully charged) | 2 | | Đầu óc nhảy số/tư duy nảy số (Number jumping mind/number bouncing mind) Quick-witted | 2 |
| | Pin cảm xúc bị tụt cạn (Emotional battery drained) | 3 | | Rồ ga (press the gas pedal) Speed up | 1 |
| | Pin bị chai sạn (The battery is weak) | 1 | | Bộ nạp bị trục trặc (The loader is malfunctioning) | 1 |
| | Bật chế độ nhận quà (“turn on” gift receiving modes) | 4 | | Đăng xuất khỏi trái đất (Log out from earth) | 8 |
| | Bật công tắc (Turns on the switch) | 4 | | | |
| Total | | 114 | | | |

Linking the human state to the electronic device state, the Vietnamese tend to metaphorize human health problems including sexual abnormalities, as those of machines. While the biggest trouble facing electronic devices is the short-

circuiting microprocessor - the “short circuit” or “wet IC” - the nervous system really matters. In medicine, these are called forms of schizophrenia. For example:

17. Hội chứng “**chập mạch**” ở giảng đường (vnexpress.net, 14/9/2006).
“*The ‘short circuit’ syndrome on the university campus.*”
18. Bệnh tâm thần có rất nhiều thể, dạng, mức độ khác nhau... và mọi người đều có thể bị “**ấm IC**” - dẫn tới “**chập mạch**” (baophunuthudo.vn, 11/5/2012).
“Mental illness comes in many forms, types, and degrees of severity... and everyone can suffer from ‘*soaked IC*’, then ‘*short circuit*.’”
19. 8X bị “**ấm IC**” (ngoisao.vnexpress.net, 25/2/2006).
“8X generation get ‘soaked IC’ - a type of mental disorder”

As can be seen in examples 17, 18, and 19, the short-circuiting in the microchips of electronic devices are mentioned to metaphorize the abnormal mental state of a person. In fact, mental illnesses such as paranoia and mental instability have increased among Vietnamese youth who are under excessive pressure of school or work. To a certain extent, this nervous abnormality is similar to the malfunction of electronic devices. People with these illnesses are often labeled by the public as “hâm hấp” (steaming), “ấm đầu” (warm head), or “cám đê chốc vung” (pig brain in the pot). Indeed, when electronic devices short-circuit, they often get extremely hot and that heat radiates out of the case which can be felt just by touching the device.

Active electronic devices may be subject to *bị chai pin* (battery drain) or *bộ sạc bị trục trặc*, (a malfunctioning charger) all of which can end up with a non-rechargeable battery or the device becoming disconnected or turned off. Mapped onto the target domain “human”, these patterns are widely used in Online Vietnamese articles as metaphorical tokens about human health problems such as *chai pin cảm xúc* (emotional battery drain), *pin cảm xúc bị cạn* (emotional battery drop), *não bộ tắt điện* (brain power off), *cơ thể sập nguồn* (body power down). For example:

20. Làm gì khi “**pin cảm xúc**” bị cạn sau khi khỏi COVID-19 (suckhoedoisong.vn, 18/01/2022).
“What to do *with emotional battery drain* after COVID-19 recovery?”
21. Khi cơ thể cạn năng lượng, thời gian ngủ là lúc bạn “**sạc pin**” lại bản thân. Khi thiếu ngủ hoặc ngủ không đủ giấc, *cơ thể chưa kịp “full” pin* đã phải sử dụng tiếp, về lâu dài sẽ dẫn đến *pin bị chai sạn*... (nhathuolongchau.com, 18/02/2022).
“When you feel exhausted, sleep is the ultimate body recharger. A frequent lack of sleep may result in non-full body battery which, in the long term, leads to *a hardened battery*.”
22. [...] khi thiếu nước và khoáng chất, cơ thể sẽ bắt đầu mệt mỏi không rõ lý do, *não bộ “tắt điện”*, cơ thể uể oải, ngáp dãi hoặc khó tập trung (vietnamnet.vn, 16/4/2014).
“...when there is a lack of water and minerals, the body will start to feel tired for no reason, then your *brain ‘turns off’*, the body is sluggish, there is yawning and you may having difficulty concentrating.”
23. Ai trong cuộc sống cũng có những lúc *muốn “sập nguồn”, như “hết pin”*, cạn kiệt sức lực. (dantri.com.vn, 03/12/2020)
“It is likely that everyone feels like ‘*power off*’ or ‘*dead battery*’ once in a while.”

The similarity between the source domain and the target domain is also reflected in the automation of electronic devices. While smart devices are able to adjust the level of energy consumption, the human brain can automatically “turn on battery saving mode” once the body energy is drained. This function aims to keep the optic nerve active. For example:

24. Khi bạn đói, *não bộ có thể bật “chế độ tiết kiệm pin”* và giảm độ phân giải thị giác của bạn xuống (soha.vn, 03/07/2022).
“When you're hungry, your brain can *turn on ‘battery saver mode’* and lower your visual resolution.

Regarding the sex life, Vietnamese people tend to consider the male body as an electronic device whose energy level is mapped onto a man’s sexual health. Poor performance of “low battery”, “worn-out battery”, “charger malfunction” or “battery drain on the run” are metaphorically conceptualized as sexual dysfunction or reduced sexual desire in males. For example:

25. Dấu hiệu nhận biết *quý ông bị “yếu pin”* (vietnamnet.vn, 03/10/2018).
“Signs that *a gentleman has a ‘low battery’*”
26. Hiện tượng *hết pin* hay *bộ nạp bị trục trặc* là không hiếm trong sinh hoạt vợ chồng nhưng bạn đừng quá lo ngại (skhoe24h.com, 27/02/2019).
“The phenomenon of *running out of battery* or *faulty charger* is not uncommon in married life, but don't worry too much.”

The automation property of electronic devices is also projected onto the automatic “on” state. One feature of the human “device”, for example, is the “on” status of waiting for presents during holiday events, as if this is an installed program and intergrated into the human machine. For example:

27. Chị em “**bật chế độ**” nhận quà, thị trường quà tặng nhộn nhịp trước ngày 8-3 (daidoanket.vn, 07/03/2022).
“Women ‘*turn on*’ *gift receiving modes*, causing an active gifting market before the 8th of March.”

Another state of electronic devices also used by Vietnamese to project on the human target domain is starting up or shutting down devices. Vietnamese people consider human beings akin to a personal computer/laptop. When the

computer is running and commanded to shut down, this means that the user wants to exit from the computer system. When projecting this characteristic onto the target domain “humans”, “logging out” could indicate death/the sudden and surprising end of life. The command which represents these metaphorical expressions is “logging out of Earth”. For example:

28. 2 người nhảy lầu “**đăng xuất khỏi trái đất**” do cháy chung cư, nghi tự phóng hỏa? (vtg.vn, 23/03/2022)

“Are 2 people who ‘**logged out of Earth**’ jumping off their building due to apartment fires suspects of arson?”

29. Run rẩy trước những thiết kế cửa bước sai một ly là “**đăng xuất khỏi Trái đất**”. (vtc.vn, 13/04/2022).

“Trembling when faced with door designs where one step is all it takes to ‘**log out of Earth**’.”

Therefore, Vietnamese people consider the act of “logging out” of a computer similar to the end of human life.

C. Conceptual Metaphor “Human Energy Charging is Electronic Device Charging”

If the device is showing as low battery, dead battery, it needs recharging. Mapped onto the *target* domain “human”, these attributes activate such metaphorical tokens as *sạc pin cho cơ thể* (charging the body battery), *sạc pin cho não bộ* (brain charging), *sạc pin cảm xúc* (emotional battery charge), *sạc pin trái tim* (heart battery charger), *sạc pin tinh thần* (mental battery charger), *sạc pin tình dục* (sex battery charger), *nạp điện trong chuyện ấy* (sex charging), and so on. With proper use, the battery life of an electronic device can be extended. The same is true for the human body whose battery can be prolonged with proper care. Through the survey data, we found 140 metaphors of this type, shown in Table 4.

TABLE 4
THE CONCEPTUAL METAPHOR “HUMAN ENERGY CHARGING IS ELECTRONIC DEVICE CHARGING”

| Source Domain's Attributes | Metaphorically-Expressed Words | Frequency | Source Domain's Attributes | Metaphorically-Expressed Words | Frequency |
|----------------------------|---|-----------|----------------------------|---|-----------|
| Electronic Device Charging | Nạp lại pin/sạc pin/bổ sung pin cơ thể (Recharge the battery/charge the battery/replenish the body battery) | 28 | Electronic Device Charging | Sạc pin năng lượng (Energy battery charger) | 2 |
| | Sạc pin cho não bộ/não bộ được sạc (Charge your brain/brain is charged) | 5 | | Sạc pin từ bên trong (Charge the battery from the inside) | 1 |
| | Kéo dài tuổi thọ pin cơ thể (Extend body battery life) | 2 | | Nạp điện trong chuyện ấy (Recharge for sex) | 2 |
| | Hồi phục pin cơ thể (Restore body battery) | 1 | | Sạc dự phòng vào giờ giải lao (Power bank at break time) | 2 |
| | Cơ thể được sạc đầy năng lượng /Sạc đầy (The body is fully charged with energy/Fully charged the body's energy battery) | 7 | | Sạc pin cho những mối quan hệ (Charge the battery for relationships) | 2 |
| | Sạc pin cảm xúc (Emotional battery charging) | 5 | | Sạc pin tình yêu (Charge the battery of love) | 3 |
| | Sạc pin trái tim (Heart battery charger) | 3 | | Sạc năng lượng cho cục pin sinh học/Sạc lại cục pin sinh học (Charge the bio battery/ Recharge the bio battery) | 4 |
| | Sạc pin cho quan hệ tình dục/Sạc pin tình dục (Charger for sexual relation/Charge for sex) | 5 | Electronic Device Charging | Sạc pin tinh thần (Mental battery charger) | 5 |
| | Sạc pin cho cơ thể (Charge the body battery) | 13 | | Lên dây cồng tinh thần/lên giầy cồng bản thân (Wind up your spirit/wind yourself up) | 42 |
| | Tự sạc pin lại bản thân (Recharge your own battery) | 7 | | Sạc bằng những cái ôm (Charge with hugs) | 1 |
| Total | 140 | | | | |

Metaphorically conceptualized as electronic devices, the human body's battery needs charging in case of low battery. Proper charging and maintenance of the bio-battery also helps prolong the life of the body battery in the long run. For example:

30. 4 thói quen giúp *cơ thể* “**sạc pin**” tuyệt vời mỗi sáng (tienphong.vn, 20/10/2016).

“4 habits to **help the body ‘charge the battery’** wonderfully every morning”

31. Làm thế nào để *người trẻ* **kịp “sạc pin” năng lượng** cho đủ đầy sau 1 ngày dài? (vov.vn, 25/06/2021)

“How can **young people ‘charge’ their energy** fully after a long day?”

32. Ai cũng muốn có thật nhiều sức khỏe và sống trường thọ, nhưng mong muốn thì nhiều mà chẳng mấy ai hiểu được sự quan trọng của việc “**nạp lại năng lượng cho cục pin sinh học**” của mình (thesaigontimes.vn, 29/08/2008).

“Everyone wants to lead a healthy and long life. Nevertheless, not many of them understand the importance of

‘recharging their biological battery’.

33. Tập thể dục làm **cạn kiệt Pin cơ thể** của bạn tạm thời, nhưng tập thể dục thường xuyên với mức độ phù hợp sẽ mang lại kết quả **và kéo dài tuổi thọ pin của bạn** về lâu dài (garmin.com, 11/12/2020).

“Exercise **drains your body battery** temporarily, but regular exercise in the right amounts will bear fruit and **extend your battery life** in the long run.”

Charging supplies the body with both physical and mental energy. In the metaphorical expressions we found, the attribute “charge the battery” is used to conceptualize the target domain “human’s” process of charging/enhancing mental energy such as their emotions, thoughts, or relationships. For example:

34. Giống như cái cách bạn sạc đầy pin cho chiếc điện thoại của mình, **trẻ con cũng cần “sạc pin”** một chút. Chỉ cần **“sạc” bằng những cái ôm** và khoảng thời gian tĩnh lặng và được mẹ vỗ về, âu yếm. Hiện tượng này được các nhà tâm lý học nhắc đến với tên gọi **“Sạc pin cảm xúc”** và tất cả chúng ta đều cần tới nó (afamily.vn, 20/02/2017).

“Children, like your phone, **need charging** by enjoying hugs and dedication from their mothers. This phenomenon is referred to by psychologists as **‘emotional charging’** and we all need it.”

35. Có nhiều cách **“sạc pin” cho những mối quan hệ sắp “sập nguồn”**..., tìm lại **“tần số” chung** cho cả hai. (ybox.vn, 04/01/2021)

“There are several ways to **‘charge the nearly dead battery for relationships’** and find the “frequency” common to both.”

36. **“Sạc pin” cho não** thế nào đúng cách? (vietnamnet.vn, 16/4/2014)

“How to **recharge your mind** properly?”

As can be seen in the examples 34-36, *emotional battery* is quickly “charged” with cuddles and loving gestures. Once human relationship deteriorates, it needs to be charged like a low battery electronic device. This can be done by giving mutual sharing and sympathy like the way two separate electronic devices are connected via “common radio frequency”. Brain is the central nervous system controlling all human activities. Once body energy gets exhausted, the brain’s priority is shifted toward taking rest and relaxation, which is considered a way to recharge and regenerate the brain. Metaphorically, sexual satisfaction is mentioned by mapping the “charging” of electronic device battery. For example:

37. **Sạc “pin tình dục”** giúp tăng cơ hội thụ thai (hoibenh.com, 21/09/2016).

“**Charging the ‘sex battery’** increases the chances of conception.”

A mechanical watch is powered solely by a mainspring. While manual watches require winding, automatic watches need the wearers’ movement. Scanning metaphorically-expressed words, we find similarities in the way of saying “wind up your spirit” or “wind up yourself” to conceptualize the way human beings recharge with internal factors rather than external elements. For example:

38. **Sĩ tử “lên dây cót” tinh thần** ở Văn Miếu (cand.com.vn, 02/07/2009).

“Exam takers **‘wind up’ their mind** at the Temple of Literature.”

39. **“Lên dây cót” tinh thần** để trẻ đi học trở lại đầy năng lượng (dantri.com.vn, 14/05/2020).

“Back-to-school **‘winding up kids’ minds’** with full of energy.”

D. The Metaphor “Resetting/Adjusting Humans Beings Is Resetting/Fixing Electronic Devices”

Active electronic devices will inevitably suffer from technical problems that need reinstalling or renewing. The action “refresh” or F5 that free up the memory and cookies is also true in the case of human beings. In the mind of Vietnamese people, human beings are somewhat like a computer that can be “refreshed” by pressing the F5 key. Expert advice given to those who are under stress or overloaded is to *F5 lại bản thân* (F5 yourself), *F5 tâm trí* (F5 your mind), *F5 làn da* (F5 your skin), và *F5 cho phong cách* (F5 your style). These metaphors can be found 66 times, as shown in Table 5:

TABLE 5
THE CONCEPTUAL METAPHOR “RESETTING/ADJUSTING HUMANS BEINGS IS RESETTING/ FIXING ELECTRONIC DEVICES”

| Source Domain’s Attributes | Metaphorically-Expressed Words | Frequency | Source Domain’s Attributes | Metaphorically-Expressed Words | Frequency |
|----------------------------|---|-----------|----------------------------|---|-----------|
| Refresh Electronic Devices | F5 cho phong cách (F5 style) | 1 | Refresh electronic devices | F5 cho tình cảm vợ chồng (F5 husband and wife love) | 1 |
| | F5 bản thân/F5 chính mình (F5 myself) | 36 | | F5 cho sức khỏe (F5 health) | 1 |
| | F5 cho tâm trí/F5 tinh thần (F5 the mind /F5 spirit) | 3 | | F5 cho quan hệ bạn bè (F5 friendship) | 1 |
| | Nhấn nút F5 (Press the F5 key) | 3 | | F5 cho làn da (F5 skin) | 1 |
| | Ngắt kết nối (Disconnect) | 2 | | Cài đặt (Setting) | 4 |
| | Đại tu cơ thể/đại tu nhan sắc (Overhaul your body/ overhaul appearance) | 13 | | | |
| Total | | | 66 | | |

Given the similarity between electronic devices and human beings as a part of metaphorical expressions, we found that Vietnamese people tend to regard the human body as a computer/laptop. Once people lose peace of mind and motivation, they need to be renewed like the way a computer is refreshed when pressing F5 key. In this way, one can leave troubles behind and embark on a new, interesting chapter of their life. For example:

40. Sau khoảng thời gian “nghỉ xả hơi” dài, đã đến lúc teen mình cùng **F5 lại bản thân**, chuẩn bị “**rồ ga**” để hướng về mục tiêu “leo top” trong học kỳ này rồi đó (hoahoctro.tienphong.vn, 22/02/2022).

“After a long “relaxation”, it's time us, teenagers, to **F5 ourselves**, readily **press the gas pedal** to ‘climb to the top’ this semester.”

41. 04 bước **F5 tâm trí** - làm mới bản thân (menstay.com, 24/02/2022).

“4 steps to **F5 your mind** - renew yourself.”

42. **F5 tinh thần** khi cuộc sống qu ánh ần ch ần (vnexpress.net, 26/8/2019).

“**F5 your mind** when life gets dull.”

In the above examples, the action F5 yourself means activating yourself, while the action “press the gas pedal” in vehicles on the run symbolizes the acceleration toward realizing objectives.

In some cases, pressing the F5 key does not work. Broken or out-of-track operating systems on electronic devices sometime need resetting. As for the bio-clock in human body, like electronic devices, it also requires resetting in order to run as beforehand. For example:

43. “**Cài đặt lại**” **đồng hồ sinh học** của cơ thể bạn (vinmec.com, 23/11/2022).

“Resetting’ **your internal biological clock**.”

As such, the similarities between the source domains and target domains in 43 in the property of being able to reinstall and refresh the operating system. When people are “reinstalled”, the mental state will bring fresh and strong energy.

V. CONCLUSION

By examining the cross-domain mapping, the movement of attributes between the “source” and “target” domains, and the hierarchy in the conceptual metaphor “human beings are electronic devices” in online Vietnamese articles, we can see that the conceptual linking between “electronic devices” and “human beings” stems from background knowledge acquired from real-life experience of exploring the primary structure and operating mechanism of electronic equipment. The formation and mapping of the metaphor with the target domain “human beings” proves the similarity of the author’s mind in conceptualizing “human beings” as an “electronic device” with a full set of spare parts, an operating mechanism, a warranty mechanism, a refresh feature, and other. With the source domain “electronic devices” and the target domain “human beings”, the variability of the metaphor and the domination of the context of the times, material civilization and industrial civilization over conceptual thinking amongst the native community are affirmed.

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An Exploration of Gender Discrimination and the Quest for Feministic Identity in Angami Culture in Easterine Kire's *A Terrible Matriarchy* and *Mari*

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Abstract—Nagaland is one of the significant political divisions of India, which is geographically divided into eight states. The cultures of India's northeastern states are distinctive. Each state is discrete regarding its custom, diverse culture, and language. As such, Nagaland, too, is rich and varied in cultural heritage, housing 16 distinct tribes, each with its lingo-African language. Extending the premise of *social realism*, this paper critically examines the fictional works of Easterine Kire, namely *Mari* and *A Terrible Matriarchy*. It brings out the social disparity and injustices meted out to the women's community of the Angami tribes. This research paper focuses on social injustice, matriarchal oppression, and sexual molestation as prevalent in the Angami tribal culture. This work ventures to spread awareness and educate the Angami tribal community on their enshrined prerogatives and the restitution of their emancipation in northeast India while unearthing some of the squalid working conditions of the tribal labour community. The novels *Mari* and *A Terrible Matriarchy* deal with social realism, the literary mode of choice in the nineteenth century. It also vividly portrays how the Nagaland community has been plundered and smeared by battle and bloodshed.

Index Terms—Angami tribe, Gender stereotypes, matriarchal, patriarchal, subjugation

I. INTRODUCTION

Easterine Kier is a Norwegian poet and author currently residing in northern Norway. Easterine Kire is a well-known personality in the domain of Northeast Indian literature. Born into an Angami tribal family in 1959, Kire went to school in Kohima and completed her undergraduate studies in Shillong before enrolling in a journalism programme in Delhi. She was awarded PhD in English literature. The lives of people in Nagaland, India's northeastern state, inspire the bulk of her works. In 2018, the Sahitya Academy awarded Easterine Kire's *Son of the Thundercloud* the Bal Sahitya Puraskar. Easterine Kire received the Governor's Medal in 2011 for her contributions to Naga literature. Catalan PEN Barcelona also gave her the Free Voice Award. In 2013, *Bitter Wormwood* was a finalist for the Hindu Prize. Her driving force for writing “extensively on the exploration of tribal culture” is summed up in the following words from one of her freewheeling conversations recorded (Karmakar, 2021, p. 2) in an interview. This paper aims to examine the various aspects of Naga society, particularly the Angami culture and the tribal way of life as depicted in Kire's novels, *Mari* and *A Terrible Matriarchy*. This research investigation also attempts to probe the status of Angami tribal women in the context of a modern Naga society (Rengma, 2016).

II. OBJECTIVES

There are two objectives that the current research article is attempting to address. The study's primary objective is to concentrate on the historical perspectives of tribal culture in the select novels of Easterine Kire, *A Terrible Matriarchy* and *Mari*. The secondary aim of the scholarly research attempt is to examine Postcolonial Concerns of Identity, Race, Ethnicity, and History of North East Literature, along with Gender and Women's Issues. This paper also probes how the adverse impact of destruction negatively affected one of the most peace-loving ethnic tribes of the Angami Naga community during the post-Second World War.

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III. METHODOLOGY

A qualitative and descriptive methodology is used to accomplish the study's objectives. A focused search of website databases and an analysis of diverse secondary materials acquired from the university libraries have effectively been incorporated for the critical analysis. The researcher extensively used the novel's text as the primary research material. The researcher rigorously analyzed several feminism-related topics and infused some deep sociocultural insights into his examination of the select novel.

IV. LITERATURE REVIEW

As part of this paper's literature review, the researcher has analysed essential articles and books about *A Terrible Matriarchy* and *Mari*. This study focuses on the unique position and common historical background of North East culture and feminism by carefully exploring the materials at our disposal, scrutinising the social reality of Easterine Kira's select novels, *A Matriarchy* and *Mari*, and learning about the aspirations and battle of north-eastern indigenous "women for equality in all aspects of life" (Gour & Tripathi, 2021, p. 97). In this regard The Registered political, historical, and cultural stance of north-eastern tribal women in her research article titled, Native Culture and gender politics in Nagaland. A study of Easterine Iralu and *A Terrible Matriarchy*, in which she vividly captures the rich art, culture, customs, and religious beliefs of "the women of Nagaland by examining the Angami, the state's biggest tribe, that are divided in turn into five primary religious groups. The Emergence of Feminist Consciousness in the Select Fiction of Contemporary North East Women Writers" (Luikham, 2020, p. 1). North-eastern states with the largest number of tribal communities are dominated by males with substantially higher socioeconomic status than women in other regions of the nation. Easterine Kire likewise asserts that in the tribal communities of northeast India, there is a lack of formal education. "men and women have their own designated areas that correspond to their activities. Extending this finding, it shows that women spend more time in the kitchen cooking meals and doing daily chores like cleaning and washing clothes and utensils, harvesting roots and vegetables, and caring for new-borns and children than they do taking an active part in the socio-dynamics of the family. Similarly, Roy, in her article Gender Politics & Discrimination in Post-Colonial Nagaland with Special Reference to Easterine Kire's *A Terrible Matriarchy*, delineates the horrendous picture of matriarchal preference for the male children over the females, the unflinching that the male enjoyed over the docile and suppressed position of the female, perpetrated and patronised by the matriarchy through the mouthpiece of five-year-old protagonist Delineo.

According to the views of Devi (2021), *Mari* by Easterine Kire, is a socio-historical novel that recounts the struggles of the people of Nagaland and Kohima during the Second World War. This study examines how Kire extends the limitations of life writing and offers a straightforward interpretation of *Mari* as a fictional story. Easterine Kire's natural experience and difficulties as a child are represented in the female lead, *Mari*, through whom the chaotic but thrilling memories of the persecutions of Naga tribal women in the North East region are vividly brought out. Likewise, Pegu explained in his article, A Feminist Reading of Easterine Kire's *Mari*, that it profoundly depicts the male chauvinism and appropriation of women's rights prevalent in Angami tribal culture. He also states that gender inequality has persisted throughout human history for a long time and that female authors like Easterine Kire have focused exclusively on the sociocultural mores and practises of the Angami tribal women in Nagaland (Pegu, 2021).

Furthermore, the fact that Easterine Kire illustrates the themes of love, conflict, and the pursuit of peace and dignity in the face of constant sociocultural adversity speaks volumes for the innocent Angami women's souls striving for peaceful existence ideally in harmony with the ecology right in the middle of the Kohima War, he further adds (Sema & Pathak, 2019). In Biswas (2016), the main character, *Mari*, sees the terrible things that happen during the war and talks about them. It is about her transformation from a native, simple girl who grew up and became a woman whose life is full of frustrations, wants, and longing for recognition and approval from her siblings and family.

From the review, both *A Terrible Matriarchy* and *Mari* have researched several themes, such as the subjugation of women, patriarchal preferences, war mayhem, a staunch crusade for dignity, the socio-psychological oppression of tribal women, Etc. However, the themes of gender equality and feminism are under-explored. On this ground, the current scholarly attempt becomes unique and socially relevant.

V. BACKGROUND TO THE EXPLORATION OF CULTURAL HERITAGE AND MORES IN THE ANGAMI TRIBAL CULTURE

In an essay from 2015, Roy talks about how Nagaland's culture is an essential part of India's multiple cultures. Bamboo and cane are abundant in Nagaland's forests. As a consequence, they create fantastic baskets. The Nagas have a sophisticated basketry tradition. Nagaland, a country of tribes, is an undiscovered sanctuary in the highlands. The beautiful state boasts lovely tea plantations, high mountains, and rich culture. Nagaland's culture is reflected in the Hornbill Festival. The mythology of these tribes portrays their forebears' valorous actions. Their attire is a fantastic depiction of their forefathers.

Moreover, the Naga tribe's traditional cuisine is rice, which they consume with meat or vegetables. "Nagas have a palate for chilli and smemus" (Arya Sekhar, 2018, p. 2). People here like to steam their meals rather than fry them. All tribes have different diets that rely heavily on meat, seafood, and fermented foods. Almost all recipes include herbs, ghost peppers, ginger, and garlic grown locally. Gour mentioned Nagaland's rich and varied cultural history, with 16

tribes speaking various lingo-African languages. Using the theme of social realism, however, despite the bountiful resources of the preserved geographical region and the rich, indigenous tribal culture existing in Nagaland, "the state of women and their social, socio-economic, and political standing in the women's community is far from socially palatable, even in this post-modern world of technological advancement and gender and occupational quality" (Gour & Tripathi, 2021, p. 99).

VI. THE ZEITGEIST OF ANGAMI TRIBAL CULTURAL

The Angami tribe is one of the leading tribes of Nagaland. Another religion that members of this tribe practise is animism. Agriculture is the Angami Tribe's primary source of income. In the mountainous terrain, they grow rice and cereals. They are usually agrarians who produce around twenty different varieties of rice every year. On hilly terrain, they also harvest rice and cereals. Many tribe families switched to Christianity since "Christendom is a religion that focuses on love within tribal families. Many families are still dominated by male society" (Kire, 2007, p. 166). The people of Nagaland, particularly the Angami tribes, as one of the primordial sects, have had great reverence and faith in the providence of nature and hence celebrated the fauna and flora. This deep conviction in the worship of 'animism' has been passed down from generation to generation, discussing the people's history, historical identities, and culture.

Moreover, Nagaland's culture is defined by its long history of festivals and food, which come from its many different cultures. Based on their conviction, the Angami-Nagaland people lived with complete faith in God (Lata Devi & Kalita 2021). They have deep faith in God and are God-fearing. As a result, the moral rules they follow are known as 'kenyu'. Their ancestors worshipped idols, believed in superstitions, and observed numerous traditions. However, after the post-modern period, the Angami culture changed; "People believe the truth about God" (Arya Sekhar, 2018, p. 1). Many members of the Angami tribe prefer men only, and "some households advocate child marriage and refuse to send girls to school. The entire north-eastern region of India is home to 200 tribal groups" (Mahanta, 2017).

VII. THE CRITICAL ANALYSIS OF GENDER DISCRIMINATION AND THE QUEST FOR IDENTITY AS REFLECTED IN *A TERRIBLE MATRIARCHY* AND *MARI*

Very few writers have a genuine interest in the exploration of the tribal mores and the heritage of Angami tribes in general or in the deplorable condition of women's discrimination and persecution that are perpetrated against women in the Angami community. Many writers have taken it upon themselves to highlight the region's marginalised issues and rich culture and history. However, Easterine Kire captured the socio-economic-political panorama of injustices against the community of women like no other (Luikham, 2020). Her primary work, *A Terrible Matriarchy*, portrays the excruciating crusade of a young girl, Dielieno's ground-breaking battle for the emancipation of the Angami tribal women, to which she natively belongs" (Roy, 2015, p. 371).

The novel *A Terrible Matriarchy* navigates us through the traditional rituals and tribal mores of Angami culture while also delineating the lives of the Angami women community through the depiction of the female lead, Dielieno. "This novel is narrated through the protagonist so cogently that it captures the socio-ethnicity of Angami tribal culture with at least honest verisimilitude" (Arya Sekhar, 2018, p. 4). Dielieno is five years old when she is sent to live with her grandmother to be moulded into a friendly and obedient Naga's daughter and bride. Dielieno despises her grandma and the prejudice she has against her older brothers. However, as she gets older and learns why her grandmother was so prejudiced, she gains a new level of respect for her. *A Terrible Matriarchy* chronicles Dielieno's struggles and those of her mother and grandmother as they grew up. In Kire, she captures the oppression of Naga women in a male-dominated culture during the colonial and post-colonial periods (Rahimtullah & Kumar, 2022).

The central topic of *A Terrible Matriarchy* is women's subjugation or patriarchy. The reader's "attention is drawn to the blatant appearance of tyranny based on a double standard" (Mill, 1896). Dielieno is oppressed not just by patriarchal society but also by her grandmother Vibano's prejudice. "Due to entrenched patriarchy, women become the victims of own exploitation. Women's oppression is also shown in socioeconomic inequality. Women are barred from inheriting property or money under the male-only heir system (Kire, 2007, p. 22). Kire's description of the constant struggle in her work between tradition and new ideas is essential. Witnessing how a natural function like menstruation is called 'the curse' in the changing Angami civilization, where contemporary concepts and beliefs emerge, is incredible. Lieno and other young girls fear such 'grown-up topics'. "The way Kire depicts Lieno and her relative's reluctance to approach retailers to purchase sanitary napkins gives a decent understanding of how people view such circumstances. However, keeping with the Bildungsroman subgenre, Lieno emerges from her cocoon and eventually learns how to cope with these circumstances practically" (Nyori, 2021).

VIII. THE FEMINIST CHARACTER OF MARI OF PITFALLS IN THE PATRIARCHAL SOCIETY

Easterine Kier is, without a doubt, one of Northeast India's best modern female writers. In her novel *Mari*, she passionately depicts her experiences of love, battle, and peace for her native region of Nagaland. Based on Mari's crucial phase of her life, she projects the fight of Kohima 1944, commonly referred to as a 'forgotten battle' or 'forgotten heroes' by the Naga people. "Mari is the protagonist of her tale, which is situated in the middle of love and conflict. Easterine Kire's *Mari* is set during the tumultuous war years. It is a love story set during World War II, in the

vein of literature and films like *Farewell to Arms* and *Casablanca*" (Pegu, 2021 p. 3963). *Mari* is a story about a little Naga girl who is caught during a quarrel. Her family is split up because they were forced to leave their rural home. Mari is raised by her younger sisters and is estranged from her parents. To dodge the Japanese forces, the tiny girls move from one hiding site to another during the fight. When they run out of food, they hunt for herbs and greens in the wild and hide in cow barns. Mari, 17, aches for her fiancé a British soldier fighting in Kohima, murdered by a sniper only a day before the siege is lifted. Mari and her starved sisters return to Kohima, but the hamlet has been destroyed by artillery bombardment, with just three wooden posts surviving in their home. The deputy commissioner recommends demolishing the wrecked homes and building a new community, but the elderly in the community is furious. Traditional clan boundaries, which are set by village walls and roads, would no longer exist. It has initiated led to fighting and wars (Roy, 2020).

It is a story about the ravages of war on the innocents who have been lost and how conflict has drastically changed their lives in modern Naga culture. "Men appropriate women's depictions in literature, which are skewed. This prompted feminist authors to investigate the reasons for their marginalisation in society. Inequalities between men and women have existed throughout human history" (Jamir, 2021, p. 97). In this regard, women writers from the North East have significantly contributed to women's development and emancipation. One such writer, Easterine Kire, has been fearless in telling the narratives of the indigenous women in her Naga clan. "This is exactly what Kire accomplished in 2010 with *Mari*, her thought-provoking fiction. It is an account of her aunt Mari's experiences during WWII. She's become a freshly freed lady as a result of the conflict" (Longkumer, 2019, p. 7).

Mari, Easterine's novel, is set in the middle of love and war, and she tells the story via her aunt's wartime journal. In their work, she depicts the Japanese invasion of Kohima and nostalgic recollections of war and warfare. The depiction of being in love during wartime and then becoming homeless with little food and eventually dying with their loved ones shows that the innocent peasants were always scared, emotionally hardened, and fearful in their hard labour for the method of their survival due to the Second World War, which left a significant memory of history in their minds (Karki, 2019).

Easterine Kire's work is notable in Nagaland's literary history because she describes the Naga people's socio-cultural and historical background. She discusses various topics in this interview, including Naga communities' distinctive customs, socio-cultural dynamics, tribal people's multigenerational indigenous knowledge, the community's heterogeneous identity, and Naga society's feminist philosophy. Kire also shows how Naga culture's memories and past have long-term affected how Nagaland is today. She discusses the need to preserve the memory of this region's neglected and marginalised history. In Kohima, I have older relatives. Mari was concerned about her mother since the town was covered in thick smoke (Kire, 2010, p. 19; VeioPou, 2018).

Much to her relief, her brother came to see them in the wilderness. Life also became dangerous in the forests, as wild creatures such as tigers prowled the area. Consequently, they relocated to Chuzie, where they met a lady and her three kids. There, they come across a Japanese soldier for the second time. By this time, Mari had realised she would need to pose as a rural lady (Jamir, 2021). When the Japanese forces entered the hut during the battle in Kohima. she and her sister "Zhabu" took one of the woman's children and put them on their laps. They were thus saved. Since she was the eldest, Mari felt she could lead her sisters to a safe place far from suffering, death, and starvation. She struggled to stay alive while defending herself. It was praiseworthy when Mari, as a lady, defended her family from the threat (Roy, 2020).

Mari met Victor at her construction job when she was seventeen, in the thick of the coming war. Victor was a white soldier assigned to the future fight in Kohima. Sergeant Victor adored her immensely and wanted to see her at her house. Mari, on the other hand, was concerned about his blood mother's response. Her father was a strong man who was respected and feared. He made up his mind at home. It was chosen by her parents, with whom they would become pals. On the other hand, Mari called her parents to ask them to be okay with her relationship with Victor (Devi, 2021).

Death and ruin hung over the protagonists' lives as the conflict approached. Shops and schools were forced to close their doors. Women were groped, and residents were forced to flee their homes. The continuous shooting and sirens made staying in town impossible. Victor drove Mari and her younger sisters to their uncle's village in Chieswema. Because he had Japanese invaders to deal with, he had to depart from them immediately. People in Nagaland have experienced several terrifying incidents due to military force (VeioPou, 2018).

When the Japanese invaded, their time in the hamlet ended. Mari met Japanese troops for the first time in the same town. The Naga tribe's educated men were at risk because they were detained and turned into spies. 2020 The ladies were equally vulnerable because they were scooped up whenever they were happy. To avoid attracting the attention of enemy troops, Mari and her sisters covered their bodies with charcoal and wore Angami waistcloths. In their presence, life was hazardous since they pillaged the neighborhood. Like others, Mari and her sister left the town searching for the mysterious future in the Tsiekhou jungles. Easterine Kire explains that Mari and her sister faced challenging conditions in Nagaland. Mari and her sister set off into the Tsiekhou forests for an unknown future. Because she was responsible for her younger sisters, Mari felt lonely and powerless. Just before the conflict began, her father was asked to depart with critical government paperwork for Shillong. On the other hand, her mother could not be convinced to join them since she did not want to leave her children behind (Biswas & Sabarmati, 2016).

They were forced to migrate from place to place due to hunger and a lack of food. During the war, this was a widespread issue for everyone. There were no animals or plants to eat, and frequent bombings ravaged their rice fields. Mari and her sisters were on the verge of death due to malnutrition. They were pretty weak due to not having enough meals and shelter. They finally reached Shillong, where their father was waiting for them, after a protracted battle through trenches, jungles, and camps littered with explosives, rockets, and gunfire (Patton, 2018).

Mari had lost a lot in the war, completely transforming her life. She discovered that Victor perished battling the enemy right before the war was proclaimed over after the departure of the Japanese soldiers. Mari could not take it any longer. It left a gaping hole in her life. After finding out she is expecting Victor's kid, she can deal with somewhat of her despair. Beauvoir argued that sex is the biological difference between men and women, "while gender is the socially and culturally manufactured difference" (Victor & Vijayakumar, 2023, p. 46). Her mother bolstered her confidence with these encouraging words: "We have lost a special individual, but someone will step in to fill the void in our hearts." Be bold, eat, and attempt to build your strength (Kire, 2010, p. 55).

Her laid-back approach to life reflected her desire to welcome her new love. Roy contributed in his article that Mari was overjoyed that her new companion, Dickie, a military officer who had been sent to Kohima, adored her. Mari had the impression that a younger Victor had returned to her since he was significantly younger than Victor. On the other hand, her parents hesitated to consent to her visiting him at such a young age. She waited for her parent's consent. She was abrasive. However, Dickie could not marry her, and the relationship ended in disaster. When the British forces were ordered to leave India, he returned to England. She had an unmarried child with him named Lily (Patton, 2018).

Despite her parents' reservations, she was not ashamed to have her. They were opposed to her having a child while she was not married. She was just eighteen years old and had little experience with the external world, but Sam, her brother, and her father were all so concerned about her that they refused to send her to England. Mr. Pawsey, the district commissioner of Kohima under the British administration, was an autocratic character who prevented Mari from establishing a new home with Dickie. He would not allow the troops to return to England with their families (Kire, 2010, p. 120).

Her capacity to be a powerful woman was honed in such situations. After just a few months as a mother of two, she plans to pursue her longtime ambition of becoming a nurse. Apart from a few home trips, she made significant sacrifices and worked hard for four years away from her home in Ludhiana. She then went to Delhi for a year of obstetrics training. She was now happier and had a wide range of abilities. This released her and granted her freedom. She gradually acquired the ability to support her daughters (Singh, 2021).

She became self-sufficient when securing a senior staff nurse position at Digboi. She earned enough money to enable her children to live with her. In the meantime, she befriended Patrick O'Leary, who would become her life partner. Patrick's proposal caught Jessica off guard, given her second romantic failure. However, she had no choice but to accept him because of his gentleness and love for her. She prioritized the needs of her children before her own and made sure Patrick treated them as if they were his own (Singh, 2021).

The story depicts Mari bringing flowers to Victor's grave. However, she decides to raise their child as a lovely expression of their unwavering love. It describes how the government retained the Lee Tank, kept beside the national highway at Kohima throughout the war, as a military memorial. The depiction of the 1954 rebuilding of a new church and how Marie's family members in the community of Kohima, now having new homes, began to resume their labor-intensive in the areas as the hot season saw new grains. Nagaland's closely associated natural scenery of young rice fields and newly green trees was restored. It describes how Kohima, a tiny town, recovered from the effects of war in the 1950s. Many homes were newly constructed, with lovely windowpanes and silvery, flexible roofs. She claims that the villagers and little town are glowing. Since everyone knew one another, the part of town was cosy, pleasant, and welcoming (Tripathi, 2020, p. 27).

She takes advantage of the chance to rejoice once more. She was delighted to be able to aid and support her family members in their time of need. A new war started between the Indian Army and Naga agitators seeking independence from India, again turning Kohima into a battleground. Mari was pleased with the job offer (Karki, 2019). She could also offer her daughters the best possible education. Finally, she was concerned about her daughters' decisions as women and mothers. Her mother, she understood, was the glue that held the house together. Like the fathers of other families, her father became a significant player in deciding family concerns. Mari's mother encouraged and interested her in being a valuable human being. As a result of the conflict, she became an emancipated individual. It taught her to be self-reliant and brave and see things from many angles. At a period when having a kid beyond marriage was looked upon by society, she took the risk. She chose to be a role model for others, and she overcame numerous challenges throughout her life. The Angami tribal culture says that a widowed woman cannot get married again, but she does it anyway. Through the character of Mari, Easterine Kire made it clear how women were taken advantage of in the Angami culture of Nagaland (Sema & Pathak, 2019).

Her mother, she understood, was the glue that held the house together. Like the fathers of other families, her father became a significant player in deciding family concerns. She realized that her mother was the glue that kept the home together. She had become a free human being as a result of the battle. It taught her to be self-reliant, bold and see things from many angles. She ventured to bear an unmarried kid when doing so, frowned (Tripathi, 2020, p. 28).

IX. LIMITATION OF THE STUDY

The study incorporates several feminist ideas and features into the narrative of tribal culture, demonstrating how tribal women are positioned and challenging the region of north-eastern India. However, there have been certain limitations in the research process since it is challenging to characterize Easterine Kire's position regarding feminist notions. The study's shortcomings may be traced to its inability to consider the plethora of accessible data. The research would have benefited more from narrowing its emphasis.

X. CONCLUSION

The gender division and the rights of Angami males against women run throughout Kire's novel. Being a patrilineal community, they follow an inheritance system in which property is handed down to the male heir of the household (Luikham, 2020). The gender division and the rights of Angami males against women run throughout Kire's novel. (IndiaNetzone) Keeping with tradition, Grandma Vibano lavishes her love and devotion on Vini and sets aside a portion of her estate for him. Lieno is not to get anything from the matriarch, even if she remains with her, performs all her labour, and looks after her home. According to Kire, Patriarchal society is neither universal nor inherent, universal nor innate; nevertheless, it develops over time in response to various forms of authority and violence (Victor & Vijayakumar, 2022).

On the other hand, Kire shows the traditions, culture, beliefs, and way of life of the Naga people through her works. She spends much time presenting the journey of a young girl named Delieno and Mari as they bloom into mature ladies. In portraying their transformation, Kire also highlights the different issues women like her face in society because young girls face many family life difficulties. Both novels are full of stories about the different difficulties' women face in society. Finally, the portrayal of tribal culture and the way of life of a young girl in *A Terrible Matriarchy* and *Mari* is accurate and life-like since the author has experienced gender discrimination, cultural ties, and social and economic hardships herself (Sema & Pathak, 2019).

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The Middle Ages' Influence on Women's Role in Romantic Poetry

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Abstract—Women in the medieval period suffered from abuse and inequality. The pressure on women was so noticeable that they were treated as a marginal component of society in all aspects, an important one of which is the literary aspect. The literary role of women has largely disappeared from the European society in general and the English one in particular. Therefore, women, at every stage, struggled to show themselves amid these great pressures; their struggle led them to reach and succeed in the feminist movement. They attempted to counter the stereotypical image of the medieval women being helpless and subservient in the warrior societies depicted in Old English texts and the evil shrews responsible for men's failings in Middle English texts. Their new adapted literary role focuses on showing their strength, intelligence, agency in society, and the extent of women's impact on society and its change, despite the fact that this change came in secret. This study sheds some light on the women's role in the literary social movement by critically examining the relevant literary works through which the role and effectiveness of women are revealed. This study contributes to dispelling some of the myths surrounding the perspectives assumed about women by providing greater clarity for their cultural and historical settings. Also, this study offers a feminist reading to the female characters in the selected works which clearly illustrates women's role and the impact of feminist literature on English literature and English society at that period using the famous old legendary epic in English literature, *Beowulf*.

Index Terms—*Beowulf*, romantic female poets, medieval period, women's impact

I. INTRODUCTION

Despite the fact that critics and scholars have spent years studying Romanticism, it remains one of the most significant periods in literary history. It includes people like Lillian Furst, A. O. Lovejoy, Rene Wellek, and many more. For an evergreen definition of the period, go no farther than Lillian Furst's "*Romanticism*" series and its critical idioms. A. O. Lovejoy (1924) demonstrates in his seminal essay "*On the Discrimination of Romanticisms*" that the word "*Romanticism*" can have a number of diverse connotations. Due to its versatility, *Romanticism*, Lovejoy shows, is worthless; its linguistic signifier relevance in conversations has diminished. He thought that arguments over Romanticism would go beyond specific movements. His remark sparked the urgency of conducting a thorough analysis of Romanticism. Rene Wellek's paper, "*Concept of Criticism: A Postscript*" was the first piece of writing to respond to Lovejoy's call for new critical thinking. He remained true to his word, maintaining that the primary Romantic movement is a unified group of theories, philosophies, and aesthetics, and that these, in turn, comprise a coherent set of ideas that each reflects the other. To prove his point, he cited works from both English and continental literature.

Roughly, the year 1800 marked the beginning of the Romantic Era in English poetry, which is best exemplified by the works of Blake, Wordsworth, Coleridge, Keats, Byron, and Shelley. The Romantics, in contrast to earlier writers, did not rely on God or society to guide their works. The Romantics found the kind of inner calm that could endure anything life throws at them in nature. The creative process is also emphasized; in Wordsworth's works, for example, the emphasis is on the way in which Wordsworth's intellect interacts with nature to produce harmony and order. It is because

The old view of Romanticism as a reaction against Enlightenment rationalism in the name of emotion or the intuitions of the heart ...is misleadingly simplistic, for the Sensibility movement intervened. Indeed, that description of Romanticism would fit Sensibility rather better, or at least some of its trends. (Ferber, 2010, p. 30)

Wordsworth admits that moments of clarity are few and may perhaps be an illusion, and that most of the time, life is disorganized, baffling, and shattered. Wordsworth defined poetry as a collection of poems generally considered to have marked the beginning of the English Romantic movement in literature (Wordsworth & Coleridge, 1798, p. 13). In his *Shelley and His Audiences*, Stephen Behrendt (1989) claims Percy Shelley used the traditional, audience-centred understanding of language to predict how his poetry would be received and communicated.

In the later 18th and early 19th centuries, there was a significant shift in the prevailing worldview. There was an abrupt onset of a new emotion: disconnection from the natural world. The publication of "*Lyrical Ballads*" by

Wordsworth and Coleridge in 1798 is generally regarded as the beginning of Romantic poetry. Modern rational thinkers have ignored the natural world as a source of truth and value, which Romantic poets rediscover. Many Romantic writers regard childhood as the most formative period of life since it is the period in which people are both naive and smart. Since purity and originality are prioritized, feelings and emotions are given greater weight. It is not hard to find examples of works by great authors like Blake, Wordsworth, Coleridge, Keats, Byron, and Shelley which share common themes. While many readers enjoy their novels, few can appreciate the complexity of their verse. The notion that Romantic authors promote a morally pure view of the world is widespread yet false.

This oversimplified and overgeneralized analysis of Romanticism lacks essential context. Some of the authors whose works are included in *"The Romantic Canon"* are William Wordsworth, Samuel Coleridge, Lord Byron, P. B. Shelley, and John Keats. There are times when poems by William Blake and Robert Burns, two earlier writers, are included. Classic science fiction writers like Mary Shelley, or influential essayists like William Hazlitt, are rarely included in the canon. This canon, from feminist point of view, reinforces only male literary standards that "an entirely gentlemanly artifact, considering how few works by non-members of that class and sex make it into the ... canon as it is generally understood" (Robinson, 2000, p. 154). The exclusion of female poets from the canon was because of gender, not the literary value of their works. Anne Mellor clarifies that "literary periodizations for this era – neoclassical, Romantic, Victorian – are conceptually useless for, perhaps even counterproductive in, illuminating women's literary history" (Mellor, 2001, p. 393).

While Wordsworth and Byron were concerned with nature rather than society, feminine Romanticism celebrates the domestic affections, family and social bonds. Some of the most influential living female poets are Charlotte Smith, Mary Robinson, Jonna Baillie, Mrs. Felicia Brown Hemans, and Leticia Elizabeth Landon. In light of feminist efforts to rediscover the works of women poets and the acknowledgment that these poets' works are, in fact, of equal quality, our traditional conception of Romanticism likely has to be drastically changed. Moira Ferguson claims that Romantic female poets "displaced anxieties about their own assumed powerlessness and inferiority onto their representation of slaves" (Ferguson, 1992, p. 3). However, Female contributions to the literary culture of the Romantic era were significant that:

By the end of the eighteenth century, the new institutions of print culture – newspapers and journals, circulating libraries, women's coffeehouses, and debating societies – enabled women to shape public opinion as effectively as men. The female-authored literature proliferating in all genres – poetry, drama, history, political tracts and essays, critical reviews, and especially the novel – contributed substantially to the political and cultural debates of the day. (Mellor, 2001, p. 398)

In the sense that this change is not obligated to be made by male poets exclusively, it could be by women poets and women have a great role in a vast change in romantic poetry.

The emancipatory victories of the American War of Independence and the French Revolution, as well as the heightened social consciousness prompted by the Industrial Revolution, all coincided with the ascent to literary fame of both Wordsworth and Coleridge. Having tired of the restrictions of the neo-classical style, Romantic poets were free to express their imagination and individuality in their works, which often dealt with themes of humanity and the natural world. Ancient and medieval stories, beloved for their grandeur and romance, enjoyed a renaissance in popularity. This is because poetry, according to Wordsworth, is

the breath and finer spirit of all knowledge, and the impassioned expression that is in the countenance of all science. Poetry seeks to ennoble and edify. It is like a morning star which throws its radiance through the gloom and darkness of life. Poetry is the instrument for the propagation of moral thoughts. It sheds no tears, such as angels weep, but natural and human tears. (Wilkie, 1973, p. 194)

When considering literary figures who paved the way for the Romantic Era, Wordsworth stands alone. His use of everyday language in his writings helped bring him worldwide acclaim. Other well-known Romantic poets besides Shakespeare and Wordsworth are Coleridge, Byron, Shelley, and Keats. Wordsworth is often credited with reviving idealism, while Byron is often credited with reintroducing glamour; Shelley is often credited with giving poetry a new lease on life through music, and Keats is often credited with reviving beauty. After a long dormancy during the Elizabethan era, they each had a part in what is now considered the genuine Romantic Revival of poetry.

II. MIDDLE AGES AND ROMANTIC POETRY

The phrase "Romantic Era" conjures up images of a time when epic tales of heroic quests, supernatural intervention, and intense feelings predominated. Before 1820, European authors started using the term "romantic" to describe things that elicited feelings akin to romance. Knowledge of medieval romance, particularly in Britain, was sketchy and frequently influenced by Edmund Spenser's Elizabethan allegory *The Faerie Queene*, which Chris Jones rightfully refers to in this collection as a work of historiographical recovery. It provides opportunities for different kinds of adventures which seem to have "stimulated the Romantic imagination" (Choi, 2009, p. 197).

The English Romantic movement was characterized by a strong preference for medievalism. The medieval period is associated with the romantic age for the same reason that the classical period is associated with the Renaissance: both periods generated new forms of writing. Writers of the Romantic era looked to the Middle Ages for a break from the monotony of modern life and literature.

The romantic poets were infatuated with the quaint sophistication and delightful ease of the past. Because they were unhappy in the present, they longed for the Middle Ages, which they imagined to be full of more magic, romance, wonder, and excitement than the present. Romantic writers found inspiration in the Middle Ages because it was a period which embodied many of the ideals of romanticism. Therefore, the medieval or Gothic renaissance can be seen as the cradle of the Romantic Movement.

A number of nineteenth-century critics of Anglo-Saxon literature considered the female protagonists in these works as either passive objects or helpless victims of the dominant male personalities and cultural ideals of the warrior culture that inspired the literature. Many scholars have noted an apparent diffidence in Anglo-Saxon literary writings in depicting intimate human relationships, romantic love and carnal pleasure. As it would be expected, texts in the Germanic heroic traditions, which are preoccupied with the public sphere, show little explicit interest in sexual themes. The cultural climate of Anglo-Saxon England led to contentious issues, of which sexuality seems to have been one being de-emphasized and modified in texts which prudishly react to both love and lust, and to sexuality whether in thought or deed. The writers operate within a system where the soul and flesh are considered binary states. The soul is bracketed with divinity, eternity and sanctity and the flesh with baseness and corporeality; this has been represented in the portrayal of women in *Beowulf*, the surviving Old English epic. As the poem progresses, the reader has a clearer picture of women's social and creative positions during the historical period of this poem. Consider the poem's treatment of the *wergild* and the soldiers' oath of allegiance to the king as defined in the heroic code of *Comitatus*. Although military ethics were the primary emphasis of *Comitatus*, it is also considered as an "institution" (Evans, 1997, p. 84) that "made use of underlying cultural and social infrastructure" and "may be understood as the common thread that... flowed through and kept together the very fabric of Dark-Age Britain" (Evans, 1997, p. 86). The Frith, or peace-weaving rite, in which people of different tribes were married to one another, was one cultural and social framework that contributed to the stability of these societies. *Comitatus* was established on threads for the purpose of "creating and securing tribe identity and allegiances for one king or leader", and intermarriages between them were physical emblems of intertribal treaties termed Frith (Amro, 2021, p. 343).

III. FEMALE READERS

The literate middle classes in Britain (women as well as men) have had access to literature they could not purchase before retailers began selling books from libraries in the 1780s. The bulk of book buyers, however, were middle- and upper-class women by the year 1800. The majority of women poets who saw their work published did so in periodicals, gift anthologies, and annals, where they reached an expanding audience of women. According to Gilroy, one of the key challenges of contributing to such literary sources was the restriction established by "a confined domain of acceptable literary femininity, writing from the heart about heart's concerns" (Zero, 2011, p. 101). However, many male critics and authors saw the emergence of a new (female) reading populace as a threat to culture for a number of different reasons. A major reason why women may feel patronized by literature is that it frequently upholds sexist beliefs about women's intelligence and makes broad generalizations about the average man's superior taste in art and literature contrasted to the stereotypically unsophisticated likes of the average woman. Poetry, as Haefner indicates, "What we were 'looking for' in much of the poetry written by men – psychological insight, transcendental truths, imagery and symbol, the theme of the imagination, myth poetic structures – may not be the right things to 'look for' in women's verse" (Haefner, 1993, p. 48). Therefore, this segment of women is considered a source of danger to the masculine situation, as the expansion of women's culture raises their ire and increases their anxiety.

Women's Reading in Britain, 1750-1835 by Jacqueline Pearson argues that female reading was increasingly seen as a harmful pastime that, as Mellor argues, "stressed the fundamental significance of the individual, the relationship between subject and object as inspired by Kant, the creative powers of the mind, and the value of passionate feeling" (Mellor, 1990, pp. 275-276). An insidious hobby that has the potential to sharpen women's minds but also exposes them to "unfeminine" thoughts and cravings they should fight against. Reading was also considered as a way for women to break free of the restrictive sexual philosophy of the time, which maintained that they should never pursue interests outside of the home. Finally, the market for books written by women was quite big because women constituted the majority of readers and many of them liked reading nonfiction books written by other women. Every woman who enjoys reading books by female authors is implicitly supporting the bluestocking circle.

IV. THE BLUESTOCKING VS. THE POETS

Since booksellers began selling books from libraries in the 1780s, the literate middle classes in Britain (women as well as men) have had access to books they could not previously afford. However, by the year 1800, the majority of book buyers were middle- and upper-class women. Most published women poets wrote for an expanding audience of women and saw their work circulated mostly in periodicals, gift anthologies, and annals. The constraint created by a narrow range of acceptable literary femininity made it difficult for women to contribute to such literary sources because they could not express their heart's concerns in writing. As Curran argues, the "achievement of these women poets was to create literature from perspectives necessarily limited by the hegemony of male values" (Curran, 1988, p. 205). The advent of a new (female) reading population, however, was seen as a threat to culture by many male reviewers and

writers for a variety of reasons. For one, women may feel patronized by literature due to the way it often reinforces sexist assumptions about women's intelligence and makes sweeping generalizations about the average man's superior taste in art and literature compared to the stereotypically rudimentary tastes of the ordinary woman. Rachel Anne Jones states:

In the hierarchy of the period the powerful male poet headed the natural order, followed by the feminized male poet, then the feminine poetess, and lastly the Bluestocking poet (Ross 189). The Bluestockings were seen as particularly repugnant and unnatural women in terms of ideological outlook because they sought to inhabit a male tradition, compete with men on their own ground, and influence culture and society like their male counterparts. (Jones, 1994, p. 13)

A dangerous pastime that could improve women's clarity of thought but could also lead them to "unfeminine" ideas and urges they should resist. What's more, reading was seen as freedom from the stifling sexual philosophy of the day, which held that women should never divert their attention from their usual domestic duties. Last but not least, since women made up the majority of readers, and as many of them preferred reading nonfiction books written by other women, the market for books written by women was rather sizable. The bluestocking circle we mentioned at the outset of the piece receives implicit support from every woman who reads literature written by women.

As a result, many scholars believe that there were no female authors during the Middle Ages. This presumption is sometimes coupled with the notion that women in the Middle Ages were predominately illiterate. Most women, with a few exceptions, are believed to have been illiterate due to the lack of attention that was supposedly given to female education. Of course, this presumption is incorrect. Carol M. Meale points out that in late medieval ages "Women owned and shared books; they composed texts, although their authority to do so was hedged around by prejudice; they communicated by letter; they commissioned works of art, from manuscripts to architecture; and they participated in administration and commerce" (Meale, 2007, p. 75). Direct addresses to women are not difficult to find in the medieval literature that "much recent scholarship has demonstrated the extent to which upper-class Englishmen and women looked to literature – romance in particular for models of behaviour on the battlefield or in bedroom" (Yeager, 2006, p. 111). It is at least plausible that the storyteller was responding to a need felt by women in the audience when Criseyde is mentioned reading romance to a group of women in *Troilus and Criseyde*, which is a little piece of evidence that refers directly to female consumption of such narratives.

V. CONTRARY CURRENTS

The finest Romantic-era male poets were concerned with issues like mental fortitude, the emergence of a unique self-capable of transcendental thought, and the betterment of daily existence. Despite its condensed length, this review effectively shows the major differences and similarities between Romantic era male and female poets. Poets like Charlotte Smith, Anna Barbauld, Mary Robinson, and Hannah More fought hard for the right to write in the language of men despite Wordsworth's dismissal of it as "the language of men", which made it difficult for a woman to view herself as a poet (Margaret, 1980, pp. 8-9). Poetry as a tradition had been entirely masculine. Examples of the quotidian were presented to clarify the phrase, including cooking, cleaning, and socializing. Writing about everyday situations like the birth of a child was common for many female poets at the time because they felt they were helping to set a moral foundation for the country through their work. Women poets struggled to write under the dominance of patriarchy that "Even as women poets begin publicly to record their own experience for the first time in history, they do so under the shadow of masculine ideology" (Ross, 1989, p. 12). This is clearly because male poets took control over nature, feminising the term nature to legitimise their repression of female poets. This also stressed "the importance of the individual (man) in the natural world" (Mellor, 1988, pp. 6-8).

War was never seen as a positive strategy by male or female Romantic era writers, so this also contributes to the divide in perspective or portrayal of the French Revolution. And Harold sits upon this mass of skulls, the grave of France, *The Melancholy Waterloo* in Byron's epic poem *Childe Harold's Pilgrimage* (1812-1818). Women writers frequently resorted to sentimentality as a means of conveying the frustration and helplessness they felt in their roles as housewives. Along with other issues that arose during this time of upheaval but exist to this day, the challenges women face while attempting to modify their worldviews were highlighted. Mary Robinson's *Winkfield Plain or, a Description of a Camp in the Year 1800* (1804) is an in-depth look at military camp life. In Ashley J. Cross's "From Lyrical Ballads to Lyrical Tales: Mary Robinson's Reputation and the Problem of Literary Debt", Cross refers to Robinson as a female contemporary of Wordsworth and Coleridge, Vernooy-Epp comments:

"an alternative to Percy Shelley's Defense of Poetry and William Wordsworth's Preface" ... In other words, Cross ranks Robinson's text alongside two of the most important publications that Romanticists have used as litmus tests for what counts as Romantic literature. If we consider a text like Robinson's as another such gauge, we must teach women writers as part of a Romantic canon. (Vernooy-Epp, 2009, p. 16)

Robinson deftly combines feminine rhyming and the present participle (shooting, adoring, blooming, assuming) to evoke pictures of the vivacity and diversity of existence in this transitory metropolis. She discusses the discrimination she faced for engaging in hobbies normally associated with men, including poetry writing, as well as the challenges she and other women faced at home (public-houses, heart sickness, marital sameness), during, and after the war (such as she herself did by writing this very poem using such controversial topics). Although women's poetry also depicted conflict,

it was usually the poetry of men, such as Shelley's "*Prometheus Unbound*" that called for the fall of the British monarchy and the foundation of a democratic republic (1820) Scepterless, unfettered, unrestrained, but man still stands after (the ugly mask has fallen.) Shelley's preface to *Prometheus Unbound* makes references to "the Aristotelian hierarchy of poetry to clarify male critics' dismissal of women's poetry as history, or a form of personal narrative" (Behrendt, 1989, p. 18). Exempt from awe, equal, unclassified, tribeless, and nationless Poets took to the stage to voice their disapproval of the high cost of employing violence to bring about political change. They were anticipating that a change in the social order would be brought about by education rather than an insurrection.

Mary Wollstonecraft advocated for women's equal access to higher education and active roles in literary canons in her seminal essay *A Vindication of the Rights of Woman* (1792). She argued that women should have the same access to higher education as men do, so that they can legitimately contribute to the development of the nation, and that most middle-class women were educated to prepare them "to excite love ... [and] they cannot live without love" (Breen, 1992, p. xv).

There were many women writers at the time who argued that women were better suited to positions of national leadership than men because of their natural propensity to care for and defend the family unit, defending the maternal role that had been traditionally assigned to them by their male contemporaries (nation in this case). When women started using the prevailing sexual ideology of the day to further their own interests, it was an act of liberation through, not from, femininity. Behrendt states that:

How to address the public sphere was an important consideration for women writers who supported themselves and their (often broken) families in precarious circumstances through their writing', but some still published 'poetry whose often sentimental nature only partially concealed a distinctly counter-establishment ideology. (Behrendt, 1989, pp. 87–88)

Female poets, in particular, often have a very different relationship with the natural world than their male counterparts do. However, male poets tend to see nature as the source of divine creative power, the power of God (or the universe), and a "spontaneous overflow of feelings" that He speaks for and understands, while female poets tend to reject this concept of the sublime, the mental empowerment, and instead see her as Mother Nature. On the other hand, the conversation between male critics and female poets tends to highlight the technical aspects of their verse. A whole system of vocabulary was created and associated with the criticism of women's poetry that they were praised for "quickness of apprehension", for "delicate taste", and correct diction and rhyming (Poovey, 1984, p. 39).

Female Romantic poets, in contrast to their male counterparts, either integrate with their relational selves and write about their relationships with the world around them or retreat into a depressed state of mind, both of which promote the cult of sensibility. Like this cult, the Sentimentalism literary movement of the 18th century valued the author's capacity to generate emotion in the reader through the use of vivid imagery and sympathetic words. Thus, the relational self can be seen as an advanced form of the "sentimental feminine identity" defined by previous sentimentalists, who saw this type of person as one who can connect with others or with oneself and express emotional worries despite the potential for shame and failure.

VI. THE MIDDLE AGES' INFLUENCE ON WOMEN'S ROLE IN ROMANTIC POETRY

Feminist literary work was done in secret because of the patriarchal authority and the extent of the influence of masculinity on the features of feminism and its literary movement. Therefore, women worked on the feminine good in order to prove their identity at that time with the absence of this identity from existence due to the presence of those masculine factors mentioned above. All literary women suffered during the medieval period due to male oppression, tyranny, and control over the parameters of literature and social landmarks in general. Therefore, this period is considered a period of feminist struggle to prove the existence of a segment of women in the midst of the dominant patriarchal authority.

With the intent of resolving the central study issue (How does middle age affect the position of women in romantic poetry?). The author of this piece re-examined the representations of women in works of medieval literature like *Beowulf*. In military societies like the Anglo-Saxons, women's roles in preventing war were vital. The monster, the peace-weaver, and the queen in her function as hostess of the mead hall all play significant parts in *Beowulf*. The "defender of the land finds good in, and thinks this woman can mend past wounds, and bitter feuds", as the poem puts it, when King Hrothgar's daughter, Princess Freawaru, marries the "gracious Ingled" (*Beowulf*, 700-750. Lines: 2027 – 2029). The earliest epic to be composed in a European language, *Beowulf* is a heroic poem that is regarded as the best example of Old English literature. It is thought to have been written between 700 and 750 CE and discusses events from the first half of the sixth century. Although originally untitled, it was later named after the Scandinavian hero *Beowulf*. Therefore, it is considered one of the important pillars of English literature and one of the important types of evidence in ancient English literature as a distinctive social epic. The political significance of the princess's wedding stems from the peace accord that is hoped to emerge from it. Consequently, one could argue that peacemakers are just as crucial to the welfare of their communities as warriors. Queen Hildeburh of Denmark lost her brother, her son, and her husband during the intertribal battles between the Danes and the Frisians, exemplifying the hardships women faced in their duty as peacemakers. Hildeburh's birth was supposed to be a symbol of peace between the two tribes, but it backfired, leaving her to grieve over the deaths of her loved ones and her own ineffectiveness in maintaining harmony.

Despite Hildeburh's failure, Queen Wealtheow seems to be fulfilling her role as a "peace-pledge between the countries" (*Beowulf*, 700-750. Line: 2017). There is no explicit reference to Wealtheow's history or the difficulties she helped settle, but she is depicted to be the gracious queen of the Danes and a capable hostess as she glides around the mead hall offering the cup to the mighty warriors.

Wealtheow came in,
Hrothgar's queen, observing the courtesies.
Adorned in her gold, she graciously saluted
the men in the hall, then handed the cup
first to Hrothgar, their homeland guardian,
urging him to drink deep and enjoy it, (Lines: 612-617)

So, the helming woman went on her rounds
queenly and dignified, decked out in rings,
offering the goblet to all ranks,
treating the household and the assembled troop,
until it was *Beowulf's* turn to take it from her hand.
With measured words she welcomed the Geat
and thanked God for granting her wish. (Lines: 620-626)

Queen Hrothgar uses the above lines to emphasize her role as hostess when she invites the Danish thanes and *Beowulf*, a warrior from a different clan, into the mead hall. In response, Byron Edgington argues that we shouldn't look down on the practice of passing the mead because it was part of a rite that "bestowed recognition on individual thanes, or troops who had distinguished themselves in battle" (Edgington and Edgington). "The mead cup was handed to signify the allegiance of each man in his turn to the monarch, whose mead hall they attended" as a gesture of *comitatus* among members of the same tribe (Edgington and Edgington). After *Beowulf* kills Grendel, Wealtheow showers him with gifts as a symbol of her position as the one who bestows respect upon the warriors who serve her, much as the mead they drink together is a symbol of Wealtheow's position as the one who bestows honor upon the troops who serve her (*Beowulf*, 700-750. Lines: 1191-1220).

The following snippets from the queen's speech show why it's incorrect to view a monarch as little more than a party mascot or a waiter who can't do much more than pour drinks. Hrothgar's wife Wealtheow, who favors her nephew Hrothulf over her son *Beowulf*, makes a series of speeches urging her husband to make the latter the heir to the Danish throne. In the Mead Hall, where the warriors have gathered to celebrate Grendel's death, she addresses *Beowulf* and the others, urging them to fulfil their duty as men and warriors and reiterating the importance of her request as their queen.

And now the word is that you [Hrothgar] want to adopt
This warrior [Beowulf] as a son. So, while you may,
Bask in your fortune, and then bequeath
Kingdom and nation to your kith and kin,
Before your decease. I am certain of Hrothulf.
He is noble and will use the young ones well.
He will not let you down. Should you die before him,
He will treat our children truly and fairly. (Lines: 1175 – 1183)

Here each comrade is true to the other,
Loyal to the lord, loving in spirit.
The thanes have one purpose, the people are ready:
Having drunk and pledged, the ranks do as I bid. (Lines: 1228 – 1230)

We know very little about Modthryth because the chapter of the book devoted to her story was badly damaged. It's impossible to get a good read on her character or figure out what might possibly motivate her to use such terrible violence. The speaker highlights her "grave wrongs," including torturing and executing "any retainer ever made bold to stare her in the face," by contrasting her with the other queens in the poem (Lines: 1933–1934). Despite being overshadowed by her more famous cousin, Queen Hygd is shown as a warm and knowledgeable hostess. She, like Queen Wealtheow before her, passes the mead around the hall while praising and rewarding the brave soldiers. Her leadership and foresight shine through in her selection of *Beowulf* as her husband's heir over their own son, whom she judged to be too weak to protect the people and the land at the time of his father's death (*Beowulf*, 700-750. Lines: 2369 – 2373).

This poem posits that Anglo-Saxon queens took on a political role, acting in the best interests of the Geats even when doing so put them in danger. To the contrary, Hygd's character shines in comparison to that of the malevolent Queen Modthryth, who represents all that Anglo-Saxon women should shun. The section of the book containing Modthryth's story was severely destroyed, therefore we know very little about her. Because of this, determining her personality or understanding why she is acting so aggressively is challenging. To set Elizabeth apart from earlier monarchs, the poem emphasizes the "awful wrongs" she perpetrated, such as torturing and executing "any retainer ever made bold to stare her in the face" (Lines: 1933 – 1934).

Great queen Modthryth

perpetrated terrible wrongs. (Lines: 1932 – 1933)

Even a queen

Outstanding in beauty must not overstep like that

A queen should weave peace, not punish the innocent

with loss of life for imagined insults. (Lines: 1940 – 1943)

Beowulf faces three terrible opponents, and the bard emphasizes Modthryth's violent temper and propensity to shed blood as abnormal and unpleasant for women, despite a brief reference to her "reformed" behaviours after marrying King Offa. A number of competing interpretations of Grendel's mother have developed as a result of the numerous translations of the original text into various languages. Others argue that she is a human being whose actions are described in a way that emphasizes the "monstrosity" in the eyes of Anglo-Saxon society, while still others insist that she is a non-human monster that exists solely as another challenge that *Beowulf* must face and successfully overcome in order to rise in ranks. According to Jane Chance, author of *Woman as Hero in Old English Literature*, Grendel's mother is somewhat weirdly, depicted in human and social terms, and utilizing words like "wf" and "ides", generally reserved for human women". The mother of Grendel is referred to throughout the Old English text with masculine pronouns and adjectives, such as "monstrous woman", "a lady-monster woman", "warrior", "destroyer", and "[male] defender", as pointed out by Chance. As an *aglaeca*, a term that means "monster" but also translates as "strong opponent" and "fierce combatant", the fact that the last three descriptors are masculine in Old English may be seen as a hint of her unfeminine strength and savagery.

Since she "arrogates to herself the male status of the warrior or king", thereby "blurring the sexual and social differences of gender roles", Grendel's mother is "wretched or monstrous" in the eyes of the Anglo-Saxon audience (Chance, 2005, p. 97). Her representation in this article makes her appear like the polar opposite of the women we have discussed and the antithesis of the ideal Anglo-Saxon woman. She and Mordthryth are known as strife-weavers for the havoc they cause in their own villages (Carr-Porter, 2001, Para 2). This further emphasizes the value of the other women's responsibilities as mediators and courteous hosts who practiced *comitatus* in their own ways.

Beowulf's Comitatus and peace-weaving are portrayed consistently as heroic and societal laws throughout Old English literature. Yet when Christianity developed, people started using these ideas in ways that mirrored religious themes, and soon enough, that's how they were seen by the majority of the population. Accordingly, Christians show that they are committed to Jesus as the supreme leader by preaching the gospel and advocating for the rights of other Christians. As a result, Christian saints like Juliana play pivotal roles as heroes in these works; in contrast to *Beowulf*, the saints' virtues and abilities are primarily spiritual.

VII. CONCLUSION

Patriarchal civilizations have a long and problematic history of degrading women's status, relegating them to the home, and promoting damaging stereotypes of women through art and literature. This study examines the careers of women authors who had been imprisoned before the publication of their works (1790-1840). Popularity and respect for women poets increased for a number of reasons, including the French Revolution, political and social turmoil in Britain, an increase in the number of female readers, and public coteries (such as The Bluestocking Society). Female poets of the time had great popularity with readers, but this did little to assuage the growing resentment of male Romanticists. In response to this conflict, two schools of Romantic poetry developed independently, one written by men and the other by women, who had diametrically opposed views on poetry's place in politics and social life.

Men were lauded for their masculine reasoning, while women were expected to write in a manner befitting their more submissive social status. Almost all female Romantic painters of the time emphasized slow, steady progress, whereas male Romantic artists tended to endorse a faster, more revolutionary pace. For women writers, rising beyond prejudice and economic disadvantage required forging a social identity based on the cult of sensibility. Poets like Charlotte Smith and Anna Barbauld paved the way for the Romantics with their innovative works like "Beachy Head" and "The Mouse's Petition". Through their efforts and commitment, they earned the title of "unsung legislators" around the globe.

Therefore, women's literary works and movements were based on defining the literary identity of women and getting rid of male literature, especially in the Middle Ages, when the role of women began to disappear significantly. This was because of what they faced from the pressure of the hereditary and famous social factors at that time in confining women to homes and performing duties that did not go beyond the boundaries of the home, as we mentioned above, the identity of women was almost non-existent. The tireless work of women at that time led to the emergence of feminist literature and its development in English literature and moved to all of Europe, so this stage is considered the stage of feminist struggle and rebellion against society and customs.

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Lake Toba Fictionalizations Through Indonesian Writings: A Literary Tourism Approach

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Abstract—The beauty of Lake Toba in North Sumatra, Indonesia, not only attracts tourists to come but also inspires novelists to write their literary works. This study is an attempt to understand the fictionalizations of Lake Toba as setting places with references to three Indonesian novels, i.e., Situmorang's *Sordam* (2010), Silalahi's *ToBa Dreams* (2015), and Batu's *Tepi Toba* (2019). This study focuses on how the three novels express the images of Lake Toba and its surroundings and the meaning of the similar and different expressions in a Lake Toba promotion context as a tourist destination. This study adopts an interpretive, qualitative method through a phenomenology paradigm. With a close reading technique, data are analyzed by employing a literary tourism approach with the support of the expressive theory. The findings reveal that the three authors express the images of Lake Toba and its surroundings romantically and critically. In addition to promoting Lake Toba as a tourism destination, both portrayals also help remind all stakeholders, including the government, local community, and visitors, to save Lake Toba and its surroundings from deforestation and water pollution. By investigating the fictionalizations of Lake Toba throughout novels based on the authors' perspectives, one can increase their understanding of the importance of literary texts to the tourism industry.

Index Terms—expressive theory, fictionalizations, Indonesian novels, Lake Toba images, literary tourism

I. INTRODUCTION

Lake Toba is a remarkable natural wonder of the world. This lake is located in North Sumatra, Indonesia, and is the largest lake in Southeast Asia and one of the deepest lakes in the world. Surrounded by mountains, hills, and jungles, Lake Toba sits 900 meters above sea level and offers extraordinary scenery and a cooler climate, giving a well-needed break from the urban heat, humidity, and pollution. Because of that, many domestic and international tourists like to spend their time at villages in six regencies around Lake Toba, i.e., Simalungun, Samosir, Toba, North Tapanuli, Humbang Hasundutan, Dairi, and Karo. Each area offers various natural views from different angles, giving visitors a reason to return and seek other experiences.

Lake Toba has inspired writers to produce literary works. Hundreds of poems, short stories, and novels are published in the local and Indonesian languages. However, only some of them dominantly take place around the lake. Among the novels are *Sordam* (2010), written by Suhunan Situmorang, *ToBa Dreams* (2015), written by TB Silalahi, and *Tepi Toba* (2019), written by Muram Batu. The three novels take places around Lake Toba; *Sordam* at Tanjung Bunga and Ronggur Nihuta Village in Samosir Regency, *ToBa Dreams* at Tarabunga Village in Toba Regency, and *Tepi Toba* at Parapat City in Simalungun Regency. Although all authors are from Toba Batak ethnic groups, they have different backgrounds, life, and job experiences. Their backgrounds influence how they express their feelings and thoughts on their fictionalizations of Lake Toba. Thus, it is assumed that there are both similarities and differences in their fictionalizations of Lake Toba and its surroundings. According to Frost (2010), analyzing several media texts about a topic or place allows one to gain a more comprehensive understanding of how a place is represented in literature and tourism. Therefore, the potential of novels to motivate readers to visit Lake Toba needs to be analyzed using a literary tourism approach.

Literary tourism is becoming a significant and growing study in the tourism industry due to readers showing interest in setting places the author wrote about or was associated with (Busby & Klug, 2001). This approach has been used worldwide, and many scholars have proven the reciprocal relationship between literary and tourism study. Cevik (2020)

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recorded 132 literary tourism papers published from 33 different regions across Africa, America, China, Europe, and Oceania over 20 years, from 1997 to 2016. He found that literary tourism was a wide-range academic field with its eight types and its relations with many tourism types and other social sciences as an interdisciplinary field. However, the analysis of fictionalizations through authors' expressions connected to tourism phenomena portrayed in their literary works still needs to explore.

This study was first employed by Indonesian researchers in 2019, although it has ever been introduced by Ahmad Bahtiar in a national seminar in Semarang, Indonesia, in 2014. Putra (2019) assumed that the recognition of tourism study as a new science in Indonesia is one of the factors behind its lateness. This study has gained momentum in Indonesia since 2019. Several articles have been published in Indonesian journals, and 26 papers are collected in a book entitled *Sastra Pariwisata* (2020). All scholars agreed that literary works positively impact the tourism sector in Indonesia. However, a critical aspect of the author's intention in a literary text is still unexplored, primarily to see the connection between both studies.

Although the interests of national and international scholars on this topic continuously increase, not even one academic research has been conducted on the three novels above using a literary tourism approach. Some academic articles have studied two of the three novels but have yet to explore the tourism phenomena depicted in the novels. This fact is quite surprising, considering that the novels contain Lake Toba tourism phenomena which can promote Lake Toba as a tourist destination. Erika (2021) reported that the Chairman of the Indonesian People's Consultative Assembly, Bambang Soesatyo, asked all stakeholders to be creative and innovative in developing the tourism sector in North Sumatra as the response to the sharp decrease in tourist visits to North Sumatra. The Indonesian Statistic Central Bureau (BPS) reported a 93.83% decrease in tourist visits to North Sumatra, from 22.128 in 2019 to 1.366 visitors in 2020. UNTWO confirmed that the corona-virus pandemic caused a 72% decline in international tourist arrivals in 2020 and 71% in 2021 compared to 2019. This data represented a 2.1 billion international arrivals loss in both years combined.

Accordingly, it is vital to explore the expressions of the three authors in *Sordam*, *ToBa Dreams*, and *Tepi Toba* by employing a literary tourism approach with the support of the expressive theory proposed by Abrams (1971). The three novels are selected as the data sources for several reasons. First, each novel represents the lake and its surroundings from distinct places. The similar and different expressions are expected to enrich the images of Lake Toba and its surroundings. Second, they were published one year after the Indonesian government had declared Lake Toba as one of the national tourism priorities in Indonesia in 2009. It is assumed that each author intended to promote Lake Toba as a tourist destination. To prove this assumption, two fundamental questions of this study are formulated: 1) How do the three authors fictionalize the images of Lake Toba and its surroundings through the novels *Sordam*, *ToBa Dreams*, and *Tepi Toba*?; and 2) Do their fictionalizations help promote Lake Toba as a tourist destination?

II. LITERATURE REVIEW

Several studies have been conducted on two of the three novels, *Sordam* and *ToBa Dreams*, but they have yet to employ a literary tourism approach. Nasution et al. (2015), for instance, applied the psychology of literature approach to study moral values contained in *Sordam*, while Malau et al. (2020) applied the linguistic theory to obtain the meaning of figurative language use in the same novel. In line with them, Ginting (2020) focused his analysis of *ToBa Dreams* on patriotism values by using the sociology of literature approach, while Setiawan (2018) analyzed the human needs of the protagonist of *ToBa Dreams* by employing a phenomenology approach. Although the data sources are the same as this study, these articles do not explore the tourism phenomena.

On the other hand, Indonesian and international researchers have analyzed various novels using a literary tourism approach. Artawan (2020), Fajar (2021), and Arini et al. (2021) have published their articles in Indonesian journals. These articles are relevant to this study since they connected novels to tourism phenomena. Artawan (2020) represented Lovina Island, depicted in *Aku Cinta Lovina* (2017), written by Sunaryono Basuki, while Fajar (2021) investigated Buru Island and Lake Rana in Maluku Province, depicted in *Amba* (2015), written by Laksmi Pamuntjak. Arini et al. (2020) added two additional theories, promotion and host and guest theory, to literary tourism to explore interaction elements performed by hotel staff, portrayed in *Aku Cinta Lovina* (2017) and *Rumah di Seribu Ombak* (2011), written by Erwin Arnada. International writers such as Seaman (2016), Quinteiro et al. (2020), and Bêta and Schuster (2021) have shown their attention to literary tourism study also. Seaman (2016) sought tourists' performances in three festivals in connection with the literary places represented in novels, i.e., Jumping Frog Jubilee in Angles Camp, California, Hemingway Days in Key West, Florida, and In the Footsteps of Norman Maclean Festival in Seeley Lake, Montana. Quinteiro et al. (2020) studied the potential of Coimbra tourism resort development in connection with literary landscapes portrayed in literary works. Bêta and Schuster (2021) showed that the novel *Dracula* (1897), written by Bram Stoker, has affected the development of spiritual tourism in Bistrita City, Romania.

This study would bring a novelty to literary criticism, especially literary tourism since it combines the literary tourism approach with expressive theory to explore how the authors expressed the nature of Lake Toba and its surroundings through their novels. Besides that, there is a gap compared with the previous studies above, which is potential to study for the sake of the development of Lake Toba as a tourist destination.

III. THEORETICAL APPROACH

A. *Literary Tourism*

Several international researchers have studied the multidimensional relationships between literary works (novels) and travel writing and place toward the end of the twentieth century (Robinson & Anderson, 2002). However, they focused on the significance of literature and place in cultural geography without seeing its connection to tourism. In the last three decades, some researchers have employed literary tourism worldwide, such as Squire (1996), Herbert (2001), Busby and Klug (2001), Baleiro and Quinteiro (2018), Hoppen et al. (2014), and Gentile and Brown (2015). Although there are several pieces of research, literary tourism remains under-researched (Smith, 2003). One of the arguable matters is the area of study. Butler (1986; cited in Busby & Klug, 2001) divided literary tourism into four types, namely: (1) homage to an actual location, (2) places significance within the work of fiction, (3) areas are appealing because of their appeal to literary figures, and (4) work of the writer becomes so popular that an area becomes a tourist location per se. Then, Busby and Klug (2001) proposed two more types to add the four, i.e., travel writing and film-induced literary tourism.

Literary tourism is becoming a significant and growing study in the tourism industry since people are drawn to visit the setting places that the author used or was associated with (Watson, 2006; Busby & Klug, 2001) and as a result of this, places depicted in literature are frequently used to promote the destination. By depicting the locations in a series of stories, novels could replace actual travels. That is, practicing literary tourism means traveling to the places of literature, the “literary places” (Herbert, 2001) associated with authors’ biographies and their works (Fawcett & Cormack, 2001). Fawcett and Cormack determined that literary tourism is shaped by the intersection of the writer (biographical facts and real places associated with the author) and fiction (settings and characters).

B. *Expressive Theory*

Expressive theory connects a literary work to its author (Abrams, 1971; Teeuw, 2015). According to this theory, the creative process is dominated by the author's emotions expressed in the artistic work. The external reality is left aside. However, when aspects of the external world are evoked, their image is either used to generate certain inner content or is constructed by the author's emotional state. In this case, only the author knows the background of their writing. The sequence of stories is the projection of the author's emotions, feelings, thoughts, and life experiences. So, the author's intention can be traced back to their biography, dealing with his hometown, ideology, work, and opinion of the author. Once, Wellek and Warren (1956) argued that the author's biography, such as the reading of the authors, his associations with literary men, his travels, the landscape and cities he saw and lived in could answer other questions of literary history (p. 79).

IV. METHODOLOGY

This research uses a qualitative interpretive method through the phenomenology paradigm, which has become increasingly popular as a research perspective to study experience in the humanistic and social science disciplines. As interpretive analysis is encompassing and circumstantial but not reductionist and isolationist, researchers can provide interpretive explanations, which focus on language, signs, and meaning from the perspective of participants participating in social phenomenon (Bhattacharjee, 2012). The term ‘phenomenology’ comes from the Greek word ‘phenomenon’ means ‘that which appears’. Edmund Husserl, the father of modern phenomenology, is sure that the only thing to be certain is the individual’s consciousness of the world. According to him, each individual knows and understands the essence of an object through their consciousness, called the mental process of reflection. This statement may seem a very subjective and precarious view of reality, but Husserl regards individual consciousness as the sole source of our understanding of the world.

The data correlating with the image of Lake Toba and its surroundings were selected from three Indonesian novels, i.e., Situmorang’s *Sordam* (2010), written by, Silalahi’s *ToBa Dreams* (2015), and Batu’s *Tepi Toba* (2019). The secondary data were obtained from library research and other relevant sources to provide a description, summary, and critical evaluation of the research problems. This study employs a literary tourism approach accompanied by expressive theory to explore the fictionalizations of the images of Lake Toba and its surroundings based on the authors’ biographies, namely viewpoints, opinions, feelings, and intentions. It is also included in the category of actual places related to the three novels, the second type of literary tourism. The data were translated into English for the sake of complete understandings.

V. RESULTS

Sordam talks about the struggle of a Batak youth to save Toba Lake's environment through a non-government organization from deforestation and water pollution. It is Suhunan Situmorang’s first novel. Situmorang was born on March 12, 1961, in Pangururan, the capital city of the Samosir Regency. After graduating from Junior High School, he moved to Jakarta to continue his study. He got his law bachelor's degree from the University of Kristen, Indonesia, and became a lawyer. Besides that, he is active in a non-government organization concerned with Lake Toba conservation called *Save Lake Toba Community* (SLTC). He republished *Sordam* in 2010 to support the program of SLTC as inserted

on the first page of *Sordam*, saying, "*Direvisi khusus untuk mendukung program konservasi alam Danau Toba oleh Komunitas SLTC*" (A special revised edition to support Lake Toba nature conservation under the auspices of the Save Lake Toba Community). Based on his biography above, there are some similar descriptions to Paltibonar, the protagonist of *Sordam*. As narrated in the story, Paltibonar is from Tanjung Bunga Village, near Pangururan City. He continues his study at a law faculty in Jakarta after graduating from Senior High School. He also becomes a lawyer and environmental activist, like Situmorang. Paltibonar is the reflection of Situmorang's biography itself. However, there are some differences since Paltibonar is narrated as dead at the end of the story.

ToBa Dreams is about a dream of an ex-military man to develop his hometown and Lake Toba. It is the first novel of TB Silalahi. He was born on 17th April 1938 in Pematang Siantar, North Sumatra, Indonesia. He is from Pagarbatu near Balige, the capital city of Toba Regency. He got married to a Javanese woman. After retiring from the Indonesian army officer, he was appointed as Indonesian State Minister for State Apparatus Empowerment in the VI Development Cabinet from 1993 to 1998, a Special Counselor to the President of Indonesia from 2004 to 2006, and a member of the Presidential Advisory Council from 2006 to 2010. Amidst his busy life in bureaucracy, he spends his spare time writing books. He has produced many about bureaucracy, the military, politics, history, and leadership. In addition, he likes art too. For so long, he has directed National Christmas Eve Opera 13 times, Nommensen Opera, and other national cultural events. These experiences inspired him to write and publish *ToBa Dreams* in 2015 and directly transformed it into a film in the same year. Like *Sordam*, *ToBa Dreams* reasonably reflects the biography of Silalahi through Tebe, the protagonist. As narrated in the story, Tebe is an ex-military man who gets married to a Javanese woman. He takes his wife and three children to Tarabunga Villages, four kilometers from Pagarbaru Village. However, there are some differences since Silalahi has no blood children from his marriage.

Tepi Toba, on the other hand, talks about a revenge trial of a young lady against a boat captain in Lake Toba. This novel was written by Muram Batu in 2019. Batu was born on 30th August 1978, in Batubara District, North Sumatra, Indonesia. He lived in Langsa, Aceh, until graduating from Senior High School in Langsa. Batu continued his study at the University of Gadjah Mada, Jogjakarta majoring in Indonesian Literature. He did not finish his study for a reason and then worked as a journalist in some newspaper publishers in Medan and Aceh since 2008. As a professional journalist, he deals with local and national issues. Due to this, his traveling experiences and educational background make him creative and productive in writing many literary works, such as short stories, play right, and non-fiction. He narrates the story based on his job experiences as a journalist who travels to many places. Batu takes Parapat, Simalungun Regency, as his central literary place in *Tepi Toba*. Undoubtedly, Batu has ever stayed in Parapat because he represents everything in detail, such as Lake Toba, climate, landscape, facilities, attractions, transports, tourist activities, citizens, and so on. He must also have interviewed villagers about myths in Batak society, from how he added a new myth called *Boru Sipanggaron* to the Toba Batak myth list.

In short, from the transparent background of the novels and their biographies above, their intentions could be revealed through their fictionalizations of Lake Toba and its surroundings. Putra (2020) divides expressions into two categories, romantic and critical. Romantic expressions relate to beauty, praise, love, intimacy, joy, and sentimentality, whereas critical expressions relate to their opposite, i.e., unattractiveness, pollution, disillusionment, and hatred. Although both seem contrary, they can coexist in poems (literary works) to describe the true complexity.

A. Romantic Expressions

The three authors portray the beauty of Lake Toba and its surroundings romantically from distinct places and angles, i.e., Tanjung Bunga, Ronggur Nihuta, Tarabunga, and Parapat. Situmorang describes the beauty of the Lake from Ronggur Nihuta, a village on the top of Samosir Island, Samosir Recency near Pangururan, his hometown, as follows:

The more he steps into an area rarely inhabited by people, the more stunning the panorama becomes. Hundreds of hectares of pine forest stretch out like a wide carpet. Looking to the west and north, a silent lake like a giant mirror enters his view. The blue sky is dotted with clouds that seem very close and easy to pick. (Situmorang, 2010, p. 163)

From the excerpt, readers can 'see' the detailed description of the beautiful view. To strengthen the extraordinary landscape of Lake Toba and its surroundings, Situmorang uses simile in his narration by using 'like' in 'hundreds of hectares of pine forest stretch out like a wide carpet' and 'he sees a silent lake like a giant mirror'. He compares the jungle with a wide carpet and the lake to a giant mirror. Readers can imagine how vast the jungle and the lake are. In addition, he portrays the sky with clouds to give readers a pre-experience.

Furthermore, he uses another romantic expression to describe the lake from its surface in detail by telling readers the various colors spread over it depending on the time and the climate. The surface of the lake looks dark blue, moss green, dark grey, or silvery when the rain falls, and the wind blows (p. 79), and turns to silent, calm, silvery when there is no rain and wind in the afternoon (p. 153), and changes to golden under the moonlight at night (p. 252). It is deniable that what he describes can be accepted logically. Like a mirror, the color of the lake water and the sunlight is visibly reflected in the morning and afternoon, and the perfect shape of the full moon shining at night can be seen on the lake's surface, moving on the waves. Indeed, Situmorang can express it vividly and romantically because he lives there and is familiar with literary styles.

As narrated in *ToBa Dreams*, Silalahi describes the beauty of Lake Toba through Togar's statements, first when Ronggur feels disappointed to live far away from Jakarta, as follows: "*You know nothing about the beauty here yet. It is*

like a small heaven," Togar says (p. 65), and second when Togar and Ronggur take 20 tourists sailing to enjoy the natural beauty of Lake Toba by boat: "I have told you before, right? It is like paradise here," Togar opens a conversation (p. 75). Silalahi uses a simile to compare the beauty of Lake Toba and the beauty of heaven or paradise. He aims to strengthen how fantastic the view is. However, the way Silalahi represents the beauty of the lake and its surroundings goes straight to the point in his narration with no detailed descriptions. Similarly, it has no precise color of the sunset spread over the lake's surface either when he portrays the beauty of sunset from the hill of Tarabunga Village near Balige, the capital of Toba Regency, as Situmorang does (p. 71) from Tarabunga hill. A slight romantic expression lies only when Silalahi portrays that the lake is vast and calm (p. 233).

Batu, on the other hand, expresses the view of Lake Toba and its surroundings more romantically than Silalahi and is quite similar to Situmorang. He portrays the view from Parapat City, Simalungun Regency, when tourists get up early in the morning, as follows:

The tourists open the windows to enjoy the calm wind blowing from the lake. Some get out of their rooms with thick sweaters taking sweet and hot drinks. They sit on the hotel balcony facing the calm lake wave. They exhale white cigarette smoke into the air. It unites with black fog changing to grey, then white when the calm lake appears; the pine shoots can be seen; the sunrise shines. Seeing those, the tourists thank God for giving a chance to them to witness the extraordinary view of Toba Land (Lake Toba). (Batu, 2019, pp. 3-4)

The quote above is narrated at the very beginning of *Tepi Toba*. The image of Lake Toba comes out slowly and in a sequence from the dark to the bright time. Through the tourists' activities who get up early in the morning, readers can feel, touch, and see it imaginatively. The image is so detailed and precise. Like Situmorang, Batu uses his writing experiences and capability to combine all he notices in a vivid picture. The cool weather around Parapat is added to the narration above as one thing the tourists are eager to find. Situmorang and Silalahi also describe the cool weather from two distinct places. Situmorang connects the weather with a romantic place to make love (p. 164) when Paltibonar describes Ronggur Nihuta Village to her girlfriend, Diandra. Silalahi demonstrates the weather when Andini asks permission to leave Tarabunga Village in a conversation with Tebe, her father-in-law: "This village is peaceful, beautiful, and cool" (p. 245). They have a similar description of the weather around Lake Toba in general, but there is a different expression on how they make readers feel about the weather. By comparing how the three depict the weather, it seems that Situmorang and Batu use their creative writing to make the readers imagine the situation as if they were in the places.

B. Critical Expressions

Besides expressing the view of Lake Toba and its surroundings romantically, the three authors also represent them critically regarding deforestation and water pollution. They describe the causes of water pollution which dangers the water ecosystem of Lake Toba, as follows:

The cargo ships dump the remaining diesel and oil into the lake deliberately, which causes water pollution. (Situmorang, 2010, p. 246)

Tebe is concerned about the behavior of the residents who discharge almost all of their waste into Lake Toba. (Silalahi, 2015, p. 72)

This lake is dirty now, Bro. (Batu, 2019, p. 8)

The three novels represent some causes of water pollution in Lake Toba. Situmorang focuses on oil spills which are dangerous for the lake ecosystem. The oil spills can significantly affect not only the fish but also the lake plants. The fish will die because of chemical toxic in the oil and respiration block. If sunlight is blocked, lake plants will die because it affects photosynthesis and its process. Silalahi and Batu, on the other hand, concentrate on the garbage dumping into the lake, which also ends to water pollution. The garbage dumped into the lake could deplete the oxygen in the water, which can cause fish to die. Furthermore, Situmorang and Batu represent the condition of the hills around Lake Toba, as follows:

His gaze sweeps across the village that he used to explore very often. The forest is not thick anymore. Paltibonar is shocked to notice that pine, johar (black-wood cassia), macadamia, and ingul (toona sureni) trees are no longer visible in the forest. Where are those big trees? (Situmorang, 2010, p. 173)

He sometimes stares at the bare hill around the lake and the floating fish farm extending over the lake. (Batu, 2019, p. 14)

Although both authors portray the phenomena of deforestation, Situmorang, as an activist, looks more enthusiastic about representing it than Batu. Situmorang depicts the bare hill on the outskirts of Ronggur Nihuta Village on the top of Samosir Island in detail by telling the kinds of big trees growing in the area, whereas Batu only observes it from a distance. To answer his question about the responsible parties behind the absence of all trees not only in Samosir Island but also in other regions, Situmorang continues: "Loggers and wood factories from Samosir and Toba regions (around Lake Toba) have cut down the trees illegally for decades until there are no more trees around" (p. 271). This excerpt shows how Situmorang criticizes illegal loggers and wood factories around Lake Toba. The additional phrase 'for decades' to the quote is not a hoax. According to the Environment Agency of North Sumatra, by 2010, only 12 percent of 356,800 hectares of tree vegetation in the Lake Toba area was left because of forest exploitation practices for years (Utomo, 2013).

VI. DISCUSSION

From the results above, the three authors set their works in towns or villages around Lake Toba, which represent the special places connected with them. Situmorang takes place only in Samosir Regency, where he comes from, and so does Silalahi. Silalahi talks much about Tarabunga Village, near his hometown. Differently, Batu takes place only in Parapat City, Simalungun Regency, where he often visits as a journalist. It seems that the motto of Raja Inal Siregar saying, "*Marsipature hutana be* (Let us build our hometown)," when governing North Sumatera, Indonesia, from 1988 to 1998, still effective and successful in calling them under the decline of tourist visits to Lake Toba tourism destination. Undoubtedly, what they portray corresponds to the reality around Lake Toba because they belong to the places. They know some internal issues and want to change people's behaviors through their writings. Representing Lake Toba and its surroundings in a literary text surely needs careful accuracy and qualified skill in writing. A destination can be constructed through books and novels as wonderful, holy, unique, and 'other', thus showing individuals' 'geographical imaginaries' of places or areas. These geographical imaginaries influence visitors' travel choices (Ridanpaa, 2007).

From the results above, Lake Toba and its surroundings are represented romantically and critically. Tourists' imagination of the literary tourism destination is more accurate than the scene's appearance now because these fictional places are injected with emotional and imaginary power to stimulate tourists' desire (Herbert, 2001; Stiebel, 2004). They do not praise the beauty of the lake only, but they depict some issues dealing with the actual situation around Lake Toba through the characters in their novels. Although the novels are fiction, their honesty deserves to be complimented since once readers who have pre-knowledge and pre-experience turn to real visitors; they will feel that they have known the places already (Gothie, 2016).

Novel has a powerful effect on readers (Jenkin & Lund, 2019) and is a powerful agent for tourism (Frost & Laing, 2014). The romantic expressions expressed in the novels will bring the readers to imagine, feel, touch, and smell every single image of Lake Toba portrayed. The nuance of the story sequences will put them in an actual situation. Readers who have ever witnessed the detailed description of Lake Toba provided by the authors will agree and get an overwhelming sense of their past. In another case, those who have never been there may pause to think about the truth of their expressions. The critical expressions in the novels will give readers a positive awareness too. They will have pictures of how to keep Lake Toba clean and tidy when they visit the lake.

In addition, both fictionalizations are also vital for all stakeholders involved in the tourism sector also. The romantic expressions remind the local people to thank God for giving them a wonderful lake that could attract tourists' attention to Lake Toba and its surroundings. Consequently, there is a big responsibility to keep it as it is through good management. It is for sure that this needs a deep awareness not only from the local government but also from everybody involved in the tourism sector, including the local community who settle around Lake Toba.

VII. CONCLUSION

This study explores how Situmorang, Silalahi, and Batu fictionalize the images of Lake Toba and its surrounding through their novels. Their portrayals are mimetic to the natural condition around Lake Toba, which connects with them. Although the way they represent the images similar or distinct from one another, their romantic and critical expressions are vital for readers to give pre-knowledge and pre-experience about the nature images of Lake Toba and its surroundings. The romantic images create a dream, a gratitude for God's grace, and a motivation to visit Lake Toba, while the critical images remind all people involved in the Lake Toba tourism sector to look after Lake Toba and its surrounding as a form of responsibility.

This study is a content analysis focusing on the three authors' fictionalizations of Lake Toba and its surroundings. Further research on the other topics of the three novels is still essential to explore by using literary tourism and other approaches to investigate literary works.

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Enhancing Grammar Competency Through WhatsApp: An Experimental Study in Saudi Arabian Education

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Abstract—This study aimed to delve into the impact of utilizing the WhatsApp application as an educational tool in developing students' grammatical skills, specifically for a language course at the College of Science and Humanities in Al-Aflaj Governorate, Saudi Arabia. Acknowledging the potential of digital communication tools in the learning process, the research deployed a quasi-experimental design encompassing 160 students. These students were equally divided into control and experimental groups. While both groups were subjected to conventional teaching methods, the experimental group received additional support through WhatsApp, receiving clarified grammar rules and supplementary materials. The study spanned an entire semester, with a pre-test and post-test administered to evaluate student performance. Through the careful analysis of the average scores and standard deviations, significant findings were revealed. In the experimental group, post-test scores experienced a considerable elevation from 10.625 (pre-test) to 16.075, reflecting a substantial effect size of 37%. This improvement was attributed to the effective use of WhatsApp. Contrarily, the control group, not benefiting from the application, scored lower in both tests, implying a stark contrast between the two methods. The results of this study strongly advocate for the integration of mobile applications, such as WhatsApp, into the educational process. It suggests that the strategic use of such applications could serve as an effective supplement to traditional teaching methods, with the potential to significantly enhance learning outcomes.

Index Terms—WhatsApp application, educational tool, grammatical skills, quasi-experimental design, learning outcomes

I. INTRODUCTION

The emergence of the information age has led to numerous technological advancements, including the rise of social media platforms. These platforms have dramatically transformed various aspects of human life, including the education sector, drawing the attention of researchers (Anderson & Jiang, 2018). Among these platforms, WhatsApp, a leading instant messaging service, enables the creation of groups and the sharing of text messages, multimedia files, and other documents. It provides an interactive digital platform that unites individuals from various backgrounds (Statista, 2023). Its widespread use and user-friendly design have made it one of the world's most popular social media platforms, ranking second in Saudi Arabia (Statista, 2023).

WhatsApp's ability to stimulate dynamic communication and facilitate information exchange indicates its potential as an educational tool. Its integration into educational practices could align with modern students' digital realities and enhance their learning experiences. This view aligns with the growing research interest in social media's role in education and its impact on student learning (Karpinski et al., 2013; Mazman & Usuel, 2010). Linguistic skills, especially grammatical competence, are crucial to language learning. The intricacies of language rules and structures demand innovative teaching methods that transcend traditional classroom settings. Therefore, WhatsApp's interactive and engaging features could provide a favorable environment for learning and reinforcing grammatical skills.

This research aims to investigate WhatsApp's influence on developing grammatical skills, an understudied area, focusing on "The Impact of Using WhatsApp in Developing Grammatical Skills among Students of the Linguistic Skills Courses." The intent is to offer insights into social media's educational role, particularly in enhancing students' linguistic skills, and provide evidence-based knowledge for educators, learners, and policymakers in this digital age (Anderson & Jiang, 2018; Obar & Wildman, 2015).

Social media, a byproduct of modern technology, is a key societal component, providing connection, idea exchange, and vast information. Given its interactive capabilities, it serves as a conducive environment for education and learning (Karpinski et al., 2013).

WhatsApp, a social media platform and Saudi Arabia's second-most utilized application, represents these characteristics well (Statista, 2023). Considering its popularity, ease of use, and media exchange capabilities, it emerges as a significant supplementary educational tool that can reinforce classroom-taught knowledge (Mazman & Usuel, 2010). The research focuses on its impact on grammatical skills among language skills course students at the College of Science and Humanities in Al-Aflaj Governorate.

II. LITERATURE REVIEW

The researcher reviewed a collection of relevant studies and research that focused on the use of mobile phone applications, techniques, and tools, and their impact on improving academic achievement. Here are some examples:

Qahtani and Faqih (2021) conducted a study to investigate the use of WhatsApp groups in education among secondary school female students in the Jazan region of Saudi Arabia during the COVID-19 pandemic. The study sample consisted of 391 female students, and the data was collected through a survey questionnaire. The study revealed various uses of WhatsApp groups in education, including communication, collaboration, discussions, and sharing educational resources. The study also indicated positive attitudes towards using WhatsApp groups and their role in enhancing content understanding, expressing opinions, and engaging in discussions. One of the main challenges identified was the weak internet network. The study recommended the use of WhatsApp as an electronic platform to support traditional education and encourage teachers, administrators, and counselors to utilize the application in general education.

Al-Sheikh (2021) aimed to examine the impact of online WhatsApp usage on recalling the French language curriculum and its effect on academic achievement among high school students. The researcher used an experimental approach, implementing a trial program on a purposive sample of 40 female students from the first grade at Turieh Al-Baja Secondary School for Girls in the Jabal Oulia Locality. Both descriptive and experimental methods were employed, utilizing a questionnaire as a research tool that was distributed to a sample of 24 teachers. The student sample was divided into control and experimental groups, where the control group was taught using traditional teaching methods while the WhatsApp application was used for lesson recall for the experimental group. The study found statistically significant differences at a significance level of 0.05 between the control group, which was taught using traditional methods, and the experimental group, which used WhatsApp for recalling the same lessons, in favor of the experimental group.

Al-Kharisha (2019) aimed to investigate the impact of using the WhatsApp application on mobile phones on enhancing the achievement of fourth-grade students in the English language subject. The study utilized a quasi-experimental design and employed a test as a research tool. The study sample consisted of 60 students from the fourth grade at Isaf Al-Nashashibi Primary School, Qasabat Amman District, for the academic year 2017/2018. The students were divided into two groups: control and experimental. Both groups were taught the subject using traditional methods, but the experimental group received supplementary and clarifying information about the taught material through the WhatsApp application. The study found that the experimental group outperformed the control group in academic achievement. The study recommended the importance of using mobile applications, including WhatsApp, in the teaching process.

Al-Anzi (2017) aimed to assess the awareness of students in the Department of Educational Technology at the College of Basic Education in the General Organization for Education in Kuwait regarding the use of social media platforms, with WhatsApp being the model, in the educational process. The study utilized a descriptive approach and employed a questionnaire as a research tool. The study sample consisted of 117 male and female students. The study found that using WhatsApp significantly contributes to education in general, particularly in developing speaking and listening skills among the study sample. The study also indicated that the response differences could be attributed to the gender variable. Additionally, WhatsApp was found to facilitate the teaching process, promote information exchange, increase interaction between students and teachers, enable discussions and dialogue, and contribute to the improvement and development of students' skills.

Bhatt and Arshad (2016) aimed to determine the impact of WhatsApp on the youth of Agra, India. The study used a descriptive methodology and employed questionnaires and interviews to collect data from a sample of 100 targeted youth. The study found that WhatsApp facilitated easier and faster communication, enhancing the active flow of information and idea exchange, and connecting people more easily. However, the study also revealed a deep negative impact on the youth, affecting their education, behavior, and daily routine. Excessive use of WhatsApp was found to significantly affect students' study time, spelling skills, and sentence construction. The study indicated that WhatsApp usage among the youth became a kind of addiction that is difficult to control, greatly impacting their lives and behaviors due to information and idea exchange through the application.

Hashim et al. (2015) aimed to examine the impact of the WhatsApp application on part-time university students in Malaysian universities who have jobs. The study used a descriptive methodology and employed questionnaires and interviews to collect data from a sample of 86 participants. The results indicated that the WhatsApp application contributes to enhancing students' performance and academic achievement due to its ease of use, fast information exchange, and idea sharing among students. However, the study also revealed negative effects of WhatsApp usage, including the waste of study time, decreased concentration during lectures, poor sentence construction, and distraction from performing main academic tasks or daily life responsibilities.

Sarker (2015) aimed to determine the impact of WhatsApp on the lives of students at Begum Rokeya University in Bangladesh. The study used descriptive methodology and employed questionnaires as a research tool. The study sample consisted of 200 students. The results indicated a negative impact of WhatsApp usage on students' academic achievement, behavior, and daily routine. The study found that excessive use of WhatsApp consumes a significant

amount of students' study time and distracts them from fulfilling their academic tasks on time. Students often struggle to control their time due to engaging in chatting and exchanging ideas through the application.

Al-Hisnawi (2015) conducted a comparative study to assess the impact of using mobile phone technologies, including Viber and WhatsApp, in teaching and students' retention of information. The study was conducted among first-year students in the Electrical Technologies Department at the Technical Institute in Nasiriyah, Southern Technical University. The study utilized a quasi-experimental design, and the sample consisted of 63 male and female students, divided into three equal and equivalent groups. The results revealed a positive impact of using mobile internet through the phone as an aid in teaching the subject and on students' achievement. The study also found a positive impact on students' retention of information.

A review of prior research reveals that some studies have focused on the use of the WhatsApp application, while others have examined its impact on academic achievement. For example, Qahtani and Faghayhi (2021) investigated the use of WhatsApp in education among female secondary school students in Jazan, Saudi Arabia, during the COVID-19 pandemic, and Al-Obaid (2021) examined the app's influence on the recall of the French language curriculum and secondary school students' academic achievement. Al-Kharisha's (2019) study explored the impact of WhatsApp on fourth-grade students' English language skills, and Al-Anzi (2017) assessed students' awareness of social media use, specifically WhatsApp, in the educational process at the College of Basic Education's Technology Education Department, General Authority for Education.

Regarding methodology, several studies, such as those by Qahtani and Faghayhi (2021), Al-Anzi (2017), Hashim et al. (2015), Sarker (2015), and Bhatt and Arshad (2016), employed a descriptive approach. Others, like Al-Kharisha (2019) and Al-Hisnawi (2015), used a quasi-experimental design, while Al-Obaid (2021) combined experimental and descriptive methodologies. Various research tools were used, with some studies utilizing questionnaires and interviews, others using tests, and Al-Obaid's (2021) study employing both.

These earlier studies have contributed to the theoretical framework and design of the present study, which, like the previous ones, investigates WhatsApp's impact on academic achievement but differentiates itself by focusing on students taking the Language Skills course at the College of Science and Humanities in Al-Aflaj, Saudi Arabia.

III. METHODOLOGY

The study methodology will be discussed by addressing the following elements:

A. *Study Approach*

The researcher adopted the quasi-experimental method, a widely used approach in similar settings (Alshuaibi et al., 2023), for configuring two equivalent groups to fulfill the objectives of the study.

B. *Study Questions*

1. How does the usage of the WhatsApp application influence the understanding and application of grammatical rules among students enrolled in the Linguistics Skills course at the College of Sciences and Humanities in Al-Aflaj?
2. What is the extent of the impact that results from utilizing the WhatsApp application in the current study?
3. What conclusions can be drawn that could potentially enhance the usage of WhatsApp in the educational process and subsequently aid in improving the students' academic achievement levels?

C. *Subjects*

This study aspires to ascertain the influence of the WhatsApp application in enhancing grammatical rules among students enrolled in the Linguistics Skills course at the College of Sciences and Humanities in Al-Aflaj, determine the magnitude of impact resulting from the use of the WhatsApp application, and arrive at several conclusions that could potentially escalate the implementation of WhatsApp in the educational process, thereby assisting in the elevation of students' academic achievement levels.

D. *Instruments*

The study instrument, a proficiency test for the language skills course, was designed to assess students' proficiency levels. The multiple-choice test contained 20 items, each worth one mark (White et al., 2023). To ensure the study instrument's validity and accurate data collection, pretests, including a validity and reliability test, were conducted (Anderson et al., 2021). Several experts evaluated the initial test form for its accuracy and suitability. Their recommendations, which included modifications and exclusions of some items, were considered in the revisions. Initially containing 25 items, the final form of the study instrument, post-expert feedback, consisted of 20 items (Lewis et al., 2022).

E. *Data Collection (Procedures)*

In pursuit of its goals, the study utilized initial data collected through an identification tool employed during the preliminary phase. This information was gleaned from the surveys of 20 students, centered around the research problem and objectives of the study.

F. Test Reliability

To certify the validity of the scale and its ability to yield consistent results if used again, the test was administered to a survey sample drawn both from within and outside the study population. This sample included 20 students. Cronbach's alpha is established as a measure of internal consistency or reliability for a scale or test. It evaluates the correlation among the items in a scale or test, thus providing an estimation of the reliability of the scale or test scores.

$$\frac{k}{k-1} \left(\frac{\sum_{i \neq j}^k \text{cov}(x_i, x_j)}{\text{var}(x_0)} \right) = \frac{k}{k-1} \left(1 - \frac{\sum_{j=1}^k \text{var}(x_j)}{\text{var}(x_0)} \right)$$

This reliability can be computed using a specific formula.

Let $x_j = t_j + e_j$, where each e_j is independent of t_j and all the e_j are independent of each other.

Also let $x_0 = \sum_{j=1}^k x_j$ and $t_0 = \sum_{j=1}^k t_j$. Then the reliability of $x_0 \geq \alpha$ where α is Cronbach's alpha.

Cronbach's alpha is a measure of reliability that uses measured and true values, along with measurement errors. A coefficient of 0.7 or higher suggests acceptable reliability, with values above 0.8 indicating good reliability. However, excessively high values above 0.95 could indicate redundancy among items. The precise value of Cronbach's alpha can fluctuate based on numerous factors, including the number of items. In a study comparing experimental and control groups, Cronbach's alpha produced a value of roughly 0.78, confirming that the instrument is acceptable for the study's objectives (Smith et al., 2022).

IV. THE RESULTS AND DISCUSSION

Upon close examination of the study's results, it was determined that there were no statistically significant differences (at a significance level of $\alpha \leq 0.05$) in the development of grammatical rules among students in the language skills course when comparing the use of WhatsApp in education to conventional teaching methods. To address this question, the researcher evaluated the average scores and standard deviation for students' performance in the language skills course in both pre- and post-test evaluations for the experimental and control groups. The following table presents these results:

TABLE 1
STATISTICAL SUMMARY OF PRE- AND POST-TEST SCORES IN LANGUAGE SKILLS COURSE

| Group | Number of Students | Pre-measurement | Post-measurement |
|--------------|--------------------|-----------------|------------------|
| | | Mean | SD |
| Experimental | 80 | 10.625 | 2.420 |
| Control | 80 | 11.200 | 2.230 |

Emanating from the findings in Table 1, the arithmetic mean in the pre-measurement for the experimental group amounted to 10.625, while for the control group, it reached 11.200. However, the post-test means for the experimental group escalated to 16.075, and for the control group, it was 12.250. It's discernible that the mean values for the post-test measurement in each group improved compared to the pre-test measurement. Moreover, apparent differences exist between the means of the experimental group and the control group in the post-test measurement. To determine the significance of these disparities statistically, a one-way analysis of covariance (ANCOVA) was employed. The subsequent table delineates the results of this test.

TABLE 2
ANCOVA ANALYSIS OF POST-TEST LANGUAGE SKILLS ACHIEVEMENT BY GROUP

| Source of Variation | Sum of Squares | Degrees of Freedom | Mean Square | F-Value | Significance Level | Eta Squared η^2 |
|---------------------|----------------|--------------------|-------------|---------|--------------------|----------------------|
| Pre-Test | 90.170 | 1 | 90.170 | 15.971 | 0.000 | |
| Group | 521.437 | 1 | 521.437 | 92.360 | 0.000 | 0.370 |
| Error | 886.380 | 157 | 5.646 | | | |
| Total Corrected | 1561.775 | 159 | | | | |

Table 2 reveals that the F-value reached 92.360 with a significance level of 0.000, indicating the existence of statistically significant differences between the means of the study groups in the post-test measurement of students' achievement in the language skills course, contingent upon the group variable. The significance of these differences favorably leans toward the experimental group.

Furthermore, the table displays the effect size resulting from the utilization of the WhatsApp application, denoted by the Eta Squared (η^2) value. This value, expressed as a percentage, amounted to 37%, a substantial proportion reflecting the high impact of WhatsApp use. It also exhibits that the R2 value, the variance explained by the group variable, reached 42.5%, a significant proportion indicating the improvement effect on the post-test measurement relying on the pre-test and its capability to explain the variance and the existing discrepancy in the post-test measurement.

TABLE 3
POST-TEST LANGUAGE SKILLS ACHIEVEMENT: ADJUSTED MEANS AND STANDARD ERRORS BY GROUP

| Group | Number | Adjusted Mean Score | Standard Error |
|--------------|--------|---------------------|----------------|
| Experimental | 80 | 15.982 | 0.267 |
| Control | 80 | 12.343 | 0.267 |

From Table 3, the adjusted mean score for the experimental group was 15.982, which is higher than the adjusted mean score for the control group, which was 12.343. These values suggest that the average score for the experimental group was better.

With these results, the null hypothesis was rejected, and the alternative hypothesis that there is an effect of using the WhatsApp application in teaching the language skills course to students at the College of Science and Human Studies in Alfalah was accepted.

The researcher found that the use of the WhatsApp application through mobile phones and other smart devices is a modern and effective method in the teaching process. Its characteristics and features greatly affect the communication process between the university professor and his students outside of official working hours. This facilitates their access to the enriched scientific material that complements what was explained in the classroom, which has solidified this information in the minds of the experimental group students. This was evident from their results in the post-test, as they obtained higher scores compared to the scores of the control group students, who did not use the WhatsApp application in this current study.

These results are consistent with the study (Al-Khraisha, 2019), which indicated that there is an effect of using the WhatsApp application in teaching English to fourth-grade students, and with the study (Al-Anzi, 2017), which indicated that the use of WhatsApp contributes effectively to education in general. It is also in agreement with the study (Bhatt & Arshad, 2016), which suggested that WhatsApp is a tool to enhance the active flow of information and exchange of ideas. It also aligns with the study (Hashim et al., 2015), which found that the WhatsApp application enhances student performance and academic achievement because of its ease of use and the quick exchange of information and sharing of ideas among them. The current study also agrees with the study (Johnson & Ewur, 2014), which indicated that the WhatsApp application is an easy and quick communication tool that contributes to increasing the effectiveness of information exchange and idea sharing among students in a more positive way than its negative impacts on their academic achievement.

Here, we note that the advantages and possibilities provided by the WhatsApp application and its use in the educational process as a means of communication between the university professor and his students have had a significant impact on the academic side of the study sample. The students of the experimental group outperformed the students of the control group in terms of academic achievement and retention of information.

V. CONCLUSION

Upon reviewing recent studies related to the use of WhatsApp in educational contexts, the results reveal that this communication tool has a significant positive impact on students' performance. However, it's essential to align these findings with the current study to fully understand the efficacy of WhatsApp in language learning.

The study conducted by Abdulrahman and Leng (2021) showed that using WhatsApp in teaching English as a Foreign Language (EFL) significantly improved the students' linguistic performance. This aligns with the findings of the current research, as the experimental group that utilized WhatsApp showed improvement in their post-test scores. Both studies indicate that the utilization of WhatsApp fosters better learning outcomes.

Verma and Oxford's (2020) study further supports the findings of the current research. They found that integrating WhatsApp into foreign language courses positively affected learners' communication skills. This mirrors our findings, where the experimental group exhibited a marked improvement in their communication skills post-intervention. The use of WhatsApp to facilitate interactive and participatory learning, as evident in both studies, offers promising opportunities for language education.

In the context of the pandemic, Moreno-Guerrero et al. (2022) found that the use of WhatsApp positively influenced the students' academic performance, engagement, and interaction, just like in our study, where the use of the WhatsApp application had a significant positive impact on the academic performance of the experimental group.

In Vohra and Goel's (2022) study, they noted an enhancement in academic performance and collaboration when WhatsApp was used as a learning tool, a result that is consistent with the current study. The students in the experimental group who used WhatsApp as part of their course showed improved academic performance.

Finally, the research conducted by Lopes and Soares (2023) revealed significant improvements in vocabulary and grammatical skills in the experimental group using WhatsApp for foreign language learning. This is in line with the current study's findings, where the experimental group exhibited considerable advancement in their language skills post-intervention.

In conclusion, the reviewed studies and the current research underscore the value of WhatsApp as an effective tool for enhancing various aspects of language learning. Whether it's boosting linguistic performance, improving communication skills, encouraging engagement and interaction, enhancing academic performance, or facilitating

vocabulary and grammar skill development, the role of WhatsApp is evident. This only emphasizes the potential this platform holds for future educational practices.

VI. FINDINGS

The main finding of the study is that there were statistically significant differences between the experimental group (using WhatsApp in education) and the control group (conventional teaching methods) in the post-test measurement of students' achievement in the language skills course. The use of the WhatsApp application had a positive impact on students' academic achievement and retention of information. The experimental group obtained higher scores in the post-test compared to the control group. This finding supports previous studies indicating the effectiveness of using WhatsApp in education and its contribution to enhancing communication, information exchange, and idea sharing among students. The advantages and possibilities provided by the WhatsApp application as a means of communication between professors and students played a significant role in improving academic performance. The null hypothesis was rejected, and the alternative hypothesis that WhatsApp influences teaching the language skills course was accepted.

VII. STUDY IMPLICATIONS

The study demonstrates that the use of WhatsApp as a communication tool in education, particularly in language courses, can significantly enhance students' academic performance and understanding. This technology facilitates effective communication between professors and students beyond regular class hours, providing access to supplemental materials that reinforce and solidify classroom learning. In line with previous research, the findings confirm the positive contributions of WhatsApp to language learning, general education, and active information and idea exchange among students.

The experimental group, which utilized WhatsApp, achieved higher post-test scores, emphasizing the potential of such digital platforms in educational settings. The study advocates for the integration of these tools into teaching practices due to their convenience and efficiency, enhancing interaction and engagement while augmenting traditional teaching methods.

Furthermore, the study illuminates the benefits of mobile learning through smart devices, promoting accessibility and engagement with educational content beyond traditional settings. These findings also pave the way for future research, suggesting the exploration of the impact of WhatsApp and similar communication tools across various subjects, student populations, and learning outcomes.

Overall, the implications of the study underscore the potential of utilizing WhatsApp as a beneficial educational tool, fostering effective communication, enhancing students' academic performance, and creating a more engaging and accessible learning experience.

VIII. RECOMMENDATIONS FOR FUTURE RESEARCH

1. Conduct further studies to examine the impact of WhatsApp on developing grammar rules in different educational stages and explore strategies for enhancing this development.
2. Integrate mobile phone applications, including WhatsApp, in the educational process to enhance students' academic performance and motivate them to learn anytime and anywhere.
3. Provide educators with training and support to effectively utilize WhatsApp as a teaching tool, including content delivery, student interaction, and progress monitoring.
4. Design interactive learning activities that leverage WhatsApp's features, such as multimedia sharing, collaborative projects, and formative assessments.
5. Continuously research and evaluate the benefits and limitations of WhatsApp in diverse educational contexts, language skills, and student populations.
6. Address ethical and privacy concerns by establishing guidelines and protocols to protect student privacy and comply with relevant regulations.

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Teaching English Conditionals Through Data-Driven Learning (DDL): Perspectives of In-Service EFL Teachers

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Abstract—Research has demonstrated that L2 English learners' acquisition of grammar can be facilitated by Data-Driven Learning (DDL), which clearly promotes inductive learning and learner-centeredness (e.g. Boontam & Phoocharoensil, 2018). This present study focuses on the impacts of DDL on Thai secondary and tertiary educators' introduction of English conditionals. The participants were taught using corpus-based DDL materials representing authentic use of conditionals for six weeks. It was shown in the interview results that DDL is useful and enhances learners' self-discovery of L2 grammar rules regarding conditionals. Not only does DDL enable learners to notice the three classic if-conditional types but also it allows them to explore alternative, i.e. mixed, types of conditionals, which are often overlooked by textbooks. Some concerns about the use of DDL in a broader context of ELT deal with school budgets and students' need of technical help.

Index Terms—English conditionals, Data-Driven learning (DDL), inductive learning, L2 grammar teaching

I. INTRODUCTION

In the acquisition of a second language (L2), it is vital that learners do not ignore the importance of grammar, as it is considered fundamental to success in L2 communication. L2 English grammar can be challenging for learners aiming for correct usage. Two main perspectives on grammar are prescriptive, which concentrates on strict, traditional rules regarding the correctness of language use, and descriptive, which deals with probabilistic rules reflecting authenticity in language (Timmis, 2015). The current trends in language description in relation to grammar instruction have been influenced by corpus-based research, which reveals a number of interesting facts about the way native speakers of English use their language in real life. However, grammar lessons in traditional textbooks often ignore these authentic occurrences (Jones & Waller, 2015).

Of the corpus-aided language learning approaches that have been on the rise over the past decade, one notable approach known as Data-Driven Learning (DDL) in English Language Teaching (ELT) has been the subject of a number of empirical studies devoted to examining its effectiveness (e.g., Geluso & Yamaguchi, 2014; Karras, 2016; Larsen-Walker, 2017; Rezaee et al., 2015; Yaemtui & Phoocharoensil, 2019). DDL prompts learners to take on the role of language researchers through noticing and analyzing designated linguistic features, which will then lead to generalization of L2 rules (Lin & Lee, 2019). The entire process of DDL involves three main steps, namely, *identify*, *classify*, and *generalize* (Johns, 1991). This process closely reflects the nature of discovery and enhances DDL learners' awareness of L2 linguistic items. DDL is unique in that it not only supports the noticing hypothesis in second language acquisition and empowers learners to develop linguistic competence in L2 (Flowerdew, 2012), but its use of corpus-based material and activities serves to interest language learners due to the richness and authenticity of the L2 data (Lin & Lee, 2019). The pedagogical effect of DDL is confirmed by positive empirical investigations into DDL students' learning outcomes and attitudes.

Among the DDL studies available thus far are those experimenting on the use of DDL in English grammar teaching (e.g., Boontam & Phoocharoensil, 2018; Koosha & Jafarpour, 2006; Kumpawan & Nishigaki, 2020; Petcharinphan, 2020; Rapti, 2010). Although there have been studies on the use of DDL in grammar instruction in Thai EFL contexts at the primary (e.g., Boontam & Phoocharoensil, 2018), secondary (e.g., Petcharinphan, 2020), and tertiary levels (e.g., Dankittikul & Laohawiriyanon, 2018; Sripicharn, 2002), it is necessary to consider introducing DDL to in-service English teachers in order to raise their awareness of the significance of DDL in ELT and encourage them to incorporate DDL activities in their classrooms. The present study therefore aimed to investigate Ph.D. (ELT) students' perceptions of DDL after providing them with the basic principles and applications of DDL with an emphasis on grammar teaching through an intensive 6-week workshop. The participants were asked to reflect on their experience of corpus consultation with regard to English conditionals and estimate the potential benefits of applying DDL activities in their future instruction.

II. LITERATURE REVIEW

A. Language Corpora and ELT

A *corpus* (*corpora*, plural) has been defined as a collection of digital written or spoken texts stored on a computer (O’Keeffe et al., 2007). A more specific definition, found in Corpus Linguistics (CL), states that a corpus refers to a collection of electronic naturally-occurring texts systematically collected. Prior to the widespread use of computers, the electronic text collection had to be manually acquired. The advent of more advanced computers and the digitization of spoken and written language has allowed for a more systematic corpus-based collection of language data (Friginal, 2018). Thus, a language corpus is now computerized and searchable by computer software. Not only do language researchers apply corpus techniques to empirical investigations but also EFL/ESL teachers find corpora beneficial for authentic-materials to use in their lessons (Jones & Waller, 2015; Szudarski, 2018).

Information from language corpora informs and promotes ELT in a number of ways. For instance, learners can investigate actual language use and variation using the empirical data from L1-English speaker corpora, e.g., the Corpus of Contemporary American English (COCA) (Crawford & Csomay, 2016), while teachers can describe and introduce L2-English high-frequency grammatical patterns (Timmis, 2015). In the context of ELT, CL methods provide learners with relevant, meaningful data, e.g., authentic language examples, frequency and distributions of English grammatical and lexical patterns, etc. As Friginal (2018) notes, “[m]obile technology, individualized instruction, and big data visualization as integral parts of CL all contribute to how digital learners may, in fact, fully adapt and appreciate corpus-based approaches in their learning of English” (p. 6). Based on corpus-informed results derived from a large amount of data, ELT researchers and practitioners can enhance generalizability and validity of the linguistic phenomena of their own interest and then incorporate the findings into their classrooms.

B. Data-Driven Learning (DDL) and Grammar Instruction

From the mid-1980s to the early 1990s, corpus-based language teaching was viewed as innovative though largely inaccessible to English teachers (Friginal, 2018). One of the most well-known CL-based inductive teaching approaches is Data-Driven Learning (DDL), which was introduced to the language classroom by Tim Johns (1991). The DDL approach is known as ‘Classroom Concordancing’, which encouraged learners to study language samples extracted from concordances, i.e., numerous corpus instances of a particular word or phrase presented in context, and make observations on its meaning, use, and grammatical patterns based on the language evidence. As Johns proposed, DDL learners are expected to work on linguistic data as if they were language researchers or detectives in the typical learning process of ‘identification-classification-generalization’, i.e., a pedagogical formula prescribed by Johns (1991). The main purpose of DDL is to familiarize learners with corpus tools and resources and then train them to use corpora in their L2 learning. DDL is a powerful teaching approach that “expose[s] learners to authentic language in order for them to examine and understand how the language is structured and used naturally – leading, consequently, to their own successful use” (Friginal, 2018, p. 42). As a result, learner autonomy is boosted through learners’ self-discovery of L2 rules.

Regarding the function of DDL in the process of learners’ target language rule discovery, it is important for language teachers to equip learners with a sufficient context through which learners can develop their L2 knowledge (Timmis, 2015). Having been exposed to corpus data, learners are encouraged to formulate hypotheses from the data with guidance from teachers who will ask questions to check learners’ understanding and acquired knowledge. In observing L2 usage and pattern frequency in the responses, learners have to become well-trained in the use of the related corpus software, e.g., AntConc, Wordsmith, or skilled in searching already-existing corpora, e.g., COCA, BNC. Teachers will then give feedback on whether the questions have been correctly answered, and learners will expand their new L2 knowledge which will then be integrated into what is already known (Boulton, 2009). To sum up, DDL is the guided exploration of L2 features and patterns. The discovery of L2 patterns allows learners to “...articulate insights and experience a degree of self-sufficiency in their language learning” (Friginal, 2018, p. 40).

The popularity of DDL as a pedagogical tool has increased in ELT contexts as it primarily incorporates register awareness and grammar/vocabulary instruction directly based on language data. According to Hadley (2002), DDL learners can access a great amount of authentic data using corpus software programs, thus allowing them to observe common naturally-occurring phraseological patterns in language samples. DDL is basically a form of consciousness-raising of L2 grammar. DDL teachers should keep in mind that the rationale for DDL deals with authenticity and autonomy. In terms of authenticity, the language data in the materials provided for L2 learners should be representative of real language use as asking learners to look at corpus data can result in language feature descriptions that are more accurate and practical than those found in ELT materials in general (Friginal, 2018; O’Keeffe et al., 2007). For example, while most traditional ELT textbooks mainly present only four major types of English conditionals, namely the three classic types and Zero conditional, many corpus-based studies have demonstrated that there actually exist several types of conditionals known as ‘mixed’ or ‘alternative’ conditionals in native-speaker English corpora, e.g., BNC (Jones & Waller, 2015), written BNC or BNCw (Gabrielatos, 2019, 2021), ICE-GB or International Corpus of English-Great Britain (Lastres-López, 2020), COCA (Phoocharoensil, 2014), and POTTI or Post-Observation-Teacher-Training Interactions (Farr & McCarthy, 2002).

Some examples of corpus-based alternative conditionals in BNCw and COCA are given below:

- (1) It probably *didn't cover* the petrol, if she *sat* down to work it out, which she *didn't*. (BNCw) (Gabrielatos, 2021, p. 104)
- (2) If he *won't tell* the truth, I *was going to tell* the truth. (COCA)

(Phoocharoensil, 2014, p. 69)

A number of studies have revealed considerable benefits of DDL in the improvement of students' L2 English grammar, as well as learners' positive attitudes towards DDL, e.g., general grammar (e.g., Rapti, 2010), auxiliaries (e.g., Kumpawan & Nishigaki, 2020), prepositions (e.g., Boontam & Phoocharoensil, 2018; Koosha & Jafarpour, 2006; Kumpawan & Nishigaki, 2020), gerunds and infinitives (e.g., Kumpawan & Nishigaki, 2020), and logical connectors (Petcharinphan, 2020).

In an experimental study, Rapti (2010) examined the application of DDL in teaching common English grammar items and patterns to adolescent L1-Greek students. Concordance-based grammar materials were introduced to the experimental group, while the control group was taught using a conventional grammar book. The findings showed that the participants in the experimental group improved noticing skills through DDL lessons, despite some difficulties regarding unknown vocabulary as well as the concordance format, which underscores the need for teacher facilitation. As shown in the questionnaire and interview results, the participants recognized the contribution and potential of corpora, but there were variations in motivation levels when studying grammar through DDL. When comparing the test performances of the two groups, more participants of the experimental group had higher scores than those of the control group. Therefore, both the DDL effectiveness in grammar instruction and the students' positive attitudes towards this method can be confirmed.

Koosha and Jafarpour (2006) conducted an experimental study on the effectiveness of DDL on Iranian EFL learners' development of collocations of prepositions. They collected data from 200 Iranian English-major students equally assigned to three control groups and three experimental groups differing in L2 English proficiency levels. The students in the control group were taught using a conventional approach in which prepositions and their collocational patterns were explicitly introduced to them in English or Farsi, whereas those in the experimental groups received DDL instruction based on concordance lines from the Brown Corpus Online illustrating the six target collocational patterns, i.e., adjective + preposition, preposition + noun, noun + preposition, verb + preposition, preposition + preposition collocations, and idiomatic expressions. As shown in the results, the students in the DDL groups outperformed those in the conventional ones, showing that DDL instruction gave students an advantage. This furthermore suggests that DDL enables learners to learn L2 collocations of prepositions with a greater success.

Boontam and Phoocharoensil (2018) also confirmed the effectiveness of DDL in building learners' knowledge of L2 English prepositions. The study used a paper-based data-driven learning (DDL) method in developing Thai A2 grade-4 students' knowledge of three English prepositions, namely, *during*, *among*, and *between*. The mean scores of the post-test, comprised of a gap-filling test, a grammaticality judgement test, and a sentence-building test, indicated a statistically significant improvement in the learners' preposition knowledge after they had completed 6-weeks of DDL lessons. The questionnaire and interview results also point out the students' positive attitudes towards preposition learning through the DDL activities, which many found interesting and fun. A majority indicated they wanted to study other English lessons through DDL in the future as they considered DDL as a useful resource for acquiring new grammatical knowledge.

There has also been an effort in viewing the way DDL promotes L2 grammar and writing, i.e., a skill relative to grammar. Kumpawan and Nishigaki (2020) conducted an experimental study and found a relationship between DDL and A1 grade-10 Thai EFL learners' L2 grammatical knowledge and writing skill acquisition. Focusing on gerunds/infinitives, the present form of the auxiliary *have*, and the prepositions of time *in*, *on*, and *at*, this study reported on statistically significant differences between a pre-test and a post-test and between a pre-test and a delayed post-test, which implied the effectiveness of DDL in the learners' production and retention of the target grammatical forms. In other words, they were able to notice the target grammar and then improve their writing skills. The questionnaire data showed the students' satisfaction with DDL at a moderate level, suggesting that they were not familiar with DDL-inductive learning and needed more time and training to shift from a passive to more active learning style.

DDL also proved effective in the introduction of logical connectors. In Petcharinphan's (2020) study, the effects of the integrated inductive approach between grammar-consciousness raising (GCR) task and DDL in increasing mixed-and-low proficiency grade-12 Thai EFL learners' logical connector knowledge were investigated. For the experimental group of 30 students, the integrated inductive approach on the GCR task and DDL was implemented in five lesson plans with ten different logical connectors, i.e., *due to*, *in order to*, *as a result*, *as a result of*, *in contrast to*, *on the contrary*, *despite*, *whereas*, *in addition to*, and *as well*, whereas the same logical connectors were taught through deductive lessons in the control group. The findings demonstrated that the experimental group, implemented with the integrated inductive approach scored higher than the control group implemented with the deductive approach. In other words, DDL appeared to assist the students who received the DDL treatment to learn logical connectors. In addition, those in the experimental group had positive attitudes toward the integrated inductive approach.

Despite the fact that DDL has proven useful in L2 learning as exhibited in many studies, some reservations about DDL should be taken into consideration. From learner perspectives, learning through DDL can be complicated and even intimidating particularly for low-level language learners. Training learners to become grammatically conscious through noticing patterns of L2 can be a challenge as it is time-consuming and may cause learners to become confused and frustrated when flooded with a vast amount of unorganized data (Friginal, 2018). As Timmis (2015) remarks, changing learners from passive recipients of L2 knowledge to active, capable observers requires adequate practice. It is implied

that teachers' advice and close supervision is of paramount importance in DDL classrooms. Furthermore, some DDL teachers expressed concern over their implementation of DDL activities. Teachers need to adapt teaching approaches and acquire digital literacy so that they will master investigation of corpus data and be able to produce DDL-based materials for their instruction (Römer, 2011). It is worth noting that it usually takes teachers weeks to properly introduce and use corpus tools in teaching (Friginal, 2018). Geluso and Yamaguchi (2014) maintain that DDL requires both learners' and teachers' investment both in time and effort. Weeks should be spared to give students a clear demonstration of how to effectively search for and analyze data from concordance lines. This is to ensure that students will be convinced of the authenticity of corpus data and motivated enough to conduct their own exploration of DDL activities.

This study was carried out to respond to the research question below:

Research question: What are the perceptions of Thai EFL in-service teachers at secondary and tertiary levels towards the use of DDL in teaching conditionals?

III. METHODOLOGY

A. Participant Selection

This study used convenience sampling in recruiting the twelve Thai participants, all of whom were enrolled in a doctoral elective course in Corpus Linguistics and ELT at a public university in Thailand. While eight of them were teaching at the university level, the other four were secondary English teachers. All the participants had been learning English as a foreign language for at least 18 years, and their teaching experience ranged from 3 to 8 years when the data collection took place. Based on the scores of the standardized English test, i.e., an in-house one equated with TOEFL-iBT, the Ph.D. students were all considered upper-intermediate and advanced English learners whose scores corresponded to the B2 to C1 levels of the Common European Framework of Reference for Languages (CEFR). The high-proficiency in-service English teachers were targeted for this study due to two main reasons. First, DDL learners with high English competency tend to be more successful in noticing L2 patterns shown in concordance lines and drawing more acceptable generalizations of the related L2 rules in comparison with those of low proficiency, who are often confronted with difficulties in corpus data interpretation (Flowerdew, 2012). Second, as in-service teachers with experience in teaching English grammar, the participants had more opportunities to relate or apply the DDL concepts and activities to their own instruction in the future. Thus, it was appropriate to have them assess the advantages of DDL. Having been informed in advance that they could choose not to join the study or even leave at any time of the experiment and interview, the participants all agreed to take part in the study, showing their enthusiasm in completing all the DDL tasks during the experiment and responding to all the interview questions.

B. Data Collection Procedure & Data Analysis

This study used a one-group quasi-experimental design as it did not involve randomized sample selection. The study was part of a 16-week Ph.D. course in Corpus Linguistics and ELT, and 7 weeks (21 hours) were dedicated to a DDL workshop, in which the first week (3 hours) was spent on special training in exploring data from the Corpus of Contemporary American English (COCA) for DDL. The experiment was conducted over a six-week period, equal to 18 hours, addressing the English conditional. The conditional was selected not just because it concerns complicated grammar rules that frequently cause confusion for learners (Cowan, 2008) but also because there are some alternative usages that differ from what is usually found in ELT textbooks, and such authentic usages or patterns can be observed through corpus data. The three DDL steps were introduced to the participants, namely, 'identification', 'classification', and 'generalization' (Johns, 1991). More precisely, they learned to notice and identify the frequent grammatical patterns of conditionals from the searched concordance lines before they continued to categorize the observed patterns based on the corpus data. Finally, the participants practiced hypothesis formulating and testing skills to inductively construct L2 syntactic rules and patterns presented through the concordance lines.

Of the six-week experimental period, the first three weeks were devoted to DDL lessons on the three classic types of conditionals, whereas the next three focused on the zero conditional and alternative or mixed types. The researcher decided to use the classic computer-based DDL on the grounds that the participants were adult high-proficiency English teachers and could effectively conduct their own searches in COCA in the DDL process. The workshop was conducted via Zoom videoconferencing due to the COVID-19 pandemic. In Weeks 1-3, the use of COCA data to learn the fundamental concepts of the target grammar point was demonstrated to the participants. It is worth noting that the participants, in contrast to beginning learners, were teachers who possessed a very good understanding of conditionals, as revealed by the preliminary, informal interview results. Because of this, the workshop trainer, i.e., the researcher, was able to introduce the means of consulting COCA in response to grammar tasks given. The participants were also taught how to prepare paper-based DDL materials in case their future DDL students' access to real-time corpus data was limited or unavailable. The DDL tasks in Weeks 1-3 were targeted at familiarizing students with discovering the basic rules governing the usages of both grammar points. The DDL tasks for Weeks 5-6 were designed to raise the students', as well as the in-service teacher participants', awareness concerning the unusual patterns or occurrences, i.e., mixed types of conditionals, which is infrequently found in most ELT textbooks.

After the six-week period of DDL introduction, the participants were individually asked to join a 20-minute semi-structured online interview via Zoom videoconferencing to determine their opinions on the experience, benefits, and challenges of learning grammar through DDL. The interviews were conducted in Thai as this was the native language of the researcher and the participants and eliminated any language problems that might occur during the data collection process. They were audio-recorded with the participants' permission and then transcribed. In addition to consent forms which the participants completed, their confidentiality, right to withdraw, and anonymity, were ensured. Thematic content analysis was used to analyze the transcribed data. To achieve intercoder reliability, a qualified intercoder holding a Ph.D. in ELT was invited to code the data based upon the developed coding scheme. Both coders' percentage of agreement was approximately 85%, confirming the consistency and intercoder reliability.

IV. RESULTS AND DISCUSSION

Based on the interview results, the participants' responses to the DDL approach to grammar teaching were classified into four main themes: 1) Grammatical Knowledge Expansion with DDL, 2) Learner Autonomy Promotion, 3) Digital Literacy and Technical Challenges, and 4) Budget and Education Policy.

Theme 1: Grammatical Knowledge Expansion with DDL

Overall, most of the participants, including eight university lecturers and two secondary school teachers reported favorable opinions towards the DDL training. Those with positive attitudes towards teaching grammar through DDL were of the view that they could incorporate DDL tasks and activities into their own grammar lessons, which will help promote students' inductive learning through noticing skills and self-discovery of L2 rules. Three participants remarked that DDL helped broaden their understanding of mixed types of English conditionals as they had previously been aware of only three conventional types of if-conditionals and the Zero conditional, i.e., the type used to refer to scientific facts or something that is generally true (Larsen-Freeman & Celce-Murcia, 2015). To their surprise, as exemplified below, they admitted to learning the existence of alternative conditional types in American English through COCA data, i.e., the types that they would mark incorrect as they appeared different from the traditional patterns with which they were familiar, e.g., *If + present perfect + present simple*, *If + S + will + V.infinitive + S + was going to + V.infinitive*, or *If + past simple + present simple*. In actuality, such alternative types are found in authentic English as revealed by a number of corpus-based studies (e.g., Gabrielatos, 2019, 2021; Jones & Waller, 2015; Phoocharoensil, 2014).

Participant A (tertiary)

I never knew there are other possible types of if-conditionals apart from what I see in general grammar references.

Participant D (tertiary)

This is an eye-opening experience. Using corpora to learn grammar allows me to access mixed types of conditionals. I was not aware of them existing in English and I think I should introduce this interesting fact to my students when teaching conditionals.

Participant I (secondary)

If I hadn't been introduced to these mixed types, I would think they were all wrong. Of course, I will definitely correct my students' use of such unconventional combinations of if-clause and main-clause patterns.

Furthermore, two participants admitted that in their teaching of Type-2 conditionals, which are used when referring to an unrealistic or hypothetical situation, they emphasized that students had to strictly conform to the prescriptive rule stating that *were* is the only single correct form of *be* regardless of the number of the subject(s). It came as a surprise to the in-service teachers to be informed by corpus data that not only is the form *was* allowed in English but *was* also occurs with far higher frequency than *were*, implying that the traditional grammar rules which they follow need reconsideration or revision.

Participant B (tertiary)

*When I was learning English in High school, I was taught to always use 'were' in the second conditionals no matter what the subject is. And this is what I always keep in mind when I teach conditionals. Learning from corpus data has really widened my world, permitting me to know *was* is also possible.*

Participant J (secondary)

It was a WOW experience to know corpus data really helps! The rule has changed. Now 'was' is acceptable and even more common than 'were'. I think I should teach this to my students so that they will know the contemporary usage of conditionals.

From their statements, it can be seen that the participants found DDL and corpus data useful and conducive to learning innovative or unorthodox patterns existing in authentic native speaker English. The fact that language corpora provide learners and teachers with new insights into English grammar found support in previous studies that confirmed the positive viewpoints of corpora and DDL. The results of the present study, in line with Boulton (2008), indicated several advantages of DDL tasks as corpus-based lessons can promote inductive learning and arouse students' interest to explore and make observations of language patterns that reflect practical and common usage. As noted by Boulton, learners found it interesting to be exposed to 'the language of today' from the contexts and concrete examples presented in concordance lines. In a similar vein, Boontam and Phoocharoensil (2018) also demonstrated that students who learned prepositions through DDL significantly improved their L2 knowledge of the target prepositions; moreover, 9 out of 28 students viewed DDL as a helpful resource to discover new patterns and structures. The discovery of unknown

grammatical rules is in agreement with a study by O'Keefe et al. (2007), in which they posited “[a] corpus can tell us different things about grammar. It can extend our understanding of traditional grammatical notions and categories...” (p. 100).

Theme 2: Learner Autonomy Promotion

All 12 participants considered DDL a very effective grammar teaching method that can promote learner autonomy to a great extent. As in-service teachers and university lecturers with experience in grammar instruction, they were convinced of the efficacy of DDL in strengthening students' ability to notice and classify patterns before they can finally generalize the related grammar rules based on the data from corpora. It is interesting to note that the participants would like to apply a DDL approach to their own grammar classrooms, rather than the conventional deductive method that focuses more on direct grammar rule introduction followed by exercises, as they are of the opinion that DDL will increase students' confidence in learning and using L2 English skills, which corresponds to Crosthwaite et al. (2021) in that around 82% of primary and secondary English teachers in their study recognized the importance of DDL and agreed that corpora and DDL would be very useful resources for their teaching. Some participants' comments are as follows:

Participant C (tertiary)

DDL will make my students engaged in the classroom activities because it is fun and keeps them attentive at all times.

Participant H (tertiary)

I think my students majoring in English will find DDL and corpora fun and very useful. They will learn through their own trials and errors.

Participant F (tertiary)

Very exciting and thought-provoking activities! I am sure my students will enjoy learning new stuff in their own way.

Participant K (secondary)

I had a great time learning how to search for my new knowledge using corpora. My students, although they are still young and their competency is not high, should become active, autonomous learners if introduced to DDL.

According to some participants, language corpora are useful references for grammar teaching as they provide a number of examples that facilitate students' L2 acquisition. They are of the opinion that the key to success in grammar learning lies in examples of real English, which allow for better understanding of usage of grammatical patterns in contexts. Corpus-based examples are clearer and more accurate than the examples they themselves create. Due to the fact that examples from native speaker corpora, e.g., COCA or BNC, are reliable and representative of authentic language use, learners will be certain of the new knowledge of L2 rules they learn from concordance lines. This is in line with Lin (2019) and Crosthwaite et al. (2021), who also reported on the benefits of DDL since students can interact with corpus-based material and become the 'host' of the class rather than mere passive learners as in traditional methods, e.g., Grammar Translation. DDL can promote the role of teachers as facilitators, which is consistent with Petcharinphan (2020), who showed that a student-centered grammar lesson encouraged students to explore and learn from corpus data; in addition, DDL permitted them to communicate in L2 English more than the previous traditional grammar lessons.

Theme 3: Digital Literacy and Technical Challenges

While many participants deemed DDL superior to traditional approaches to improving EFL students' grammar skills, they also expressed some reservations regarding utilization of DDL. Three in-service secondary teachers voiced their concerns about incorporating DDL materials into their grammar lessons to teach low-proficiency students, admitting that they were afraid their students could face difficulties in formulating rules from even concordance lines in paper-based DDL materials. Their concerns corroborated many past studies in that DDL-integrated materials, though useful in constructing active, autonomous language learners, are often seen as difficult for low-proficiency learners (Flowerdew, 2012). In agreement with the secondary teachers, those teaching in the tertiary level also worried about using DDL in grammar instruction since university students also need time and guidance from their teachers in searching for the target grammar in corpora.

Participant I (secondary)

Secondary students may think working with corpora is difficult because they need some special training, as well as time to practice interpreting data from corpora.

Participant L (secondary)

Let alone students. A lot of teachers in Thailand are not tech-savvy and then refuse to use technology like corpora in teaching. This way they won't be able to give good advice to students in learning through DDL.

Participant E (tertiary)

Even though looking at and learning grammar from a DDL lesson could be fun, some students may not enjoy this teaching method. Some can be even confused or not satisfied with DDL, compared with a traditional approach, such as a deductive one, where rules are directly taught.

Participant G (tertiary)

Both students' and teachers' digital skills have to be ready for an implementation of DDL in grammar teaching.

The participants' reluctance to apply DDL to their instruction accords with Crosthwaite et al. (2021) in that there are technical challenges and barriers in implementing DDL in teaching practice. In the Indonesian EFL contexts, a teaching

method that involves computer-assisted language learning (CALL), including DDL, is largely problematic due to a lack of available devices or policies preventing the use of devices in the classroom, a lack of internet connectivity, a lack of space for CALL within the curriculum, and a lack of Indonesian teachers' sufficient technical knowledge. Likewise, the use of DDL in the ELT context of Taiwan was regarded as unfeasible as revealed in Lin's (2019) study. Negative responses and uncertainty from some of the primary and secondary teachers participating in that study included statements and questions such as "This method seems impossible for Taiwan", "it is too ideal a practice", and "Can Taiwanese students learn with it?". Working with DDL-based materials, students' mastery of corpus data analysis relies on strong support and close supervision from teachers (Friginal, 2018; Römer, 2011). The teacher as a facilitator is another key factor contributing to the success of DDL (Boontam & Phoocharoensil, 2018).

Theme 4: Budget and Education Policy

The findings showed that two schoolteachers mentioned some potential problems of DDL implementation in the context of Thai school education. Perceived difficulties in using computer-based version of DDL pertain to the availability of computer rooms where an entire class can search from corpora simultaneously. In addition, although it is now much easier for students to use hi-tech internet-connected devices, such as tablets and smartphones, it is impossible for every student to have access to personal electronic devices, which can be expensive for poor students in public schools. Access to the full version of many corpora, e.g., BNC, is not free of charge, or limited, e.g., COCA, which can impede their self-reliant online study.

Participant I (secondary)

I know learning L2 English grammar through DDL is great but how students from poor families can possess their own smart devices for online learning is still a big question.

Participant K (secondary)

The idea of DDL is good but hard in practice. Students at several Thai schools are not ready for corpus-based learning based on digital devices. Some schools don't even have enough computers for all students.

Another problem is attributed to the policy of some schools which prohibits students from using electronic devices like smartphones in class for fear that they could be distracted. This is in line with Crosthwaite et al. (2021), who reported on this problem in the Indonesian school context; that is, teachers wished their individual students had access to devices and high-speed Internet. Unfortunately, apart from the shortage of budget as mentioned earlier, finding a space for DDL, as well as other CALL activities within the Indonesian curriculum, appears unfeasible since digitally-based education rarely gains support at the school and curricula levels in Indonesia. Paid access to the unlimited version of COCA has been noted as a limitation of in-class DDL by Yaemtui and Phoocharoensil (2019), which is in consonance with the present-study teacher participants' concern.

V. CONCLUSION

This study has exhibited Thai EFL secondary teachers' and university lecturers' perceptions of DDL in grammar instruction. The target grammar focused on in this study was the conditional. From a 7-week training workshop, the participants were shown how to conduct searches in COCA and apply DDL-based activities to their grammar classrooms. The qualitative results based on a semi-structured interview showed the English language educators' positive viewpoints on teaching grammar through DDL-integrated tasks due to the fact that DDL can open up their worldviews on English grammar usage through authentic corpus data representing native speaker English. Not only did they claim to learn new uses of English conditionals, e.g., alternative types, but they also saw the considerable benefits of DDL in promoting learner autonomy, which enhances learners' skills in noticing new and frequent patterns and formulating the rules from the corpus data. Nonetheless, it is worth noting some negative responses of the participants in introducing DDL to Thai students. To successfully investigate concordance lines and then draw generalizations on grammar rules, both students and teachers need to devote plenty of time to practice working with corpora until they become familiar enough to conduct corpus self-study. Furthermore, according to some participants, the feasibility of DDL implementation in schools is questionable as a consequence of inadequate ICT budgets or school policy proscribing in-class digital device use.

It is important to note that this study is not without limitations. One major limitation deals with the small number of participants (N = 12), which can make the use of inferential statistics less valid; therefore, only qualitative data from the interview was gathered. It is hoped that future studies will include more participants so that the results will be more generalizable. As regards the second limitation, the current study examined the perceptions of secondary teachers and tertiary educators. A clearer picture of the effectiveness of DDL in ELT will be available if DDL is applied to other study levels, e.g., primary or kindergarten. Aside from English conditionals, researchers may want to implement DDL in teaching other grammar topics. Further studies should also concentrate on the application of DDL to teaching other aspects of English outside of grammar, e.g., lexis, pragmatics, discourse, etc. It is apparent that although the efficacy of DDL in ELT has been investigated in a number of educational contexts, researchers can also consider integrating DDL with other teaching techniques to maximize students' learning outcomes (Crosthwaite et al., 2021; Lin, 2019).

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The Development of Wattpad Digital Fiction Story Ideas in Response to Readers' Feedback

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Abstract—Digital literature is literature in electronic/digital media. Such literature offers a forum for intensive communication, in which readers may provide suggestions, ideas, opinions, and comments. This feedback can provide new insights for a digital fiction storyline. This is what is called as a collaborative idea. The information transfer process on Wattpad uses the circular model of communication created by Osgood and Schramm during 1954. This research is conducted using the phenomenological method. The data is taken from a popular novel entitled *The Devil's Own*. The data is grouped using the theory of readers' comments patterns on digital literature. The results of this study show that the transfer of information on the Wattpad digital platform can be in the form of ideas, criticism, opinions, suggestions, and information, each of which represents a two-way form of interaction between the readers and the writer. This interaction continues until the work is complete. In the collaborative idea phase, the digital literary work is enriched through the process of combining the writer's and the readers' ideas. The combined ideas may contribute to further development of the story.

Index Terms—digital literature, Wattpad, readers' feedback, Osgood-Schramm theory, collaborative idea

I. INTRODUCTION

Technological development in the 4.0 era is important as it requires people to think fast and move forward (Cinthy & Wati, 2020; Mulatsih, 2020). With the advancements in internet technology, communication has become even more sophisticated (Farabi, 2020) because communication now connects people over a wide area thus shortening the distance between humans. As a result, people can develop their reading and writing skills more, especially in literary works, through the implementation of large-scale collaboration activities utilising the many people who are connected to the internet (Asutay, 2017; Doney et al., 2014; Marpaung, 2019; Steensen, 2018). The factors of technological advancements, information, platform characteristics, experience, content, and participant roles (Vonderwell & Zachariah, 2005) have allowed the growth of digital social media to foster the progression of many new writers (Johnson, 2018).

At this point, digital literacy skills are required; that is, the ability to understand and use information derived from various internet media sources and presented in various forms. There are four main digital literacy competencies needed, among those are searching the internet, navigating hypertext, gathering knowledge, and evaluating information content (Gilster, 1997).

From the socio-cultural paradigm, communication in online forum discussions is one example of a flexible, innovative, and reflective digital literacy activity (Adiningtyas, 2020; Curwood et al., 2019; Zhang et al., 2021). This activity requires a high multi-literacy level in technology that continuously grows, and this has not yet been fundamentally integrated into the basic literacy skills taught in schools (Skains, 2019). Therefore, digital literacy not only requires writers to be able to write as creatively as possible, but also focuses its attention on the readers and their experiences. This is a holistic multi-literacy approach in writing digital literary work (Skains, 2019). Digital literature is an electronic literature that is widely used by others because it is practical and can be used anytime and anywhere, as long as the user is connected to the internet (Farabi, 2020; Fitriani, 2007; Sari et al., 2020).

In traditional cultures, literature is predominantly by oral, while in modern cultures, literature is dominated by written forms. Meanwhile, in postmodern cultures, electronic/digital literature predominates (Yusanta & Wati, 2020). The threshold for the transition between each culture type can be seen in the deformation of literary genres. The documentation and writing of oral literature are in line with the transition from a traditional to a modern culture. Recording, cinematization, and digitization of both oral and written literature typify the transition to a postmodern culture (Yusanta & Wati, 2020; Yusuf, 2012), where people try to promote literary works to newer audience by inserting the digital as an element of change (Beaufils, 2020).

Wattpad is one solution for this problem. This digital literary application was launched in 2006 with the aim of publishing new stories written by its communities (Coelho et al., 2019). The function of this platform is to create a social community for writers (both amateur and professional) and readers (Benzaquen-Gautier, 2018; Kardiansyah, 2019; Noorfitriana, 2016; Sitepu, 2020). This platform is the first digital fiction platform in the world. Currently, the readers and writers of digital literary works still rely heavily on the Wattpad platform to express and explore their creativity (Sitepu, 2020). This can be seen in the fact that this platform has more than 90 million users worldwide and serves as a place for readers to directly interact with writers and to share their opinions in the comments sections (Putri, 2019).

Wattpad is an e-book community that can be used by readers and writers to read various genres, both fiction and non-fiction, as well as to provide comments and assessments (Mawardi, 2018). The platform functions as a place to write and read various articles such as blogs (Adiningtyas, 2020). Wattpad members can follow one another, and the platform can be accessed on computers, mobile phones, and tablets, so that it facilitates active participation by its members. This enables writers and readers to develop their creative writing skills (Jusmaya, 2019).

Currently, Wattpad has established some collaborations with publishers to support their community's writers gaining reputation and more appreciation for their works (Adiningtyas, 2020; Kardiansyah, 2019; Regimbal-Kung, 2018). A new company, Wattpad Studios, has established to connect popular writers with the publishing and film industries. These publishing companies try to exploit or control the digital fiction community in order to accommodate the readers and the writers of digital fiction (Gjefsen, 2020). Some traditional publishing houses such as Random House and HarperCollins have approached certain popular Wattpad writers to negotiate publishing contracts, making the website serve as a stepping-stone into the publishing industry.

By renewing the structure of the writer-agent-publisher model, writers will build a community for their writing by developing direct relationships with their readers (Gjefsen, 2020). This indicates that the relationship between writers and readers in digital literature is really close (Pianzola, 2021). Writers seem to have more freedom to communicate intensively, whether it is to offer suggestions, ideas, opinions, or comments or just to greet their (Gridushko, 2020; Pianzola et al., 2020).

Feedback can have a positive or negative impact (Lu, 2011; Timperley, 2007), depending on how the writer uses the feedback to develop and create a product (Keh, 1990). There is also a possibility that having a lot of feedback from readers will enrich the writer's imagination (Gielen et al., 2010; Zheng, 2012). This is what is called a collaborative idea in the development of a literary work (Mandal et al., 2018).

In Wattpad, there is shared knowledge development between readers and writers, through the collaboration of ideas. The results of this collaboration (Nor et al., 2010) show that writers who actively process and review posts in the online discussion forums always try to relate their own posts to what they have learned. This proves that both writers and readers work collaboratively to respond to the posts based on the topics presented in the discussion forums. Ultimately, analysis of writers' and readers' interactions reveals the various phases of knowledge development, which are a reflection of their cognitive thought process (Nor et al., 2010).

Digital literary criticism is a result of the process of transferring ideas to a literary work in the form of comments, reviews, opinions, and suggestions regarding the subject-matter of a literary work (Tamrin & Basri, 2020). As a learning process, the digital literature should – ideally – also include the dimensions of operational, cultural, and critical principles (Firmansyah, 2018).

Because the creation of digital fiction is a learning process, feedback from readers in the form of criticism, ideas, and opinions can automatically enrich and help writers develop their ideas (Sitepu, 2020). In a literary work, the readers' criticism is mostly concerned on textual forms. Those elements most criticised by readers usually concern characters and characterisations, plot, and language (Tamrin & Basri, 2020). By presenting an overview of a fictional story, readers are able to quickly decide whether a story interests them or not. This approach is done by classifying characters and story ideas. Thus, it is expected that it can provide an overview of the readers' criticism of the digital literature.

This process distinguishes between criticism of digital literature and criticism of printed literature. In the field of digital literature, anyone can freely write and publish their works on a digital platform (Cinthya & Wati, 2020). One can argue that digital literary works are created by the writers and the readers. Meanwhile, printed literary works are solely created by the writer. In the process of writing the draft of a digital literary work, a transfer of ideas occurs between readers and writers. In this process, there are a lot of ideas, opinions, or comments from readers that can provide new insights for digital fiction storylines.

The research on Wattpad's digital literature is still relatively limited, especially for digital literature in Indonesia. Moreover, no one has ever conducted research on the processing of information and ideas from readers to writers. Therefore, in psychoanalytic terms, we want to uncover how the two-way interaction process between the readers and the writer that takes place during the making of the digital Wattpad novel entitled *The Devil's Own* provides suggestions and enriches the writer's ideas in the development of the novel.

II. LITERATURE REVIEW

Nor et al. (2010) state that, in an online discussion forum, the participation rate of participants tends to be lower than expected. This leads to the discussion not being effective or efficient. There are several reasons for this, such as pressure

from friends and peers. The research also focuses on the relationship between high outcome expectations and low participant participation intentions. This limitation of this research is that it does not describe this new phenomenon occurring on the discussion forum platform.

Then, according to Mawardi (2018), Wattpad emerged as a service provider on the internet which enables their users to read and publish literary works in the form of short stories, novels, poems, or other literary works. Some popular writers on Wattpad want to publish their works with conventional publishing houses. By involving indie publishers, this cultural commodification on Wattpad is no longer impossible. This phenomenon will encourage more creative competition between literary practitioners in this postmodern era.

Additionally, the research also explains that not all members of the online writing community ask for feedback and responses to their writing. Some members of these communities join only to give feedback to inexperienced writers, or to writers who are in the initial stages of developing their writing (Mawardi, 2018).

Watling and Lingard (2019) conducted research about feedback to readers. According to their research, there are three ways to improve the quality of the writing in online discussion forums, namely: the energy given to readers, the clarity of the writing, and a feedback request to readers.

Rebora and Pianzola (2018) conducted research related to social reading focused on Wattpad. After the subjects finished their social reading, the effect of their comments was observed. This research discussed the identification of methodologies that combine reader response theory, computational text analysis, theoretical and practical problems in Wattpad studies, cognitive literary studies, and the definition of digital mixed methods for recognising linguistic and textual signs that trigger certain effects. The data is taken from the genre of teen fiction and classic novels. For the data collection method, the research uses Syuzhet sentiment analysis software. The result of the research shows a substantial difference between the resulting effects and the intrinsic emotional chemistry within the texts. However, this study does not provide any further explanation on how the transfer of ideas from the readers to the writers occurs in the comments section (Rebora & Pianzola, 2018).

Furthermore, Pianzola et al. (2020) also conducted another research project into young readers' comments on the Wattpad platform. They analysed genres, characterisations, and comments in thirteen languages. The research is conducted using a mixed method. This research shows that a global reading culture is increasing among the younger generation. This younger generation prefers to read teen fiction and classic stories. Unfortunately, this study does not discuss the transfer of information to readers.

III. INFORMATION TRANSFER THEORY

Information is a structured set of data or raw materials communicated through spoken languages, newspapers, or videos that requires further processing (Ati et al., 2014). Information is divided into three types, namely information as knowledge (information as knowledge-fact), information as an object (information as a thing – object, data, document), and information as a process (information as a process – the act of informing; Buckland, 1991).

Meanwhile, an idea transfer is a communication activity, in which participants are actively involved in the process of decoding information, visual symbolic forms or motivations in native language, and then converting the information either from linguistic forms to diagrammatic forms or vice versa (Littlewood, 1981; Nation, 1988; Palmer, 1981). Thus, the transfer activity becomes the most enjoyable method in managing the thoughts of its participants (Syam & Sangkala, 2014).

One of the idea transfer models most widely used to describe the communication process is the circular model of communication developed by Osgood and Schramm (1954). These two figures focused their attention on the role of source (encoding) and receiver (decoding) as the main participants of any communication. This model describes communication as a dynamic process, where messages are transmitted through encoding and decoding processes. Encoding is the arrangement of the message (sender), and decoding is the understanding of the message (receiver). Meanwhile, coding is the message or information sent or received (Richa, 2020).

The Osgood-Schramm model provides a complete explanation of the basics of communication. This model offers a classic general explanation of communication characteristics. According to Schramm, in order to understand how communication works, it is important in the communication process between two people to note the exchange of information, ideas, or attitudes. There are at least three elements involved in this exchange process: 1) source or communicator, 2) receiver or recipient, and 3) message or content (Richa, 2020).

This process may happen within ourselves (intrapersonal communication) or between two people (interpersonal communication). Each person acts as a sender and a receiver; therefore, they interpret the message. This process takes place simultaneously, i.e., encoding, interpretation, and decoding.

The process of idea transfer is focused on the information generated through words and ideas from certain texts as part of human's long-term memory, which is fast, passive, and has low-processing costs (McKoon & Ratcliff, 1998). The memory structure can be divided into three systems, namely: (a) the sensory memory system (sensory memory), (b) the short-term memory (STM) system, and (c) the long-term memory (LTM) system. This memory system is known as the Atkinson and Shiffrin paradigm model, later redefined by Tulving and Madigan (Solso, 1995).

The idea transfer process, according to Atkinson and Shiffrin, includes:

1. Sensory memory records information or stimuli that enter through one or a combination of the five senses: visual through the eyes, hearing through the ears, smell through the nose, taste through the tongue, and touch through the skin.
2. If the information or stimuli are not recorded, they will be immediately forgotten, but if they are recorded, the information is then transferred to the short-term memory system. The short-term memory system stores the information or stimuli for about 30 seconds, and only about seven chunks of the information can be stored and maintained in the short-term memory system at a time.
3. After being stored in the short-term memory system, the information can be transferred again by a repeated process to the long-term memory system for storage, or it may be lost/forgotten because it is replaced by additional new pieces of information (displacement; Solso, 1995).
4. Furthermore, after processing in the long-term memory system, the information can be retrieved through certain strategies, or the information is forgotten (failed or cannot be retrieved) due to deficiencies in the archiving system.

IV. RESEARCH METHOD

A. Method

This research is qualitative in nature. This method produces descriptive data in the form of written or spoken words from people and observed behaviours. The reason for implementing this approach is because this approach is based on the views and assumptions that human experience is obtained through interpretation. Objects, people, situations, and events have no meaning by themselves but through how they are interpreted. How people interpret the meaning of their experience, the process of interpretation is very important, and this may provide special and different meanings.

To achieve the goal of this research employs a phenomenological approach as its theoretical basis. Phenomenology seeks to reveal the meaning of one's experience. The meaning of something that someone experiences will depend on how the person related to that experience (Edgar & Sedgwick, 2008).

B. Data

In this study, the data is taken from one of the novels on Wattpad platform entitled *The Devil's Own*. This novel is written by Ur Dark Shadow, the nickname of the writer. The novel has received a lot of criticism, suggestions, opinions, and ideas from readers; it has also been read by approximately 365,000 viewers and has been published. This is the first novel by Ur Dark Shadow on the Wattpad platform and was at one time top-ranked on the site (August 13, 2020).

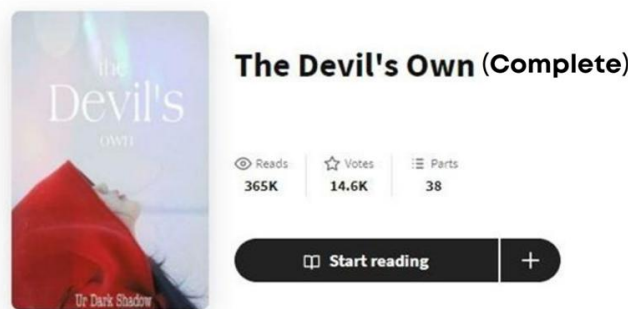


Figure 1. Novel *The Devil's Own*

V. RESEARCH PROCEDURES

The procedures of this study were conducted as follows:

1. Textural description. This is the experiences of the novelist concerning the literary criticism phenomenon that affects her writing. The writer's experience is the objective aspect. The data is factual, things that happen empirically.
2. Structural description. This description contains subjective aspects, including the opinions, judgments, feelings, hopes, and other subjective responses from the writer of the novel.

The data is obtained through a data reduction technique. This technique involves summarising, filtering, and focusing on the main things while discarding the trivia. This technique aims to provide a clear picture to help us to conduct further data collection. The research data to be reduced includes ideas, criticism, opinions, and suggestions from the readers who had contributed to the development of the literary work on Wattpad.

In the next stage, the data is analysed based on the transfer of ideas from the readers to the writer. Here, we use Osgood and Schramm's theory (Richa, 2020) and the pattern of readers' comments on digital literature (Reimer et al., 2017).

After the data is reduced and analysed, the next step is to present the data. Presentation of this data can be delivered in the form of brief descriptions, charts, relationships between categories, flowcharts, and so on. This is intended to make it easier to understand what is being presented in the data.

Finally, in the next stage, the research will draw conclusions and provide verification. The initial conclusion is still tentative and will change if no convincing evidence is found to support the next stage of data collection.

From the explanation above, we try to explain the data processing cycle used in this study. The picture below describes the components in the data analysis process (Interactive model).

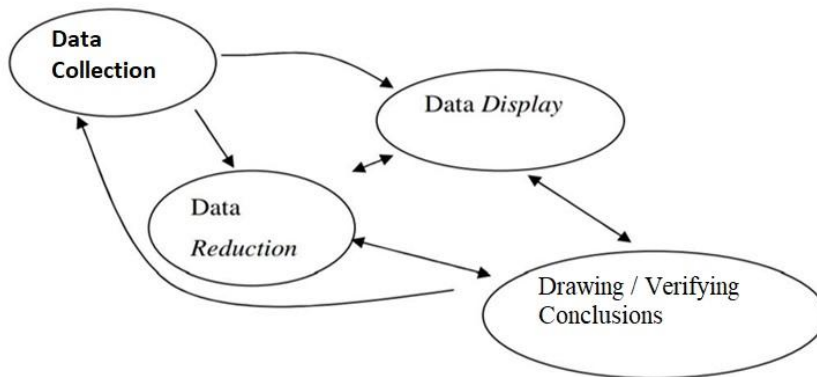


Figure 2. Interactive Model

VI. DISCUSSION

Figure 3 shows the Osgood and Schramm model (the circular model of communication), which is used to determine the transfer of ideas on a digital fiction platform.

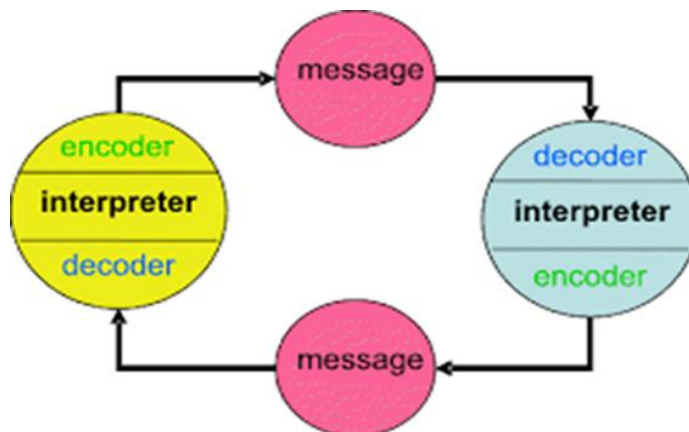


Figure 3. The Osgood-Schramm Model

Based on Figure 3 above, it can be seen that the process of transferring ideas from readers to the writer and vice versa can be divided into two sides, the readers', and the writer's sides, and it takes place in a rotating cycle. For this reason, a discussion of the transfer of ideas is carried out from the writer's and the readers' perspectives. In addition, an analysis of the results of the two-sided interactions is also carried out.

A. *Transfer of Ideas From the Writer's Side*

On the writer's side, there are five stages of ideas transfer, namely: message, encoder, decoder, interpreter, and message. At this stage, the analysis begins when the writer publishes her work, and the analysis is carried out as follows:

(a). *Encoder (the Writer)*

At this stage, the encoder (the writer) writes her ideas in the story in the form of a digital fiction work. In this study, we analyse a novel entitled *The Devil's Own*. This novel is written by Ur Dark Shadow, a teenage Indonesian girl who likes to read books and listen to Korean music. This information can be found in her Wattpad account profile.

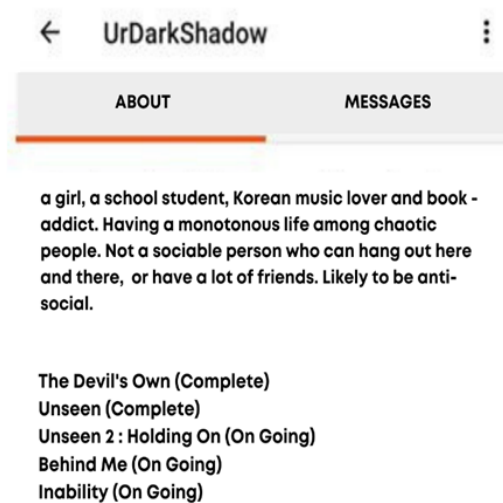


Figure 4. Ur Dark Shadow's Wattpad Account Profile

Based on her novels' titles, it is obvious that all Ur Dark Shadow novels (*Inability*, *Unseen*, *Unseen 2*, *Math with love*, *Behind Me*, and *The Devil's Own*) are from the teen-lit genre. The ideas for the stories come from her memory and are written through a combination of her five senses: eyes, ears, touch of the skin, and the movements of fingers and hands. She then converts everything into a novel manuscript on the Wattpad platform.

After the writer transforms her ideas into a piece of digital literary work, the writer (encoder) publishes this. On Wattpad, every writer has the freedom to choose whether to publish all the chapters directly or to split their work submission into chapters.

(b). *Message (the Digital Fiction)*

The writer as an encoder (sender) presents the novel story ideas as shown in Figure 4 and leaves a message in the form of notes, so that it can provoke the readers to give a response to the chapter of her writing on the Wattpad platform. So, before the readers start to read, the writer reminds them all to provide responses in the form of critical opinions, suggestions, and story ideas for the novel they are reading.

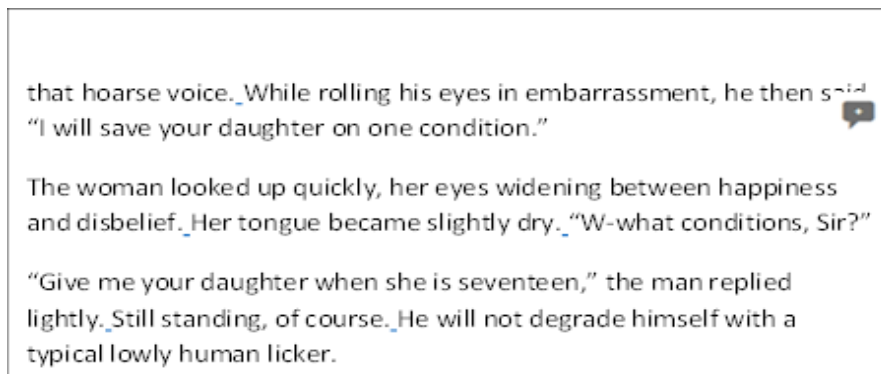


Figure 5. A message From the Writer in Chapter 1

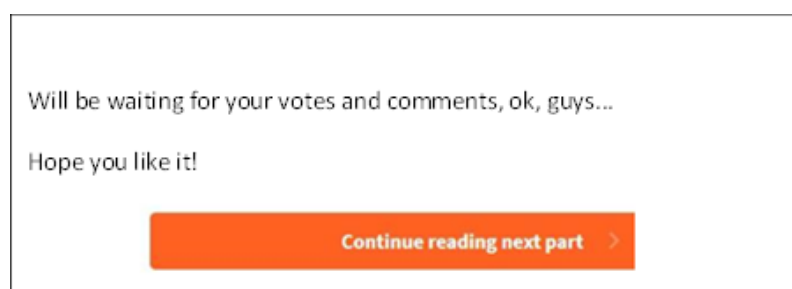


Figure 6. The Writer's Encoder in the Novel's Prologue

From the data shown in Figure 6, it can be seen that the writer provides an inducement as a method to encourage observations to identify problems in her writing. It is expected that the observations will represent a source of information about everything needed by the writer.

The writer of this novel uses a communication technique to prompt her readers to provide feedback because this technique has been done by other writers and has proven to be successful. This proves that in a social interaction, humans like to imitate one another. This is what is called imitation behaviour in social life (Chen et al., 1998). In fact, everyone has a tendency to imitate, match, and even exceed the actions of others. This imitation behaviour occurs because there is a figure who can be used as a role model to be imitated (Tarde, 1902).

This is what happened to Ur Dark Shadow as the writer of “The Devil’s Own. She tries to imitate the methods used by well-known writers on Wattpad Indonesia whose works have been published and even filmed, such as PoppiPertiwi (Galaxy), PutriLagiLagi (I’m Yours), EriscaFebriani (Dear Nathan), and Viveramia (Wedding Agreement). Those writers always maintain communication with their readers in the form of greetings, invitations, and feedback requests. The figure below is an example of inducement from one of the famous writers who became Ur Dark Shadow’s inspiration in authoring her novel.

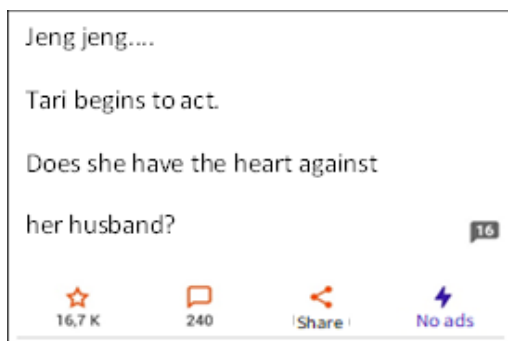


Figure 7. The Writer’s Encoder on the Best-Selling Novel *Wedding Agreement* in Chapter 2

In Figure 7, Viveramia (author of *Wedding Agreement*) prompts readers by briefly describing the storyline that begins to climax. This bait is more specific and focuses on the storyline. Then, Viveramia solicits readers’ responses about the storyline. This is also the same technique Ur Dark Shadow employs.

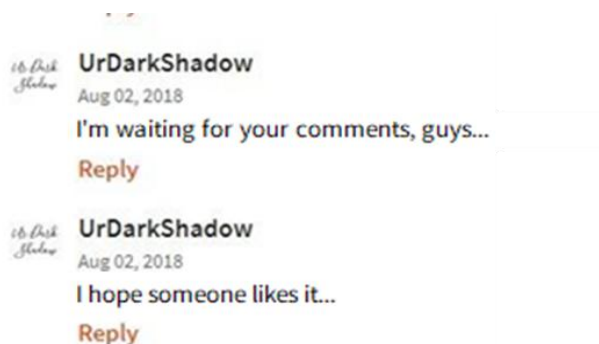


Figure 8. The Writer’s Encoder in Chapter 7

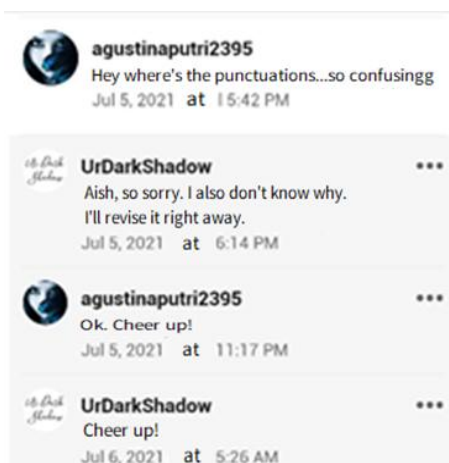


Figure 9. Reader’s Criticism in Chapter 7

Figure 9 shows that readers begin to give more specific feedback regarding the use of incorrect punctuation marks. Here, Ur Dark Shadow tries, as a writer, to imitate the ways of interacting with the readers which are usually used by Viveramia, the author of *Wedding Agreement*.

(c). *Transfer of Ideas From Readers*

Just like the writer, the readers also experience five stages of ideas transfer, namely: message, encoder, decoder, interpreter, and message. Here is the explanation of those five stages:

1. *Decoder (the Readers)*

The target of the message (the fictional work/the writer's note) is the decoder (the readers). The short-term memory system stores information or stimuli for about 30 seconds, and only about seven chunks of information can be stored and maintained in the short-term memory system at a time.

If the information from the writer is noticed by her readers, then the information is transferred to the brain through the sense of sight, the sense of touch, and through hands and fingers. Then, the message is interpreted by the readers as a decoder.

2. *Interpretation (the Readers' POV)*

After the message (the fictional work) is in the decoder's (the readers') short-term memory system, the message is interpreted, so that the decoder (the readers) can provide insights for the digital fictional work they are reading. At this interpretation stage, there are three actions that the readers perform as the decoder, namely: 1) reading the digital fiction, 2) reading the message from the writer, and 3) understanding the compatibility of the ideas and the story.

3. *Encoder (the Readers)*

At this stage, the readers change their role to that of the encoder. The ideas of the story and messages, in the form of criticism and comments, emerge through one of the five senses, the sense of sight (the eyes), and they are written using the senses of touch or skin. Furthermore, the readers – as the encoder – will write information in the form of suggestions, comments, criticism, and opinions into the comment's column on the Wattpad platform.

During this phase, according to Atkinson and Shiffrin, the process of ideas transfer occurs as shown in Figure 10 below:

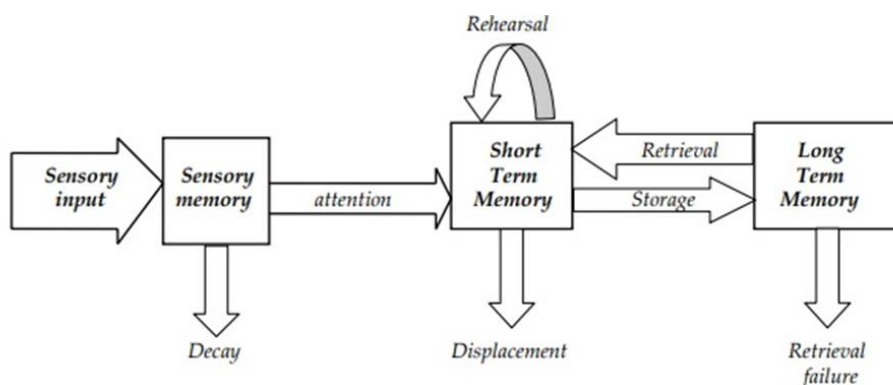


Figure 10. Idea Transfer Diagram According to Atkinson and Shiffrin

Depending on their background and memory, each reader will provide different interpretations; these interpretations are mostly based on the individual experiences of the readers.

4. *Message (the Readers' Feedback)*

After the cycle of transferring ideas from the writer to the readers is complete, the cycle repeats but this time from the readers (encoder) to the writer (decoder). The readers play a role in providing feedback in the form of ideas, opinions, and criticism through the Wattpad platform. Examples of ideas, opinions, and criticism from readers can be seen in Figure 11 and Figures 12 and 13 below:

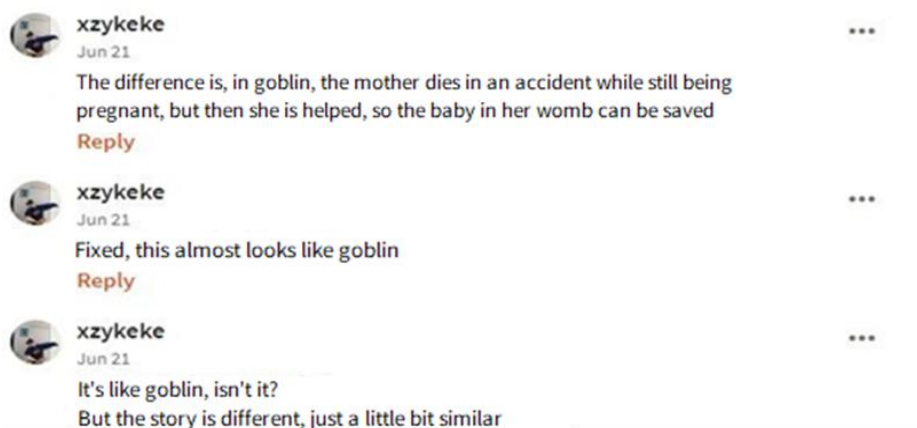


Figure 11. The Readers' Criticism of Chapter 3



Figure 12. The Readers' Opinions in the Novels' Prologue



Figure 13. The Readers' Opinions of Chapter 6

Figure 13 is a commentary for the prologue in the writer's work shown in Figure 5, where there is a story about a baby girl being saved by the main character. Still in the same story, Figure 13 shows that the response varies from each reader. Based on the memory of the two readers (QueenofBaperan and xzykeke), it appears that the storyline is like a television show entitled *Goblin* (Guardian: The Lonely and Great God), a Korean drama film that was popular in 2016. This is very reasonable because the readers of this novel are a generation of readers who are also fond of Korean dramas. So, based on the readers' memory – as explained in the previous chapter – the story of the novel is similar to or inspired by *Goblin*.

From the psychoanalytic point of view, it is known that the process of transferring ideas from readers is strongly influenced by the background of the readers themselves. The richer the readers' memory, the more information there is that can be received. This agrees with (McKoon & Ratcliff, 1998) who state that the memory of the readers will affect sentence processing.

Goblin is a Korean drama that talks about a curse. In the days of the Goryeo Dynasty, Kim Shin is a general undefeated in war. But the young king, Kim Min-Jae is jealous of Kim Shin's prowess, and he kills him. Kim Shin then becomes a *dokkaebi* or goblin who becomes immortal. At first, he is grateful for the gift, but soon he realises that it is actually a curse.

In the present day, Kim Shin has been waiting for a human bride for 900 years. This bride is said to have the ability to end his eternal life. One day, Kim Shin saves a pregnant woman who is destined to die. Meanwhile, the Grim Reaper

cannot find the pregnant woman. The woman eventually gives birth to a daughter named Ji Eun-Tak. After the daughter grows up and attends high school; she often sees ghosts and hears them whispering 'dokkaebi's bride.' Then one day, Kim Shin tells her that she is in fact the bride he has been waiting for.

The novel *The Devils' Own* makes two readers, namely xzykeke and QueenOfBaperan, recall the storyline of *Goblin*. The long-term memory about the story of a baby who is saved by the main character reminds them of the information that has been permanently stored in the hippocampus. The information is then transmitted to the cerebral cortex for language and perception. This is what is called as the theory of memory retrieval (Ratcliff, 1978). After that, the information is stored in the cerebral cortex with an index system and semantic codes (Hecht et al., 2001).

In memory retrieval, there are three processes, namely: recall, recognition, and re-learning. Recall is the process of remembering information that has been learned in the past without any clues that are presented to the organism. Recognition is the clue that the organism is exposed to; whereas re-learning is the process that involves re-learning information that has been learned in the past. If the time taken to re-learn is not as long as the time required when we first learned the information, it means that we still have a good memory of the information (Bannard & Matthews, 2008; Ratcliff, 1978).

As readers of the novel, xzykeke and QueenOfBaperan store their long-term memory in the cerebral cortex so that the memory reminds them of *Goblin* through the recall process. This is because they can remember the information they store without any clues. In such a process, cultural background factors are also very influential (Holton et al., 2000; Chen et al., 2000). By taking a close look at their account profiles, these two readers are most likely people who are fond of Korean culture. So, when they read *The Devils' Own*, the first thing they automatically remember is the Korean drama.

However, another reader, Yasmin1025, argues that the story of *The Devils' Own* is actually similar to the story of *Timun Mas*, an extremely popular childhood fairy tale in Indonesia. This fairy tale narrates the story of a widow named Mbok Rondo. One day, while she is working at her garden, a green-skinned giant named Butho Ijo comes to give her cucumber seeds. The green-skinned giant says that he will ask for payment one day. Mbok Rondo plants the cucumber seeds and they bear fruit. When she harvests the fruit, inside one of the fruits, she finds a baby girl. Mbok Rondo is incredibly grateful and gives the baby girl the name Timun Mas.

When Timun Mas is 17 years old, the green-skinned giant comes again asking for Timun Mas. Mbok Rondo tries her best to keep Timun Mas from being taken by the giant, but the giant asks for the payment he previously mentioned. Timun Mas agrees to go with the giant. Mbok Rondo tells her to run away and take cucumber seeds, needles, salt, and shrimp paste along with her. When the green-skinned giant approaches for the first time, Timun Mas throws the cucumber seeds. Then, the seeds turn into a field full of cucumbers. The green-skinned giant eats the cucumbers. After that, Timun Mas throws the needles. From the needles emerge a bamboo forest that blocks the giant.

Still being chased by the green-skinned giant, Timun Mas throws the salt. Suddenly, a vast sea appears out of the thrown salt. Unfortunately, the green-skinned giant can swim and continues to chase her. Finally, Timun Mas throws the shrimp paste and it transforms into the vast land of mud. Tired and injured, the green-skinned giant drowns. Timun Mas survives and returns to Mbok Rondo.

Just like xzykeke and QueenOfBaperan, Yasmin1025 also stores her long-term memory in the cerebral cortex which reminds her of the *Timun Mas* story through the process of recall. The difference between the two recall processes lies in the culture. By having a close look on her account profile, it is obvious that Yasmin1025 is most likely an Indonesian knowledgeable of local culture; therefore, the first memory she remembers after reading the novel is the one related to Indonesian folklore.

(d). *Story Development Due to the Ideas Transfer*

The transfer of ideas between the writer and the readers that takes place several times enables the development of the story of the digital fiction. In general, the process can be summarised as follows:

1. *Decoder (the Writer)*

After the writer as a decoder captures the readers' feedback through the sense of sight and the sense of touch, the message is stored in her short-term memory.

2. *Interpretation (the Writer's POV)*

After the information in the form of criticism, opinions, and ideas is in the writer's memory system, the writer as a decoder tries to understand, select (filter), and classify the messages from the readers (encoder). At this stage, the writer also looks at the number and the priority of the feedback to determine whether the readers' opinions are worth considering to be used as a new idea in the story development.

Al walks along the house corridor. A bit in rush, he puts one of his hands inside his pocket. While the other carries a medium-sized box, wrapped in red with white ribbon. It looks gorgeous.

The devil who is well known as the Prince Lucifer is going to meet Clara. Although he actually knows that the girl who is now seventeen years old is fast asleep not too long after Al comes out of his room. Tonight Al wants to make Clara feel happy. Although on the other hand he also knows that Clara will not want to see him. In fact he never cares.

Figure 14. The Writer's Writing Before Being Criticised by the Readers



Figure 15. A Criticism From a Reader in Chapter 5

Table 1 shows several classifications of feedback from the readers to the writer. The same comment will get more attention from the writer.

TABLE 1
THE WRITER'S INTERPRETATION OF THE READERS' FEEDBACK

| No | Criticism | Opinions/Suggestions | Information |
|----|---|--|--|
| 1 | <u>Siscanessa</u> Apr 16 Since when there is such a gentle devil | <u>Xzykeke</u> Jun 21 The difference is, in goblin, the mother dies in an accident while still being pregnant, but then she is helped, so the baby in her womb can be saved | <u>agustinaputri2395</u> , Jul 05 Hey where's the punctuations... so confusing. |
| 2 | <u>Aviw Doramon</u> Nov 05, 2020 Is there any such a gentle devil in the history? | <u>Xzykeke</u> Jun 21 It's like goblin, isn't it? But the story is different, just similar a little bit | <u>Dobelte</u> , May 26, 2019 So many typos in the last sentences |
| 3 | <u>Catcicot</u> , May 19, 2020 Oh, man, you really are cruel as a devil | <u>istPilla</u> , Dec 11, 2019 I think the plot is almost like goblin with some additional plots from timun mas whwh | |
| 4 | <u>QueenOfBaperan</u> , Oct 03, 2020 Em, the story almost looks like goblin, doesn't it? | | |
| 5 | <u>Catcicot</u> , May 18, 2020 A little bit similar to goblin, yes? | | |
| 6 | <u>galaxy mevou</u> Jun 13, 2020 It reminds me of goblin oppa 😊 | | |
| 7 | <u>svahrezha27</u> Jan 01, 2020 This one is inspired by goblins, yes, it's obvious when you start reading 😊 | | |
| 8 | <u>Xzykeke</u> , Jun 21 How come it's just like a Korean drama huh | | |
| 9 | <u>Yasmin1025</u> , Aug 17, 2020 I seem to recall one of the old fairy tales 😊😊 | | |

3. Encoder (the Writer)

By utilizing the short-term memory, and with the help of the senses of sight and touch, new ideas for the story are ready to be rewritten by the writer as an encoder. The development in the story may happen because, even though the writer has the main outline of the story, the writer will pay attention to the readers' comments. During this phase, changes to the text may be made by the writer.

4. Message (the Digital Fiction)

In digital fiction, there are changes in character and the compatibility between the readers' feedback and the new writing in the next chapters. In this stage, collaborative idea phase happens during the two-way interactions between the writer and the readers. Figure 15 shows the differences in the character of the main character; the writer makes a slight

change to AI (the main character), who is originally a gentle devil (in Chapter 6), to become a bit rough (in Chapter 7). This happens after the writer receives criticism from the readers. This character change is greatly influenced by the readers' criticism, because in the digital fiction world, the ranking of works with the same genre is determined by the number of readers, and their comments and support. By accommodating the readers' wishes and making the readers enjoy the digital fiction, there will be positive interactions between the writer and the readers, and this will increase the ranking of that novel.

She remains silent. Clara turns her face away. Again ignoring AI, she tries to pass the man. Before suddenly her fragile hand is grabbed by AI. A second later Clara's memory flashes back at the events of that cursed night. The spooky night drenched with blood. Clara's eyes are bulging. She turns around immediately and slaps him roughly, make the grip come off.

Clara glares at AI. She doesn't want to be touched by such a cold-blooded man. "Don't ever touch my hand." Her words imply a warning. Clara blatantly shows her hatred. At least AI should be aware of his own situation.

Figure 16. The Writer's Writing After Being Criticised by the Readers

VII. RESULTS AND CONCLUSIONS

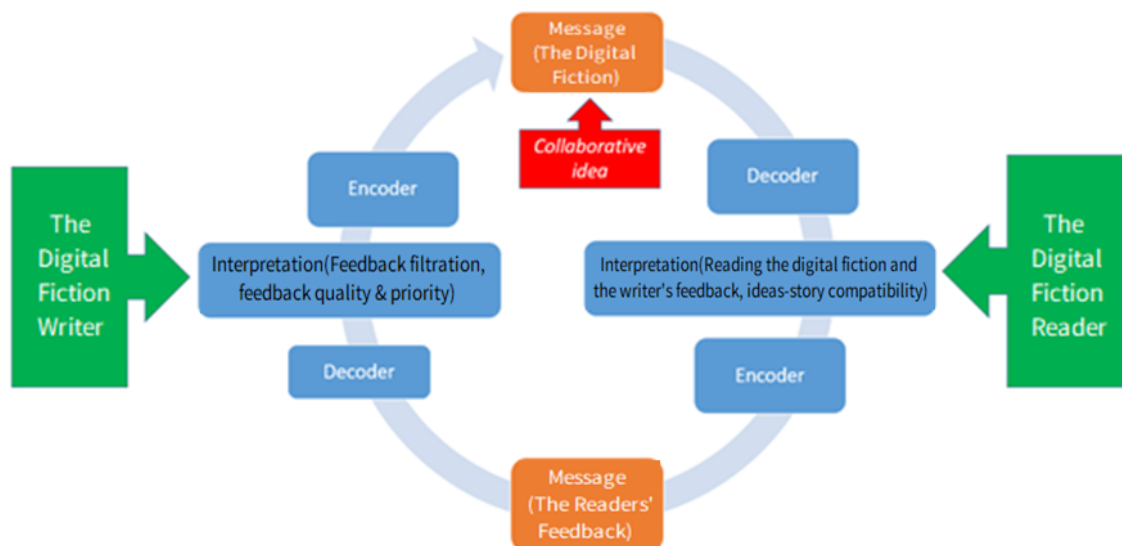


Figure 17. The Circulation Model of the Communication on Wattpad Digital Fiction

This study reveals that a new phenomenon is found on digital fiction platforms such as Wattpad. The new phenomenon is in the form of a two-way interaction between the readers and the writer at the phase of authoring the novel draft, which is carried out in stages. This two-way interaction causes the transfer of ideas to happen naturally and not by design. This transfer of ideas can be in the form of ideas, criticism, opinions, and suggestions between the readers and the writer, which continues gradually until the writing of the novel draft is complete.

With the readers' feedback, the writer can improve the quality of her writing. This feedback is in the form of virtual conversations between the readers and the writer. In this way, the writer becomes close to her readers, because she often greets, invites, and prompts the readers to ask for feedback. The feedback request must be focused and specific. Consequently, the readers become actively engaged in providing suggestions, comments, and ideas about the story.

At the stage of ideas transfer, the collaborative idea phase occurs (Figure 17), which is the process of combining the writer's and the readers' ideas to develop a digital literary work. This process enriches the digital literary work with more ideas and sets possible guidelines for the further development of the story.

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Probing the Meaning Loss in the Translation of Arabic Qur'ānic Connotative Words Into English: A Linguistic Semantic Perspective

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Abstract—Linguistic, cultural, and lexical knowledge is essential when rendering the Arabic Qur'ānic connotative words into English. The existing renderings show that the translation of Arabic Qur'ānic connotative meaning is an arduous task and presents sometimes insurmountable challenges. This study endeavored to probe the meaning loss in the translation of some selected Arabic Qur'ānic connotative words into English that is from linguistic and semantic perspectives by examining three notable translations of the Noble Qur'ān which have been extracted from The Qur'ānic Arabic Corpus. They are the works of Abdelhaleem (2004), Al- Hilali and Khan (1996) and Pickthall (1930). This study, which is qualitative descriptive in nature, utilized Nord's (2005) model of text analysis in translation. Findings showed that a literal or word-for-word rendering is not the appropriate method to use when translating the Arabic Qur'ānic connotative words into English. The semantic translation method may be more useful in conveying the connotations of The Noble Qur'ān into English and in coping with this phenomenon that is commonly met in the translations of the Arabic Qur'ānic connotative words, due to causes such as the dearth of equivalence of some connotative words in English language.

Index Terms—connotation, loss of meaning, Noble Qur'ān, perspectives, translation

I. INTRODUCTION

Due to its uniqueness as a holy book, some Muslim scholars argue that the Noble Qur'ān cannot be rendered into foreign languages in general and English in particular. Many Muslims have argued that a faithful translation of the Noble Qur'ān is unattainable (Mohammed, 2005; Peachy, 2013). Numerous Muslim and non-Muslim translators who have attempted to convey a sense of the Noble Qur'ān into English have professed that a translation of the Noble Qur'ān in terms of attributes and influence is impossible.

There is a need for this sacred text to be interpreted and rendered into foreign languages, including English. Because a significant number of Muslims in the world today do not speak Arabic, various Qur'ānic translations are available for non-native Arabic speakers (Al Salem et al., 2023). It also must be taken into consideration that translators of the Noble Qur'ān often encounter critical problems when translating this religious text into English (Al-Jabari, 2008; Alhaj, 2022). These translations have resulted in morphological, syntactic, textual, and stylistic/rhetorical losses. For this reason, translating the meaning of the Noble Qur'ān into English is a significant issue, but it is also exceedingly difficult and highly challenging because of the rare lingual, semantic, and cultural characteristics deeply rooted in all religious texts in general and the Noble Qur'ān in particular (Ali, 2020; As-Safi, 2006).

Because of the disparities between and the nonsymmetrical nature of English and Arabic due to their very dissimilar lineage (one is Endo-European and the other Semitic), loss in rendition and loss of meaning is quite normal and widespread, miscellaneous and sometimes unavoidable loss. This study aims to probe the meaning loss of Arabic Qur'ānic connotative words in three selected translations from the linguistic, and semantic perspectives. This study agrees with Jummah's (2006) study in that the meaning loss in renderings Qur'ānic texts into English is unavoidable.

Very few studies have explored the difficulties associated with Arabic Qur'ānic connotative meaning in translations of the Noble Qur'ān from linguistic and semantic perspectives. To the best of its researchers' knowledge, no published scholarly article has focused on this phenomenon. Hence, this study aims to address this research gap by examining the issue of translation loss of connotative meaning in translations of the Noble Qur'ān. To carry out the present study, the researchers make use of the Qur'ān Arabic Corpus which was developed by a group of language researchers led by Kais Dukes at the University of Leeds, and encompasses notable works in the area of translation of the Noble Qur'ān.

A. Objectives of the Study

The objective of this study is threefold. First: it aims to identify the meaning loss of Arabic Qur'ānic connotative words met when rendering some Qur'ānic verses implied connotative meaning into English by examining three selected

translations of the Noble Qur'ān of (Pickthall, 1930; Al-Hilali & Khan, 1996; Abdel Haleem, 2004) taken from (QAC)the Qur'ānic Arabic Corpus as well as from one hard copy of Abdel Haleem (2004). The second aim of the study is to closely examine various instances of translationese, which may lead to the meaning loss of its connotation in English. Last, the investigation analyzes the Arabic Qur'ānic text and compares it with the English translation to demonstrate the linguistic, cultural and lexical differences between the source language texts (Arabic Qur'ānic texts) and the target language texts (English translations) which lead to translation loss of connotative meaning in translation.

B. *Questions of the Study*

The study is guided by the following research questions:

- What meaning loss met in translating the Arabic Qur'ānic connotative words into English by Abdel Haleem, Al-Hilali and Khan, and Pickthall?
- To what extent does the meaning loss prevent an accurate translation of the Noble Qur'ān into English?
- What are the causes of the meaning loss from linguistic, and semantic perspectives?

II. LITERATURE REVIEW

A. *Concept of Loss of Meaning in Qur'ānic Translation*

In terms of translation, sacred texts in general, and the Noble Qur'ān in particular, may be the most challenging because of the sensibilities and the richness of the Qur'ānic text. This is also because a religious text is deeply rooted in a society's culture and beliefs. The problems of translating The Noble Quran into English arise when a translator is required to render its robust and rich denotative and connotative meaning faithfully and accurately (Kuhiwczak & Littau, 2007; Tymoczko, 2014; Jumeh, 2006). According to several scholars of the Arabic language, the Arabic Qur'ānic is, outstandingly rich and has unique styles and elusive expressions, maxims, and proverbs (Calis, 2018; Daud, 2008). Cragg (1988) contended that due to the loss of its meaning, the Noble Qur'ān in its renderings is no longer a Qur'ān, while Arberry (1988) opines that "rhapsodic of The Qur'ān has been lost in all the previous English versions of The Qur'ān".

B. *Concept of Meaning Loss of Qur'ānic Connotative and Denotative Words*

There are several important types of meaning loss in translation, among them are denotative meaning and connotative meaning. The former refers to the meaning of a word or expression used in everyday life and to other words and expressions, whereas the latter relates to the emotive and associative aspects of a term (McArthur, 1992; Crystal, 2018).

Denotative meaning has sometimes led to difficulties in translation because of the dearth of equivalence problems which produce lexical gaps and challenges. However, connotative meaning is more challenging to retain or render into English. Specifically, this meaning is more inherent and more particular and may arise out of one's understanding and experience in life, as well as the cultural sentiment associated with the meaning.

It is undeniable that the rendering of the Noble Qur'ān into any other language cannot be achieved without the loss of some of its denotative and connotative meanings. However, any translation of the Noble Qur'ān no longer retains all its meanings. In other words, no English rendition is available that conveys all the messages and doctrines in the Noble Qur'ān in a sense that fulfills the reader's demands.

When we read the original Arabic text of the Noble Qur'ān, we can have a better grasp of the inherent denotative and connotative meanings. However, when the translator renders the Noble Qur'ān into English, the rendition is limited by the translator's superficial knowledge and understanding of the text. Hence, connotative meaning will be lost due to the differences in language and culture between English and Arabic. This occurs when the translator attempts to convey, in English, the meaning of the Arabic Quranic text by applying the strategy (the style) and the formula of the target language text. This makes it possible for the Noble Qur'ān to be translated faithfully so that its meaning and message are clear to non-Arabic speakers around the globe.

To conclude, there is a glaring lack of knowledge of Arabic rhetoric and competence to capture the subtleties of connotative words in translation. If translators choose to render the Noble Qur'ān by overlooking its shade of meaning of implicative expression, they will be unsuccessful to catch all its implicational meanings. To retain the explicative and elegant work of connotative Qur'ānic words and phrases, translators should endeavor to translate them using appropriate translation methods such as semantic translation.

C. *Previous Studies*

Earlier investigations on the problem of meaning loss in English translations of the Noble Qur'ān were carried out from various, often disjointed perspectives. For example, Hidayat and Solihin (2019) conducted a study to analyze the linguistic and religious elements of the Noble Qur'ān's translatability. They examined relevant linguistic theories linked to translatability and combined them with the perspectives of traditional and contemporaneous Muslim scholars. The results of the study showed that particular linguistic and religious elements make it impossible to render an accurate translation of the Noble Qur'ān. Nor can a faithful and comprehensive rendering of the original text be achieved by any human effort, for the sacred text cannot be reproduced by the words of a human being.

Particularly relevant to the current study is the work of Jumei (2006), who was concerned about the loss of meaning in translations of the Noble Qur'an into English. Jumei (2006) examined various aspects of ten English versions of the Noble Qur'an. The author analyzed the Arabic Qur'anic text (original text) and the translated texts (target text) to pinpoint the meaning loss in rendering the Noble Qur'an into English with the aim of the (un)translatability of the Qur'anic text could be evaluated. The findings displayed that the meaning loss in the renderings of the Noble Qur'an into English is unavoidable. Iqbal (2000) conducted a comparative assessment of the role of two contemporaneous English renderings of the Noble Qur'an of Ali, Abdullah Yusuf and Muhammad Asad. Findings showed that such a study of comparison and contrast of two translations of the Noble Quran could provide rich insights into the exegesis and the phenomenon of human understanding of the divine text. El Tayeb (1985) undertook a study that conveyed some solutions to the problem of rendering the meaning of the Noble Qur'an and offered some effective information and strategy for those keen on the rendering and/or dissemination of the Noble Qur'an. Qassem (2021) studied stylistic variation in seven notable translations of the Noble Qur'an. Findings showed that deviant renditions and rendering loss in range of the details, such as untranslatable, rhetorical characteristics, and the symmetrical potential of translating the meanings of unrenderable traits.

Findings revealed that deviant translations and translation loss in some evidence, untranslatability of stylistic features and the relative possibility of rendering the meanings of untranslatable features into English.

No previous study explored difficulties of meaning loss in three selected translations of the Noble Qur'an from linguistic, and semantic perspectives; hence, it is expected that this study will help address the research lacuna.

III. METHODOLOGY

A. Research Design

This research adopts the qualitative approach, which is appropriate for the domain of descriptive translation studies. A qualitative method is convenient for this research as this research pays regard to a knotty particular reason for a problem pursued. Furthermore, a qualitative research method is apt for this research because the Noble Qur'an translation is intricate and cannot be examined in depth using any other methods.

B. Data Analysis

This study is based on Nord's (2005) model of text analysis in translation because this model is appropriate for all types of text as functionality is "the most important criterion for a translation". This model can also cope with problems in translation and offers valuable assistance for translators attempting to understand the functionality of the source text compared with its function in the culture of the target text. Due to these cultural and language differences between the ST and the TT, the translator has to make adaptations by applying a cultural filter. The prominent feature of Nord's model is its emphasis on the translator needing to constantly refer to the source text and examine it closely at every stage of the translation process to render its meaning accurately. The translator constantly goes back and forth to closely examine every central feature and select the most appropriate words and structure to convey the intended meaning of the ST. Given the above, in this study, the researchers followed Nord's (2005) model of text analysis as it offers a sound foundation that can help translators grasp the contextual meanings in the content and form of the source text, thus enabling them to apply appropriate translation strategies that convey the intended meaning of the source text to the target audience with minimal loss of the meaning and the linguistic features (Ali, 2020; Qassem, 2021; Nord, 2005).

This study adopted an exegetical analysis approach, drawing upon the works of classical and contemporary works of The Noble Qur'an: Ibn-Kathir (2009), Al-Tabari (1981), Al-Qurtubi (1999), who are among the classical interpreters showing the contextual aspects of the Qur'anic verses.

IV. RESULTS AND DISCUSSION

The dataset chosen for this research comprises various verses from the Noble Qur'an that have been translated into English, and that demonstrate the problem of loss of connotative meaning in the translation of ayahs encountered by three notable translators: Abdel Haleem, Al-Hilali, and Khan, and Pickthall. The translated Qur'anic texts chosen for close examination were extracted from the QAC (Qur'anic Arabic Corpus) which has been created by a group of academic experts from the University of Leeds. This corpus was selected by the authors firstly because it offers an open-source stand for Qur'anic translations by translators and exegetes of today and former times from diverse cultures, academic domains, and backgrounds. Secondly, the (QAC) gives a textual, exegetical, and grammatical analysis of the texts.

The three versions examined in this research have been chosen for several reasons: first, the three translations are renowned among both Islamic world and non-Muslims as well. Second, they are frequently quoted in the educational and fields of research and research bodies last, the three translators have distinctive cultural, and religious backgrounds and are representative of various periods.

Example One

Source Surrah: الأحزاب , I-ahzāb, The Combined Force, verse 9.

ST: "فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا..." (الأحزاب: 9)

Target Text:

- (1) **Abdelhaleem:** "...We sent a violent wind..." (Haleem, 2004, p. 267).
 (2) **Khan and Al-Hilali:** "... We sent against them a wind..." (Al-Hilali & Khan, 1996, p. 562).
 (3) **Pickthall:** "...We sent against them a great wind..." (Pickthall, 1930, p. 302).

1. The Analysis**The General Intended Meaning of the Ayah**

Meaning of this verse is, Allah sent against them a great wind to destroy them (Tafsir ibn Kathir, Vol. 3).

2. Meaning Loss Met in Translating the Connotations of the Arabic Qur'ānic Word ريحا rīḥan in Surrah: الأحزاب, I-aḥzāb, The Combined Forces, verse 9.

Linguistically speaking, many Arabic Qur'ānic morphological components have greatly distinct semantic shade of meaning, although they stem from the same origin. The variations, however, are because of the character of the shifts to its morphological rules (Alhaj, 2015; Jumeḥ, 2006). For example, to clarify, the two Arabic Qur'ānic words I-riyāḥih and rīḥinin in the Qur'anic usage have neither the same meaning nor have the same morpheme. When examining the context in which these couple words are applied, it is seen that both are purposely employed to convey distinct connotative meanings in the Qur'ānic text.

The Arabic Qur'ānic lexeme rīḥ is utilized to signify what the English counterpart wind implies. However, the Quranic Arabic word has its nuance that has been limited to a sort of wind accustomed to demolish nations, houses, and facets of human development. That is not the wind that nations are expecting to see. Since this wind leads to catastrophic consequences, as for mass extermination it does that all the time. Wheresoever, this Arabic Quranic word rīḥ is expressed, the connotations of worse fate, awful fortune, and punishment would be anticipated.

On the other hand, the Arabic Quranic word I-riyāḥih is utilized in the Qur'ānic text for the intent of virtue and blessing, destiny, hopes, and blessing. Its implicit meaning is akin to rainfall, water, food, etc., while the implication rīḥ are appertained to aridity, trouble, etc. Those divergent insidious tenors and connections of these couple Arabic Qur'ānic words I-riyāḥih and rīḥ are very difficult to render into English. This is due to the dearth of acceptable English correspondents that imply and suggest the accurate denotations and connotations of the Arabic Qur'ānic polyword and lexical item.

TABLE 1
THE THREE LEVELS OF CONNOTATIONS OF THE ARABIC QURANIC WORD رِيحَان

| Target Text | Strong connotation | Mild connotation | Weak connotation |
|-----------------------------|--------------------|------------------|------------------|
| (Trans 1) a violent wind | + | | |
| (Trans 2) a wind | | | + |
| (Trans 3) a great wind | + | | |

The Arabic Quranic word rīḥ in the above-mentioned Ayah means a certain type of 'wind', which is always associated with serious torture and brutal punishment, such as what befell the earlier people who repudiated the message of their prophets.

To convey the meaning of the Arabic Qur'ānic ريحا rīḥan in Surrah: الأحزاب, I-aḥzāb, The Combined Forces, verse 9, Al-Hilali and Khan used a literal rendering. They rendered it as "a wind" which does not denote the specific meaning of the Arabic Qur'ānic text. The rendered word, however, fails to convey the tenors of the Arabic Qur'ānic ريحا rīḥan into English. In other words, because, unlike Arabic, the English word 'wind' is neutral, not connotative. Thus, the connotation of this Arabic Qur'ānic language lexical item is lost by using the neutral English word, 'wind'. Hence, their renderings have a weak connotation. Abdelhaleem and Pickthall have allegedly understood the elusive semantic connotations of the Arabic word ريحا rīḥan. However, the corresponding English terms chosen by the two translators to render the Arabic word for 'wind', do not completely capture the connotations of the Arabic Qur'ānic word ريحا rīḥan, hence, their renderings are closer to the meaning of the Arabic word than that chosen by Al-Hilali and Khan. Abdelhaleem and Pickthall adopted the addition translation strategy. They rendered the Arabic Qur'ānic word ريحا rīḥan as "a violent wind", and "a great wind", respectively. Hence, their renderings have strong connotations.

Moreover, the Arabic Qur'ānic word, rīḥan, in that verse, is indefinite, indicating that that the wind was an unusual one; it is "a violent wind" as rendered by Abdelhaleem, and "a great wind" as rendered by Pickthall.

To conclude, the rendering of Arabic Qur'ānic lexeme in English is one of the most arduous tasks of rendering. Ecclesiastical terms have their implications in the Arabic Qur'ānic language, and therefore will occasionally be confused or misrepresented in English target text.

Example Two

Source Surrah: القصص Al-Qasas, The Stories, verse 29,

ST: (29: القصص) "...أَنْسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُتُوا إِنِّي أَنَسْتُ نَارًا..."

Target Text:

- (1) **Abdelhaleem:** "...I have seen a fire..." (Haleem, 2004, p. 247).

- (2) **Khan and Al-Hilali:** "... I have seen a fire..." (Al-Hilali & Khan, 1996, p. 520).
 (3) **Pickthall:** "... Lo! I see in the distance a fire..." (Pickthall, 2001, 1930, p. 280).

1. The Analysis

The General Intended Meaning of the Ayah

"... I have seen a fire meaning, 'he saw a fire shining in a faraway distance'. He told his family: "Wait, I have seen a fire", meaning, 'be waiting here till I get in there (Tafsir ibn Kathir, Vol. 3).

2. Meaning Loss Met in Translating the Connotation of the Arabic Quranic word "ānastu" سَأَسْتُ Surrah: القصص Al-Qasas, The Stories, verse 29.

The Arabic Qur'anic verb "ānastu" سَأَسْتُ / is another equivalent verb of the other Arabic verb ra'ayt / رَأَيْتُ . The two verbs have nearly the same conceptual or cognitive meanings. But their affective or emotive/ emotional connotative meanings or their connections are varying. Having this in mind would explain the translation strategies utilized by some of the translators of The Noble Qur'an into English (Alhaj, 2018; Jumeah, 2006). Whereas, the Arabic Qur'anic word ra'ayt / رَأَيْتُ implies the meaning of visible view, and "ānastu" سَأَسْتُ alludes to the same sense besides some extra tenors. These secondary meanings are the sentimental import of The Arabic Qur'anic verb "ānastu" سَأَسْتُ "ānastu" سَأَسْتُ . That is to say, the verb "ānastu" سَأَسْتُ has the implication of heart vision, which shows: solace, safer, and to respond with what has been sighted thereon gloomy evening close the mountain of Tur.

TABLE 2
THE THREE LEVELS OF CONNOTATION OF THE ARABIC QURANIC WORD "SĀNASTU" سَأَسْتُ SURRAH: القصص AL-QASAS, THE STORIES, VERSE 29

| Target Text | Strong connotation | Mild connotation | Weak connotation |
|------------------------|--------------------|------------------|------------------|
| (Trans 1) have seen | | | + |
| (Trans 2) have seen | | | + |
| (Trans 3) I see | | | + |

To render the meaning of the Arabic Qur'anic word "ānastu" سَأَسْتُ , Abdelhaleem, Pickthall and Al-Hilali, and Khan used literal translation method. They rendered it as "have seen", "have seen" and "I see", respectively, which convey only the denotative meaning of the Arabic Qur'anic word "ānastu" سَأَسْتُ verb. Hence, their renderings have a weak connotation.

The loss of meaning occurs here because a sole Arabic verb suggests several notions and connotations, which generally cannot be translated by the one English alternative. The loss of meaning would be problematic if the conceptual meaning of the Arabic Qur'anic lexicon is akin to the emotional and gorgeous facets of the target language. In this scenario, the loss of the connotative meaning is unavoidable.

Example Three

Source Surrah: الواقعة Al-Waaqiah, The Event, verse 30.

ST: (30: الواقعة) "وَطَّلَ مَمْدُودٍ"

Target Text:

- (1) **Abdelhaleem:** "... With spreading shade..." (Haleem, 2004, p. 357).
 (2) **Khan and Al-Hilali:** "... In shade long-extended..." (Al-Hilali & Khan, 1996, p. 737).
 (3) **Pickthall:** "... And spreading shade..." (Pickthall, 2001, 1930, p. 375).

1. The Analysis

The General Intended Meaning of the Ayah

Regarding the meaning of "In shade long-extended" it is recorded in Al-Bukhari that the Messenger of Allah (PBUH) said: 'In heaven, there is a tree that passenger can travel for one hundred years under its shadow without passing it. Recite if you will: "In shade long-extended" (Tafsir ibn Kathir, Vol., 4).

2. Meaning Loss Met in Translating the Connotations of the Arabic Quranic Word وَطَّلَ وَطَّلٍ wazillin in Surah: الواقعة Al-Waaqiah, The Event, verse 30.

In the hot weather of the Arabian Peninsula's desert, shade gives relief, and repose. The implication of the Arabic Qur'anic word l-zila الظِّل for the Arabic native speaker is, certainly, different from that implication which is influenced by the equivalent 'shade'. The implicative tenors of both lexemes may sometimes not correspond. The two diverse environments connoted by the Arabic language and the English language are, also, dissimilar. Shady is generally more desirable in the hot areas of the Arabian Peninsula's desert, while sunny days are always welcome in cold areas such as England "where fishes die of the cold" (Salih, 2009). So, the paucity of moderate weather in the Arabian Peninsula (birthplace of the Arabic language), and especially the lack of chilly weather has driven the creation of words with environmental connotations of much of the Arabic language and its terms (Lockman, 2009; Jumeah, 2006).

Linguistically speaking, the English equivalent lexicalized stem 'shade' is the comparable lexical unit of the Arabic Qur'anic component word l-zila الظِّل , but from the cultural point of view, the English word 'shade' does not give away the accurate meaning of the Arabic Qur'anic word l-zila الظِّل . Nevertheless, the primary linguistic sense of the original language is conveyed, although the secondary shade of meaning is, mostly, lost.

TABLE 3
THE THREE LEVELS OF CONNOTATIONS OF THE ARABIC QURANIC وَظِلِّ WAZILLIN IN SURRAH: الواقعة AL-WAAQIA, THE EVENT, VERSE 30

| Target Text | Strong connotation | Mild connotation | Weak connotation |
|----------------------------------|--------------------|------------------|------------------|
| (Trans 1) spreading shade | | | + |
| (Trans 2) shade long-extended | | | + |
| (Trans 3) spreading shade" | | | + |

To convey the meaning of the Arabic Quranic word wazillin وَظِلِّ, Abdelhaleem, Al-Hilali and Khan, and Pickthall used literal rendering, translating it as "spreading shade", "shade long-extended", and "spreading shade", respectively. However, they convey only the cognitive meaning or conceptual meaning (dictionary meaning) of the Arabic Quranic verb, wazillin وَظِلِّ. Hence, their renderings have a weak connotation.

All three Qur'ān translators, namely Abdelhaleem, Al-Hilali and Khan, and Pickthall have transferred the semantic meaning of the Arabic Qur'ānic word wazillin وَظِلِّ, by using the English equivalent 'shade', but they did not succeed to capture the implication of the Ayah. Hence, all the ancillary meanings of wazillin وَظِلِّ discussed above have been lost in the English versions of the verse in question.

In summary, it is extremely difficult, if not impossible, to translate the Arabic Qur'ānic word, wazillin وَظِلِّ, that is because the English language cannot convey the cultural connotations of the Arabic.

Example Four

Source Surrah: يوسف Yusuf (Joseph), verse 12,

ST: (12: يوسف) "أَرْسَلُهُ مَعَنَا غَدًا يَزْنَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ"

Target Text:

(1) **Abdelhaleem**: "...and he will enjoy himself and play...." (Yusuf:12) (Haleem, 2004, p. 147).

(2) **Khan and Al-Hilali**: "...Send him with us tomorrow to enjoy himself and play....," (Yusuf: 12) (Al-Hilali & Khan, 1996, p. 304).

(3) **Pickthall**: "... that he enjoys himself and plays...". (Joseph; 12)', (Pickthall, 1930, p. 175).

1. The Analysis

The General Intended Meaning of the Ayah

The meaning of this ayah is: they said to their father: "send him with us tomorrow so that he may play and enjoy his time in where we can play and entertain to our best (Tafsir ibn Kathir, Vol. 2).

2. Meaning Loss Met in Translating the Connotations of the Arabic Quranic Words yarta يَزْنَعُ and waya'ab وَيَلْعَبُ in Surrah: يوسف Yusuf "Joseph", verse 12.

Al-Qurtubi (1999) shows the difference between two Arabic words, waya'ab and yarta.

This scholar says that the former lexeme includes playing games that are accepted by Islam and help human strength to grow and make them fit.

TABLE 4
THE THREE LEVELS OF CONNOTATIONS OF THE ARABIC QURANIC WORDS WAYAL'AB وَيَلْعَبُ IN SURRAH: يوسف YUSUF "JOSEPH", VERSE 12

| Target Text | Strong connotation | Mild connotation | Weak connotation |
|-------------------|--------------------|------------------|------------------|
| (Trans 1) play | | + | |
| (Trans 2) play | | + | |
| (Trans 3) play | | + | |

When dealing with the meaning of the words waya'ab and yarta in Surrah: يوسف Yusuf "Joseph", verse 12, Abdelhaleem, Al-Hilali and Khan, and Pickthall encountered loss-of-meaning difficulties in this ayah because these two lexemes with different Arabic connotative meanings are lost in English. Therefore, the three translators' use of "play" causes a loss of meaning according to the books of exegeses of Ibn-Kathir (2009), Al-Tabari (1981), and Al-Qurtubi (1999). Hence, their renderings have only mild connotations.

In other translations, for example, Sale's rendition of this lexeme sounds better when it is rendered as "that he may divert himself and sport" (Yusuf: 12). Sale's rendering and utilization of the word "sport" is to certain extent favorable, since the word "sport" usually has a positive implication.

To conclude, conveying the basic semantic meaning is inadequate to illustrate the overall notion, which goes beyond the mere correct meaning of the Arabic Qur'ānic word. The Arabic Qur'ānic lexeme as a sacred word has its implication that, mainly it could not be transferred by selecting an English counterpart that conveys the essential semantic meaning of the Arabic Qur'ānic lexeme.

V. CONCLUSION

From the aforementioned probes, linguistic, cultural, and lexical knowledge played a pivotal role in translating cultural implications and the associational connotations of The Noble Qur'an into English. Moreover, the Arabic culture and environment, are to a large degree lost in rendering. The Noble Qur'an into English as well. Translators face several difficulties of loss of connotative meaning in rendering the Noble Qur'an in general and the Qur'anic emotional meaning in particular English in terms of connotative or shade of meanings. However, linguistic, cultural, and lexical investigations and appropriate application of translation methods are powerful instruments that promote grasping different connotative and shades of meanings in both Arabic Qur'anic text and the English target text to prevent loss of meaning in the translating process. The existing renderings show that the translation of Arabic Qur'anic words is very difficult. When the Noble Qur'an translators seek to render the Arabic Qur'anic words that comprise a complete referential gap in English. The real concepts of those Arabic Qur'anic words are, to a considerable extent, lost in the English language. The study reveals that the literal rendering or word-for-word rendering is not an adequate method or approach in rendering the Arabic Qur'anic words. The semantic rendering method probably be more suitable to transfer the connotative or shade of meanings of The Noble Qur'an. Whereas it is acceptable that the Noble Qur'an cannot be rendered into any further foreign tongue without losing its richness of expression and special stylistic patterns. Hence, the Noble Qur'an cannot be rendered literally in English. Predicated on the previous investigations, it is evident that more studies need to be conducted to assess the current translations of the Noble Qur'an to improve the future renditions of this holy text. Further investigations may help to alleviate the loss of connotative meaning in translation and produce translations that approximate the style of the Qur'anic text in general and Arabic Qur'anic connotative words in particular from linguistic, and semantic perspectives.

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The Use of English Pragmatic Markers by Learners of English in Interlanguage Communication

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Abstract—This research examined two interpersonal-centered pragmatic markers, *well* and *you know*, used by Thai ESL learners at two levels of English proficiency. It used a quantitative approach to determine the difference in the use of the two pragmatic markers between the two proficiency levels, and it used a qualitative approach to identify each function of the two pragmatic markers. From an examination of the use of the two pragmatic markers by 60 Thai ESL learners, this research found a significant difference of using *well* between the two proficiency levels, while no significant difference of using *you know* between the two proficiency levels. This finding indicates a dissimilarity of the use of the English pragmatic markers by Thai ESL learners in interlanguage communication. The analysis of the pragmatic functions used by Thai ESL learners in this research suggested that a more limited range was used compared to previous research. Finally, this research found no significant difference in the use of each function of both pragmatic markers, which can be explained by the rare use of both pragmatic markers and their pragmatic functions by Thai ESL learners. Overall, the findings revealed that Thai ESL learners had a deficiency in the use of the pragmatic markers in interlanguage communication in English, which may lead to a lack of pragmatic competence among Thai ESL learners.

Index Terms—English pragmatic markers, Thai ESL learners, pragmatic functions, interlanguage, learner corpus research

I. INTRODUCTION

As a sub-field of the second language (L2) or interlanguage pragmatics, the study of the English pragmatic markers has been a trend in the recent two decades from their use by native English speakers (Aijmer, 2011, 2016, 2022; Buysse, 2018; Ferretti et al., 2021; Rubio-Fernandez, 2021) to learners of English as a second language (ESL; Alkhawaja et al., 2023; Pan & Aroonmanakun, 2022; Romero-Trillo, 2019; Santos, 2019). These studies primarily focus on two substantial issues: the existence of the pragmatic markers in the spoken form and their multi-functionality in communication (Pan & Aroonmanakun, 2022). In empirical studies based on spoken data produced by both native English speakers and ESL learners, pragmatic markers have been argued to be important to oral communication (Xiao et al., 2021) since their multi-functionality plays a major role in both revealing the relationships between discourses and maintaining the relationship between the interlocutors (Caprario et al., 2022).

Based on the arguments from previous research (Aijmer, 2016; Arya, 2020), as a focal component in interaction, the pragmatic markers support the pragmatic understanding between the interlocutors. Santos (2019) argued that using pragmatic markers appropriately in interaction reveals a high level of pragmatic competence. Conversely, not using them appropriately in oral communication may lead to a pragmatic misunderstanding, thereby resulting in “misunderstandings, difficulties in coherent interpretation, and impediments to interpersonal relations” in communication (Kusevska, 2019, p. 1675). Given this, it is worth examining how ESL learners use English pragmatic markers in interlanguage communication.

The present research focuses on the use of the two interpersonal-centered English pragmatic markers *well* and *you know* by Thai ESL learners at two English proficiency levels in interlanguage communication. It seeks to examine how Thai ESL learners at both English proficiency levels use the two pragmatic markers in English conversation from two aspects: frequency and pragmatic function. This research conducts a comparative study to determine whether a differentiation of the pragmatic competence exists between the two levels of Thai ESL learners.

II. LITERATURE REVIEW

A. Pragmatic Markers

Recently, both terms “pragmatic markers” (for example, Vine & Holmes, 2023, p. 5) and “discourse markers” (for example, Ferrante, 2021, p. 7) have been used. Moreover, a novel term “discourse-pragmatic markers” was proposed to distinguish pragmatic markers and discourse markers (Crible & Blackwell, 2020, p. 24; Leuckert & Rüdiger, 2021, p. 482; Salas, 2022, p. 31). The main feature of this category is that they belong to the pragmatic class (Crible &

Blackwell, 2020). They are not only used to signal the relations between utterances, but also to signal the interpersonal relationships “to index social meaning” (Leuckert & Rüdiger, 2021, p. 482). It is therefore understandable why the pragmatic force they provide in a context is the core of the study of the pragmatic markers. For example, based on empirical study of the use of *well* by native English speakers, Brinton (2008) proposed a definition for this category by scrutinizing their main features, suggesting that they are phonologically short lexical items that primarily serve a pragmatic purpose in utterances. Crible and Blackwell (2020, p. 24) contended that discourse markers should be “a hyponym” of pragmatic markers, and the term “pragmatic markers” is an overarching umbrella to “cover all those non-propositional functions which linguistic items may fulfil in discourse”. In this light, the present research adopts the term “pragmatic markers” rather than “discourse markers,” as previous research (Aijmer, 2011; Crible & Blackwell, 2020) suggested that pragmatic markers have a pragmatic-marking rather than a discourse-marking function in communication.

In addition, the features of this entire category, concluded from different previous research (Aijmer, 2011; Brinton, 2008; Crible & Blackwell, 2020; Leuckert & Rüdiger, 2021), enable us to reach a further cognition of this category, as illustrated in Figure 1 below.

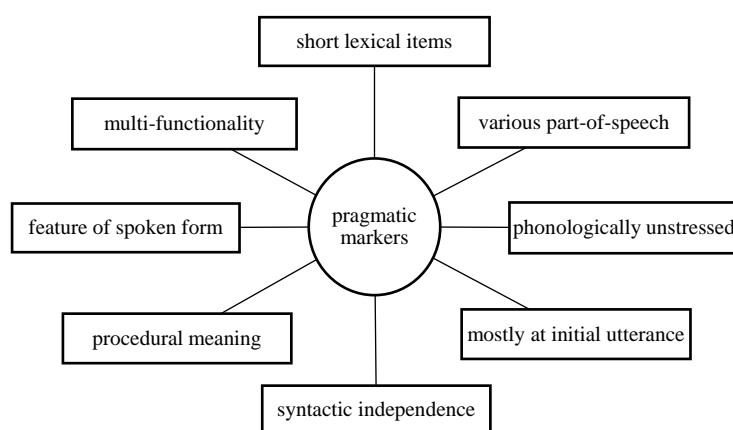


Figure 1. Features of Pragmatic Markers

Indeed, the pragmatic markers illustrated in Figure 1 are all recurrent short lexical items; for example, *well*, *you know* (Vine & Holmes, 2023). They are usually used at the beginning of an utterance, phonologically unstressed or reduced, to express procedural meanings in different contextual environments. One of the most significant features of this category is that the pragmatic markers can be deleted without affecting the grammatical structure or semantic meaning of the original utterance, suggesting syntactic independence. Ascertaining the definition and intrinsic features of pragmatic markers enables better understanding of the concept.

B. Theoretical Framework of Pragmatic Functions of Pragmatic Markers

The difficulty in finding an exclusively overarching theoretical framework for the analysis of the pragmatic functions of this category is understandable since each pragmatic marker has their unique pragmatic functions in different genres of spoken discourses accordingly (Ament et al., 2020). Although the pragmatic functions of a wide range of pragmatic markers have been discussed in previous research—*well* (Aijmer, 2011; Ament et al., 2020; Arya, 2020; Ferrante, 2021; Pan & Aroonmanakun, 2022; Romeo-Trillo, 2019; Traugott, 2020; Xiao et al., 2021) and *you know* (Alkhawaja et al., 2023; Ament et al., 2020; Ferrante, 2021; Kusevska, 2019; Pan & Aroonmanakun, 2022; Romeo-Trillo, 2019; Schleef, 2023; Vine & Holmes, 2023)—an all-embracing framework cannot be found for two reasons. First, most of the previous research mentioned above only scrutinized a single pragmatic marker, making it difficult to develop a complete framework for analyzing the pragmatic functions of this category. Second, the pragmatic functions of each pragmatic marker depend on the specific situational context, meaning that certain pragmatic functions of some pragmatic markers are difficult to explore in a framework. Moreover, through language change, the pragmatic functions of a given pragmatic marker may evolve (Romeo-Trillo, 2019).

To date, Brinton’s (2008) theoretical framework of the pragmatic functions of the pragmatic markers may be considered the most suitable for functional analysis. This framework considers that pragmatic markers reveal both textual and interpersonal relationships in communication. This framework has been generally acknowledged in several previous research (Crible & Blackwell, 2020; Leuckert & Rüdiger, 2021; Pan & Aroonmanakun, 2022). Figure 2 presents the framework adapted from Brinton’s (2008) research.

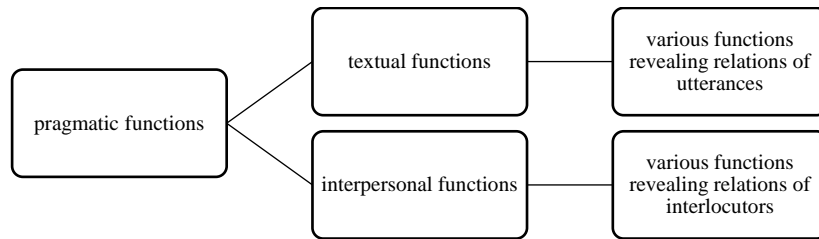


Figure 2. Theoretical Framework of Pragmatic Functions of Pragmatic Markers Adapted From Brinton (2008)

Despite the apparently clear guidance of this framework, the functional analysis must be accomplished according to the specific pragmatic functions of each pragmatic marker revealed in the previous research, because each pragmatic marker possesses different pragmatic functions. In this research, therefore, the functional analysis of both *well* and *you know* is conducted not only with the guidance of Brinton’s (2008) framework, but also with the conclusions of previous studies on the specific pragmatic functions of *well* and *you know*, which will be discussed in the next section.

C. Previous Studies on Pragmatic Markers *Well* and *You Know*

The present research gave focuses to two “interpersonal-centered” pragmatic markers (Pan & Aroonmanakun, 2022, p. 208) for three reasons. Since the early studies of the pragmatic markers (Aijmer, 2011; Brinton, 2008), it was found that both pragmatic markers were used frequently by native English speakers. Although no fixed inventory of the pragmatic markers can be provided due to the innovation of this category with the language change, *well* and *you know* has always been acknowledged as the pragmatic markers widely used in communication (Leuckert & Rüdiger, 2021). Both pragmatic markers exhibit their diversely unique pragmatic functions, especially the interpersonal functions, which deserve to be further studied (Aijmer, 2011; Sakita, 2013). Sakita (2013) found that, as a pragmatic marker, *well* was used as a stance marker in various contexts and as an interpersonal marker to maintain the interpersonal relationship between the interlocutors.

In addition, although both pragmatic markers have been studied in second language acquisition (SLA), different findings were from the aspects of frequency and pragmatic functions used by ESL learners with different L1 backgrounds. Some research found that ESL learners used *well* or *you know* in low frequencies in communication; for example, Swedish ESL learners (Aijmer, 2011), Chinese ESL learners (Xiao et al., 2021), Macedonian ESL learners (Kusevska, 2019). By contrast, some research found that ESL learners used *well* or *you know* in high frequencies; for example, Arabic ESL learners (Alkhwaja et al., 2023). Meanwhile, each study reported different pragmatic functions *well* and *you know* used by the ESL learners with different L1 backgrounds. Different findings in the previous research indicate that the pragmatic markers are used in a diverse range of patterns by the ESL learners with different L1 backgrounds, which cannot draw a conclusion easily of how ESL learners use the pragmatic markers as a whole picture.

Moreover, Arya (2020) and Pan and Aroonmanakun (2022) recently studied pragmatic markers used by Thai ESL learners. Arya (2020) attempted to compile a frequency list of the pragmatic markers that Thai ESL learners used in oral communication and found the most-used pragmatic markers by Thai ESL learners: *and*, *OK*, *but*, and *so*. Pan and Aroonmanakun (2022) examined six English spoken pragmatic markers and compared their use between Thai ESL learners and native English speakers. Both studies found that the pragmatic markers *well* and *you know* were rarely used by Thai learners of English in English conversation, and pointed out that Thai ESL learners were more inclined to use the textual functions, while the interpersonal functions were rarely used. However, both studies did not specifically examine the pragmatic functions of *well* and *you know* used by Thai ESL learners. Thus, the present research is intended to further study the use of the pragmatic markers *well* and *you know* by Thai ESL learners in interlanguage communication.

To study the pragmatic functions of both pragmatic markers *well* and *you know*, this research concludes the pragmatic functions identified by previous research listed in the previous section under the overarching framework proposed by Brinton (2008). Both pragmatic markers possess the textual functions and interpersonal functions, as illustrated in Table 1 and Table 2 below.

TABLE 1
PRAGMATIC FUNCTIONS OF *WELL*

| | | |
|------------------------------------|-------------------------|--|
| pragmatic functions of <i>well</i> | textual functions | searching for the right words |
| | | self-repair |
| | | marking a new topic |
| | | marking more explanation/information |
| | | leading to a conclusion |
| | interpersonal functions | indicating an incomplete answer |
| | | indicating an unexpected answer |
| | | marking a dispreferred response |
| | | marking agreement/reinforcement |
| | | marking a request (a new start) |
| | | an implicature of opinion/stance/feeling |
| | | a hedge/mitigator |

TABLE 2
PRAGMATIC FUNCTIONS OF *YOU KNOW*

| | | |
|--|-------------------------|--|
| pragmatic functions of <i>you know</i> | textual functions | searching for the right words |
| | | self-repair |
| | | marking more explanation/information |
| | | marking a topic shift |
| | | marking an approximation |
| | | leading a quotation/story |
| | interpersonal functions | an implicature of shared or common knowledge |
| | | acquiring an involvement from the hearer |
| | | leading to an imaginary scene |
| | | an implicature of opinion/feeling/stance |
| | | emphasis/repetition |
| | | a hedge/mitigator |
| | | |
| | | |

Concerning the textual functions, both pragmatic markers can be a signal to indicate that the speaker is looking for the right words of the next utterance as is also known as marking a hesitation (Arya, 2020). Both pragmatic markers can mark a correction to a spoken error in the previous utterance (self-repair) and to mark more explanation or information towards previous utterances (marking more explanation/information). The pragmatic marker *well* can mark a new topic and lead to a conclusion, while the pragmatic marker *you know* can mark a topic shift, show an incomplete information (marking an approximation), and lead a quotation or a story. Regarding the interpersonal functions, both pragmatic markers have their unique interpersonal functions in communication. The pragmatic marker *well* can mark different types of answers, such as an incomplete one, an unexpected one, or a dispreferred one. It can mark the agreement or a request in communication as well. The pragmatic marker *you know* can be used as an implicature of shared or common knowledge or to acquire an involvement from the hearer. It can lead to an imaginary scene or mark emphasis or repetition. Furthermore, both pragmatic markers are used as a hedge or a mitigator while an argument or a conflict occurs. They can also elicit personal opinion, feeling, or stance towards the on-going topic in communication.

To fill the gaps identified above, this comparative study examines the use of the pragmatic markers *well* and *you know* by Thai intermediate-level ESL learners and Thai advanced-level ESL learners. Three research questions are proposed below:

1. Is there a significant difference in the use of the English pragmatic markers *well* and *you know* between Thai intermediate-level ESL learners and Thai advanced-level ESL learners?
2. What are the pragmatic functions of the pragmatic markers *well* and *you know* as used by Thai ESL learners?
3. Is there any difference in the use of the pragmatic markers *well* and *you know* between Thai intermediate-level ESL learners and Thai advanced-level ESL learners?

III. METHODOLOGY

A. Participants and Data Collection

This research involved 30 Thai intermediate-level ESL learners and 30 Thai advanced-level ESL learners, accounting for a total of 60 participants. There were 12 male and 18 female among the intermediate-level participants, and 14 male and 16 female among the advanced-level participants. Thus, a total of 26 male and 34 female participated in this research. They all came from three different faculties at a public university in Bangkok, Thailand whose ages were between 18 and 21 years old from first year to third year of the level of undergraduate. The 60 participants were all Thai nationality whose L1 was Thai and were all raised in Thailand to the level of undergraduate. No participants had lived in an English-speaking country before the data collection. They had studied ESL between twelve to fourteen years before the data collection. The main criteria for the English levels were the scores of TOEIC and IELTS based on CEFR standards (Council of Europe, 2020).

This research attempted to use nearly naturally occurring data to study the pragmatic markers in interlanguage communication among Thai ESL learners. Each participant was requested to join in a dyadic conversation with another participant at the same English level. Each conversation among the three participants lasted approximately 20 minutes. All the participants were given a total freedom to choose the topics they intended to discuss in the conversation. To ensure the smoothness of the conversation, each conversation was held at any place on the campus where each participant felt comfortable and relaxed, such as the library. Each participant was informed that the conversation would be recorded by a recording machine for the analysis of the spoken form produced by Thai ESL learners. However, they were not informed of the objectives of the research to avoid the risk of collecting unnatural data. Thus, this research collected 15 pairs of English conversation from Thai intermediate-level ESL learners and 15 pairs of English conversations from Thai advanced ESL learners, accounting for a total of 30 pairs of English conversations in the genre of interlanguage communication among Thai ESL learners. The researcher transcribed the spoken data into written data by using CHAT format (MacWhinney, 2000) for analysis.

B. Data Analysis

This research used learner corpus research (LCR) method to study the pragmatic markers used by Thai ESL learners. LCR has been used in L2 or interlanguage pragmatics in recent years although it is still a newer methodology (Fernández & Staples, 2021; Staples & Fernández, 2019). Following the corpus linguistic methodology, LCR uses naturally occurring data to combine both the top-down analysis and the bottom-up analysis from the machine-readable database to study the linguistic phenomenon in L2 or interlanguage pragmatics (Fernández & Staples, 2021). Staples and Fernández (2019) stated that LCR was used in different interlanguage pragmatic studies, including the studies of the pragmatic markers. Hence, LCR is suitable for this research to study the pragmatic markers from both the frequencies and the pragmatic functions.

Two corpora were built in this research: the Corpus of Thai Intermediate-Level ESL Learners (CTIL) and the Corpus of L1 Thai Advanced-Level ESL Learners (CTAL). AntConc MacOS version (Anthony, 2022) was used to obtain the descriptive statistics of both corpora and to retrieve both pragmatic markers, *well* and *you know*, by keyword searching. The concordancer function was used for the identification of pragmatic markers and the functional analysis. Meanwhile, the log-likelihood (LL) statistical test (Rayson & Garside, 2000) was used for the significant difference in the use of the pragmatic markers between the two corpora. As mentioned earlier, Brinton's (2008) framework of the functions of the pragmatic markers was used to identify each function of *well* and *you know* as used by Thai ESL learners. Furthermore, to compare the differences of using the pragmatic functions of both pragmatic markers by the two different English proficiency levels of Thai ESL learners, the raw frequency of using each function of both pragmatic markers, the normalized frequency of using each function of both pragmatic markers, the LL test results of each function of both pragmatic markers, and the number of the participants who used each pragmatic function of both pragmatic markers were used concurrently to understand the differences comprehensively.

IV. RESULTS AND DISCUSSION

The descriptive statistics retrieved from AntConc show that CTIL contains 28,092 tokens and CTAL contains 63,307 tokens. In CTIL, 18 instances of *well* and 26 of *you know* were produced. As identified by the definition and the features of the pragmatic markers, this research found two instances of the pragmatic marker *well* and seven of the pragmatic marker *you know*. In CTAL, 69 instances of *well* and 45 of *you know* were found, among which 41 instances of the pragmatic marker *well* and 16 of the pragmatic marker *you know* were identified. Table 3 presents the details of both corpora.

TABLE 3
DESCRIPTIVE DATA OF CTIL AND CTAL

| corpora and relevant information | | CTIL | CTAL |
|----------------------------------|---------------------------|--------|--------|
| all tokens | | 28,092 | 63,307 |
| well | as a pragmatic marker | 2 | 41 |
| | as a non-pragmatic marker | 16 | 28 |
| you know | as a pragmatic marker | 7 | 16 |
| | as a non-pragmatic marker | 19 | 29 |

A. Significant Difference

To examine the difference in the use of pragmatic *well* and *you know* between the two English proficiency levels, the LL test was used. The critical value was set at 15.13 ($p < .0001$), which has been suggested as the optimal critical value when comparing the frequencies of lexical items between two corpora (Rayson & Garside, 2000). Table 4 presents the results of the LL test of the pragmatic marker *well* and *you know* between the two corpora.

TABLE 4
DESCRIPTIVE STATISTICS AND LL TEST RESULTS (NORMALIZED FREQUENCY: PER 10,000 TOKENS)

| pragmatic marker | observed frequency in CTIL | normalized frequency in CTIL | observed frequency in CTAL | normalized frequency in CTAL | LL |
|------------------|-------------------------------|---------------------------------|-------------------------------|---------------------------------|-------|
| well | 2 | 1 | 41 | 6 | 18.65 |
| you know | 7 | 2 | 16 | 3 | 0.00 |

From both the descriptive statistics and the results of the LL test, there was a significant difference of using the pragmatic marker *well* between the two English levels. However, no significant difference was found in the use of the pragmatic markers *you know*, suggesting that there is no significant improvement in the use of the pragmatic marker *you know* in communication among Thai ESL learners as the English proficiency level increases.

This result suggests a dissimilarity of acquiring the English pragmatic markers along with the increase of the English proficiency levels. Xiao et al. (2021) found that ESL learners at different English proficiency levels have dissimilar development with different pragmatic markers. This research further ascertains Xiao et al.'s (2021) finding that ESL learners may have different patterns of using the English pragmatic markers with the increase of the English proficiency level. That is, some pragmatic markers are used significantly higher at a higher level than the lower level; for example,

the pragmatic marker *well* based on the LL test result. By contrast, some pragmatic markers are used at a similar frequency; for example, the pragmatic marker *you know* found in this research.

In addition, the finding above is partly in line with previous research (Arya, 2020; Pan & Aroonmanakun, 2022) in which the pragmatic markers *well* and *you know* were not included in the list of pragmatic markers used by Thai ESL learners. As indicated by Arya (2020), the pragmatic markers, such as *well*, were rarely found to be used by Thai ESL learners. Moreover, this finding extends the one in Pan and Aroonmanakun (2022)—that there exists a significant difference in the use of the pragmatic markers *well* and *you know* by Thai ESL learners and native English speakers—by revealing that the Thai ESL learners of both levels rarely used both pragmatic markers in English conversation. This finding is consistent with other research (Aijmer, 2011; Kusevska, 2019; Xiao et al., 2021) that found infrequent use of the pragmatic marker *well* and the pragmatic marker *you know*. In contrast, research into other non-native speakers has produced different results. For example, an overuse of the pragmatic marker *you know* was reported in Alkhawaja et al. (2023). These findings indicate that the use of the pragmatic markers by ESL learners varies by the learners' backgrounds. As suggested in previous research (Aijmer, 2011; Salas, 2022; Santos, 2019), more data should be compiled for further analysis.

Following the synthesis of Brinton's (2008) framework for the pragmatic functions of the pragmatic markers and a summary of the specific pragmatic functions of both *well* and *you know*, the researcher analyzed the function of the pragmatic markers in each instance in the discursive situation provided by the concordancer in AntConc. In the following section, each pragmatic function of both pragmatic markers is demonstrated in succession, followed by an illustration of the different uses of the two English levels of the Thai ESL learners.

B. Pragmatic Functions of the Pragmatic Marker *Well* in CTIL and CTAL

Table 5 summarizes the pragmatic functions of the pragmatic marker *well* used by Thai ESL learners.

TABLE 5
PRAGMATIC FUNCTIONS OF THE PRAGMATIC MARKER *WELL* IN CTIL AND CTAL

| | <i>type of pragmatic function</i> | <i>pragmatic function</i> | <i>instances found in CTIL</i> | <i>instances found in CTAL</i> |
|-------------|-----------------------------------|---|--------------------------------|--------------------------------|
| <i>well</i> | textual function | searching for the right words | 1 | 8 |
| | | an implicature of opinion/ stance/feeling | 1 | 26 |
| | interpersonal function | an implicature of an incomplete answer | 0 | 7 |

(a). *Searching for the Right Words*

According to previous research (Aijmer, 2011; Ament et al., 2020) on the data of native English speakers, this textual function, i.e., searching for the right words, was used almost universally in interaction. To identify this function, two linguistic characteristics reported in previous research were used. First, an unusually long pause co-occurs with the insertion of the pragmatic marker *well*, indicating that the speaker is considering the right words for the following utterance. Second, there is usually some spoken fillers accompanying the pragmatic marker *well* (e.g., *uhh*, *emm*), likewise suggesting the cognitive process of thinking about the right words for the following discursive action, as demonstrated in Excerpt 1 below (retrieved from CTIL).

Excerpt 1

P19: (.) how did that happen?

P21: (.) &-uhh (..) *well* (..) &-emm (..) first, I jumped on [/] on the bed.

In the excerpt shown above, there existed two longer pauses before and after the production of the pragmatic marker *well*. At the same time, two spoken fillers, i.e., *uhh* and *emm*, were inserted in the middle of the two longer pauses. These two phenomena indicated a hesitation from the speaker P21 that P21 was considering the right words to respond to the prior question raised by P19 at that moment in the conversation. Hence, this pragmatic marker *well* was identified as the textual function: searching for the right words.

(b). *An Implicature of Opinion/Stance/Feeling*

The interpersonal function of marking a stance, feeling, or opinion has been discussed repeatedly in previous research due to its association with various pragmatic markers; for example, *I think*, *I mean* (Brinton, 2008; Caprario et al., 2022). Given the prevalent use of this function found in previous research (Caprario et al., 2022; Sakita, 2013), the use of this function by Thai ESL learners at a high frequency found in this research is comprehensible. It is argued by Sakita (2013) that this function of the pragmatic marker *well* is used by native English speakers in conversation to indicate a diverse range of stances, revealing the intrinsic nature of this function of the pragmatic marker *well* in dialogic activities. One of the excerpts extracted from CTAL is shown below.

Excerpt 2

P38: yeah (.) that's my brother (.) like that.

P37: &=laugh (.) I'm sure he loved you.

P37: *well* (.) I personally don't mind this.

P38: yeah I know (.) he just being child.

The identification of this function is relatively straightforward, as there is a personal stance, feeling, or opinion after the insertion of the pragmatic marker. As demonstrated in Excerpt 2, speaker P37 expresses one stance, with the lexical bundle *personally don't mind* revealing the speaker's attitude toward the topic under discussion. The stance ensued after using the pragmatic marker *well*, which can be interpreted as an implicature intended for the prior speaker P38 that by no means did P38's brother deliberately intend to hurt P38's feelings. It is interesting to note that P38 accepted this implicature with the utterance, *yeah I know*, acknowledging their understanding of the implicature of P37.

(c). *An Implicature of an Incomplete Answer*

In conversation, a speaker may lack the ability to answer a question, and the pragmatic marker *well* indicates to the hearer that the ensuing utterance is an incomplete answer. This function has been found to be used by native English speakers (Sakita, 2013). In this study, the researcher followed three principles from previous research to identify this function. Initially, a question is uttered by the previous speaker. The current speaker begins their utterance with the pragmatic marker *well*, followed by a partial answer to the preceding question. Given that this incomplete answer cannot fulfill the previous speaker's expectation, the current speaker usually enhances the incomplete answer with more explanations in the following utterances, as illustrated in Excerpt 3 retrieved from CTAL.

Excerpt 3

P37: the school has the [/] the tradition.

P38: oh ok .

P39: how did you follow (.) the tradition?

P37: (.) I (.) *well* (.) I follow (.) only some.

P37: like (..) oh (.) my classmate told me (.)

P37: like (.) going to the club with the dress code.

In the excerpt above, the question *How did you follow the tradition?* is uttered by the previous speaker P39 in the preceding context. The current speaker P37 first utters the word *I* with short pauses before and after it, followed by the pragmatic marker *well* to lead the subsequent utterance, *I follow only some*. This continuous manipulation of the words in this utterance may be interpreted as a lack of certainty on the part of the current speaker P37 in being able to give a complete answer to the question, resulting in an incomplete answer. This incomplete answer leaves some doubts to the prior speaker with the use of the co-occurred expression *only some*. It is assumed that, at this moment, P37 realizes that the incomplete answer may cause confusion among the other listeners, thus leading to more explanations.

C. *Pragmatic Functions of the Pragmatic Marker You Know in CTIL and CTAL*

Table 6 summarizes the pragmatic functions of the pragmatic marker *you know* used by Thai ESL learners.

TABLE 6
PRAGMATIC FUNCTIONS OF THE PRAGMATIC MARKER *YOU KNOW* IN CTIL AND CTAL

| <i>you know</i> | <i>type of pragmatic function</i> | <i>pragmatic function</i> | <i>instances found in CTIL</i> | <i>instances found in CTAL</i> |
|-----------------|-----------------------------------|---|--------------------------------|--------------------------------|
| | | textual function | marking further explanation | 3 |
| | interpersonal function | to acquire the involvement from the hearer | 4 | 7 |
| | | an implicature of common background knowledge | 0 | 3 |
| | | an implicature of a stance/feeling/opinion | 0 | 2 |
| | | marking an emphasis | 0 | 1 |

(a). *Marking Further Explanation*

Based on previous research (Brinton, 2008; Romeo-Trillo, 2019), to identify the function of marking further explanation, the information conveyed in the utterance preceded by the pragmatic marker *you know* is an extension of the utterance made before the insertion of the pragmatic marker *you know*. This expansion of the utterance preceded by the pragmatic marker *you know* provides supplementary information relevant to the information in the preceding context. One of the excerpts retrieved from CTIL demonstrates the use of this function.

Excerpt 4

P12: I think it (.) was (.) the summer.

P12: &-emm (..) yeah it was .

P12: *you know* I can remember (.) because it was hot.

P12: so hot (.) so people can't [/] can't (.) do it.

The context before the insertion of the pragmatic marker *you know* reveals that the speaker P12 is in the process of recalling a time span by using the English spoken filler *emm*, three times of longer pauses among the utterances, and the formulaic pattern *I think* at the initial of the utterance. The correctness of the process of recalling the time span, which is the summertime, is supported by the utterance preceded by the pragmatic marker *you know*, since the speaker starts to explain his correct memory with the short expressions, i.e., *I can remember, because, so hot, so*. By inserting *you know*, the speaker P12 provides further explanation toward the preceding context. This expansion of the reasons for the information provided in the previous utterances by using the pragmatic marker *you know* increases the reliability of the prior information provided by P12 (i.e., *it was the summer; yeah, it was*).

(b). To Acquire the Involvement From the Hearer

Previous research (Brinton, 2008; Ferrante, 2021; Kusevska, 2019) has found the use of the pragmatic marker *you know* to involve the hearer to be commonly used in interaction primarily to sustain the interpersonal relationship between the interlocutors. The insertion of the pragmatic marker *you know* encourages the hearer to become involved in the conversation. To identify this function, the sustainable connection between the prior utterance and the utterance preceded by the pragmatic marker *you know* must be logically well explained, as the objective of the insertion of the pragmatic marker *you know* in this functional category is solely to hold the attention of the hearer. This study found that the pragmatic marker *you know* is either inserted at the start of an utterance or at the end of one, as demonstrated by this excerpt found in CTAL:

Excerpt 5

P55: so (.) are we going to go (.) really?

P57: yeah (.) I will.

P57: I want to know the art.

P57: those (.) uhh. (.) amazing arts *you know*.

P56: yeah.

Speaker P57 inserts the pragmatic marker *you know* at the end of the utterance, in which the information, *those amazing arts*, can be interpreted as the reason for P57 to visit the art museum that is being discussed. The function of the pragmatic marker *you know* is given its proper effect due to the reply from speaker P56 with the word *yeah*, indicating the involvement of P56 in the conversation.

(c). An Implicature of Common Background Knowledge

The common background knowledge in this situation refers to the information that is known by all the interlocutors in the interaction. As suggested by previous research, this common background knowledge can also be understood as the universal information that everyone is aware of (Xiao et al., 2021). One of the excerpts extracted from CTAL is shown below.

Excerpt 6

P56: sometimes I think (.) I didn't think.

P56: I just sleep.

P57: &=laugh.

P57: yeah I know (.) *you know* the school board in every school do the same.

P56: oh yeah (.) everyone know it.

The information in the utterance *the school board in every school do the same* is confirmed as common background knowledge of both interlocutors with the utterances *oh yeah* and *everyone know it* by P56. In certain conditions, this function is often used along with the previous function, namely, to acquire the involvement of the hearer. In the excerpt above, speaker P57 uses the common background knowledge in the utterance preceded by the pragmatic marker *you know* to involve the hearer. This research has not been able to make a precise statement that a pragmatic marker may serve several pragmatic functions at the same time due to a lack of linguistic arguments or frameworks in previous research. Nonetheless, this dual co-existing pragmatic function of the pragmatic marker *you know* is recorded in this research for future consideration.

(d). An Implicature of Opinion/Stance/Feeling

As with the pragmatic marker *well*, the function of the pragmatic marker *you know* to mark a stance, feeling, or opinion was found in previous research (Pan & Aroonmanakun, 2022). The speaker intends to use it as the start of an utterance embedded with his or her stance, feeling, or opinion toward the information in the preceding context, as illustrated in the excerpt below retrieved from CTAL:

Excerpt 7

P42: &-emm (.) I don't know the reason.

P42: I think we (.) &-emm (..) sometimes (.) don't really care ?

P42: don't really enjoying it?

P40: yeah I think so too (..).

P42: *you know* I (.) just (.) don't really care (.) don't really focusing it.

The utterance preceded by the pragmatic marker *you know* (i.e., *I just don't really care, don't really focusing it*) indicates the stance of speaker P42 toward the information conveyed in the previous context. The analysis of this interpersonal function of *you know* is similar to the one of *well* pointed out in the previous section that the speaker's stance, feeling or opinion must be identified in the utterance preceded by the pragmatic marker *you know*.

(e). Marking an Emphasis

The pragmatic marker *you know* is also used to give emphasis to a piece of information from the preceding context. To identify this function, two linguistic features are useful. First, this emphasis may be determined by the suprasegmental speech feature in which the word or the short expression that the speaker emphasizes is stressed.

Second, the emphasis can be determined by the repetition of the emphasized information in the utterance marked by the pragmatic marker *you know*, as demonstrated in the excerpt retrieved from CTAL below:

Excerpt 8

P42: (.) yes not really (.) like what I mean just now.

P42: I don't think it's useful to our country.

P42: *you know* (.) not useful at all.

The identification of the function of the pragmatic marker *you know* in the excerpt above involves the linguistic features mentioned above. The word *useful* is repeated by speaker P42 after inserting the pragmatic marker *you know*. Moreover, the utterance *not useful at all* is stressed in the recording, with *not useful* being particularly stressed.

D. Differences in the Use of the Pragmatic Marker *Well* and *You Know*

The differences in the use of the pragmatic markers *well* and *you know* between the two English levels of the Thai ESL learners were determined using the normalized frequency, the result of the LL test and the number of participants who used each function of both pragmatic markers. The results are presented in Tables 7 and 8.

TABLE 7
DIFFERENCES IN THE USE OF THE PRAGMATIC MARKER *WELL* BETWEEN CTIL AND CTAL

| | <i>pragmatic function</i> | <i>normalized frequency in CTIL</i> | <i>normalized frequency in CTAL</i> | <i>LL test result</i> | <i>number of participants who used it in CTIL</i> | <i>number of participants who used it in CTAL</i> |
|-------------|--|-------------------------------------|-------------------------------------|-----------------------|---|---|
| <i>well</i> | searching for the right words | 0 | 1 | 1.96 | 1 (3.3%) | 5 (16.7%) |
| | an implicature of opinion/stance/feeling | 0 | 4 | 12.90 | 1 (3.3%) | 8 (26.7%) |
| | an implicature of an incomplete answer | 0 | 1 | 5.14 | 0 (0.0%) | 5 (16.7%) |
| | all | 1 | 6 | 18.65 | 1 (3.3%) | 9 (30.0%) |

TABLE 8
DIFFERENCES IN THE USE OF THE PRAGMATIC MARKER *YOU KNOW* BETWEEN CTIL AND CTAL

| | <i>pragmatic function</i> | <i>normalized frequency in CTIL</i> | <i>normalized frequency in CTAL</i> | <i>LL test result</i> | <i>number of participants who used it in CTIL</i> | <i>number of participants who used it in CTAL</i> |
|-----------------|---|-------------------------------------|-------------------------------------|-----------------------|---|---|
| <i>you know</i> | marking more explanation | 1 | 0 | 0.96 | 1 (3.3%) | 2 (6.7%) |
| | acquiring the involvement from the hearer | 1 | 1 | 0.16 | 2 (6.7%) | 6 (20.0%) |
| | an implicature of common background knowledge | 0 | 0 | 2.20 | 0 (0.0%) | 2 (6.7%) |
| | An implicature of opinion/stance/feeling | 0 | 0 | 1.47 | 0 (0.0%) | 1 (3.3%) |
| | marking an emphasis | 0 | 0 | 0.73 | 0 (0.0%) | 1 (3.3%) |
| | all | 2 | 3 | 0.00 | 2 (6.7%) | 8 (26.7%) |

The normalized frequency of each function is similar, and no significant difference was found in the use of each function with both pragmatic markers. These findings can be explained, however, by the rare use of both pragmatic markers in the two corpora. Overall, the results show that the Thai ESL learners at both English proficiency levels used both pragmatic markers at low frequencies in English conversation.

A slight difference was found, however, in the normalized frequency of the use of each function of the pragmatic marker *well* in both corpora. The function of marking a stance, feeling, or opinion exhibited the largest difference in terms of the normalized frequencies and the result of the LL test between the two corpora. This finding is in line with the findings of the previous research on both the native English speakers (Crible & Blackwell, 2020; Leuckert & Rüdiger, 2021; Romeo-Trillo, 2019; Sakita, 2013; Vine & Holmes, 2023) and ESL learners (Aijmer, 2011; Ferrante, 2021; Kusevska, 2019; Xiao et al., 2021). In contrast, almost no difference was found in the use of the pragmatic marker *you know* between the two corpora, owing to the similarly low normalized frequencies and the results of the LL test of all the functions found in this research.

However, through a closer examination of the raw frequency of each function identified in this research displayed in Table 5 and Table 6, differences were found in the use of both pragmatic markers. Overall, the interpersonal functions of both *well* and *you know* were used more by Thai advanced-level ESL learners, with 33 raw frequencies of the interpersonal functions of *well* and 13 raw frequencies of the interpersonal functions of *you know*, while one raw frequency of the interpersonal functions of *well* and 4 raw frequencies of the interpersonal functions of *you know* were used only by Thai intermediate-level ESL learners. Meanwhile, Thai advanced-level ESL learners used two types of the interpersonal functions of *well* and four types of the interpersonal functions of *you know*, whereas Thai intermediate-level ESL learners only used one type of interpersonal function of each targeted pragmatic marker. As such, these findings reveal that Thai advanced-level ESL learners may have a higher ability to use the interpersonal functions of the pragmatic markers. On the other hand, Thai advanced-level ESL learners used the textual function of *well*, searching for the right words, more than Thai intermediate-level ESL learners, with 8 raw frequencies found in CTAL and only one

raw frequency in CTIL, suggesting that Thai advanced-level ESL learners may have a better awareness of using *well* to search for the right words in the conversation.

However, it can be evidently seen that Thai ESL learners at different English proficiency levels used both English pragmatic markers at relatively low frequencies and a limited range of the pragmatic functions as the previous research revealed (Arya, 2020; Pan & Aroonmanakun, 2022). Since this research further analyzed the use of the pragmatic markers *well* and *you know* by Thai ESL learners at two English proficiency levels, it is conceivable that there exists a deficiency of using the English pragmatic markers by Thai ESL learners in interlanguage communication from both the frequency and the pragmatic functions.

As for the number of participants who used each function of both pragmatic markers, this research found that Thai advanced-level ESL learners had a higher number of participants who used each function of both pragmatic markers than Thai intermediate-level ESL learners. In total, nine Thai advanced-level ESL learners (30.0%) used the pragmatic marker *well* and 8 Thai advanced-level ESL learners (26.7%) used the pragmatic marker *you know*. In contrast, only one Thai intermediate-level ESL learner (3.3%) used the pragmatic marker *well* and two Thai intermediate-level ESL learners (6.7%) used the pragmatic marker *you know*. These results likewise suggest that Thai advanced-level ESL learners may be more capable of using the pragmatic markers in English conversation than Thai intermediate-level ESL learners.

V. CONCLUSION

This research sought to reveal the two interpersonal-centered pragmatic markers *well* and *you know* as used by Thai ESL learners at two English proficiency levels. As the results show, Thai ESL learners produce the two pragmatic markers at relatively low frequencies, with no significant difference of using the pragmatic marker *you know* between the two English proficiency levels. The functional analysis revealed that only a few of the pragmatic functions of these multifunctional pragmatic markers were used by Thai ESL learners, and the more diverse range of functions of both pragmatic markers identified in previous research (Aijmer, 2011; Brinton, 2008; Crible & Blackwell, 2020; Ferrante, 2021) was not found in this study.

The results indicate several problems in the use of the pragmatic markers by Thai ESL learners. First, both the quantitative and the qualitative results indicate a dearth of pragmatic markers in interlanguage communication among Thai ESL learners, resulting in insufficient understanding of the significant role that pragmatic markers play in the interpersonal relations of the interlocutors in oral communication. As the appropriate use of the pragmatic markers in interaction has been argued to be a focal component to achieve a high level of the pragmatic competence (Arya, 2020; Xiao et al., 2021), this research may draw an ultimate concern emerging from all the results and discussion illustrated in the previous sections that Thai ESL learners may face a severe deficiency in the pragmatic competence in English oral communication.

This research has several limitations, from which corresponding recommendations for future studies can be made. First, this research focused only on two interpersonal-centered pragmatic markers in the genre of dyadic English conversation. Future research should analyze more pragmatic markers used by Thai ESL learners to determine the similarities and differences in their use. Second, this research did not examine the causes of the lack use of both pragmatic markers. Future research could conduct more analysis to determine the causes.

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Barriers of Culture Integration Into Distance EFL Teaching: Teachers' Perspectives

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Abstract—The present study aims to investigate teachers' attitudes toward the integration of culture within the distance English language education process. With relevant theoretical background, this paper will particularly probe EFL teachers' perceptions of the barriers hindering them from integrating culture into their distance learning (DL) classes. Data was collected from 66 teachers of secondary schools in different cities in Morocco and Jordan following the mixed method research design (questionnaires and interviews). The findings demonstrated that teachers exhibited enough willingness to support the cultural objectives, yet limited is the culture integration in the distance teaching of the English language. Based on the study findings, this study offers some inferences and recommendations for curriculum developers, material designers, teachers, and practitioners who already use or are considering using online tools with regard to culture learning and the teaching process.

Index Terms—culture teaching, barriers, distance learning, attitudes, EFL teaching

I. INTRODUCTION

In this era of information and technology-wide expansion, language educators continuously recognise the importance of culture in 21st-century foreign language learning (Fantini, 1997; Byram & Fleming, 1998; Hinkel, 1999; Lázár, 2007) and broadly accept the incorporation of culture teaching into distance EFL classrooms as a necessity rather than a tendency. Despite recent technological advances and the quality of synchronous communication provided by current online applications, online interaction still fails to mimic the exact face-to-face interaction, as O'Dowd (2000) and AlQbailat (2020) advanced. Accounting for this, many reasons relate to either finance or technicalities, be that access to the internet connection, availability and maintenance of computerized laboratories, staff training, and support may be a hindrance (O'Dowd, 2000). This, in its outcome, necessitates that teachers digest the rules of culture teaching and the DL context within which the EFL classes are performed. Entitled Teachers' Perceptions of Barriers to Culture Integration into Distance EFL Teaching, the current research-based paper aims mainly to explore, through the examination of teachers' attitudes, the barriers that hinder the integration of culture in the distance EFL classroom.

By determining these obstacles, this study should help the stakeholders raise their awareness to think about ways to address these barriers, contributing, therefore, to improving foreign language skills in the Moroccan Jordanian educational systems and fostering distance culture teaching in particular. This study, additionally, provides EFL teachers with ideas on how they can best implement cultural-oriented tasks carried out in a DL context and gives them a chance to voice their views and begin to incorporate more culture in their distance instructions in a way that would assuringly prepare learners to communicate and interact effectively in the 21st-century education.

In harmony with the world's widespread objective, the National Charter for Education and Training and the National Standards in Foreign Language Education Project (1999) made integrating culture into the Moroccan educational system one of its goals. Accordingly, a 'joint agreement' held between the Moroccan Ministry of National Education and the British Council was commissioned to infuse sociocultural dimensions into language programs. The project, held in Rabat on September 17th, 2019, and signed in London on January 22nd, 2020, intends to address the strategy of incorporating the English language with culture. Despite all these efforts, rarely when culture is integrated into distance EFL teaching in Moroccan public schools.

Additionally, Jordan has made several attempts to develop teachers and ensure they are trained and qualified educationally and professionally, especially in Jordanian universities and community colleges. For example, the practical education course at the University of Jordan was previously taught at three credit hours (Zaytoon & Obeidat, 1983).

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The main training courses that are offered to Jordanian teachers to develop education and develop teachers professionally, such as ICDL, the World Links, and Intel, are courses that play an essential role in training teachers in the field of information and communication technology and all of these courses are offered by for-profit companies or supported by political organizations. As an organization (i EARN), which aims to build mutual relations to bridge the cultural gap between the United States and Islamic countries, Jordan is one of the countries in which the roots of these modern methods were established in the Middle East (Abuhmaid, 2008).

Taking into account the objectives illustrated above and seeking the perceptions of EFL teachers in Morocco and Jordan on culture integration in distance teaching of English, this study attempts to answer the following research questions:

1. How frequently do the EFL teachers integrate culture in DL classes?
2. What culture material/equipment is mostly used by the teachers of English?
3. What do EFL teachers perceive as barriers to culture integration in DL classes?

II. LITERATURE REVIEW

Barriers to Culture Integration in Education

Even though research has proved that culture can and does improve language learning, FLE still tends not to fully and effectively integrate culture, treating it “like a second cousin” (Lange & Paige, 2003, p. 16), or its exploitation is done in ad-hoc and non-pedagogical ways. In cases where DL is opted for, barriers such as financial costs and technical problems (Internet connection, availability and maintenance of computer laboratories, staff training, and support) may be a hindrance (O’Dowd, 2000), preventing teachers from integrating culture in the distance EFL classes. In other words, many teachers put forward different reasons for not regularly integrating culture into their distance classes. Below is a review of the literature related to the barriers that inhibit the integration of culture in distance education.

A. *Seldom is Distance Culture Guidance Stated in the Curriculum and Syllabus*

Culture teaching has aroused interest in the EFL curriculum but has remained “insubstantial and sporadic in most language classrooms” (Omaggio, 1993, p. 357). In a troublesome situation, a distant learning environment, customarily, most complications confronting language educators relate to indecision about how to instill culture while teaching alongside a lack of real-world techniques. Regrettably, guidance on distance culture teaching may not be explicitly stated in the second/foreign language-teaching curriculum. This conclusion is confirmed by the findings of Damen (1987). While cultural guidance is seldom part of the curriculum of an English as a second or foreign language classroom or any language classroom,

The researcher noticed that it is frequently part of the hidden agenda, a pervasive but unacknowledged component influencing expectation, perceptions, attitudes, teaching, and learning practices, and is, more often than not, a contributing component in the success or failure of second or foreign language learning and acquisition (p. 4).

The fact that “cultures are fluid and mobile” (Phipps & Gonzalez, 2004, p. 62) gives several definitions and views of culture (Hinkel, 1999), which in return, poses a problem to teachers and curriculum planners regarding how to approach it and which themes or topics to include vis-à-vis DL environment. Additionally, despite the good intention of encouraging tolerance towards the bearers of the objective culture, curriculum designers tend to treat the cultural component separately from language. Teacher guidelines often refer to teaching the four skills, neglecting, therefore, culture in all learning environments. Cortazzi and Jin (1999), similarly, affirm that culture is often ignored in ELT curriculum design and evaluation. Therefore, “current intercultural curricula suggest a more cautious description and critical evaluation.” (Corbett, 2003, p. 19) as it is acknowledged, “fluency alone is not enough to communicate effectively with populace from different cultures” (Lázár et al., 2007, p. 49).

B. *Impractical Teaching Materials*

Teachers generally feel more familiar with the material that reflects their cultural values and practices. Arab culture plays an important role in how Arab teachers interact and communicate with techniques (Alsswey & Al-Samarraie, 2021, p. 116). Hence, textbooks and distance learning tools can serve as one of the pivotal dynamics in culture learning. If well designed, these teaching materials can smooth culture perception. Nevertheless, instead of facilitating teachers’ integration of culture into distance language learning, textbooks, and ICT tools stand as barriers to this end. In the Moroccan and Jordanian frame of reference and before the COVID-19 pandemic, no amendment affected the distance learning process of English as a foreign language. Notably, the cultural content and activities presented in the Moroccan English textbooks (*Gateway to English*, *Ticket 2 English*, and *Insights into English*) and Jordanian English textbook (*Action Pack*) were not included in a way that serves distance learning/teaching. In the main, these cultural content and activities presented in textbooks fail to support distance culture learning/teaching. They would need to fully and adequately reflect the background cultures of the target countries.

Investigating the challenges EFL teachers face in DL in Morocco, El Mouhtarim (2021) has reported in a survey study that the “Internet connection problems, owning the basics of DL, no equal opportunities in accessing knowledge, and less interaction and feedback” was common among the impractical teaching tools that are criticized for prohibiting teachers, in many cases, from being creative, interpretive, and critical approach users in the distance EFL teaching.

In sum, textbooks and ICT tools can serve as barriers to culture integration. Firstly, culture in these textbooks is introduced according to an approach that does not support distance learning/teaching. Secondly, these ICT tools predominantly stand as an obstacle while interaction and feedback are limited.

C. Teachers' Efficiency as DL Cultural Guides

The lack of teachers' DL technicality and cultural familiarity is among the several different variables that might influence the success or failure of culture integration in distance language classes. Damen (1987) postulated that there are reasons for the limitations of teachers' efficiency as cultural guides. This is because few textbooks on methodologies have been available to assist teachers in the direction of culture learning; teachers do not know what and how to teach culture. This is supported by Lafayette (1988), who reports that culture remains the weakest aspect "due to its uneven treatment in textbooks and to the lack of familiarity, among teachers, with the culture itself and with the techniques needed to teach it" (p. 47). Although Hanna and de Nooy (2009) reasoned that online public discussion in a foreign language allows learners to experience cultural differences unfettered by physical location, it also offers a venue for language learners and teachers to focus on language as intercultural communication. Learners using online collaborative tools may experience the "psychological distance" effect (O'Dowd, 2000, p. 116), which pertains to users having difficulty interacting naturally with technology. This indicates, it is a serious mistake in the assumption that language teachers are able to communicate effectively and can naturally teach culture distantly. Furthermore, without proper training in educational technology, teachers are unlikely to be able to teach culture as successfully as they should. According to Hampel and Stickler (2005), teaching language online requires skills that are different from those used to teach language in a face-to-face context, such as online socialization.

D. English Testing and Teaching Are Extremely Exam-Centered and Certificate-Oriented

Assessing and evaluating students' cultural backgrounds is technically tricky and raises ethical issues for teachers and educators who implement cultural and intercultural learning in their DL classrooms and programs. It forces questions on the appropriateness of assessing attitudes (Byram & Zarate, 1997) and the quantification of tolerance (Byram, 2000). It implies that teachers, via DL tools, have to examine learners to detect behavioral and attitudinal changes, which questions their efficacy in judging learners' "degree of social responsibility" (Byram, 1997, p. 10). As a result, approaches to culture teaching and testing have primarily focused on elements of culture that are easily identified, quantified, and displayed (Kramsch, 1991; Valette, 1986), such as "artistic traditions, geography, history, and institutions" (Hughes, 1986, p. 29) but not "attitudes and awareness" (Fantini, 2009, p. 74).

Accordingly, criteria for culture assessment in DL are not clear-cut, mainly because values and attitudes are involved. Further developments in FLE are needed (Little & Simpson, 2003) before appropriate DL tools for culture assessment are offered. When designing a DL culture development syllabus, if FL teachers opt for assessment, they need to elaborate their model, which should be based on explicit criteria and measurable student performance. The predicament goes further into complication by the great significance involved in the process of grading/scoring most language proficiency tests (ex, TOFEL, IELTS, CET, TEM) held by educational authorities worldwide. Such tests are regularly designed either for learners wishing to study abroad or else want a certificate that offers them more opportunities to obtain a good job, and this usually is monitored through examining measurable skills in sitting for tests, therefore, leaving the students' cultural background the least well-developed dimension of distance EFL assessment. Such a situation is correct with EFL teaching in the Moroccan and Jordanian Educational systems, represented via a big passion for getting diplomas and certificates (ex, VD, BA, or MA).

III. METHODOLOGY

A mixed approach methodology is adopted to investigate the research questions raised in this paper, combining both quantitative and qualitative approaches. The current study looked into the problem focusing on the perspective of Moroccan and Jordanian EFL teachers in secondary public schools. The sample on which this study is conducted is composed of 66 teachers (45 Moroccans and 21 Jordanians) working in different academies, all with different genders, ages, and levels of teaching experience. Besides, this research used a questionnaire as the main adopted research instrument. The questionnaire includes questions that seek to obtain statistics related to teachers' perceptions of the barriers faced while integrating culture in their distance teaching classes. Additionally, to increase the reliability of the findings of this research, interviews were conducted, besides items included in the questionnaire, focusing mainly on exploring the teachers' justifications qualitatively for these obstacles and what are the elicited strategies resorted to to overcome the obstacles they face in their distance teaching instructions. The questionnaire is prepared on Google forms for data analysis. After the respondents finished filling in the questionnaire, it was downloaded into an Excel file. The data on the Excel file is then codified and set manually. The 'content analysis' procedure is used to examine teachers' qualitative answers.

IV. RESULTS

A. Frequency of Culture Integration by the EFL Teachers in DL Classes

The first question that is targeted by the questionnaire is related to the frequency of culture integration in distance learning context by the teachers of EFL. The respondents provided different answers. Surprisingly, the overwhelming majority of EFL teachers report their distance culture integration fluctuates greatly between 'Not likely', 'Very unlikely' and 'Never'. The following graph (graph 1) shows that 43.9% of the respondents report that they 'Very unlikely' integrate culture in distance classes. Besides, 24.2% of the EFL teachers have 'Never' integrated culture lessons. 18.18% have reported 'Not likely' to teach culture lessons to DL EFL students. Ultimately, only 9% and 4.5% of the teachers say that their integration of culture is 'Likely' and 'Very likely'.

Moreover, *all* of the interviewees have reported that they rarely integrate culture: once a month or even less, a result that is harmonious with what has been found in the graph below.

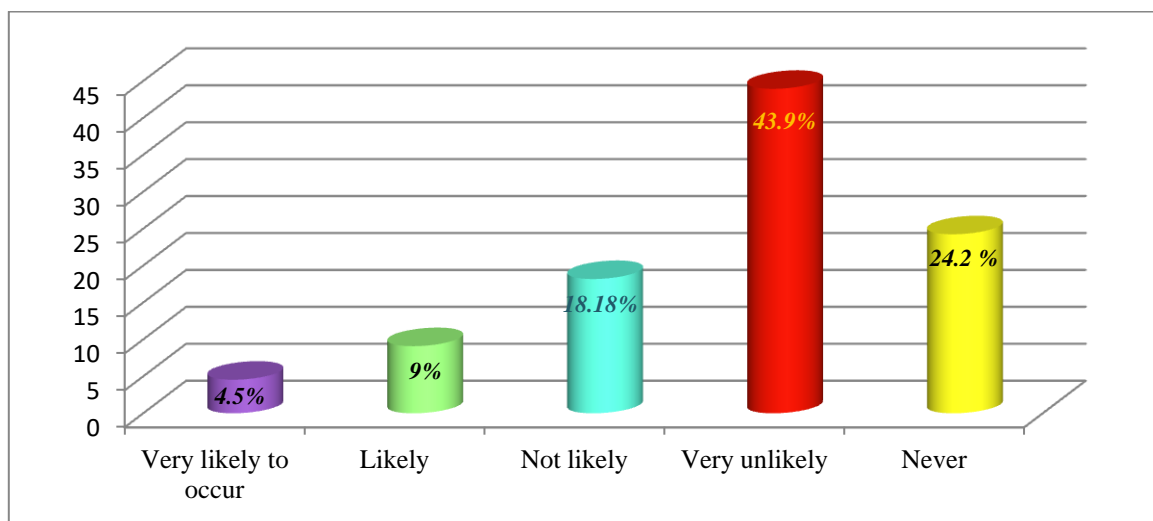


Figure 1. Interviewees' Results

It can be concluded from the results above that the EFL teachers in Moroccan and Jordanian secondary public schools rarely integrate culture into their DL classes.

TABLE 1
THE FREQUENCIES AND PERCENTAGES OF CULTURE INTEGRATION IN JORDAN DISTANCE EFL CLASSES

| | Frequency | Percentage |
|----------------------|-----------|------------|
| Very likely to occur | 1 | 4,76% |
| Likely | 2 | 9,52% |
| Not likely | 4 | 19,04% |
| Very unlikely | 9 | 42,85% |
| Never | 5 | 23,80% |

TABLE 2
THE FREQUENCIES AND PERCENTAGES OF CULTURE INTEGRATION IN MOROCCAN DISTANCE EFL CLASSES

| | Frequency | Percentage |
|----------------------|-----------|------------|
| Very likely to occur | 2 | 4,44% |
| Likely | 4 | 8,88% |
| Not likely | 8 | 17,77% |
| Very unlikely | 20 | 44,44% |
| Never | 11 | 24,44% |

In the same vein, and looking at the tables above, it can be noticed that the distance-teaching context (Morocco-Jordan) and the frequency in which the teachers integrate culture are not dependent. Accordingly, both Jordan's results (Table 1) and Moroccan (Table 2) indicate no dependence between Moroccan or Jordanian distance culture teaching secondary schools and the frequency in which the teachers integrate culture. In other words, teachers integrate culture to the same frequency regardless of whether it is taught in Morocco or Jordan. This is illustrated by the diagrams (graphs 2 and 3), which show that *most* teachers in both contexts (Morocco and Jordan secondary schools) integrate culture to the same frequency which is *very unlikely* or *never*.

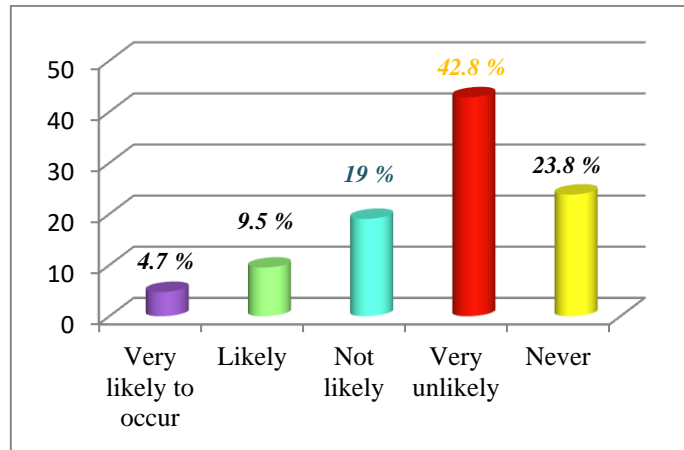


Figure 2. The Percentages of Teachers' Integration of Culture in Jordanian Distance

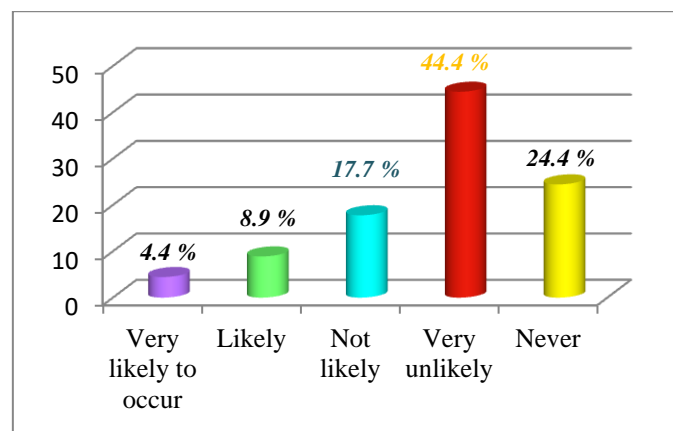


Figure 3. The Percentages of Teachers' Integration of Culture in Moroccan Distance

B. Culture Material/Equipment Mostly Used in DL Classes

By investigating the type of material EFL teachers use in their DL classes, the purpose is to have an insight into the pedagogical uses of culture items by the teachers of English in Morocco and Jordan. The results indicate that various materials and equipment through which EFL teachers integrate culture in DL classes are provided. All the respondents and interviewed teachers have reported that, in Moroccan and Jordanian secondary schools, the definite available teaching material is the textbook and some ICT equipment/tools (connected and unconnected computers, a video projector, and the ICT bag). Surprisingly, the graphs below (Graphs 3 and 4) show that the overwhelming majority of teachers rely mostly on their personal material and tools when integrating culture in DL classes; somehow, *all* of them reported that they use their laptops, smartphones and personal prepared culture items when teaching culture-related courses in DL classes.

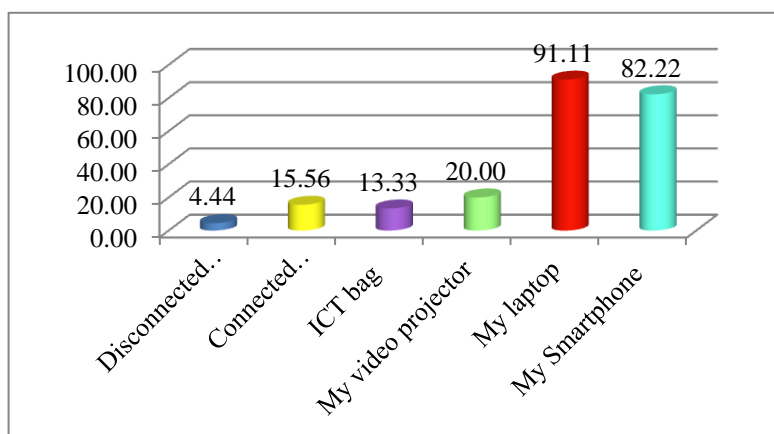


Figure 4. Available and Used ICT Equipment/Tools

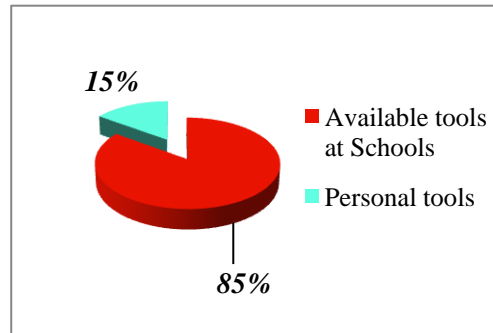


Figure 5. Frequency of Personal and Available ICT Equipment/Tools

The exploitation of the interviewees' responses that are obtained for this question has yielded results similar to those obtained in the questionnaire concerning the equipment that teachers use. All the teachers report that the textbook and ICT equipment are the only material and equipment that are available in schools. The interviewees, additionally, explain that they rely mostly on their personal material and tools when integrating culture in DL environment. 8 out of 10 teachers (80%) say that they use their own laptops and personal prepared culture items; a result that is congruent with the result obtained from the questionnaire (85%).

C. Teachers' Perception of Culture Integration Barriers in DL Classes

Investigating the teachers' perception of barriers to culture integration is a central question of this study. The responses to the question have yielded the results in the table (3). It can be noticed that barriers such as 'seldom distance culture guidance is stated in the curriculum and impractical teaching syllabus' (59%) and 'difficulty to assess students' culture background' (56%) are the most frequently cited barriers hindering the integration of culture in the distance teaching of EFL. The 'unreliable textbooks and ICT tools' (53% each) and 'English testing and teaching is extremely exam-centered and certificate oriented' (50%) are all significantly reported by the teachers. Yet 'teachers' efficacy as DL cultural guides' (30%) and 'teachers' lack familiarity of distance technical basic skills' (24%) are the least frequently cited barriers.

TABLE 3
THE FREQUENCIES AND PERCENTAGES OF BARRIERS TO THE INTEGRATION OF CULTURE

| Category of barrier | The respondents' barriers to culture integration | Frequencies | |
|---------------------|--|-------------|---------|
| | | Nbre | Percent |
| Material Reliance | Unreliable Textbooks | 35 | 16% |
| | Unreliable ICT Tools | 35 | 16% |
| Teacher | Teachers' Efficiency as DL Cultural Guides | 20 | 9% |
| | lack of DL familiarity/Teachers lack distance basic skills' | 16 | 7% |
| Administration | Seldom distance Culture Guidance is Stated in the Curriculum and impractical teaching syllabus | 39 | 18% |
| | Difficulty to Assess Students' Cultural Background | 37 | 17% |
| | English Teaching and Testing is Extremely Exam-Centered and Certificate-Oriented | 33 | 15% |

For the ease of analyzing the findings on the obstacles that are reported by teachers, they are classified into three distinct categories: barriers related to 'material reliance', 'administration', and 'the teacher themselves' as shown in (table1). It can be noticed from the graphic representation below (Graph 5) that most teachers (50.7%) of the whole respondents to the question on barriers to culture integration say that the barriers they frequently face are related to 'the administration.' 32.5% of the respondents mention that unreliable material/equipment impedes distance culture integration. A less significant number of teachers (16.7%) assume 'teacher-related' obstacles hinder culture integration in DL classes.

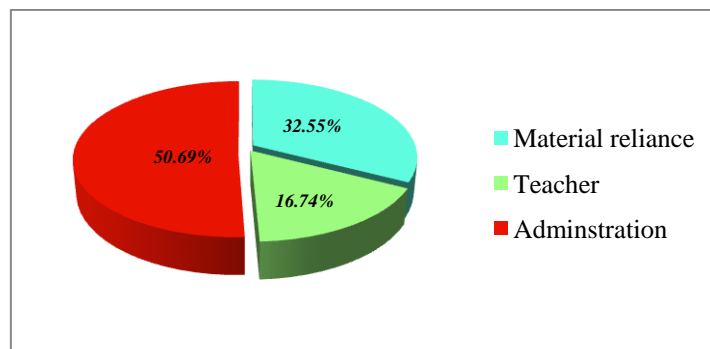


Figure 6. Barriers to Culture Integration Sorted Into Sets with the Percent of the Respondents to Each Set

All the interviewed teachers believe that there are obstacles, which hinder the integration of culture in their DL EFL classes. Similar to the results that are obtained through the questionnaire, the interviewees refer to the existence of a wide range of obstacles. Most of the respondents claim that the available textbooks and the ICT materials are not reliable. An answer that is frequent in the responses that are obtained from the questionnaire. One of the teachers says ‘the integration of culture in DL EFL classroom necessitates too much time, which we don’t have because we have to finish the overloaded syllabus’. Teachers maintain that assessing students’ cultural background is difficult, only surface and not modified elements of culture that are visible can be tested easily. English teaching is extremely exam-centered and certificate oriented is a problem that is mentioned by all teachers.

Teachers have also referred to ‘integrating culture is optional’ as not increasing their appetite to integrate culture so frequently. This is also related to the fact that they have an over-loaded syllabus, which they have to finish as the learners are tested on its content by the end of the year. One teacher explains that the main obstacle that prevents her from integrating culture is mostly related to ‘students’ misbehavior’.

V. DISCUSSION

Although Moroccan and Jordanian EFL teachers in secondary public schools are highly confident about their culture background and positive about the role of culture, this study has demonstrated that culture is rarely integrated into distance EFL teaching. The frequency of distance culture teaching reveals that various obstacles hamper teachers and prevent them from consistently and regularly integrating culture when teaching distance EFL classes.

No effort of culture integration will ever be fruitful if the teachers are doomed to using material that does not support the integration of culture in distance language learning. It is shown that both textbooks and ICT tools have, by no means, contributed to the improvement of the learners’ EFL cultural and intercultural skills. They are causing more hindrance than ease regarding culture integration in the DL environment. The content of the textbooks, particularly Moroccan, dating back to 2007 and to which no attempt to re-innovate has been made so far, discourages teachers from integrating culture accurately and smoothly. The interviewed teachers in both countries have reported that many culture items in the prescribed textbooks need to be updated and authenticated in the distance-learning context. They have also reported that well-designed culture-based items disseminated in the textbook on how to use the appropriate distance methods and techniques is needed. In addition to the textbooks and the barriers directly linked to ‘materials,’ ‘lack of access to and/or unreliable ICT tools’ is reported in this study to be an issue that prohibits the integration of culture in distance EFL classes. Many teachers maintain that students struggle to owning the basics of DL. The lesser interaction and feedback, while teaching culture, is due to many factors. This means that even in places where Internet connection is accessible, EFL students cannot have equal opportunities to access knowledge. If textbooks and teaching materials fail in providing practical methods for teaching culture in distance learning environment, teachers should consequently, have alternatives for resources and activities, which can support culture learning.

Additionally, teachers cannot be expected to have a clear strategy of culture teaching if the ministry pours pedagogies into schools, through circulars, without any clear national distance culture integration guidelines of how and for what teaching purposes should be integrated. Teachers have reported that the ministry must have both short-term and long-term culture integration strategy that does not simply deal with issues related to tools and techniques but also with curricular areas that specify the national goals of integrating culture in distance education.

The present study, coupled with the previous finding, has demonstrated that not only absence of a clear pedagogic vision on assessing students’ culture background in the DL environment might lead to a feeling of insecurity and, further, renounce the integration of culture, or the focus while integrating culture will be mainly on “the knowledge individuals bring to an interaction with someone from another country” and not on “procedural knowledge of how to act in specific circumstances” (Byram, 1997, p. 35) but also insufficient culture-oriented realia and materials, and impracticable teaching curriculum discards ‘awareness’, ‘attitude’, and ‘skills’ dimensions in most tests. Consequently, knowledge about how to accurately and reasonably assess culture in distance language classroom is a well demanded skill in the 21st century language teaching skills.

'Teachers lack distance basic skills' is reported in this study to be a problem to culture integration. Teachers have reported their need for more pedagogical and technical knowledge in order to advocate culture as a necessary component for EFL learning. It is a big mistake to assume that language teachers can eventually teach culture in a DL context. Certainly, teachers of Moroccan and Jordanian secondary schools should be trained and equipped with the necessary distance technical tools and pedagogical skills in order for all dimensions of culture to be implemented in the distance classroom. It is recommended, therefore, that teachers go beyond the mere use of mechanical and traditional methods of integrating culture and use culture-based materials in an innovative way to involving students in real communications that allow them to cope with the intercultural speakers that characterize the 21st century EFL learners.

VI. CONCLUSION

To conclude, this paper shows that although teachers are very positive about integrating culture, they still do not systematically espouse it with their distance teaching practices. Particularly, the study was set out to investigate the barriers that hinder EFL teachers from the integration of culture in the distance teaching classes, on regular basis, as its main research question. It is found that 'English testing and teaching is extremely exam-centered and certificate oriented', 'impractical teaching curriculum and syllabus', and 'unreliable textbooks and ICT tools' are among the most frequently cited barriers. The study demonstrated that in order to successfully integrate and teach culture to second and foreign language students in DL environment, conspicuous efforts have to be made in three areas: curriculum design, DL material development, and teacher training. It is recommended that if textbooks and distance teaching materials fail in providing practical methods, teacher should work not only their cultural knowledge in DL context but also his/her technical and performative skills to have clear guidelines which serve as a road map in their distance EFL classes. The variety of the stakeholders that are involved in the educational process shows that the integration of culture cannot succeed without the full commitment of all the concerned parties.

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A CiteSpace-Based Analysis of the Application of Discourse Analysis in Legal Texts

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Abstract—Discourse analysis has been applied for several decades in legal text research. To clarify the development tendencies and research foci of this field, this study takes the Web of Science core collection as the data source and deploys CiteSpace scientometric analysis technology to clarify the development tendencies and research foci of this field. As it turns out, the research status, hotspots, and frontiers in this field have been identified. The analysis of recent literature reveals that: (1) Universities in Europe and the United States, particularly renowned law schools, are the most active research institutions, while there is little close contact between writers and institutions. (2) The interaction between law and society is the research's primary focus, and critical discourse analysis reveals a significant development trend. (3) Cross-legal and cross-linguistic integration are the main areas of research that coincide with global demands. To throw some light on potential future studies, this article uses a bibliometric technique to review prior publications on the topic.

Index Terms—discourse analysis, legal text, CiteSpace, legal discourse, legal language

I. INTRODUCTION

Brown et al. (1983) opine that discourse analysis is, by necessity, the study of language in use. Consequently, scholars working in different fields may interpret this statement in various ways. The study of how any human-produced language, whether spoken or written utilized for communication in any context, however, is their main area of interest. Several studies using discourse analysis in legal texts have been done because academics are interested in how language is used in the legislative, judicial, and law enforcement communities, among other groups. For instance, some researchers examine identity construction, power transformation, knowledge asymmetry, and discursive presuppositions by concentrating on courtroom speech (Huang et al., 2022; Feng, 2018; Pang, 2016). Certain academics have exposed the sexism, human rights, policy decisions, and LGBT marriage that are hidden behind the legislation via the legislative wording (Kirkup, 2019; Li, 2017); other scholars have focused on specific instances, such as the Evans case, the Simpson case, certain trademark issues, etc. Coincidentally, lawyer's defense, language issues, and narrative structure have received wide scholarly attention (Dent, 2015; Maryns, 2014).

Despite the availability of various study themes from macro-analysis, there are only a small number of studies that successfully use conventional reviews to statistically analyze the development trends of these studies. CiteSpace was created with the express purpose of making it easier to spot new trends and sudden changes in retrieved literature (Chen, 2012). Using the prior literature database as a resource, this method may objectively and methodically examine current research.

The following inquiries are thus addressed in this study:

(Q1) What are the trends in the number of publications published relating to the use of discourse analysis in legal texts?

(Q2) What are the most prolific authors, institutions, and countries in this field?

(Q3) What are the current hot spots and frontiers of research on legal texts based on discourse analysis?

II. RESEARCH METHOD AND CORPUS

A. Method

CiteSpaceV (6.1.R3) is primarily used in this research to create and evaluate keyword networks based on bibliographic data obtained from the Web of Science. Author co-citation analysis, co-word analysis, author co-citation analysis, document co-citation, text and geographic visualizations, and other bibliometric investigations are supported by the data visualization program CiteSpace, which was created by the Chen Chaomei's team (Chen, 2017). It is used in this work to create knowledge visualization maps that include the following variables: "most prolific authors,

institutions, and countries,” “co-occurrence of keywords,” “keyword clusters,” and “citation bursts of keywords.” The parameters are as follows: Node Type: Selection based on analysis; Time Period: 1972–2022; Year per slice: 1; Threshold Selection Criteria: Top 50 per slice; others are default settings. Detailed parameters are listed in the upper left corner of each knowledge map. Furthermore, each node denotes a project (e.g., authors, institutions, countries, journals, and keywords), whereas a link indicates a cross-reference or co-occurrence of nodes (Chen et al., 2015).

B. Corpus

The corpus in this study was collected from publications in the Web of Science core collection database. The data retrieval strategy used in this study was: topic = “Discourse Analysis” AND “legal text*” OR “legal discourse” AND Languages = English; others were default settings. The citation index selected Social Science Citation Index (SSCI) and Art and Humanities Citation Index (A & HCI) as the corpus source. An initial topic search for this resulted in 596 records published between 1972 and 2022. After filtering out less representative record types such as proceeding papers and meeting abstracts, the dataset was reduced to 463 original research articles (about 94.4%) and review articles (about 5.6%). The retrieval time of these articles was December 13, 2022. The research structure is as follows (see Figure 1).

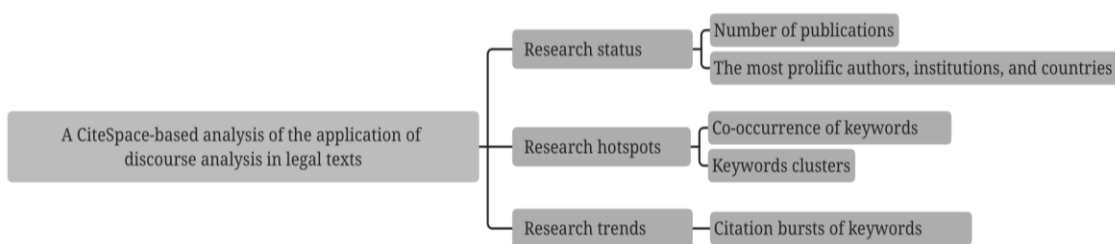


Figure 1. Research Structure

III. RESULTS AND DISCUSSION

A. Analysis of Number of Publications

We utilized the citation report feature in WoS to examine the yearly publication volume in order to understand the general evolution of discourse analysis used in legal texts. Figure 2 shows that there are ever more papers being published, which may be loosely classified into three phases of development.

In particular, it is clear that there were few published papers before to 1992, despite some discourse analysis studies on legal texts being done by scholars at the time. Law reviews like the *Harvard Law Review* and *Yale Law Journal* created the groundwork for this area throughout this time. The quantity of publications has fluctuated higher since 1992. It had moderate development throughout the second stage, which lasted from 1992 to 2006. The number of papers published had continuously grown since the creation of the International Association of Legal Linguists in 1993 and *The International Journal of Speech, Language and Law*, the founding magazine of the IAFL, in 1994. Additionally, specialized academic journals started to emerge, *Discourse & Society* and *Discourse Studies* founded by Van Dijk, *Social Semiotics* founded by Van Leeuwen, and *Critical Discourse Studies* founded by Richardson, which have offered much wider international communication platforms for the use of discourse analysis in legal texts.

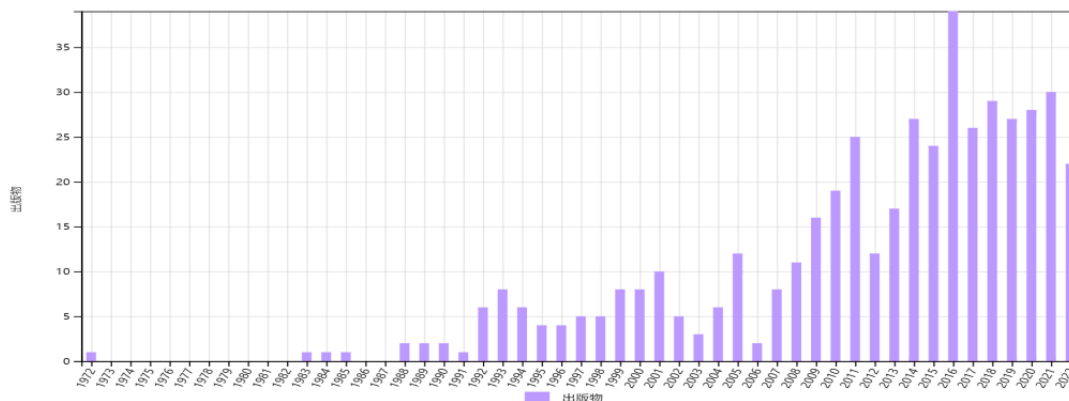


Figure 2. Number of Publications of Discourse Analysis Applied to Legal Texts

The third stage, which spanned the years 2007 to 2022, saw a sharp rise in the number of papers published, which peaked in 2016. This period was highly correlated with the growth of discourse analysis’s theory and practical applications. And part of the reason was that the legal categorization was more precise and social separation was clearer. Scholars increasingly focused on the human rights and social awareness embedded in laws, such as criminal law and marital law, as legal text data extraction gets simpler (Caliendo & Foubert, 2022; Dilling, 2018; Ricoy et al., 2018).

B. Analysis of Most Prolific Authors, Institutions, and Countries

(a). Authors Analysis

Analysis of authors’ cooperative networks may reveal the primary authors, the level of collaboration among them, and mutual citation in a given topic, as well as reveal the significant impact of teamwork on academic research in that field (Chen, 2006). Figure 3 (Signature, Network: N = 453, E = 130, Density = 0.0013) may show 453 authors and 130 collaborative linkages involved in discourse analysis applied to legal texts with the scale factor k of the g-index set to 25. The degree of author collaboration increases as the density approaches 1 (Chen, 2006). Figure 3 shows that the density is 0.0013, indicating that the authors’ collaboration is not close. The formation of a circle by Cheng, Le (Zhejiang Univ.), Gong, Mingyu (Zhejiang Univ.), and Cheng, Winnie (Hong Kong Univ.) suggests further interaction between them.

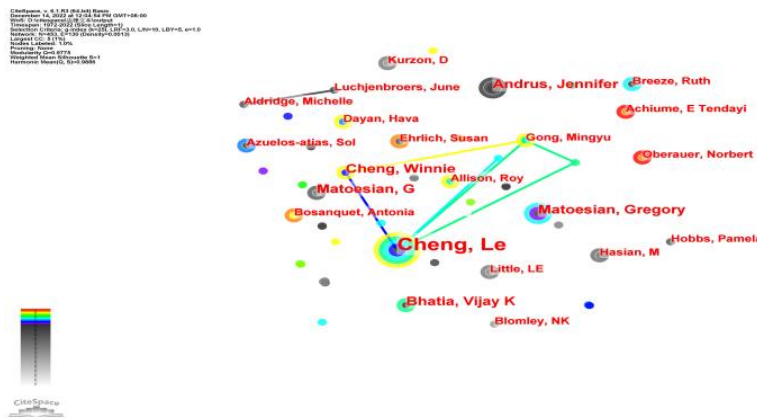


Figure 3. Map of Authors in Terms of Discourse Analysis Applied to Legal Texts

We examined the pertinent data in accordance with Figure 3 to better understand the overview of high-yield writers. As a result, we exported the 12 most prolific authors in terms of discourse analysis used in legal writings (Table 1). The findings indicate that Cheng, Le, and Matoesian, G. (University of Illinois) are the most prolific scholars. Dr. Matoesian is a sociolinguist who examines the integration of language and gesture in the construction and co-construction of legal context. His research on legal texts laid the foundation for later studies. For example, based on the linguistic data from the Kennedy Smith rape trial, especially the evidential language in testimony, he proposed new methods of interpreting and evaluating legal reforms based on an understanding of language use and the performance of knowledge in context (Matoesian, 1995). In addition to paying attention to oral texts, many researchers also pay attention to the written texts, such as lawyers’ defense opinions. They looked at how attorneys use language to create several discourse strategies that ultimately defend the defendant’s rights (Ren et al., 2020).

TABLE 1
TOP 10 AUTHORS IN TERMS OF DISCOURSE ANALYSIS APPLIED TO LEGAL TEXTS

| Rank | Count | Year | Author | Rank | Count | Year | Author |
|------|-------|------|------------------|------|-------|------|--------------------|
| 1 | 6 | 2011 | Cheng, Le | 6 | 2 | 2017 | Gong, Mingyu |
| 2 | 6 | 2000 | Matoesian, G | 7 | 2 | 2022 | Oberauer, Norbert |
| 3 | 3 | 2009 | Andrus, Jennifer | 8 | 2 | 1994 | Kurzon, D |
| 4 | 3 | 2014 | Cheng, Winnie | 9 | 2 | 2020 | Bosanquet, Antonia |
| 5 | 3 | 2011 | Bhatia, Vijay K | 10 | 2 | 2021 | Achiume, E Tendayi |

(b). Institutions and Countries Analysis

Utilizing CiteSpace, a network of institutional collaboration was created to indicate the level of contribution and collaboration made by each institution in this sector. There were 330 institutions and 139 collaborative linkages in Figure 4 (Signature, Network: N = 330, E = 139, Density = 0.0026), of these, academic institutions take a lead in this field. Nevertheless, Figure 4 also shows that the institutional cooperation is limited. Zhejiang University, Hong Kong Polytech University, City University of Hong Kong, and University of Hong Kong (not included in the picture) are only a few examples of universities that exhibit a tighter connection.

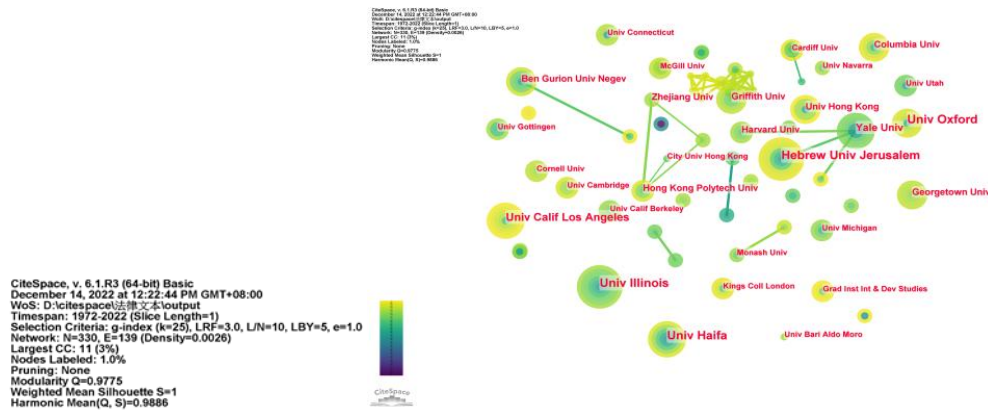


Figure 4. Map of Institutions in Terms of Discourse Analysis Applied to Legal Texts

In addition, high-yield universities like the University of Haifa, the University of California, Los Angeles, Columbia University, and Georgetown University are well renowned for their law schools, as seen by the node size in Figure 4. Such institutions enjoy a strong legal base and a cutting-edge scholarly outlook. This also reflects, to some extent, the debate over forensic linguistics in the academic community, i.e., some jurists consider linguists are amateurs in a legal context. What’s more, it has to do with how well-known a country is on the global stage when it comes to applying discourse analysis to legal documents. Using the Export function of CiteSpace and the scale factor *k* of the *g*-index set to 25, Signature, Network: *N* = 48, *E* = 75, and Density = 0.6665, we were able to derive Table 2 of the top 10 nations in this field. Centrality, a network indicator that gauges node relevance is used to assess the significance of certain nodes in CiteSpace (Li & Chen, 2016). The USA tops Table 2’s list of publications, but its centrality is lower than that of Germany, Canada, Australia, and Italy, suggesting that it has a smaller international impact than Germany in this area.

TABLE 2
TOP 10 COUNTRIES IN TERMS OF DISCOURSE ANALYSIS APPLIED IN LEGAL TEXTS

| Rank | Count | Centrality | Countries | Rank | Count | Centrality | Countries |
|------|-------|------------|-----------------|------|-------|------------|-------------|
| 1 | 138 | 0.15 | USA | 6 | 23 | 0.00 | ISRAEL |
| 2 | 49 | 0.10 | ENGLAND | 7 | 20 | 0.19 | AUSTRALIA |
| 3 | 34 | 0.36 | GERMANY | 8 | 17 | 0.32 | ITALY |
| 4 | 26 | 0.24 | CANADA | 9 | 12 | 0.05 | SPAIN |
| 5 | 24 | 0.15 | PEOPLES R CHINA | 10 | 8 | 0.05 | NETHERLANDS |

C. Analysis of Co-Occurrence of Keywords

Keywords, highly concentrated subjects of an article, can mirror the essential aspects of the research area (Li & Chen, 2016). We imported the dataset into CiteSpace, set the Node types to Keyword, Year per slice: 1, and set Threshold (by Frequency) to 3, i.e., only keywords with co-occurrence frequency greater than 3 are displayed, and the keyword co-occurrence network was obtained (see Figure 5). This helped us to better understand the research hotspots of discourse analysis applied in legal texts. As seen in Figure 5 (Signature, Network: *N* = 536, *E* = 1015, Density = 0.0071), “law” takes up the largest portion in the visualization map in addition to the retrieval term “legal discourse” (Centrality = 0.42). This indicated that studies primarily concentrated on discussing the law and analyzing the reflected social ideology through the analysis of legal texts. The fact that the renowned law schools examined in the preceding section make up half of the research institutes may also partially explain this.

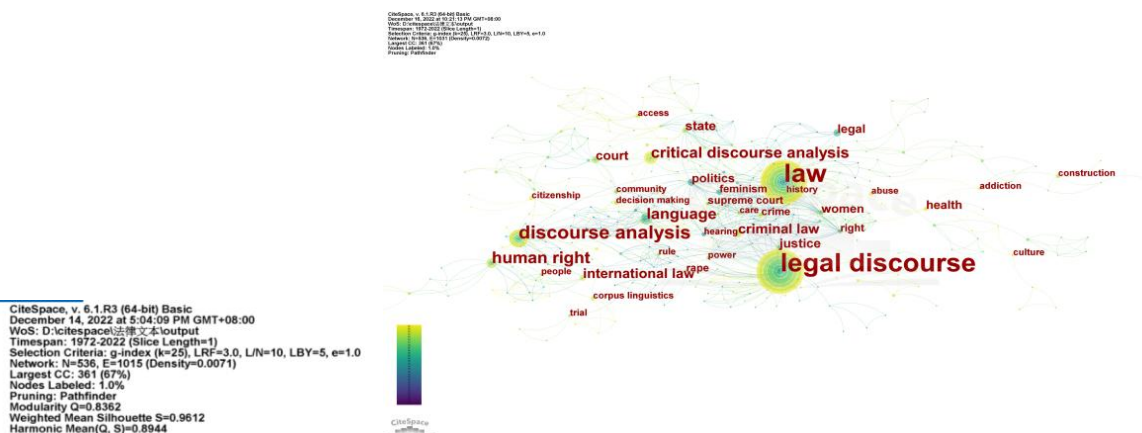


Figure 5. Map of Co-Occurrence of Keywords in Terms of Discourse Analysis Applied to Legal Texts

In order to better comprehend the keyword co-occurrence in more detail, we extracted the pertinent data and presented them in Table 3. The emphasis on the interaction between law and society, and a rise of employing critical legal discourse analysis method in conducting researches are the two features, according to Figure 5 and Table 3 when taken together.

TABLE 3
TOP 12 KEYWORDS IN TERMS OF DISCOURSE ANALYSIS APPLIED TO LEGAL TEXTS

| Rank | Keywords | Frequency | Centrality | Rank | Keywords | Frequency | Centrality |
|------|-----------------------------|-----------|------------|------|-------------------|-----------|------------|
| 1 | legal discourse | 62 | 0.33 | 7 | international law | 7 | 0.06 |
| 2 | law | 59 | 0.42 | 8 | criminal law | 7 | 0.05 |
| 3 | discourse analysis | 17 | 0.18 | 9 | Justice | 6 | 0.03 |
| 4 | human right | 12 | 0.06 | 10 | state | 6 | 0.04 |
| 5 | Critical discourse analysis | 10 | 0.06 | 11 | court | 6 | 0.04 |
| 6 | language | 10 | 0.08 | 12 | women | 5 | 0.02 |

With regard to the relationship between law and society, “human right,” “rape,” “feminism” and “politics” show high citation frequency and an interdisciplinary tendency (Aniceto, 2019; Condello, 2017). The researchers demonstrated that how legal discourse was created from the standpoint of discourse practice and provide helpful recommendations and conviction ideas. Wright (2021), for instance, investigated that the American constitutional discourse maintains a commitment to white supremacy while disavowing its explicit logic of racial superiority and suggesting that rights claims function as territorial claims by following the discourse of the American constitution across various platforms and political projects. In her research, Laugerud (2020) kept a close look at how the game metaphor gives rape victims new context for their perception of a courtroom proceeding and gives them more control over the handling of their rape case.

The terms “power,” “court,” “criminal law,” “corpus linguistics,” and “abuse” indicate relatively new myriads of discourse analysis used in legal discourse from the standpoint of the rise of critical legal discourse analysis. For instance, Boginskaya (2022) elucidated that Russian judges used a variety of popularization techniques to achieve the goal of recontextualizing legal information and making legal concepts understandable to a lay audience through quantitative and qualitative analyses of 18 jury instructions. Gong (2020) demonstrated that the evolution of deontic modality in Chinese civil legislative speech and analyzed the changes in deontic modality diachronically using a corpus of Chinese civil legislation from 1949 to 2015.

D. Analysis of Keywords Clusters

Cluster analysis can be used to subdivide relevant research into major research areas at a macro level to capture research trends (Figure 6). The Modularity Q and the Weighted Mean Silhouette are two crucial variables to assess the rationality of the clustering structure; $Q > 0.3$ denotes a strong clustering structure [2] and $S > 0.5$, a high degree of homogeneity in the clustering findings (Chen et al., 2015). The clusters of the keyword map is pretty well related, as shown in Figure 6 ($Q = 0.8362$, $S = 0.9612$), and the cluster structure is noticeably acceptable. In addition, the cluster size and the number of keywords increase as the cluster number decreases. Figure 6 displays the top 12 clustering modules, which are as follows: ‘#0 legal discourse,’ ‘#1 lgbt right,’ ‘#2 supreme court,’ ‘#3 hearing,’ ‘#4 critical discourse analysis,’ ‘#5 constitution,’ ‘#6 human right,’ ‘#7 database,’ ‘#8 of-life decision,’ ‘#9 discourse analysis,’ ‘#10 national identity,’ and ‘#11 live archive.’

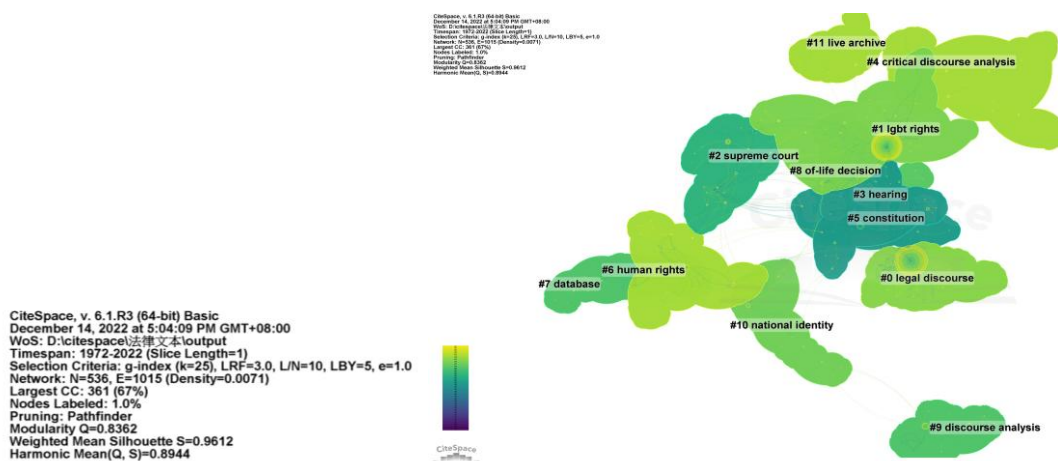


Figure 6. Map of Keywords Clusters in Terms of Discourse Analysis Applied to Legal Texts

We exported the specifics of the top 10 clusters in Table 4 below using CiteSpace’s LSI (Latent Semantic Indexing) technique to learn more about each cluster. Table 4’s internal uniformity (profile) score of 0.57 to 1 demonstrate that the cluster’s top words matched well and the cluster is trustworthy.

A study of information gaps, expert-lay communication, knowledge asymmetries, and jury trial dynamics are included in the cluster #0, which is titled “legal discourse.” This type of research focuses on the practice of legal discourse, in which the effectiveness of communication is influenced by the varying levels of participant legal knowledge and in which each legal participants work to advance his or her own side (Gama, 2017; Novaes-Pinto, 2016; Azuelos-Atias, 2016).

Cluster #4, #7, and #9, which are all about “critical discourse analysis,” “database,” and “discourse analysis” are comparable and mostly focus on legal genres, latent class analysis, stylistic analysis, female writing, and corpus linguistics. This sort of study focuses on legal texts and, using textual evidence examines the discourse characteristics of the legal language, reveals how the legal discourse is constructed, and offers linguistically-based recommendations for improvement. For instance, Marchese (2020) investigated how the impoverished are formed as subjects in City Law No. 3706 and underlines that linguistic discourse inquiry may shed light on social concerns using critical discourse analysis as a theoretical framework and qualitative technique. Using the critical discourse analysis technique, Johansen (2018) examined how the Danish prison system utilized pre-sentence reports to define defendants as individuals in connection to their criminal activities. The employment of epistemic lexical verbs as hedging strategies in three written legal genres—the law journal article, the Supreme Court majority opinion, and the Supreme Court dissenting opinion—were examined in Vass’s (2017) corpus-based research.

TABLE 4
DETAILS OF KEYWORDS IN CLUSTERS

| # | Size | Silhouette Value | Mean Year | Top Term in LSI |
|---|------|------------------|-----------|---|
| 0 | 53 | 0.997 | 2010 | legal discourse ; jury trial dynamics; knowledge gaps; expert-lay communication; knowledge asymmetries; |
| 1 | 47 | 0.907 | 2009 | legal discourse; lgbt rights; reproductive futurism; justice same-sex marriage; American |
| 2 | 31 | 0.936 | 2003 | supreme court; rule; federal court; defense; norm; crime; violence; capital punishment |
| 3 | 30 | 0.925 | 2002 | hearing; right; race; legal theory; nihilism ;telling story |
| 4 | 26 | 0.945 | 2013 | fight metaphor; legal genres; power distance; cognitive environment; relevance theory |
| 5 | 24 | 0.959 | 1999 | specialized discourse; conceptual development; knowledge construction; legal concepts |
| 6 | 24 | 0.977 | 2010 | human rights; corporate social responsibility; constitutive rules; corporate attitudes; |
| 7 | 20 | 1 | 2009 | database; 1st amendment; privacy case processing; latent class analysis; |
| 8 | 20 | 0.948 | 2006 | health care proxy; mental capacity act; doctors duties; patients’ rights; |
| 9 | 19 | 0.992 | 2007 | stylistic analysis; male writing; female writing; corpus linguistics; Chinese civil laws; |

E. Analysis of Citation Bursts of Keywords

Burst detection, as opposed to high-frequency keywords, is a useful analytical tool for locating important events and data across a period of time (Huang et al., 2020). Stronger strength indicates that the term has quickly become a research hotspot in the area, whereas the red line shows the time period in which the keyword first became a research hotspot. Strength measures the rate of keyword citation. Through the use of keywords and evolving patterns in the literature, Figure 7 helps us better grasp the trends and future directions of a discipline.

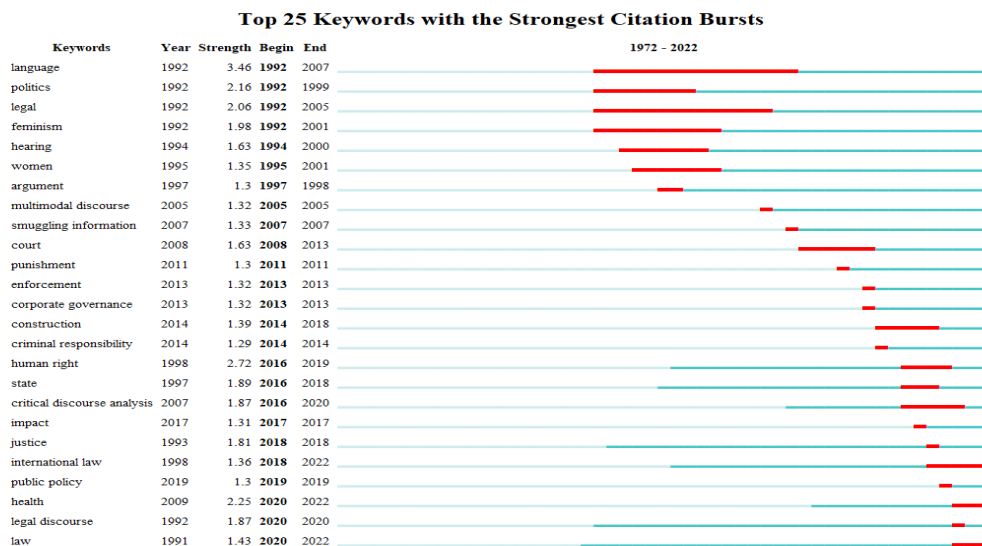


Figure 7. Citation Bursts of Keywords in Terms of Discourse Analysis Applied to Legal Texts

The graph reveals that “law” lasted the longest (1991–2022), whereas “public policy” just started to appear as a term in 2019. The top 3 persistent hotspots are “language,” “legal” and “feminism.” “Construction,” “human right,” “critical discourse analysis,” “international law” and “health” have been the hottest study areas in recent years (Neller, 2022). Furthermore, it is anticipated that “international law,” “health” and “law” would be trending issues in the next years (Pirker & Smolka, 2020).

IV. CONCLUSIONS AND DEFICIENCIES

The following conclusions might be reached from maps and tables of CiteSpace’s examination of legal texts using discourse analysis:

(1) The total number of papers published in this area is growing, suggesting that researchers are paying more attention to it in terms of research status. Second, this category is predominantly concentrated in universities in Europe and the United States, notably, the renowned law schools, which are the driving force behind this sort of study, according to data on research authors, research institutions, and key nations of research. The high-producing writers also have backgrounds in multidisciplinary research, such as Cheng, Le, Matoesian, G., Bhatia, Vijay K., etc. The cooperation between researchers is also not tight; according to the CiteSpace mapping study, the graph connecting Aldridge, Michelle, and Luchjenbroers, June and the circle created by Cheng, Le, Gong, Mingyu, and Cheng, Winnie only displays a total of two full research links. Additionally, despite the fact that this type of research in China began later than it did in Europe and the United States, we discovered that the degree of institutional collaboration and the density of researcher collaboration is higher in China than in some European and American nations, indicating a favorable research environment.

(2) In terms of current research hotspots, we categorize them into two groups based on the co-occurrence and clusters of keywords: legal discourse and social interactions, and critical analytical approaches to legal discourse. Regarding the first, which has been the subject of research in this area, we think that this field of study has a solid interdisciplinary foundation that includes fields like sociology, semiotics, political science, and international relations (Steffek et al., 2021; Breeze, 2011). In order to examine the social ideology behind legal discourse practices and provide appropriate remedies from the standpoint of legal reform, researchers employ present legal social hotspots as a corpus (Zodi, 2019). However, the latter is a brand-new area of study. To examine language, power, and ideology in legal activities, scholars mostly use corpus linguistics research techniques, concentrating on suggesting related answers from the standpoint of language.

(3) In terms of research trends, the keyword mutation chart reveals that “international law,” “health,” and “law” are the research frontiers, which also represents the current global need for experts who are fluent in both language and law (Zhang, 2022). This serves as a reminder that as the field advances, it will become more crucial for us researchers to concentrate on developing our legal and linguistic competence and determining how law and linguistics mesh, which is also consistent with the present global need, i.e.

Although this study can be a good way to explore the current state of research, hot spots, and trends in discourse analysis applied to legal texts, it still has the following drawbacks: First, the literature data is not large enough. The completeness of CiteSpace maps was somewhat impacted since we only obtained the basic data of WoS and no relevant literature was retrieved between 1973 and 1982. Second, the research concentrated on the atlas data analysis and did not fully incorporate the relevant literature information; this is likely to change in future investigations.

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Enhancing Thai Learners' Listening and Speaking Skills in Chinese Language by Organizing Learning Activities

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Abstract—This paper aims at enhancing Chinese listening and speaking skills by organizing learning activities for first-year Chinese language major students at a university in Thailand. A simple random sample was conducted to obtain 30 students based on the classroom as a random unit. This study also developed a model for developing Chinese listening and speaking skills by organizing learning activities for learners. The results showed that the students' Chinese listening and speaking skills could be significantly enhanced after adopting the learning activities. The findings of the study also suggested that the proposed model can be effectively used to improve learners' Chinese language skills. The findings of the study have important implications for Chinese language teachers and learners. The proposed model can be used to design effective learning activities which can be used to support students in their language learning journey. This model can also be used as a reference for teachers to organize learning activities to improve the Chinese language skills of their students.

Index Terms—Chinese as a foreign language, listening and speaking, foreign language skills, language learning activities, Thailand

I. INTRODUCTION

Foreign language proficiency is extremely important and necessary in today's global society. As a tool for communicating, studying, seeking knowledge, career building, and understanding the culture and vision of the global community, it has become an integral part of daily life. A positive attitude is shown toward the use of foreign languages and foreign language communication, including access. Traditions, social thinking, economics, politics, and governance are characterized by a wide range of knowledge, a broad perspective, and a sense of life that is easier, wider, and more comprehensive. Learning the basics of a substantial foreign language required to be studied throughout the foundation education course. Generally, the language of instruction is English. English as a Medium of Instruction (EMI) is increasingly important in the globalized world as almost all international communication is conducted in English. By learning and using English as a medium of instruction, students can gain access to a wealth of knowledge and resources, as well as improve their communication skills. Additionally, English is the language of business, and being proficient in it can open many doors to career opportunities. Other languages may be chosen by educational institutions to manage and prepare courses. For instance, some schools may choose to offer a bilingual program in which both English and another language are used for instruction in certain courses.

Chinese language learning is, on the other hand, highly sought after due to its economic and social significance around the world. Despite the three-year COVID-19 pandemic outbreak, China's economic growth has remained steady in recent years, which has resulted in an increase in Chinese learners around the world. Therefore, it is likely that a positive outlook will be presented regarding Chinese learners' growth around the world. This will lead to further research into Chinese language learning (Xu et al., 2022). It has been known for centuries that Mandarin Chinese is a significant language in Asia. China has had one of the two greatest civilizations on the continent for centuries. The purpose of this is to preserve knowledge and various sciences in Chinese, including philosophical, historical, scientific, and geographical knowledge. Currently, the country is growing steadily in size, population, politics, government, and economy, making Mandarin one of the five official languages of the country. Using Mandarin in the United Nations has greatly increased the importance of Mandarin Chinese, which allows foreigners such as Thais to learn the language. Our ability to use Mandarin not only for general communication but also to progress in various fields at both levels has been considered to be extremely valuable. Individual and national levels of education, knowledge, science, business investment and building good relations between countries, Chinese are considered to be the key to knowledge in a new era of communication. Individuals who are proficient in Mandarin will be in high demand in the labor market, as they will be able to communicate fluently.

The Chinese Language Program prepares students for their careers with the knowledge and skills necessary to use Chinese effectively through listening and speaking. It is therefore imperative to develop the potential of Chinese language students to produce graduates who possess morality, ethics, and responsibility for themselves and society. The management of Chinese language learning in terms of listening and speaking also revealed that speaking issues existed, as consonants, vowels, and tones were not correctly pronounced. The author, as a Chinese language teacher, found that

first-year Chinese language majors had many listening and speaking problems. This may be due to students' lack of interest and motivation (Xu et al., 2022; Yu et al., 2022). Due to the difficulty of pronouncing Chinese, some students do not seem as interested in listening as they should be due to the difficulty in pronouncing Chinese. This may result from a monotonous learning environment. The problem of Chinese language skill development can be solved by using the Chinese listening and speaking assessment test, as well as pre- and post-learning tests. In order to test this hypothesis, the current study aims to achieve the following objectives:

1. To examine the basic information on developing Chinese listening and speaking skills for first-year Chinese language students at a Thai university through learning activities.
2. To develop a model for developing Chinese listening and speaking skills through the organization of learning activities for students.
3. To experiment with Chinese listening and speaking skills through learning activities for students.
4. To assess and improve the development model of Chinese listening and speaking skills.

II. RELATED WORKS

In the field of foreign language teaching and learning, a number of studies have examined Chinese listening and speaking abilities. While the current study focuses on improving the Chinese language listening and speaking skills by organizing activities for the learners, many related works have focused on determining what motivates learners to learn Chinese as a foreign language in order to improve their learning outcomes (e.g., Gong et al., 2020; Wang & Jiang, 2022; Xu et al., 2022). Several theoretical frameworks have been used by researchers to study motivation (Boo et al., 2015), including the instrumental and integrative orientations (Gardner, 1985), intrinsic and extrinsic motivations (Noels et al., 2000), and ideal and ought-to L2 selves (Papi, 2010; Papi & Teimouri, 2012, 2014). There is widespread agreement that motivated learners tend to outperform less motivated learners in SLA (de Burgh-Hirabe, 2019; Dörnyei, 2005; Papi, 2018; Sudina, 2021). Thus, it is important to understand the factors that influence motivation in second language acquisition in order to facilitate learning.

Chinese language learning motivation is an important area of research in the field of language learning and teaching, as it plays a crucial role in learners' success in acquiring the language. Research has identified two main types of motivation for Chinese language learners: instrumental and integrative. Instrumental motivation refers to the desire to learn the language for practical purposes, such as for work or travel. Integrative motivation, on the other hand, refers to the desire to learn the language to better understand and appreciate the culture and people associated with the language (Warden & Lin, 2000). Many learners of Chinese are motivated by their interest in Chinese culture, including Chinese history, literature, and art. Research has shown that learners who have a strong interest in Chinese culture are more likely to be motivated to learn the language (Gong et al., 2021).

Self-efficacy, or learners' belief in their own ability to succeed in learning the language, has been identified as an important factor in language learning motivation (Chao et al., 2019). Learners who have high self-efficacy are more likely to be motivated and engaged in the language learning process (Tian & Zhang, 2019; Wang & Li, 2019). Learners' motivation to learn Chinese can also be influenced by the support they receive from their teachers and peers. Teachers who provide supportive and engaging instruction, and peers who offer encouragement and opportunities for collaboration, can help to foster learners' motivation and engagement (Huang et al., 2019).

Overall, research suggests that Chinese language learning motivation is influenced by a range of factors, including learners' cultural interests, self-efficacy, and the support they receive from teachers and peers. Further research is needed to explore these factors in greater depth and to identify effective strategies for fostering motivation and engagement in Chinese language learning. Such strategies could include providing authentic learning materials, encouraging language use in authentic contexts, and providing feedback that is tailored to the individual needs of learners. Additionally, more research is needed to understand how motivation and engagement can be maintained over the long-term.

Furthermore, there are many studies focus on flipped language classrooms, for example, an analysis of 34 published articles was undertaken in order to conduct a systematic review of the literature regarding flipped language classrooms from the perspectives of theoretical foundations, learning activities, tools, research topics, and findings (Zou et al., 2020). It was found that a variety of research methods (e.g., tests, surveys, and interviews) were used. The results also indicated that there were various types of e-tools used in the flipped language classrooms (e.g., video-watching tools, online learning platforms, online discussion tools, and video-making tools) (Zou et al., 2020). The findings also reveal that the flipped language classroom not only improved students' academic performance and cultivated their learning motivation, but also developed their self-regulation, confidence, and higher-order thinking skills. It was also found that the flipped learning approach had an influence on the students' readiness and acceptance of technology, the flipped learning process, students' interactions, and teacher perceptions. Other research topics in the reviewed articles were the effects of external and learner factors. Chen (2022) reports on a classroom-based investigation into English as a foreign language (EFL) learners' views on lessons that integrated m-learning tools for assessment (Kahoot!) and collaboration (Padlet) during the lesson. The opinions of 289 Chinese university students regarding such lessons were collected through open-ended questions posted on Padlet. It was found that there were a number of key themes emerging from the qualitative data that are either related to teacher strategies to motivate learners or a prerequisite to learning for learners.

As a result, their perceptions of gamification were amplified when in reality only a small percentage of class activities incorporated these tools, which was a striking result. As a result, it appeared that the use of mobile learning tools in class could greatly increase learners' positive perceptions of a whole lesson if they were partially integrated into the classroom. Despite the fact that teachers were frequently encouraged to integrate technology into their lessons, they might not always be well instructed on how to do so (Chen, 2022).

Among the languages that are studied for second language acquisition, English dominates. Very few studies have been conducted on improving the speaking and listening skills of Chinese learners. One reason for the relatively limited research on Chinese language learning compared to English may be due to the fact that Chinese is still considered a less commonly taught language in many countries, particularly in the Western world. However, with the increasing global influence of China and the growing demand for Chinese language skills in international business and diplomacy, there has been a growing interest in Chinese language learning and teaching in recent years. As a result, there has been an increase in research on improving the speaking and listening skills of Chinese learners. Many of these studies have focused on developing effective teaching strategies and materials that can help learners overcome the challenges they face in acquiring these skills, such as difficulties in understanding different accents and regional variations, limited exposure to the language, and lack of opportunities for authentic communication. Nevertheless, while there may be fewer studies on Chinese language learning compared to English, there is a growing body of research on improving the speaking and listening skills of Chinese learners. As the demand for Chinese language skills continues to increase, it is likely that more research will be conducted in this area in the future.

III. RESEARCH DESIGN

In this research & development study, the author intends to improve Chinese listening and speaking skills through learning activities for first-year Chinese language learners at a university in Thailand, in accordance with the conceptual framework derived from the study, as shown in Figure 1:

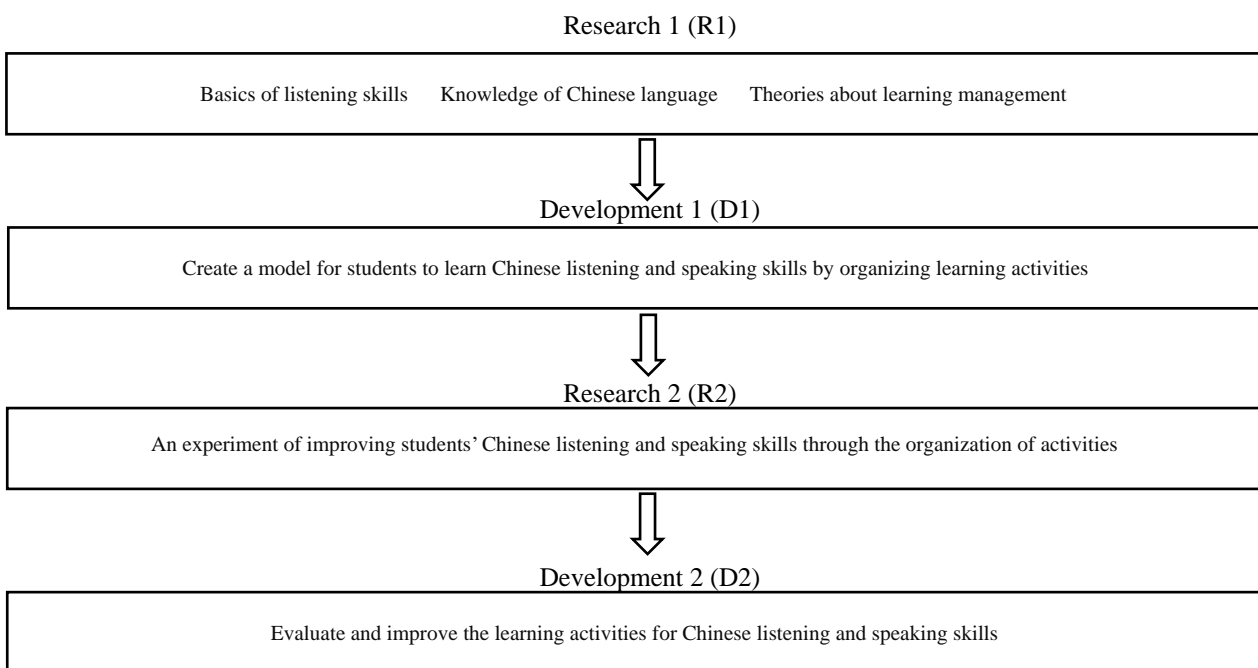


Figure 1. Research Design

A. Research 1 (R1)

This part analyzes the current context of the ability to develop listening and speaking skills through Chinese language learning activities for first-year Chinese students at a university in Thailand.

The research involved 90 students studying Chinese subjects at a university in Thailand at three levels: majors, minors, and free electives in the second semester of the academic year 2022 to 2023. Through random sampling of the classroom, 30 students studying Chinese in the second semester were chosen as participants. The participants were informed and consented to the use of the collected data for this research, and they were informed that being involved in this study would not affect their assessments or tests, and that they could withdraw from the research at any time. The collected data was kept confidential and only the author had access to it. The participants were thanked for their contribution and debriefed about the results of the research. The participants were also assured that their anonymity was guaranteed and respected, and that their data would only be used for research purposes.

Data collection tools used in the research design were consistent with those used in the research design. Developing a topic and framing a general questionnaire to guide the questionnaire for a sample of Chinese language learners and an interview form for 10 Chinese language learners is required until the data is saturated.

B. Development 1 (D1)

This is the design and development section of this study, which focuses on the development and qualitative study of listening and speaking skill development models through learning activities. The process consists of the following steps: the analysis and development of the model; the development of data collection tools; the verification and certification of the model.

In the model certification, the target group consisted of five experts selected based on specific selection criteria (purposive sampling) as follows: expert teachers of Chinese as a foreign language with at least five years of tertiary teaching experience and a Master's degree in the related field. It is important to note that not many scholars have PhDs in this area, but this ensures that the target group has knowledge and experience in the field of Chinese as a foreign language, as well as a minimum amount of experience to provide pertinent feedback. Additionally, the selection criteria ensure that a wide range of expertise is represented within the group. This will guarantee that the feedback provided is of the highest quality and that it is applicable to the research objectives. Finally, the criteria ensure that the feedback is both relevant and reliable. Experts assessed the data by using assessment forms that were created by them.

C. Research 2 (R2)

In this experiment, Chinese learning activities are organized for the participants in order to develop their listening and speaking skills.

In the trial, the target group consisted of students who studied Chinese in the second semester of the academic year 2022 to 2023 at another university in Thailand, which was a different group from those included in the sample. A modification was made to the Knowledge Quiz Tool format to measure the objectives before and after the experiment. Data was then collected and analyzed to measure the effectiveness of the experiment. The results were then compared to the control group to determine the effectiveness of the experiment. The results showed that the experiment was successful in achieving its objectives. The results were used to inform the next steps, such as further modifications to the tool or expanding the experiment to a larger population.

D. Development 2 (D2)

Through the organization of learning activities for the candidates, this part aims to evaluate the effectiveness and improve the Chinese listening and speaking skill development model.

This part utilized a Satisfaction Questionnaire to collect feedback from students, while the qualitative component involved a target group of 7 Chinese language teachers and experts. The teachers and experts actively participated in group discussions to analyze and interpret the questionnaire results. They also assessed the effectiveness of designing learning activities aimed at enhancing the listening and speaking skills of Chinese learners. The input from these experienced professionals provided valuable insights into the design and implementation of effective language teaching strategies. The teachers and experts then proposed several strategies for improving the listening and speaking skills of learners. These strategies were discussed in detail and further refined. The final set of strategies was implemented in the classroom, with positive results.

IV. FINDINGS

Based on the previous design of organizing activities to assist participants in improving their Chinese listening and speaking skills, the process can be summarized as follows:

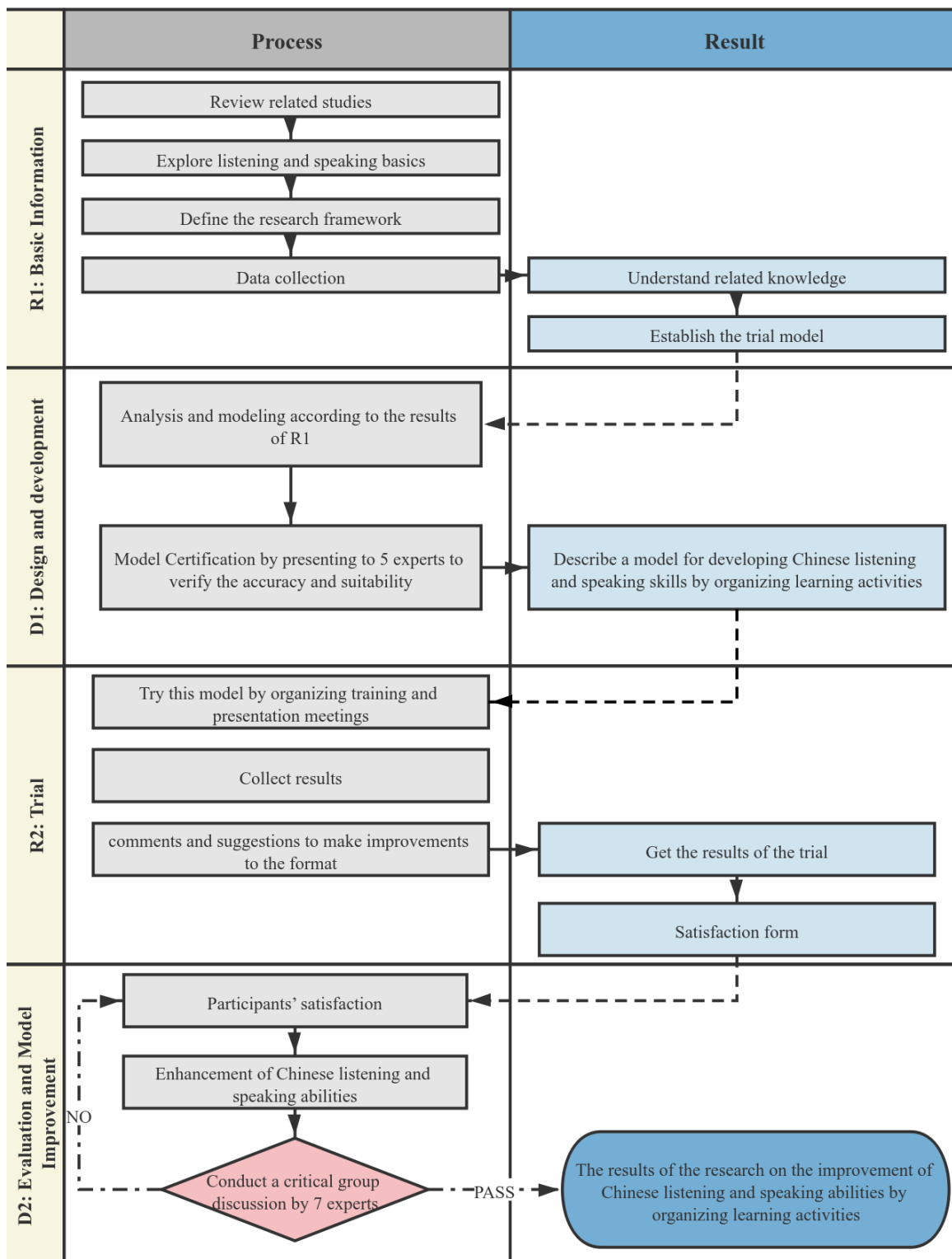


Figure 2. Framework of Organizing Activities

Using the results and processes of this study, the feasibility of enhancing Chinese listening and speaking skills among first-year students in a Thai university was investigated. After having the framework of organizing activities, the next step should be how to design valid and effective activities for improving language abilities. Activities should focus on both form and meaning. The activities should also be tailored to each individual student's level and needs and should be designed to be engaging and motivating to encourage student participation.

The findings of this study have important implications for Chinese language teaching and learning. The study showed that organizing learning activities can be an effective way to enhance the listening and speaking skills of Chinese language learners, and that this approach can be applied in a university setting. The study's proposed model for

developing Chinese listening and speaking skills through organized learning activities can be useful for language teachers and curriculum designers in designing effective and engaging instructional materials and activities for learners. The model provides a framework for integrating various language learning techniques and strategies, such as task-based learning, communicative language teaching, and the use of authentic materials, to create a comprehensive and learner-centered approach to language learning. Furthermore, the findings highlight the importance of providing learners with opportunities for authentic communication and interaction in the target language. The use of group activities and peer feedback can help to create a supportive and engaging learning environment that encourages learners to take risks and practice their language skills in a meaningful context. The framework finally demonstrates the potential of organized learning activities for enhancing Chinese language skills, and provides practical guidance for language teachers and curriculum designers seeking to develop effective and engaging language learning materials and activities.

One effective approach to designing activities to improve listening skills is to provide learners with exposure to audio or video materials appropriate for their level of proficiency (Gilakjani, 2016), and then to develop tasks that require them to understand and respond to what they have heard. For speaking skills, activities that encourage learners to participate in authentic conversations using the language they are learning can be particularly effective. These can include role-plays, debates, discussions, and other interactive tasks that require learners to use the language in real-life situations. In designing learning activities targeting both listening and speaking skills, it is imperative to create tasks that are both challenging and engaging, and that provide learners with opportunities to practice and receive feedback on their performance. Additionally, it can be beneficial to incorporate a variety of different activities and materials into the curriculum, to ensure that learners are exposed to a range of language input and have opportunities to practice using the language in different contexts and situations.

As an important component of effective language learning activities, feedback provides learners with information about their strengths and weaknesses, as well as helps them identify areas for improvement. Listening and speaking activities can be incorporated in a variety of ways by incorporating feedback:

Peer feedback: During speaking activities, such as debates or discussions, learners should be encouraged to provide feedback to each other on their performance. Through self-evaluation, peer evaluation, or group evaluation, learners can identify areas for improvement and gain insights from their peers.

Teacher feedback: It is possible for instructors to provide learners with feedback regarding their performance in speaking activities, either individually or in groups. In addition to providing corrections on grammar and pronunciation, corrections may also include suggestions for improving fluency and coherence.

Audio or video feedback: As a means of providing feedback on specific aspects of language use, such as pronunciation, intonation, and grammar, instructors can record learners' performances in speaking activities and provide feedback through audio or video recordings.

Self-reflection: Engage learners in self-reflection and identification of areas for improvement during speaking activities. Taking self-assessment activities, such as keeping a language learning journal, or setting personal language learning goals and reflecting on progress toward these goals, are effective ways to accomplish this.

Incorporating feedback into language learning activities helps learners to identify areas for improvement and develop their language skills more effectively. It is essential to provide learners with regular feedback and opportunities to practice using the language in a supportive and constructive environment.

V. CONCLUSION

The study involved a mixed-methods approach, utilizing both quantitative and qualitative data to assess the effectiveness of classroom activities for improving the Chinese listening and speaking skills of first-year learners in a university in Thailand.

The study began with a review of the literature on effective language learning strategies, which helped to identify a range of classroom activities that could be used to target listening and speaking skills. These activities were then incorporated into the curriculum for the first-year Chinese language course at the university. To evaluate the effectiveness of the activities, a Satisfaction Questionnaire was administered to the students, and a target group of seven Chinese language teachers and experts were consulted for their qualitative input. The questionnaire results indicated that the students found the activities to be engaging and beneficial for improving their listening and speaking skills, with the majority of respondents reporting that they had noticed an improvement in their language abilities. The qualitative data collected from the teachers and experts provided additional insights into the effectiveness of the activities. The experts noted that the activities were well-designed and provided a range of opportunities for learners to practice and develop their language skills. They also provided suggestions for further improvements, such as incorporating more authentic materials and increasing opportunities for peer feedback and interaction. Overall, the study provided evidence for the feasibility of organizing effective classroom activities for enhancing Chinese listening and speaking skills for first-year learners in a university setting. The findings suggest that incorporating a range of engaging and interactive activities into the curriculum can be an effective strategy for improving language learning outcomes.

This study could provide implications for both Chinese language teaching and learning.

Organized learning activities can be an effective way to enhance Chinese listening and speaking skills: The study demonstrated that organizing learning activities can significantly improve the Chinese listening and speaking skills of learners. This suggests that language teachers and curriculum designers can use this approach to design effective and engaging instructional materials and activities for learners.

Task-based and communicative language teaching approaches can be effective: The study's proposed model for developing Chinese listening and speaking skills through organized learning activities includes task-based and communicative language teaching approaches. These approaches can be useful in creating a supportive and engaging learning environment that encourages learners to practice their language skills in a meaningful context.

Authentic materials and activities are important: The study emphasizes the importance of using authentic materials and activities in language learning. This can help learners to experience the language in real-life situations, and develop their ability to understand and use the language in authentic contexts.

Peer feedback and group activities can be beneficial: The study's findings suggest that peer feedback and group activities can be beneficial for language learners. These activities can provide learners with opportunities for authentic communication and interaction in the target language, and help to create a supportive and engaging learning environment.

The study provided valuable insights into the effectiveness of classroom activities for enhancing Chinese listening and speaking skills for first-year learners in a university setting. However, there are still several areas that could be explored in further research. Firstly, the study focused specifically on first-year learners in a university setting. Further research could investigate the effectiveness of similar activities for learners at different proficiency levels, or for learners in other language learning contexts such as secondary schools or language centers. Secondly, the study utilized a mixed-methods approach, incorporating both quantitative and qualitative data. Further research could explore the effectiveness of classroom activities for enhancing Chinese listening and speaking skills using a range of different research methods, such as experimental designs or case studies. Thirdly, the study focused primarily on the design and implementation of the classroom activities. Further research could investigate the impact of different factors on the effectiveness of the activities, such as the role of cultural factors or the influence of learner motivation and engagement. Finally, the study provided valuable insights into effective classroom activities for enhancing Chinese listening and speaking skills, but did not investigate the effectiveness of other language skills such as reading and writing. Further research could explore the effectiveness of similar activities for improving these language skills, or investigate the effectiveness of different types of activities for targeting specific language skills. The study provided a strong foundation for further research into effective language learning strategies, and there are several areas that could be explored in future studies to build on the findings of this research.

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Language and Gender: Investigating the Representation of Chinese Women in Mandarin Slang and Its Implications for Professional Communication (1970s-1990s)

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Abstract—This study highlights the role of language and slang in perpetuating cultural attitudes and gender roles and the need for a more positive and inclusive representation of women in language. This study examines the representation of Chinese women in Mandarin slang from the 1970s to the 1990s and its impact on business and professional communication. Employing qualitative methods, such as interviews and documents review, the research explores how the portrayal of women through Mandarin slang affected their participation and perception in the professional sphere. The findings reveal that most slang vocabulary used during this era carried negative connotations. Historical and cultural contexts, political events, and personal opinions and attitudes influenced the representation of women in Mandarin slang. The prevalence of negative expressions reinforced cultural expectations for women to conform to traditional gender roles and moral codes. In contrast, the limited use of positive and neutral expressions indicated evolving cultural attitudes. This study underscores the role of language and slang in perpetuating cultural attitudes and gender roles in professional contexts, emphasizing the need for a more positive and inclusive representation of women in language to foster greater gender equality in business and professional environments.

Index Terms—slang representation, gender roles, Mandarin language

I. INTRODUCTION

From the 1970s to the 1990s, Chinese Mandarin slang underwent significant changes, influenced by historical events, cultural contexts, and social attitudes (Zhou, 2016) and this period witnessed a shift in women's roles in business and professional communication, which was closely linked to their representation in Mandarin slang (Fang et al., 2017).

Sociolinguistics is a discipline that explores the relationship between language and society, examining how people use language in different social contexts and the social functions of language (Wardhaugh & Fuller, 2021). In this study, we focus on Mandarin slang related to the image of Chinese women and its impact on their professional lives from the 1970s to the 1990s. This period was marked by significant economic and social transformations, which, in turn, affected the status and roles of women in the professional sphere.

Mandarin slang often encapsulates societal perceptions of women, reflecting evolving cultural attitudes and gender roles (Chen & Hua, 2018). These slang expressions can carry positive and negative connotations, shaping how women are perceived and treated in professional environments. Understanding the impact of these linguistic phenomena on the professional lives of Chinese women during this time is crucial to appreciate the broader implications of language use and its influence on gender equality in the workplace (Ehrlich et al., 2014, p. 27).

In this qualitative analysis, we investigate the representation of Chinese women in Mandarin slang from the 1970s to the 1990s and examine its impact on business and professional communication. Through interviews and documents review (Creswell & Poth, 2018), we aim to shed light on how slang terms influenced the perception of women in professional settings and how these representations affected their career opportunities, workplace dynamics, and overall professional success.

This study seeks to contribute to the growing literature on gender and language use, particularly in business and professional communication. By examining the Mandarin slang terms related to Chinese women from the 1970s to the 1990s, we hope to provide a nuanced understanding of how language shapes and reflects societal values and norms, ultimately impacting the professional lives of women.

In addition to analyzing the slang terms, we will explore the historical and cultural factors that contributed to their emergence and use (Bai, 2020). This approach will enable us to establish connections between slang expressions and broader societal changes, offering insights into how language reflects and perpetuates gender roles and stereotypes (Cameron, 2018).

Finally, we discuss the implications of our findings for promoting gender equality and inclusivity in business and professional communication, both within China and in broader global contexts (Holmes & Marra, 2019). By recognizing the impact of language use on women's professional experiences, we can develop strategies to promote more equitable and inclusive language practices that foster greater gender equality in the workplace. Through qualitative research, we hope to illuminate the connections between language use, cultural attitudes, and gender roles and offer recommendations for promoting more inclusive and equitable language practices in professional settings (Eckert & McConnell-Ginet, 2013).

II. LITERATURE REVIEW

The use of language plays a crucial role in shaping and constructing cultural values and norms, including gender roles and expectations. Mandarin, the official language of China, has a rich vocabulary that includes various forms of slang. Slang, as an informal and non-standard form of language, often reflects the attitudes and beliefs of a particular cultural group. This literature review will explore women's representation in Mandarin slang in China from the 1970s to the 1990s and its impact on business and professional communication.

Representation of Women in Mandarin Slang

Studies have shown that language has been used to construct and reinforce gender roles, stereotypes, and expectations (Meece et al., 2006). The representation of women in Mandarin slang reflects the cultural attitudes towards women and femininity in China's 1970s–1990s era. Guo (1996) argues that the representation of women in Chinese history during this period was characterized by traditional gender roles and expectations, with women being expected to fulfill domestic duties and conform to strict moral codes.

Hershatter (1997) also notes that during this era, the representation of women in Mandarin slang was dominated by derogatory and harmful words and expressions. For example, the word “^{mèinióng}妹 娘” was used to describe young women who were considered promiscuous or sexually loose, while “^{jiāsǒu}家 嫂” was used to describe married women who were seen as being subservient to their husbands (Zheng, 2004).

This negative representation of women in Mandarin slang perpetuated the cultural expectations that women should adhere to strict moral codes and conform to traditional gender roles. Furthermore, this representation had implications for business and professional communication, perpetuating stereotypes and reinforcing existing power dynamics in the workplace.

However, it is essential to note that not all representations of women in Mandarin slang during this era were negative. Guo (1996) highlights that cheerful and neutral expressions were also used to describe women. For example, the word “^{xiánxián}闲 闲” was used to describe women who were free-spirited and independent, while “^{xīnxīn}新 新” was used to describe women who were young and inexperienced (Zheng, 2004). These expressions recognized the changing cultural attitudes towards women and femininity and a desire for women to break away from traditional gender roles and expectations.

Impact on Business and Professional Communication

The representation of women in Mandarin slang during the 1970s–1990s era significantly impacted the image of Chinese women in business and professional communication. The negative expressions used to describe women reinforced the cultural expectations that women should adhere to strict moral codes and conform to traditional gender roles. This perpetuated the cultural attitude that women were inferior to men and that their worth was determined by their ability to fulfill domestic duties and conform to moral codes (Guo, 1996).

On the other hand, the positive and neutral expressions used to describe women showed a recognition of the changing cultural attitudes towards women and femininity. These expressions reflected a desire for women to break away from traditional gender roles and expectations and to be recognized for their individuality and personal agency. However, it is essential to note that these positive and neutral expressions were still limited and were not widely used or accepted in mainstream culture (Zheng, 2004).

In business and professional communication, the representation of women in Mandarin slang during this era contributed to gender disparities in the workplace. The negative stereotypes perpetuated by slang could have affected women's professional opportunities and advancement and their overall perception of the professional world.

Yaqi (2021) adopted Fairclough's three-dimensional model framework and conducted a critical discourse analysis of Weibo's feminist expression with postfeminist theory. The study results show that influential feminist accounts

generally dominate the issue of feminism on the Weibo platform by prioritizing issues of personal life and the construction of gender images and the practice of power by the elite.

Previous studies have also examined the image of women in advertising and literature from different cultural perspectives (Iye et al., 2020; Fitriani & Sumartini, 2018). These studies provide valuable insights into the representation of women in various media. However, they need to specifically focus on the sociolinguistic aspects of Mandarin slang and its impact on business and professional communication from the 1970s to the 1990s. This literature review aims to fill that gap by exploring the representation of Chinese women in Mandarin slang and its implications for business and professional communication during this era.

In conclusion, the representation of women in Mandarin slang during the 1970s–1990s era reflected the cultural attitudes towards women and femininity in China. The prevalence of negative expressions in the language of the time reinforced societal expectations that women should abide by traditional gender roles and moral codes. Conversely, the limited use of positive and neutral expressions indicated an awareness of shifting cultural attitudes and a call for women to challenge the status quo and establish their identities. This representation of women in Mandarin slang significantly impacted business and professional communication, contributing to gender disparities in the workplace and shaping the perception of women in professional environments. Future research could explore the evolution of Mandarin slang in the contemporary era and its implications for gender equality and the representation of women in business and professional communication today.

III. METHOD

This qualitative research study aims to analyze the representation of Chinese women in Mandarin slang from the 1970s to the 1990s and its impact on business and professional communication in China during that era. To achieve this, the study will employ a combination of documents reviews and in-depth interviews with linguists, sociolinguists, and experts in the Chinese language and culture.

Documents Review

The document review will unfold through a meticulous and methodical examination of pertinent sources, which engage with the representation of women in Mandarin slang and the consequential influence on business and professional communication in China from the 1970s to the 1990s. In selecting our corpus of literature, we shall adhere to a distinct set of criteria crafted to secure inclusion of only superior, relevant, and credible materials.

Our process commences with the demarcation of key terms and concepts that inform the core of our research, such as "Mandarin slang," "Chinese women," "gender representation," "business communication," and "professional communication." These terminologies will underpin our search strategy, guiding us to locate germane sources across academic databases, digital libraries, and various scholarly repositories. Our search strategy will then be fine-tuned, employing Boolean operators, truncation, and quotation marks to sift through the search results.

The acquired search results will undergo a rigorous screening for relevance and authenticity, examining title, abstract, and keywords for alignment with our research focus—specifically the intersection of Mandarin slang, gender representation, and their impact on business and professional communication during the prescribed era. Selected sources from this phase will subsequently undergo an intensive quality and reliability appraisal, evaluating their methodology, outcomes, and inferences. This will entail a thorough examination of the author's qualifications, the reputation of the publication, and the overall robustness and coherence of the research work.

The chosen sources' contents will be aggregated and analyzed to discern common motifs, patterns, and trends that resonate with our research focus. We will then distill a cohesive narrative from our careful scrutiny of these sources' data, ensuring an integrated understanding of the diverse findings. Moreover, our cases were selected based on their significant representation of the era, their rich linguistic analysis, and their detailed examination of the gender dynamics at play, making them particularly illustrative and relevant to our research.

Concluding the document review, a visual representation of our literature selection process will be generated to aid in effectively communicating this section's overall methodology and purpose. This visual guide will allow readers to better comprehend the rigorous process undertaken to choose our sources and the reasons behind our selections.

Interviews

Beyond the scope of the document review, we will initiate comprehensive interviews with accomplished linguists, sociolinguists, and experts immersed in the study of the Chinese language and culture. The purpose of these interviews is not only to deepen our understanding of the influence exerted by the representation of women in Mandarin slang on business and professional communication but also to solicit expert opinions on the specific cases selected for our document review.

Our interview questions are grounded in the theories of gender representation in language, the evolution of language over time, and the implications of language use in social and professional contexts. These concepts are thoroughly established within the disciplines of linguistics, sociolinguistics, and communication studies (Cameron, 2018; Eckert & McConnell-Ginet, 2013).

It is anticipated that these interviews will enable an echo effect with the results of the document review. The experts' evaluations of our chosen cases will provide an additional layer of analysis, which will enhance the robustness of our findings and complement the insights gleaned from the document review. This interplay between primary (interviews)

and secondary (document review) data will contribute to a more comprehensive, nuanced, and triangulated understanding of our research topic.

Data Analysis

The data collected from the literature review and interviews will be analyzed using a thematic analysis approach. This process involves identifying common themes, patterns, and trends within the data, which will help to answer the research questions. The data will be organized and coded according to these themes, allowing for a comprehensive understanding of the representation of Chinese women in Mandarin slang and its impact on business and professional communication from the 1970s to the 1990s.

By employing a combination of documents reviews and in-depth interviews, this qualitative research study will provide a detailed analysis of the representation of Chinese women in Mandarin slang and its influence on business and professional communication in China from the 1970s to the 1990s. This methodology will allow for a thorough examination of the cultural attitudes, linguistic practices, and communication dynamics during that period, ultimately providing valuable insights into the role of language in shaping gender representation and its implications for business and professional communication.

IV. RESULTS

This paper examines Mandarin slang related to the image of Chinese women. The results and analysis focus on the form, category, and meaning of the slang vocabulary to understand how language is used to shape the perception of Chinese women and its impact on business and professional communication from the 1970s to the 1990s. By understanding the various forms, categories, and meanings of these slang terms, we can better appreciate how language can influence public opinion and social attitudes toward Chinese women.

Documents Review

The data are mainly Chinese phrases, 187 of which were collected. These Chinese phrases were classified based on form (number and abbreviation), categories (verb and noun), and meaning tendencies (positive, negative, and neutral); 7 Chinese phrases were analyzed descriptively using a sociolinguistic approach to explain the image of Chinese women in Mandarin slang.

The image of Chinese women in form-based Mandarin slang is based on numbers and abbreviations. Numbers are often used to convey particular meanings because the pronunciation of these numbers produces harmonies with words in Chinese, representing harmonic meanings in daily language, as shown in Table 1.

TABLE 1
FORM AND MEANING OF MANDARIN SLANG RELATED TO CHINESE WOMEN

| NO. | Chinese and Pinyin | Form | English | Meaning |
|-----|-------------------------|--------|--------------------|--|
| 1 | 三八 (sān bā) | Number | Talky girl | Refers to a woman who is talkative, gossipy, or likes to meddle in other people's affairs. |
| 2 | 二奶 (èr nǎi) | Number | Mistress | A colloquial term for a mistress or a woman who is in a relationship with a married man. |
| 3 | 老板娘 (lǎobǎn niáng) | Noun | Female boss | Refers to a female boss or proprietor, often used in the context of small businesses or family-owned stores. |
| 4 | 拜金女 (bài jīn nǚ) | Noun | Gold-digger | Refers to a woman primarily interested in a man's wealth or seeking a wealthy partner. |
| 5 | 知性女 (zhī xìng nǚ) | Noun | Intellectual woman | Refers to a woman who is knowledgeable, intellectual, or well-educated. |
| 6 | 工作狂女 (gōngzuò kuáng nǚ) | Noun | Workaholic woman | Refers to a woman who is extremely dedicated to her career or profession, often to the exclusion of other aspects of life. |
| 7 | 独立女 (dú lì nǚ) | Noun | Independent woman | Refers to a woman who is self-reliant, self-sufficient, and not dependent on others, particularly in a professional context. |

Table 2 presents the categories of slang terms, including the phrases' harmonics and their meanings.

TABLE 2
IMPACT OF MANDARIN SLANG ON BUSINESS AND PROFESSIONAL COMMUNICATION

| NO. | Chinese and Pinyin | Impact on Business and Professional Communication |
|-----|-------------------------|--|
| 1 | 三八 (sān bā) | This might lead to a negative perception of a woman's credibility and professionalism if she is labeled as a "talky girl" in the workplace. |
| 2 | 二奶 (èr nǎi) | It can create a harmful work environment, potentially leading to workplace conflicts or strained relationships if a woman is associated with this term. |
| 3 | 老板娘 (lǎobǎn niáng) | While generally a neutral term, it could potentially reinforce traditional gender roles in the workplace. |
| 4 | 拜金女 (bài jīn nǚ) | This can lead to a negative perception of a woman's motivations and integrity in professional settings, which may impact her career prospects. |
| 5 | 知性女 (zhī xìng nǚ) | A positive term can contribute to a favorable impression of a woman's skills, knowledge, and competence in a professional context. |
| 6 | 工作狂女 (gōngzuò kuáng nǚ) | Although often seen as a positive trait, it may lead to unrealistic expectations or work-life imbalance, which can impact a woman's overall well-being. |
| 7 | 独立女 (dú lì nǚ) | A positive term that supports the idea of women's empowerment and independence in the workplace, encouraging equal opportunities and gender equality in professional settings. |

Interview

The opinions of the five interviewees, including linguists, sociolinguists, and slang experts, were thoroughly analyzed to understand better the representation of Chinese women in Mandarin slang from the 1970s to the 1990s and its impact on business and professional communication. The interviewee's commentary offers an insightful overview of the opinions expressed and helps contextualize the slang vocabulary during that era. Table 3 summarizes the main points discussed during each interview, along with the interviewees' demographic information.

TABLE 3
INTERVIEWEE'S OPINIONS

| Interviewee | Gender | Age | Education | Opinions |
|-----------------|--------|-----|--------------------------------------|---|
| Linguist A | Female | 51 | Ph.D. in Linguistics | Believes that the use of Mandarin slang related to Chinese women during the 1970s-1990s era contributed to reinforcing traditional gender roles and stereotypes in professional settings, hindering the potential for women's advancement in the workplace. |
| Sociolinguist B | Male | 42 | Ph.D. in Sociolinguistics | Argues that the prevalence of such Mandarin slang during this era was a reflection of the patriarchal society and traditional gender roles that persisted in China, which negatively affected women's opportunities and experiences in professional contexts. |
| Slang Expert C | Male | 55 | M.A. in Chinese Language and Culture | Maintains that the Mandarin slang used in the 1970s-1990s reflected the cultural attitudes towards women and femininity in China, which could have influenced workplace dynamics and communication, further reinforcing gender-based biases. |
| Linguist D | Female | 48 | Ph.D. in Linguistics | Suggests that Mandarin slang during this era was influenced by political events, such as the Cultural Revolution, which significantly impacted women's professional experiences and opportunities, with the slang vocabulary reinforcing those cultural attitudes. |
| Sociolinguist E | Female | 37 | Ph.D. in Sociolinguistics | Believes that the representation of women in Mandarin slang during the 1970s-1990s era manifested the cultural attitudes towards women and femininity in China, which directly impacted business and professional communication. Using slang could have perpetuated stereotypes and biases against women, negatively affecting their workplace experiences and opportunities for advancement. |

The analysis of Mandarin slang related to the image of Chinese women from the 1970s to the 1990s reveals that these terms predominantly reflect traditional gender roles and stereotypes. The interviews with experts in the field further support this observation, indicating that such slang had a significant impact on business and professional communication, reinforcing gender-based biases and potentially hindering women's opportunities for advancement in the workplace. By understanding the various forms, categories, and meanings of these slang terms, as well as the cultural attitudes they reflect, we can better appreciate the impact of language on public opinion, social attitudes, and professional communication involving Chinese women during this era.

Moreover, we conducted a word cloud analysis of the interview summaries from linguists and sociolinguists using NVIVO12 software. By setting the minimum word length to 3 and applying generalizations for filtering, we generated the word cloud displayed in Figure 1.



Figure 1. Word Cloud Analysis

The perspectives of linguists and sociolinguists on the depiction of women in Mandarin slang during the 1970s-1990s era are varied yet complementary. Linguist A and Sociolinguist E contend that the prevalence of negative expressions in Mandarin slang reinforced traditional cultural expectations and rigid moral codes for women. They also acknowledge the limited presence of positive and neutral expressions as an indication of evolving cultural attitudes and women's aspiration to break free from these expectations. Slang Expert C perceives Mandarin slang as a medium for individuals to convey their thoughts and emotions about women, encompassing positive and negative perspectives, mirroring the shifting cultural attitudes towards women and femininity.

Conversely, Sociolinguists B and Linguist D maintain that the portrayal of women in Mandarin slang was shaped by China's historical and cultural context and political events, such as the Cultural Revolution, which significantly affected cultural attitudes towards women. In summary, the representation of women in Mandarin slang during the 1970s-1990s era embodied the cultural attitudes towards women and femininity in China. These attitudes were heavily influenced by historical and political events and perpetuated traditional gender roles and moral codes.

The opinions of linguists and sociolinguists imply that women's image in Mandarin slang during the 1970s-1990s era was largely negative. This negativity stemmed from the influence of a patriarchal society, traditional gender roles in China, and the impact of political events such as the Cultural Revolution. The slang vocabulary mirrored cultural attitudes towards women, which often adhered to strict traditional gender roles. However, the limited presence of positive and neutral expressions in the slang vocabulary indicated a growing awareness of changing cultural attitudes and a desire for women to break away from these expectations. Ultimately, the representation of women in Mandarin slang during this period manifested the cultural attitudes towards women and femininity in China, which were shaped by historical, political, and social factors.

V. DISCUSSION

The results of this qualitative analysis demonstrate that the representation of Chinese women in Mandarin slang from the 1970s to the 1990s was predominantly negative, reflecting the traditional gender roles and patriarchal society of that time. However, there were also cheerful and neutral expressions, suggesting a recognition of changing cultural attitudes towards women and femininity in China.

The opinions expressed by the interviewees highlight the influence of historical and cultural contexts on the development of Mandarin slang, as well as the role of political events such as the Cultural Revolution in shaping the representation of women in Chinese society. Mandarin slang was a way for individuals to express their thoughts and feelings about women, including positive and negative attitudes.

The limited use of positive and neutral expressions in Mandarin slang during this era indicates that while there was a growing awareness of the need for change in cultural attitudes towards women, negative expressions continued to dominate and reinforce traditional gender roles and strict moral codes.

Hence, this qualitative analysis offers valuable insights into the representation of Chinese women in Mandarin slang from the 1970s to the 1990s and its impact on business and professional communication. The study highlights the importance of understanding the language and its cultural context to appreciate the nuances of communication and social attitudes during that time.

The findings of this study have implications for contemporary business and professional communication, particularly in cross-cultural contexts. Understanding the historical and cultural factors that shaped Mandarin slang can help

professionals better navigate linguistic and cultural barriers when engaging with Chinese counterparts, promoting more effective communication and collaboration.

Furthermore, the analysis underscores the need for ongoing efforts to challenge and transform negative stereotypes and representations of women in the language in China and globally. By acknowledging and addressing the influence of language on cultural attitudes, businesses and professionals can contribute to fostering a more inclusive and equitable environment for women in the workplace and society at large.

Future research could expand upon this study by examining the representation of Chinese women in Mandarin slang in recent decades, analyzing how the portrayal of women in the language has evolved in response to ongoing social, political, and cultural changes. Additionally, comparative studies could be conducted to explore the representation of women in other languages and cultures, further illuminating the complex interplay between language, gender, and society.

VI. CONCLUSION

The analysis results reveal that the image of Chinese women in slang during the 1970s-1990s was predominantly negative, as reflected in the form, categories, and meanings of the slang vocabulary used. Of the seven slang expressions analyzed, only a few were positive or neutral, while most were negative. This negative representation of women in Chinese slang mirrors the cultural attitudes towards women in China during that era, characterized by a patriarchal society and traditional gender roles.

Interviews with experts in linguistics and sociolinguistics further support this observation, indicating that such slang had a significant impact on business and professional communication, reinforcing gender-based biases and potentially hindering women's opportunities for advancement in the workplace. The representation of women in Mandarin slang during this period was influenced by various factors, including historical and cultural context, political events, and individual opinions and attitudes.

While some positive and neutral expressions did emerge, most slang terms perpetuated traditional gender roles and stereotypes. It is essential to critically examine the language we use and strive for a more positive and inclusive representation of women in language to promote equality and respect for all individuals. By understanding the various forms, categories, and meanings of these slang terms, as well as the cultural attitudes they reflect, we can better appreciate the impact of language on public opinion, social attitudes, and professional communication involving Chinese women during this era. In conclusion, this study sheds light on the representation of women in Mandarin slang during the 1970s-1990s era, emphasizing the role of language in perpetuating cultural attitudes and gender roles. The analysis of Mandarin slang related to the image of Chinese women during this period highlights the importance of understanding the various forms, categories, and meanings of these slang terms and the cultural attitudes they reflect.

By examining the language used during this era, we can gain insight into the impact of these terms on public opinion, social attitudes, and professional communication involving Chinese women. It is crucial to critically examine the language we use and strive for a more positive and inclusive representation of women in language to promote equality and respect for all individuals. This study underscores the need for further research and discussion about the portrayal of women in language and the importance of fostering a more inclusive and equal society.

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Analyzing the Emergence of Social Media as a Sustainable Tool for Learning English in the Post-Pandemic Era

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Abstract—The study aims to investigate Saudi ESL learners' attitudes toward utilizing social media as a sustainable tool of learning and their experience of learning and teaching with social media integration in ESL classrooms. In addition, it seeks to understand if the learners differ in their attitudes toward social media due to the differences in their demographic profiles. Using a simple random sampling method, 288 students were selected from the total population comprising different levels of the graduate program at Business College, Prince Sattam bin Abdulaziz University. Data were collected through a questionnaire and quantitative analysis was applied. Descriptive statistics and one-way ANOVA were employed to address the research questions. The study demonstrated that Saudi ESL learners differ in their perspectives on social media based on their parents' profession but not based on the gender and education of parents. The study suggests that promoting social media and its integration in ESL classrooms can play a vital role in academic empowerment, enhancement of language proficiency, and self-regulated learning of Saudi ESL learners who are eager to enter the ever-expanding job market in the kingdom.

Index Terms—social media integration, a sustainable tool of learning, enhancement of language proficiency, academic empowerment, self-regulated learning

I. INTRODUCTION

Even before the corona pandemic and subsequent lockdown altered the ways and the social realities of human existence, online and social media-assisted learning had become an indispensable tool for sustainable education (Abbas et al., 2019). Social media usage in pre-pandemic times was visible in all aspects of human existence. However, in the post-pandemic socially altered conditions and restricted physical engagement, social networking sites emerged as potential and sustainable learning tools and teaching in Saudi Arabia. Life during the pandemic threw up multiple challenges and social media became a mainstay to overcome these challenges during this prolonged crisis. The university campuses and academic spaces saw unprecedented social media usage for all academic activities. As a result, teachers and students started to communicate, socialize, interact, discuss, and debate their courses and learning activities in almost all educational institutions across the globe. The learners feel free to express themselves and can participate in the discussions by sharing their ideas, comments, images, and opinions (Terzi et al., 2019).

Like everywhere else, Saudi Arabia also witnessed this sudden migration from the physical mode of existence to the online and social media-mediated mode of existence. As 70% of Saudi Arabia's population comprises youth who are tech-savvy, this migration to social media and online interaction and engagement was easy and swift. The university campuses and educational institutions equipped with modern technical devices found this transition easy. The learning and teaching activity saw no problems and continued without encountering any administrative issues throughout the pandemic. Even today, when normalcy is restored, and physical learning is the order of the day; social media has a crucial function in Saudi ESL classrooms and academic spaces. Many studies have been carried out to look at how social media can be used to teach and learn in the Saudi Arabian context. However, this research study seeks to examine the emergence of social media during and post-pandemic times as an alternative sustainable tool unshackling students from restrictions of times and places and offering them freedom and choices to learn at their pace and convenience.

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II. LITERATURE REVIEW

The pandemic-induced conditions accelerated the adoption of social media into already transforming academic spaces and educational campuses. The socially changed realities during the pandemic and its aftermath have exposed the academic world to the immense potential of how to use social media to learn and educate the tech-savvy new generation. For example, Černá and Borkovcová (2020) discuss the viability of social media and allied applications in general, as well as the importance of YouTube as a supportive tool for university education. Using a mixed method, the researchers, with the design of mental knowledge model, carried out an exploratory study analyzing social media sustainability in three different groups. The study concludes by revealing the undeniable advantages of social media in an educational setting and its emergence as an irreplaceable means of learning. Arguing about the increasing use of mobile-related devices, Seraj et al. (2021) carried out an empirical investigation on the utilization of mobile phones in journals indexed by Web of Science and Scopus from 2010 to 2020. The results indicate that effective use of mobile requires feasibility related to facilitation and an effective learning environment. It also points out certain limitations such as issues with charging and a small screen. Cavus et al. (2021) shed light on how, despite the existence of multiple learning management devices, this rapid migration to online learning posed multiple challenges and affected the efficacy and sustainability of academic activities. Reviewing the articles that acknowledged the feasibility of these means of e-learning, the study brings to the fore e-learning challenges and makes an illustration about the efficient use of these social networking sites for institutions, teachers, and students. Sobaih et al. (2020) examine how teachers and students use social networking sites and other forms of social media to support formal academic institutions. Using online questionnaire surveys and in-depth interviews with both instructors and students, the study discovered that learners' social media usage has resulted in an effective application of social media for instructional purposes. The findings suggest that social media can facilitate social learning as an alternative platform for promoting online learning. It has ramifications for policymakers and scholars.

Manu et al. (2021) explain how most of the studies talked about social media usage in classrooms and the way they overlooked learners' views about its use for enhancing their skills. The study asked the respondents, pursuing banking and finance courses, about their social media usage, perceptions, and preferences. The findings reveal learners' openness to social media usage for education and provide much pedagogical and theoretical significance. The study implies that strategic use of social media in an ESL classroom can influence students' views of the university and teachers. Hosen et al. (2021) discuss how social media has become a useful instrument for learning and teaching due to the knowledge exchange, creation of new knowledge, exchange of documents, and virtual communication that it facilitates. The researchers, with the help of connectivism and social cognitive theory, developed a model that theorizes the impact of social media and individual motivation on learning performance and the exchange of knowledge among students pursuing education. The results imply that social media functions for individual reputations can be leveraged to promote learning improvement and knowledge sharing. John and Yunus (2021) examine social media integration in the learning and instruction of language skills and elaborate on how the all-pervasive nature of social media has made it an important tool during the pandemic and its aftermath in the wake of the world-changing perspectives toward learning and teaching of English language. To ensure an analysis of the selected articles, Preferred Reporting Items for Systematic Review and Meta-Analyses (PRISMA) 2020 was adopted, 36 peer-reviewed articles were retrieved from the ERIC and Google Scholar databases, and the findings revealed gains in speaking ability, an increase in confidence when speaking, and a significant decrease in anxiety. The study implies that educators and teachers can utilize social media platform to enable learners.

Ng and Lo (2023) throw light on how the pandemic outbreak in 2020 pushed traditional teaching and learning into online learning mode and elaborate on how the adoption of technology-based pedagogies because of progress in electronic communication made these drastic changes a possible practice. Seventy-six students, three assistants, and three teachers were taken and a mixed method approach with dual cycle action research was used. The second cycle's gamified flipped classroom strategy had a considerable impact on students' engagement and academic performance. Barrot (2021) investigates the literature on the use of social media as a place to learn and teach a language from the years 2008 to 2019. 396 documents from over 1600 Scopus database journals were analyzed through bibliometric analysis. The findings revealed a remarkable surge in social media usage over 12 years and predicted even increased reliance on online platforms in the years to come. A qualitative analysis of these findings showed social media's benefits and positive impact as a setting for language learning. It also revealed that public online forums like Facebook, WhatsApp, Skype, and Twitter, draw more attention from language learners. The study has ramifications for how social media adoption can act as an effective language-learning instrument. Pikhart and Botezat (2021) talk about social media's effects on language learning from a psycholinguistic perspective. Using the papers from the Scopus database in the years 2010-2020, the study describes the present research findings, analyzes their importance, and compares the data to develop the psycholinguistics of second language learning. In contrast to the positive findings of the previous studies, it necessitates a further examination and asserts that social media usage will get streamlined owing to the pandemic's outbreak.

III. METHOD

A. Research Problem

Almost 70% of Saudi Arabia's population comprises youth below thirty years of age. That is why social media occupies a central place in their lives for communication and idea sharing. Even before the pandemic changed the social realities of human existence, social media usage was on a larger scale in the kingdom. Many pre-pandemic studies have dealt with the utilization of social media for educational and academic purposes. However, this study specifically deals with how post-pandemic social media usage is transforming learning ways and empowering Saudi ESL learners, particularly at a time when normalcy has restored physical and face-to-face modes of learning. It shows how social media-assisted learning has emerged as an alternative to traditional ways of learning and academic engagement in peer groups, classrooms, and university campuses in the Saudi Arabian system of higher education.

B. Research Statement

The study aims to investigate Saudi ESL learners' attitudes toward social media, their opinion and experience with its usage for learning and teaching English, and to understand if the learners differ in their attitudes toward social media usage due to variances in their demographic profile.

C. Research Design

The study chose to employ a quantitative approach as it is based on collecting and analyzing data. Creswell and Creswell (2017) recommend a quantitative approach for a study that is based on numerical data and uses statistics for results and outcomes. A questionnaire, comprising partially designed and partially adopted items, was used to gather data from the respondents who were advised to show their opinion on a 5-point Likert scale (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree).

D. Participants' Description

The participants are students studying at different levels in the graduate program of Business College, Prince Sattam bin Abdulaziz University, KSA. They have been studying English as one of the subjects for the last 8 to 10 years. They are in their early twenties and native speakers of Arabic. They study English as a second language. Out of the population, 288 participants were chosen using a method of random sampling. Of those selected, 202 were male; 80 were female, and 6 students chose not to disclose their gender.

TABLE 1
DEMOGRAPHIC PROFILE

| Description | Group | Frequency | Percentage |
|-------------------------------------|------------------------------|-----------|------------|
| Gender | Male | 202 | 70.10% |
| | Female | 80 | 27.80% |
| | Other | 6 | 2.10% |
| The profession of learners' parents | Government Job | 216 | 75% |
| | Private Job | 25 | 8.7% |
| | Self-Employment | 19 | 6.6% |
| | No employment | 28 | 9.7% |
| Education of learners' parents | Postgraduate & Above | 75 | 26% |
| | Pre-University to Graduation | 147 | 51% |
| | Middle School+ | 43 | 14.9% |
| | No Education | 23 | 8% |

E. Data Collection Instrument

After a thorough review of the relevant available literature, a questionnaire was designed with the adoption of items from other studies (Noori et al., 2022). The questionnaire contains two parts. The first part deals with the demographic profile of the participants. The second part contains 24 items. The first 9 items deal with students' attitudes toward social media; the next 11 items deal with Saudi ESL learners' experience of learning with social media and the last 4 items deal with Saudi learners' experience of using social media for teaching in ESL classrooms.

F. Data Collection Procedure

A questionnaire was used to collect the responses from the participants. A link to the Google form containing the items/questions was sent to the group of teachers and students. The teachers were requested to assist the students in filling out the form and help them express their responses. A set of separate instructions was provided in all relevant sections of the questionnaire. The participants were assured of strict confidentiality and no usage of the collected data other than academic ones. Thus, the participants of the study felt free to give their responses to the items in the questionnaire.

G. Validity

As the students were poor in English, an Arabic translation of the questions in English was provided. A translation-back-translation method was used. Then the language experts of both languages verified both translation versions. To conduct a pilot study, the questionnaire was circulated and shared among the experts. The received comments and suggestions were incorporated.

H. Reliability

To examine the reliability of the items, a test was conducted, and the collected data was analyzed using SPSS. The result showed that each category of the questionnaire had an acceptable value since $\alpha = .70$ or above are acceptable levels of reliability for the items (George & Mallery, 2003).

TABLE 2
RELIABILITY STATISTICS

| Variables | Number of items | Cronbach's Alpha |
|--|-----------------|------------------|
| Saudi ESL learners' attitudes toward social media usage as a sustainable learning tool | 9 | .870 |
| Saudi ESL learners' experience of learning with social media | 11 | .906 |
| Saudi ESL learners' experience of teaching with social media in ESL classrooms | 4 | .792 |
| Total | 24 | .943 |

I. Data Analysis and Interpretation

When the required responses were collected, the questionnaire was downloaded onto an Excel sheet. Numeric codes (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree) were assigned and the data was transported to SPSS. The data were tabulated and analyzed quantitatively. Version 25 of SPSS was used to obtain statistical analysis, descriptive statistics, and one-way ANOVA was used to get the means, frequency, and standard deviation of the collected data.

IV. RESULT AND FINDINGS

A. Saudi ESL Learners' Attitudes Toward Social Media as a Sustainable English Learning Tool

The first 9 items numbered 7 to 15 deal with students' attitudes toward social media usage as a sustainable learning tool. An overwhelming majority of the students responded positively and agreed that they considered social media as important for learning English. Table 3 shows that students agreed with the statements that sought to present social media as a sustainable and effective language-learning tool. The means of individual items as well as all items considered together (cumulative) is high. The cumulative mean is 4.11 which is considered high. However, items no. 9 and 13 present a bit different picture wherein 62.5% and 65.2% of the participants agree respectively with the statement. Viewed collectively, the mean of both individual items as well as cumulative means are high. This shows that Saudi ESL learners have a high degree of positivity toward social media as a sustainable language learning tool.

TABLE 3
TABULATING SAUDI ESL LEARNERS' ATTITUDES TOWARD SOCIAL MEDIA AS A SUSTAINABLE LANGUAGE LEARNING TOOL

| Questions/Items | SA/S% | Mean |
|--|-------|------|
| 7. I see an improvement in my English proficiency since I have been using social media. | 82.7% | 4.2 |
| 8. I learn new English words and phrases because of my use of social media. | 92% | 4.39 |
| 9. Social media helps me learn English without being dependent on teachers and the formal setup of education. | 62.5% | 3.76 |
| 10. In today's busy world, social media gives learners the freedom to learn English at their own pace and choice. | 84% | 4.25 |
| 11. Learning English through social media is a pleasant experience. | 83.3% | 4.22 |
| 12. Social media has become an important tool for learning English in the post-pandemic world/the post-pandemic world, social media has become an essential tool for learning English. | 85.1% | 4.29 |
| 13. My parents are now more positive about social media and social networking sites as tools for learning English. My parents are currently more optimistic about social media and social networking sites as learning aids for English. | 65.2% | 3.82 |
| 14. The post-pandemic world witnesses frequent social media usage in ESL classrooms. | 81.6% | 4.15 |
| 15. Social media exposes learners to a variety of content and modes of learning the English language. | 73.7% | 3.97 |
| Overall Mean | | 4.11 |

B. Saudi ESL Learners' Experience of Learning and Teaching With Social Media

The next 11 items numbered 16 to 26 deal with students' experience of language learning with social media. The means of the individual items as well as all items taken together (cumulative) (Table 4) show that an overwhelming majority of the students agree with the statements which present social media as an important language-learning

instrument. They agree that they massively use social media and social networking sites for learning English, improving their skills, and enhancing their proficiency. The next 4 items numbered 27 to 30 deal with students' opinions and perceptions about the use of social media for ESL teaching. The means of the individual items and cumulative means (Table 5) show that almost all students react positively to the statements that sought their responses to their experience of social media usage for ESL teaching. The mean comparison of Table 4 (demonstrating the students' social media experience for language learning) with that of Table 5 (demonstrating the students' social media experience for language teaching in ESL classrooms) shows that social media is used massively for both language learning and teaching. It indicates that both instructors and students use social media extensively for language teaching and learning as individual learners and as part of a team in an ESL classroom.

TABLE 4
TABULATING SAUDI ESL LEARNERS' EXPERIENCE OF LEARNING ENGLISH THROUGH SOCIAL MEDIA USAGE

| Questions/Items | SA/S% | Mean |
|---|-------|------|
| 16. Social media helps me know more about my syllabus and course program. | 79.8% | 4.07 |
| 17. Social media facilitates my access to the information I need. | 90.6% | 4.45 |
| 18. I learn many new language skills because of social media usage. | 87.2% | 4.32 |
| 19. Social media helps me stay updated regarding changes in time and lectures. | 86.1% | 4.32 |
| 20. I develop my writing skills due to the use of social media. | 70.1% | 3.95 |
| 21. As I always use social media, it helps me improve my reading skills. | 83.7% | 4.26 |
| 22. I have easy access to many learning resources due to the use of social media. Social media makes it easy for me to get a lot of learning tools. | 80.1% | 4.31 |
| 23. Social media learning gives me the freedom to learn at the time and place of my choice. | 89.3% | 4.45 |
| 24. While using social media, I am often engaged in my learning. | 72.5% | 3.99 |
| 25. Frequent use of social media improves my thinking skills. | 76.3% | 4.09 |
| 26. For learning and knowledge, social media is an important tool. | 82.3% | 4.2 |
| Overall Mean | | 4.21 |

TABLE 5
TABULATING SAUDI ESL LEARNERS' EXPERIENCE OF SOCIAL MEDIA IN ESL TEACHING

| Questions/Items | SA/S% | Mean |
|--|-------|------|
| 27. Using social media makes communicating with my course teachers easier. | 85.4 | 4.23 |
| 28. My teachers know how to make effective use of social media in their teaching. My instructors can utilize social media effectively in the classroom. | 77.8 | 4.08 |
| 29. Social media is an effective and important tool for higher education in colleges/universities. Social media is a useful and important tool for college and university education. | 82 | 4.23 |
| 30. Using social media helps us save time and make the best use of it. | 76.1 | 4.11 |
| Overall Mean | | 4.16 |

C. ESL Learners' Gender and Attitudes Toward the Social Media

Table 6 given below demonstrates the one-way ANOVA results regarding the differences in the learners' views about social media. It shows that there is no difference of any significance in learners' attitudes toward social media usage based on their gender as the calculated F value (0.635032) is lower than the critical F value (5.192168). Hence, HO1 is accepted.

TABLE 6
ANOVA

| Source of Variation | SS | df | MS | F | P-value | F crit |
|---------------------|--------|----|--------|----------|----------|----------|
| Between Groups | 563.4 | 4 | 140.85 | 0.635032 | 0.659654 | 5.192168 |
| Within Groups | 1109 | 5 | 221.8 | | | |
| Total | 1672.4 | 9 | | | | |

D. Educational Level of ESL Students' Parents and Attitudes Toward Social Media

Table 7 shows the one-way ANOVA results for ESL learners' attitudes toward social media. The results make it clear that the difference in the educational level of learners' parents does not result in students' differences toward social media as the calculated F value (2.101430811) is lower than the critical F value (3.47805). Hence, HO2 is accepted.

TABLE 7
ANOVA

| Source of Variation | SS | df | MS | F | P-value | F crit |
|---------------------|----------|----|----------|-------------|-----------|---------|
| Between Groups | 2859.067 | 4 | 714.7667 | 2.101430811 | 0.1554413 | 3.47805 |
| Within Groups | 3401.333 | 10 | 340.1333 | | | |
| Total | 6260.4 | 14 | | | | |

E. Parents' Profession and Attitudes Toward Social Media

Table 8 given below represents the one-way ANOVA results for learners' attitudes toward social media. However, the one-way ANOVA result for this variable presents a different story. While in the earlier two variables (learners' gender and education level of their parents), no statistically significant difference was observed in the attitude of learners toward social media based on gender and parents' education level. However, the result for this variable shows that there is a statistically significant difference in the attitudes of ESL learners toward social media based on the profession of learners' parents as the calculated F value (13.6296) is higher than the critical F value (3.47805). Hence, H_03 is rejected.

TABLE 8
ANOVA

| Source of Variation | SS | df | MS | F | P-value | F crit |
|---------------------|-------|----|------|---------|----------|---------|
| Between Groups | 294.4 | 4 | 73.6 | 13.6296 | 0.000467 | 3.47805 |
| Within Groups | 54 | 10 | 5.4 | | | |
| Total | 348.4 | 14 | | | | |

V. DISCUSSION AND ANALYSIS

The study is primarily concerned with examining how social media became a sustainable alternative tool for the traditional system of learning during the pandemic and its aftermath. It investigated how this development empowered the students and unshackled them from the traditional barriers embedded in the traditional system of learning. It mainly investigated Saudi ESL students' perceptions of social media as a learning tool and their experiences using it to teach language in ESL classes. In addition, it also examined if the variance in the demographic profile of the language learners shapes their attitude differently toward social media as sustainable for language learning. As is clear from both the cumulative mean and all items means considered separately, ESL students in Saudi Arabia have a highly positive attitude toward using social media to study languages. This result is in line with several previous studies, including (Haque & Al Salem, 2019; Sharma, 2019; Noori et al., 2022). There is one study carried out by Hamadeh et al. (2020) which raises certain relevant pedagogical issues not about social media utility as a language learning tool but about implementation and students' engagement in language learning. However, the results of the present investigation do not support Yilmazsoy et al. (2020) whose research outcomes found that using social media particularly WhatsApp adversely affects students' learning skills, academic achievement, comprehension, and productive activity. Moreover, there are a few studies (VURAL, 2015; Hidayati, 2022; Sarkar et al., 2015) whose findings both corroborate and contrast with the findings of this current study as they throw light on the advantages as well as the disadvantages of using social media. These studies call for a controlled and guided use of social media as unguided usage ends up with little and negligible improvement in English. This analysis answers the first research question. As far as the issue of Saudi ESL learners' experience and opinion about social media usage for language learning and teaching in ESL classrooms is concerned, the means of the individual items seeking students' responses regarding social media usage for language learning is high. The cumulative mean is 4.21. Likewise, the mean of the individual items regarding students' opinions of social media usage in ESL classrooms is high. The cumulative mean is 4.16. This demonstrates that students not only utilize social media as a tool for language acquisition but also appreciate its application in ESL settings. The result of this study aligns with (Noori et al., 2022; Salih & Elsaidm, 2018; Kutubkhanah, 2017; Alshehri & Lally, 2019). All these previous studies corroborate the findings of the current study. This analysis answers the second research question.

To address the third research question (If the students differ in their attitude toward social media usage based on demographic profile), one-way ANOVA was used. The results indicated that there is no difference of any significance among the means of learners based on gender and the educational level of participants' parents as the calculated F value of both (0.635032 & 2.101430811 respectively) is smaller/lower than the F critical value (5.192168 & 3.47805 respectively). Speaking differently, since the p-value is higher than 0.05 in both cases (gender and parents' education), it implies that there is no significant difference. And it provides significant support for the null hypothesis and leads to the acceptance of the H_01 and H_02 . However, the ANOVA analysis of the third independent variable (the profession of learners' parents) demonstrated that there is a difference that may be considered statistically significant in the means of the participants based on the occupations of their parents as the calculated F value (13.6296) is higher than the critical F value (3.47805). Since the p-value (0.000467) is lower than 0.05, it shows a difference of significance in the means of the learners' responses and leads to the conclusion that the null hypothesis cannot be accepted. This analysis answers the third research question.

VI. CONCLUSION

This study aimed to investigate how social media emerged as an empowering and sustainable tool in post-pandemic Saudi ESL classrooms. This period of restricted human movement and interaction saw an increasing social media usage for language learning in both private and academic spaces and educational institutions. The study investigated Saudi ESL learners' attitudes toward social media usage and their experience of it in ESL classrooms. In addition to that, it investigated whether the differences in the demographic profile of Saudi ESL learners affected their perspectives on the

usefulness of social media as a learning and teaching tool. The results demonstrated that Saudi ESL learners have a high degree of positivity toward English, and an overwhelming majority of ESL learners speak of good experience of learning and teaching English using social media in ESL classrooms. The study also found that there is no difference of any significance in the attitude of Saudi ESL learners toward social media based on the gender and education level of their parents. However, it was found that learners have different perspectives on social media as a sustainable learning tool based on the profession of their parents. The study suggests that educators, teachers, and policymakers should integrate social media into language teaching and encourage students to use it for language learning because it empowers learners and removes traditional learning constraints like time, place, and pace.

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A Subaltern Cosmopolitanism Perspective on Amitav Ghosh's Ibis Trilogy

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Abstract—The study researches how cosmopolitanism is used as a critical idea in thinking about subaltern contrivance for resisting neoliberal economic and emotional constraints. Amitav Ghosh's Ibis Trilogy is an exemplar of the multiplicity and heterogeneity of plots and characters. Like every creative writer who attempts to forge a new route, Amitav Ghosh attracts a lot of criticism for his excessive seriousness and dark narrative. Ghosh attempts poised and pretreated characters in the plot to derive a standard acknowledgment of the history. Historic events and characters are always a high end to a novel. This article explores the trivialities all subaltern characters face irrespective of their class, caste, race, and gender. A precise assertion is presented in the article by corroborating Gayatri Spivak's proposition on subalternity and rehabilitating the idea of cosmopolitanism through the rise of the subaltern characters in the novels. The paper hypothesizes the evolution of all characters under various plights.

Index Terms—cosmopolitanism, dark narrative, heterogeneity, plights, subaltern

I. INTRODUCTION

Cosmopolitanism has reserved ahead now through varying approaches but in the fourth century Greece Stoic Philosopher, Diogenes proclaimed when he was questioned about his homeland he replied, "A Citizen of the World" (Laërtius, 1485, 1901, p. 240) which was the first assertion made on cosmopolitanism. This article instigates the concealed narratives in the trilogy and their part in traversing and identifying them as cosmopolitan. The subalterns are rediscovered and the narrative commutes to a resistance in the end. "A difficult dialectic between the endeavor to establish contingent empirical loci and the opposition of subalternity to being empirically confined is sparked by the act of (re)locating continually" (de Jong, 2016, p. 718).

Subaltern studies probe a binary correspondence of the oppressed and the oppressor. This analysis is synergic which dissects the suppression and the resistance. The primary focus of the study is to look at the subalterns in the trilogy and their imbricated lives in a heterogeneous society. Also, it manifests the cosmopolitanism that existed in the trilogy. A contemporary approach is drawn at the end of the article, which concludes the orientation of subaltern cosmopolitanism. The Ibis Trilogy is a historical fiction that explores a variety of themes, including colonial geopolitics, the brutality of the Indian caste system, gender politics, and the dawn of capitalism, slavery, migration, and opium addiction. This paper chronicles the varied shades of subalternity through the characters and substantiates the different modes of resistance. The paper also intends to exemplify the heterogeneity and multiplicity of Ghosh's use of characters. The Ibis ship in the trilogy succor as the metaphor of slavery and resistance. The ship transports the oppressed and the oppressor which figuratively supplies enough information about the narrative. Subalterns are the center of analysis, aside from the plot. History manages subalterns as mere objects and events but novels embrace the grounded politics around the subalterns by centering them with self-determination. Dipesh Chakrabarty says, "The stated goal of subaltern studies was to make historical interpretations in which subaltern groups were seen as the subjects of history, not the objects of history" (Chakrabarty, 2001, p. 15).

II. OBJECTIVE

The objectives of this research are to explore how concepts are portrayed in the novel; (ii) demonstrate how Subaltern Cosmopolitanism concepts relate to the subaltern society described in the book; (iii) go into detail about the nuances of the social and political system in Ibis trilogy and (iv) look at just how subaltern is portrayed in the book and their struggle for emancipation.

III. METHODOLOGY

The research used a qualitative approach to achieve its goals. Both a concentrated search of online databases and a detailed review of a variety of secondary literature obtained from university libraries have been completed. The study's rigorous analysis of many feminism-related concepts discovered in the book was made possible by the qualitative technique. The inclusion-exclusion criteria for a systematic sample technique have also been applied in order to maintain the study's validity and dependability.

IV. COSMOPOLITANISM IN AMITAV GHOSH'S CHARACTERS

Amitav Ghosh discourse on creating cosmopolitan characters with assorted structures in a pre-colonial period where the unmoved coherence of culture was stable. The characters in this trilogy created by Ghosh are engrossed in migrating within or to different nations due to indentureship, social coercion, and trade constituting becoming the social movement articulate "world citizens". Ghosh is acknowledged for broaching ordinary people in a cosmopolitan structure and immersing subalterns as the focal point. Ghosh strives to recreate history with a post-colonial approach by amalgamating incompatible notions of historical evidence. Even Ghosh who has migrated from India to America associates his idea of home with that of his novels. In an interview, he commensurate, "I realize more and more as I travel how much more at home. I am in India more than anywhere else. Traveling is a reality of life for me, so I must learn to carry my home in my thoughts like the protagonists in my book, travel is one of the realities of my life so, like them, I've had to learn to carry my home in head" (Caswell, Mar18, 2008).

V. SUBALTERNITY IN AMITAV GHOSH'S IBIS TRILOGY

Subalterns subsist in all parts of the world, they are heterogeneous being as a subject in history. This trilogy is a non-ending history, with which the article attains the pitch by interpreting the social dogmas, especially on the subalterns. The lines of the subaltern subside in terms of economy and class and the subaltern cosmopolitanism emanate as a devouring factor. The insight obtained in the article is to identify and insulate the subalterns through gender, race, class, and caste. Since the trilogy embodies the Indian background it brings up an upper-caste woman involved in an alive affair with a lower-caste man, the typical male dogmas, illegal affairs, colonialism, reformed slavery, and indentured laborers. Ghosh cannot be grounded in this clichéd discernment of India but can be embraced for the use of the characters in a distinct way possible. Ghosh's inclusion of multiple characters and the evolution of each character is taken as a research aid for the article to adjoin with the author's motive. Paralleling the novel's objective of annexing the variegated threads at one point, this article also aims to intersect the plot and characters as subaltern representatives. Also, this paper appreciates Ghosh's effective recreation of the social, cultural, and political climate of the early colonial period in the Ibis trilogy. Ghosh also demonstrates how the colonial restructuring of the sub-continental economy something which includes but is not limited to the transformation of the land-tenure systems is coterminous with chattel slavery" (Dhar, 2017, p. 8).

The article institutes a close reading of the subaltern representatives in the novels and highlights the marginal subject position of the subaltern character. The article also explores the multiplicity and heterogeneous environment of each character through the social backdrop. This provides an insight into the politics of subaltern cosmopolitanism. The representation of the marginalized subjects intersecting them with the social positioning is an inevitable focal point of the paper. The growing cosmopolitanism in the post-colonial world is euro-centric; Ghosh's trilogy is a breakthrough and an uncompromising work of art to retaliate the European colonial orientation. Ghosh in an interview with the DNA web team stated that "I'm attempting to put these widespread migrations of people in historical context. Avoid using negative terminologies like rootlessness or cultural detachment from the home culture (Ghosh, Nov 19, 2013). Ghosh envisaged ordinary people from a colonized country and sets out a pre-colonial vamping in a globalized and imperialized circumstance. There is a history of migration; this trilogy seldom finds history as a pedestal to mount the plot. But apart from history, Ghosh connects the events of the past and present aiming to apprehend reality. This rootedness of Ghosh makes the readers celebrate him for his vision of the marginalized and exploited humans of colonialism.

VI. SUBALTERNS COSMOPOLITANISM IN SEA OF POPPIES

The trilogy set forth with *Sea of Poppies*, the first novel of the trilogy which delineates how people from various regions of the society are portrayed as characters conjoin and transpire as subalterns. The novel sets up off-center characters like sailors and stowaways, coolies, and convicts, desperate and composed. The disparate characters stifle at a certain point but recline as subalterns to one another by the hierarchy. The major characters happen to board the Ibis ship with different emotions and aim to travel to Mauritius. For Ghosh, the ship is a minuscule of India where the readers could identify some of the characters with exuberance and exhilaration and correlate with the pain and suffering and also could identify the disputes between the characters. Ghosh's idea of migration is concerned with the people in the periphery, a subaltern pressed on socio-economic causes to escort the Indianans and assert them to the migrating Diasporas community. Ghosh propounds the liability of choosing rural and urban characters as the subalterns: "I'm just

not interested in writing about pop culture and Bombay. It's not that I dislike it, I think there's a lot to be written and other people are writing those books. But I'm drawn to marginalize individuals in India and around the world, as well as to marginalize people in rural and marginalized areas. I'm drawn to Burmese and Cambodians, as well as to inconspicuous and defeated figures and those who manage to salvage some semblance of life from the rubble; these people appeal to and intrigue me" (Ghosh, Nov 19, 2013).

More than the characters, the setting remains to be conspicuous because the *Ibis* is the beginning of slavery and resistance. In this backdrop the context aggregates. "The *Ibis* was designed to operate as a "blackbirder," which transports slaves. The *Ibis* was not swift enough to be sure that it could dodge British and American Navy boats that had been patrolling the West African coast in the years after the slave trade's official abolition; this, in fact, was the reason why she had changed owners. The schooner's new owner had purchased her with the intention of converting her to a different trade: the export of opium, like many other slave- ships (Ghosh, 2008, p. 9).

Eventually, the colonial turmoil destines the characters together on the ship: Deeti, a high-caste poppy seed farmer and a widow, Kalua, a lower-caste man eloped with Deeti with their unborn child, Neel Ratan Halder, an Indian Zamindar raja bankrupted and convicted to Mauritius, Zachary Reid, a mulatto American freedman escaping through *Ibis* because of the racist humiliation, and Paulette Lambourn, an eccentric young French woman forced of marriage by the Burnhams'. The characters altogether splice at the end manifesting subalternity by dint of race, class, gender, culture, and religion. Gramsci's concept of subalternity, according to Green, is an intersection list of the differences in race, class, gender, culture, religion, nationality, and colonialism acting inside a group of sociopolitical and economic interactions (Green, 2011, pp. 399-400).

VII. SUBALTERN COSMOPOLITANISM IN RIVER OF SMOKE

The second of the trilogy named *River of Smoke* ponder into the opium trade in the 1830s. As the plot extends; a cyclone is outraged in the Bay of Bengal, where the other two ships are coincided with *Ibis* on Canton. "The varied voices of Canton's traders, migrants, lascars, government officials, British officers, businessmen, botanists, horticulturists, and even painters have been attempted to be projected and reproduced by Ghosh. Amitav Ghosh has heavily relied on authentic historical sources to recreate the opium trade and pre-war circumstances in Canton in order to produce a fictional and emotive response to the predicament of the victims" (Ghosh, 2011, p. 37).

One of the ships, *Anahita*, carries the prodigious shipload of Opium to the city from India. The *Redruth* ship entails a Horticulturist, Fitcher Penrose who ought to research China's medicinal plants. The third ship, the *Ibis*, humps on the indentured servants. This novel emulates the story of China where opium was traded. The Chinese government restricts unlawful imports of opium, which has made a mass of its population get addicted to it. Mostly, being a profit to the greedy traders, the Europeans. With the affluent profits, they exploit the low margins of society. *Ibis*, the slave ship being a symbol of subalternity serves as a central metaphor of the novel. The trilogy has some returning characters from the novel to surpass the need of the character from the first novel. Ghosh's novels permeate the historical tinge throughout the story and the characters. The chaos of the opium trade is invincible in the language of Ghosh. Consequently, the characters ingest the submissiveness that history consigned them for generations. As Homi Baba remarks, "In the 'horizontal' view of society, a nation is no longer a symbol of modernity under which cultural differences are homogenized. The nation displays ethnography of its own claim to be the standard of social contemporaneity in its conflicted and wavering depiction" (Babha, 2012, p. 214).

The narrative is in constant oscillation bringing the flashback of each character, restoring the past incidents which cause regression and guilt. There is a collective unconscious of past rudiments. This incoherence of the narrative stabilizes the reader with the text. The distressed min of the characters should be construed with a non-linear narrative. "It is possible to think of flashbacks as a type of memory disorder that includes difficulties with memory extraction and formation. The nation displays ethnography of its own claim to be the standard of social contemporaneity in its conflicted and wavering depiction" (Liu et al., 2018, p. 76).

The Parsi opium trader, Bahram from Bombay, whose disposition remained the central focus of this novel. Chi Mei, his mistress had a son, Ah Fatt, and this dual existence is of paramount importance to the novel. From being a worker to become a laborer and an exploiting capitalist, Bahram's morals are decentralized. The novel adjoins a subplot encompassing Paulette's love interest and the annihilation of her identity. Chi Mei is another character exploited by the patriarchal society. Mr. Bahram also suffers the inevitable trauma of the past and worries about the future. Ghosh's plots are unconfined and the characters are always in constant flux. The period where the opium proceedings and the war in China transpired is pivotal in assembling the backdrop of the narrative. It can be coincidental that the characters either relate themselves to the history of that time or they are associated with the history. There is a reconstruction of history with the past of the characters and the psychological disturbance of the characters. "The narration techniques of "telling" and "showing" are alternately used throughout *River of Smoke's* story. Throughout the narrative, the points of view from which the story is told alternately. In contrast to a stream-of-consciousness novel, there is no straightforward story" (Gupta, 2014, p. 39).

VIII. SUBALTERN COSMOPOLITANISM IN FLOOD OF FIRE

In *Flood of Fire*, the final novel of the trilogy, the tension between a state opposing unrestricted commerce that has sparked widespread addiction in its populace and a confluence of corporate and personal interest's messianic ally devoted to the cause of free trade culminates in full-blown violence in this last novel. Ghosh's work roars forward, alternating between high seriousness and less humor frequently because of the ensemble nature of the narrative. In *Flood of Fire*, the stories of four major characters rotate and progressively colliding each other. Reid is a first-degree murderer after being in an illicit physical relationship with Mrs. Burnham, Reid grows rapidly by estranging her. In one of the incidents, he tells a fellow servant: "I don't want to be one of the deserving poor anymore, I want to be rich, Baboo; I desire comfortable pillows, silk linens, and upscale cuisine. I desire to be a ship owner rather than a ship worker. In the world of Mr. Burnham, I want to reside" (Ghosh, 2015, p. 238).

The plot and narrative do not have a chronological order since the multiplicity of various characters and plots. Also, Ghosh tries to correlate with the character's psychical disturbance. All the characters in the trilogy are twirling through a psychical perturbation. The trilogy's various conflicts are bound to together at the end. The British declare war on China and launch a bombardment of Chinese ports as Reid, Shireen, Halder, Singh, and the Burnhams approach the country. No character's story is entirely concluded in the novel's dramatic final battle scenes. Ghosh contends that history just goes on, with each human agent ultimately having little influence on the story it tells. He writes fiction with a unique blend of scholastic appropriateness and well-known accessibility, making him the preferred author of choice among a large readership. Ghosh is a brilliant student of social human studies, one of the fields of the humanities that examine everyday social behavior. He brings the reality with all the nuances and maintains throughout the subject, in one of the interviews with Bijoy Venugopal, Ghosh endorses, "The characters are still present, but they are now very different individuals who have aged considerably, changed significantly, and changed. I created this because I wanted readers to be able to enter and leave the story at different points in time" (Interview, 2011).

The majority of Ghosh's writings make reference to this. Ghosh's writings become a synthesis of historical ethnic plurality, appealing to both knowledgeable readers and uninitiated readers. There is usually a charge that authors are focusing too much on the past and not enough on the pertinent issues of the present. But Ghosh can be exceptional for generating the inherent and the infused incidents that follow from the past till the present. Even though the history of the dominant classes is considered to be the original history, Gramsci said that because the lower classes are constantly affected by the activities of the upper classes, their histories were suppressed. The history of the subaltern social formations must be intermittent and erratic, even when they rebel. Consequently, women in history are indisputably subalterns nevertheless the class and caste they hail from. Analogously, Deeti, the higher caste woman character experiences all kinds of subjugation from her family. This could be eventually understood through the defense of Cho, "subalterns not as an object of analysis but as a condition of subjectivity" (p. 11).

Deeti might have been inhabited by a higher caste family but her subjective position as a woman has evinced her elite birth rather tenuous. Deeti was intoxicated with opium by her in-law's family and they used her chastity without her consciousness. She was kept as a pious mother and wife of the crippled, opium addict, Hukam Singh. Deeti was class exploited by her family all throughout her life and glorified for her unrestrained work. When her husband died, she was forced to perform sati, to jump in the funeral pyre with her husband's dead body. Deeti was always forbidden from her wishes, the mother-in-law is conditional zed to dissident Deeti at all notions. The mother-in-law in this novel becomes the ideogram of the inherited misogyny. This character wants to hide her son's impotency by prompting her younger son, Chandan Singh to rape Deeti by intoxicating her with opium.

The story twirls with women being callous to other women. In that way, these two women characters are subalterns in the patriarchal society. Even though Deeti and her mother-in-law root from a higher caste they are impeded by their husband and sons, respectively. When Deeti elopes with a lower caste man, Kalua, the higher caste woman character can sympathize with the lower caste man, who is also a subaltern. This article specifies that subalternity is always centered upon women regardless of their social order. But the fiction extends by portraying the adverse position of Deeti with a transformation as an evolving woman. Here, home for the subalterns remains to be the world, as Deeti's first glance of the marvelous ship posited to be an embodiment of freedom. Her emancipation from the clutches of the bigoted family has always been intense with which the character becomes congenial with the writer. Ghosh opens up in one of the interviews, "The main character in this book for me was Deeti because whenever I needed assistance, I always turned to her, and somehow she always came through" (Caswell, Mar 18, 2008). Spivak insists on "Texts' capacity to let the subaltern woman remain incommensurable, rather than a symbol for something else or a conceptual feature. This is achieved through a valuable creation of a space for subalternity. The space of subalternity is distinguished from the space of self-claimed marginality" (Isabella, 2020, p. 19).

This transmogrified woman character is remained and retold to maintain the purpose of the novel. Women characters intricate in the trilogy formerly entangle in the clutches of the patriarchy or inherits misogynistic behaviors but the latter discovers the thrust and curbs the hold on them. Deeti's capacities of empathy and understanding were so far in advance of her age that there were times when Kesri would wonder whether she had indeed been gifted with powers beyond the ordinary" (Ghosh, 2008, p. 53).

Paulette Lambourn, a French orphan, who has been raised in British India, Calcutta has a deep likening towards the Indian lifestyle. She feels herself to be accommodated in the Indian tradition. She has a well-balanced perspective on

the lifestyle she desires to accustom. Accordingly, her preferred attitude wishes to be an independent girl, but her adopted-parental home pressurizes her to marry Justice Kendalbushe. So, Paulette decides to flee to Mauritius with her friend, Jodu in the *Ibis*. Paulette is also encircled with subjugation, first being her race and then her choice of choosing her partner. Paulette appeared with white supremacy with Paulette herself restraining it. But when she decides to escape Calcutta, she boards the *Ibis* disguised as a man working for Burnham. The character could be appreciated for liberating herself but at one point she is pushed to adopt a male appearance.

Ghosh emancipates the character promisingly by liberating her, first, by the choice of being an Indian woman despite her European ancestry and then through transvestism. In the fluid society with margins, the study of subaltern cosmopolitanism examines how the lives of the underprivileged are simultaneously entangled with the diversity of local contexts and with global and local networks” (Zeng, 2014, p. 147). Texts have the ability to maintain the peripheral state of a woman's incommensurability rather than using her as a conceptual device or a symbol for anything else.

This is accomplished by creating an important place for subalternity. Separated from the realm of self-declared marginality is the space of subalternity. Paulette affirmation is comprehensible in the second book itself. “I don't want your charity, Mr. Reid. Do you believe that a few minor difficulties would have prevented my great aunt from travelling? Oh, that's it a girl is unable to do it? But you're mistaken; I'll do it and I can” (Ghosh, 2008, p. 31).

IX. WOMEN'S LIBERATION IN IBIS TRILOGY

Women liberating themselves in the state of being a subaltern stands as the prodigious element in the trilogy. Even the minor characters who settle to be a subaltern in the beginning of the novel lead off in the course of the novel by extricating them to another level. Spivak recounts this as “Political economy is distorted by ideology and in the media. The nation-state ideology, nationalism, national liberation, ethnicity, and religion are at least in play and can be utilised in that operation. The master text is a living embodiment of feminism, as are its pores. It doesn't determine the most recent incident” (Spivak, 1998, p. 92).

Neel Ratan Halder, the Zaminder was convicted for fraudulent and doomed to transportation. When he is sentenced to conveyance in Mauritius, his wife, Malati with her children remains unchaperoned. Malati being one of the peripheral characters in the novel emancipate the compressed situation after desolation. Without any surmise, Malati has been a persisting character in a patriarchal society unless she unshackled her fragility. In a cotton sari with a red border and her head covered, Malati paid Neel Ratan a visit when she was incarcerated. However, the sari was not worn over her face like a veil. Ratan, who is overly conservative, humiliated her for not covering her face, which is what initially inspired Malati. How does it affect me? Therefore, “the structures of a patriarchal culture are designed to keep women in subordinate positions and disregard their desires. Patriarchal societies also tend to be more violent. Beauvoir contends that the female body limits women to the duties of wife and mother and that these are the positions that are considered to be the most significant for women in patriarchal societies” (Vinoth & Vijayakumar, 2022).

Not out of my own volition, but at your and your family's request, I observed purdah. “We have nothing to preserve and nothing to lose” (Ghosh, 2008 p. 220) so obviously it is meaningless for the situation. Even before his's arrest, Neel would make sure Malati never steps out of the house or unveils her face. That was his relief out of all confusion. Therefore, When Malati's covers dropped off during his arrest, he felt like standing naked and humiliated shame before her. Neel recounts this as the failure of his manhood and ignominy for life. That uncovering of the veil formerly, symbolizes the incline of the latter incidents that Malati will be sturdy about her husband and son. Malati being a woman of a higher-class community married to Zamindar family is also a subaltern under varying circumstances. But the rise of Malati is a transgression of the existent structure. Because “The oppressive nature of patriarchy as presented in the novel starkly criticizes the faulty historical traditions. As the protagonist is faced with various difficult decisions in life she begins to reflect on the hopelessness of her position” (Vinoth & Vijayakumar, 2022). They share an intimate understanding of the politics of oppression and repression with colonized races and cultures, women everywhere have been cast in the role of the “other,” “marginalized,” and in a metaphorical sense, “colonized” by various forms of patriarchal domination. Since oppressive structures are turned on their heads and the voiceless are given a voice, feminist and postcolonial discourses both aim to restore the marginalized” (Rose, 2014, p. 810).

Moreover, the revolting women are embedded in different social and cultural structures. Their struggles vary with women in the third class; however, they are interrelated in getting affected by the predominant subjugation harrowing all the lives of women. The heterogeneous plot also institutes Marianne and Sundaree, as the subaltern victims of the intolerant society. Though Marianne may accommodate herself as an English woman and a landlord's daughter, she is deceived by the hands of patriarchy. The power may reside in from the genesis of the character portrayal but the power becomes diminished when she falls into an unfulfilled marriage and begets the children of George Chinnery. All through her traces she remains a luckless woman and wife. George Chinnery was not a fruitful husband and father. Chinnery's recapitulation in the trilogy beguiles the subalterns. They would regrettably not enjoy this time in their lives for long, as their father fled the city while they were still in their early teens, leaving both of his families behind (Ghosh, 2011, p. 45).

Adding a catastrophe to the situation, Sundaree, a drum dancer's daughter gets pregnant with George Chinnery's child. Chinnery while playing a dual role of using two women's life is much acknowledged as being an artist and respectable person with skills. Chinnery, as a father has failed to take responsibility of his four sons but to the surprise,

Marianne had regard to Sundaree's sons by christening their names and getting them introduced to Chinnery's art studio. But things got abominable when Chinnery abandoned the two families. The kids are desolated financially with no support. "Sundaree was forced to cook and clean for a string of British families to augment her income. However, Sundaree was a strong lady in her own right who had done everything she could to guarantee that her children's instruction in the arts would continue, barring the use of a paintbrush. She liked to remark that nothing prevented them from sharing the lot of every other street in Kidderpore, chokra" (Ghosh, 2011, p. 45).

The colonial establishment worsened the situation of the Bengali girl more than the English man. Here, Subaltern Cosmopolitanism focuses on the immobilized that are forced to live in the margins and provides a foundation for the voiceless. Here, Marianne remains as the marginal and Sundaree as a subaltern. Gayatri Spivak validates that a subaltern space is contrary to that of a marginal space where the subaltern is not oriented as a marginalized. Marianne is inhabited with a monetary support than Sundaree and the only position they are left with is correlating an ethical relationship. Ghosh's representation of the subalterns and marginals is a sympathetic co-existence. Ghosh's artistic ability to position the subject with history is tantalizing to the critiques. Because the reader adjoins the non-linearity of the plot, discern the ebb and flow of the narrative. A historical text divulges women as a marginal issue rather than a subaltern. A literary text disseminates the capitalized women as an s subaltern subject. The centered subaltern women are the structure of the plot and the positioning is mindful by a novelist. The empathetic connotation and the resistance enabled by a subaltern are the paramount characteristics of a literary text. With this Vahabzadeh initiates "Every hegemonic subject, properly speaking, has the potential to yield into subalternity at specific historical moments; the extent to which they do so depends on their subject positions, sometimes fully and sometimes only partially" (2008, p. 109).

X. LIMITATIONS OF THE STUDY

Amitav Ghosh has written numerous novels on subaltern and women's independence. But only this book—the Ghosh's Ibis Trilogy—was the focus of the investigation in this essay. Despite the fact that subaltern consciousness and women's rights can include a vast variety of subjects, only a small number of them are considered in the objectives and are given study activity status. The purpose of this research undertaking is to show that the justifications for women's emancipation are sound.

XI. CONCLUSION

The trilogy is a delineation of history and fiction. When a historical approach is composed, the representation of the subaltern should be conspicuous and prominent. The novels intertwine multiple characters by abiding each of them under one circumstance. But this article ravel the cosmopolitanism of Ghosh's trilogy and the quintessence of the subalterns in the novel. The story runs like a river as Ghosh symbolizes it with the Indian Ocean; he also eludes it with the character. When interviewed for the Hindustan Times, Ghosh recounts, "Personally, I consider water to be a vital component of my imagined landscape" (Mathur, June 16, 2015). The characters in the novels too flow like a river. When observing the trilogy, all the events deal briefly around the Ocean personalizing the author's native land and the piety with the sea. The characters in the novels too flow like a river. This fluidity is observed in the trilogy with the events happening around the river. This space is the resistance contriving people to emerge as a sustainable human, Babha affirms this as the future stratagem. "The idea of a people is not "given" to society as a fundamental, class-based, homogenous, unitary component before politics; rather, the process of political articulation and political bargaining occurring across numerous competing social locations is what gives the people their characteristics. There are always various methods to identify "the people," which might be expressed in literature" (Rutherford, 1990, p. 220).

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Language Politeness of Elementary School Students on the South Coast of Java: A Sociopragmatic Study

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Abstract—Politeness is essential in communicating because it can show communication ethics. Politeness can be influenced by social, cultural, economic, and natural conditions. This study will review the form of politeness in the Indonesian language of elementary school students with fisherman family backgrounds when communicating with teachers and friends in class. The method used in this study is the phenomenological method. The study subjects were elementary school students and class teachers on the south coast of Java Island, Cilacap Regency. The results of this study show the form of politeness and incivility in the Indonesian language of students from fisherman family backgrounds with teachers during the teaching and learning process in class. There are influences of the family environment and socio-culture of the local community, which tend to be rude and straightforward, causing the form of communication to be more likely to ignore good and correct language standards, especially regarding language politeness. This study implies that family, social, and school factors play an essential role in language politeness practices for elementary school students.

Index Terms—politeness in language, elementary school students, coastal languages, sociopragmatics

I. INTRODUCTION

Language politeness is essential for the interaction process. With good language politeness, the communication process will run smoothly because there are ethics and caring feelings in interacting (Graham & Hardaker, 2017, p. 787; Izadi, 2016, p. 15). As an important communication tool, language conveys messages in the form of desires and feelings (emotions) to the communicator or messenger (Martela et al., 2021, p. 307; Mehrabian, 2017, p. 197). Messages and expressions in this language are related to how to express it, namely with language politeness. This language expression is related to language politeness. Gestures and behaviour show polite behaviour and must be expressed in good speech using language media (Ryabova, 2015, p. 92; Van der Bom & Mills, 2015, p. 180). Language politeness is an ethic in socializing with society or where someone is with the use of language and choosing good diction selection and paying attention to whom he talks to (Nashruddin & Al-Obaydi, 2021, p. 212).

One application of language politeness can be made in the primary education environment. One of the formal educations in Indonesia is elementary school. The concept of education in elementary schools differs from education in secondary schools. Basic education is for children aged five to twelve years. The concept of education in elementary school differs from education in secondary schools. The characteristics and characteristics of elementary school-aged children are that they like to play with their peers, are more physically active, and express everything directly (Mahfud & Fahrizqi, 2023, p. 18).

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The speaking development of elementary school-age children aged 10 to 12 years has the characteristics of being happy to talk and argue with anyone, using more complex language structures, being a listener who likes to think, understanding that sentences have a purpose, such as "Is your homework finished?", and understanding the concepts of irony and sarcasm (Sullivan et al., 2022, p. 637; Wilson et al., 1991, p. 216). In speaking, children have imitated adults in following general rules of understanding pragmatic features, such as in expressing thanks and apologies (Allan & Jaszczolt, 2012, pp. 79–80; Ćatibušić, 2019, p. 145; Kasper & Schmidt, 1996, p. 152). Children also begin to be able to combine gestures and procedures to express pragmatic meanings, such as requests, requests, core information, uncertainty about things, or politeness, before they are able to convey these meanings in speaking (Hübscher & Prieto, 2019). This is regardless of the cultural or environmental context in which they initiate pragmatic rules (Farnsworth, 2018, p. 96). For this reason, language skills are very important to be mastered by someone to build pragmatic abilities in the social environment.

One of the development and maturity of language in children is influenced by family social conditions (Susanto, 2014, p. 27). For example, children from fishing families experience language barriers due to limited access to literacy. In addition, learning opportunities and nutritional intake obtained in children with fishing family backgrounds are also limited. Fishermen or coastal communities are still left behind socially and economically (especially in health and education) and culturally compared to other community groups.

Fishermen are a group of people whose lives depend directly on marine products. Fishermen generally live on the coast or coastal areas in neighborhoods close to their livelihood activities. Fishermen are a group of people who are classified as poor (Amir Zal et al., 2020). Traditional fishing communities who are classified as laborers are the poorest social layer when compared to other social layers of society, for example, farming communities (Lein & Setiawina, 2018, p. 83). The poverty of fishing communities can be seen in the sanitary conditions of slum settlements, ownership of makeshift furniture, the ability to meet mediocre clothing needs, low health awareness, and insight low education. The socio-cultural conditions of the fishing community are unique. Fishermen communities on the southern coast of Java have a characteristic mindset (*local wisdom*) which is manifested in the form of language and tradition (Amir Zal et al., 2020, p. 545; Chafidhi et al., 2019, p. 304).

High business risk causes fishing communities to live in a harsh natural atmosphere, always overwhelmed by uncertainty in obtaining marine products (Basavakumar et al., 2011, p. 687). Thus, coastal communities (fishermen) have distinctive characteristics in the language (Paredes, 2020, pp. 57–59). This linguistic characteristic is certainly closely related to how to communicate in the form of linguistic politeness. Social, cultural, and economic factors can influence politeness in language in a society. This is closely related to the principle of politeness that influences social behavior in society (Blum-Kulka, 2019, p. 256). Language politeness in the social environment will impact the family environment (Trisnawati & Aminuddin, 2022, p. 314). The condition of the family environment and social environment impacts the language (Holzinger et al., 2020, p. 1079; Lubis et al., 2023, p. 18). Children can experience this impact. Children will identify and imitate ways of communicating with the elderly and those around them (Vygotsky, 2011, pp. 201–204). In society, consideration of the principle of courtesy in communicating cannot be ignored, especially when communicating in a school environment.

In the study of student language politeness, research or study of student language politeness has not reached much of the social, economic, and cultural background in which students develop. Language politeness is closely related to the social and cultural conditions of the community. Politeness is expressed as a form of relationship between language, culture, and speech communities that have the language and culture concerned (Gao et al., 2021, p. 213; Kita, 2009, p. 147). The fishing communities' geographical, social, and economic conditions directly or indirectly affect ethics (politeness) when communicating. For example, fishing communities on the southern coast of Cilacap, Central Java, tend to have rough habits in communicating and doing activities. This is characterized by a straightforward, spontaneous attitude, and speech that tends to be what it is, while in other community groups, such as farmers (agrarian), the way of communicating is more likely to pay attention to norms and values because closer kinship ties influence it. Therefore, this research has the advantage of focusing on the description of politeness and incivility in the Indonesian language in elementary school students from coastal community backgrounds who have fishermen backgrounds when communicating with teachers and friends during classroom learning.

II. MATERIALS AND METHODS

This research is qualitative research. This research is intended to obtain information about language politeness in the learning process. The research period began from October to November 2022 at a Ujunggagak Elementary School 02 Kampung Laut located in a southern coastal fishing village, Cilacap, Central Java. This study aims to describe a situation and the politeness of Indonesian elementary school students in classroom learning with teachers and peers. This study's data source is all oral speech made by teachers and students during the learning process.

This research design uses phenomenological descriptive research design. The approach to this study describes the phenomenon of language politeness of elementary school students from fishing family backgrounds with teachers and peers during teaching and learning activities at school. This study focuses on the principle of politeness Leech (2014, p. 27), which is translated into six maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of simplicity, the maxim of consensus, and the maxim of sympathy. Data collection techniques

are carried out by observation and recording. The instruments used are human and supporting instruments in the form of recording instruments and field record format guidelines. The data analysis technique used is a modified data analysis technique by Miles and Huberman (1984). The modification is in the form of cross-data with existing data in the social environment, such as families and surrounding communities.

III. RESULTS

This fishing village on the south coast of Java, precisely in Cilacap Regency, is geographically located in the southernmost area of Turtle Bay. Kabupaten Cilacap is the largest regency in Central Java, with an area of 225,361,361 Km (including Nusakambangan Island, which has an area of 11,551 ha. The western region of Cilacap Regency is bordered by West Java (Pangandaran Regency, Ciamis Regency, Banjar City, and Kuningan Regency), the southern region is bordered by the Indian Ocean, the eastern region is bordered by Kebumen Regency and the northern region is bordered by Banyumas Regency and Brebes Regency. The geographical location of Cilacap Regency is $108^{\circ}4'30''$ – $109^{\circ}22'30''$ East Longitude and $7^{\circ}45'20''$ – $7^{\circ}30'$ Line South latitude. The southern coastal community area, Cilacap, is located north of Nusakambangan Island, bordering the Indian Ocean. Some of the people's livelihoods for those on Nusakambangan Island and South Cilacap are fishermen, while those in the north are farmers and some fishermen on the Serayu River. The location of the study is shown in Figure 1.



Figure 1. Southern Coastal Area of Java
(Source: <https://pinhome-blog-assets-public.s3.amazonaws.com/2021/12/Peta-letak-cilacap-dalam-peta-buta-jateng-1.jpg>)

People on the south coast of Cilacap, Central Java are peculiar in communicating. In daily communication, the people of the south coast, Cilacap, Central Java, use the Banyumas dialect of Javanese.

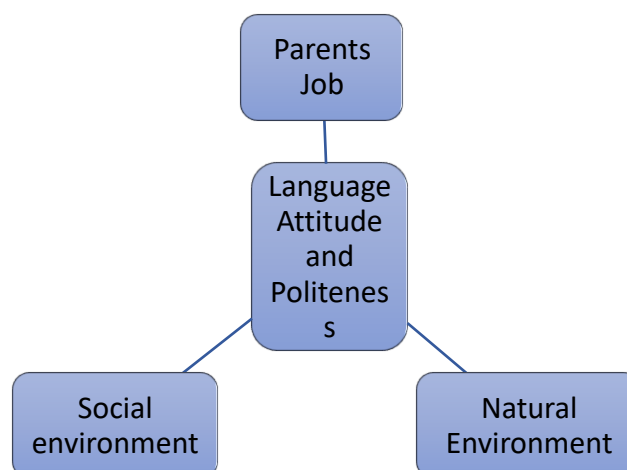


Figure 2. The Relationship Between Fishermen's Social Background and Language Civility

Based on observations made by students from fisherman family backgrounds and teachers during the learning process in elementary schools in Cilacap Regency, researchers found compliance with the principle of politeness and violation of the principle of politeness. More details can be seen in the following discussion.

A. *Tact Maxim*

Leech (2014, p. 37) explains that in order to fulfill the requirements of the maxim of wisdom, the speaker must minimize the losses of others and increase the benefits of others. The following is a form of conversation during sixth-grade learning between the teacher and students of Ujunggak 02 Kampung Laut Elementary School.

Teacher: Are the children ready for the exam next week? Learn. If you do not understand, ask.

Student A: Yes, Teacher, ready. But I often forget. My *Bukuku* is gone, hehe. (My book is lost)

Teacher: You know, how come it's gone? A neat one hence.

Student B: Yes, can you arrange a book? (Yes. Can organize books, right?)

Student A: Yes, you can. *Meng kelalen, Bu.* (Yes, you can. But, forgot, ma'am.)

In the speech above, student A has a fisherman family background. Student A's speech dialect is polite because students answer the teacher's questions and obey the teacher's instructions to prepare for the end-of-semester assessment. The teacher responds well to student A's speech. Student B responds to student A's speech with a Banyumas Cilacap accent with the words. *Yes, can you arrange books, mbok?* 'Yes. Can organize books, right?'. Student A also chimed in with a Banyumas accent in the coastal community of Cilacap *Yes, you can. Meng kelalen, Bu* 'Just forgot, Ma'am' The speech between the teacher and the student shows polite speech. Each speaker gives a good response so that it meets the criteria of the maxim of wisdom.

In class conversations, violations of tact maxims were also found. In violation of the maxim of wisdom, the speaker maximizes the other person's loss or minimizes the other person's advantage (Leech, 2014, p. 39). Violations of the maxim of wisdom during teaching and learning activities in the class of Ujunggak Elementary School 02 Kampung Laut are as follows.

Teacher: Apri, next time you write neatly. Ma'am, Master can't read because your writing is not neat.

Student A: Ya so, ma'am. My writing has always been.

Teacher: Yes, practice from now on. Which is neat.

In this speech, it can be seen that the teacher asked student C to tidy up his writing. The teacher has shown his attitude of wisdom by asking students to practice tidying up their writing. However, Student A responded with an unwise speech, namely ignoring the teacher's orders with the words *Ya so, ma'am. My writing has always been.* The teacher's speech shows politeness. However, student A's speech shows a violation of the maxim of wisdom. Student A's speech shows indifference to the teacher's response.

B. *Generosity Maxim*

To be said to fulfill the requirements of the generosity maxim, the speaker must respect the interlocutor. A person can be said to respect others if he can reduce his own gain and maximize the benefits of others (Borris & Zecho, 2018, p. 35). Leech (2014, p. 43) also suggests making self-gain as small as possible and making self-loss as large as possible. The maxim of generosity in learning in elementary school in the fishing environment spoken by teachers and students is as follows.

Teacher: There will be a poetry reading practice tomorrow. Who wants to read a poem with the title *Boat*?

Student N: *Nyong*, yes, Ma'am. My voice is good. I also like to ride ships.

Teacher: Great, Noval. Definitely can, yes.

Student N: Okay, Ma'am. Ready.

Student N responds to that teacher with a speech that shows generosity. Student N is a student from a family with a fisherman background. Student N was very enthusiastic about reading poetry because as a family fishermen felt experienced in boating. With a Banyumas Cilacap accent, students answer with *the word Nyong 'I/Me'*. After hearing the speech from student C, the teacher appreciated student N's courage to appear to read poetry. It can be concluded that teachers and students have made a speech that obeys the maxim of generosity when learning.

In violating the generosity maxim, the speaker maximizes the benefits for himself and minimizes the benefits for the other person. The description of the attitude of violating the generosity maxim committed by students towards teachers in learning in grade six of the Ujunggak 02 Kampung Laut Cilacap Elementary School is as follows.

Teacher: Earlier, Noval wanted to read a poem about ships. Who else wants to read a poem with the title *Fisherman*?

Student N: *Bebeh*, that's ma'am. It's the other thing. (Lazy)

Student D: I want to, ma'am. If the title is *Plesir*. Hehe.

Teacher: Dedi, where *are you* going?

When learning to read poetry, the teacher offers students to read poetry. However, student N who comes from a fisherman family background, refused with disrespectful remarks using the Banyumas accent *bebeh 'lazy'*. Student D refused the teacher's request. This illustrates student D's speech as impolite. Student D also responded to the teacher's request, but by using unethical conditions by saying *I want, ma'am. If the title is Plesir* (traveling) *Hehe*. These remarks tend to mock teachers because students want to 'travel'. The utterances of students N and student D towards the teacher show a violation of the generosity maxim. The utterances of students N and student D towards the teacher show a violation of the generosity maxim.

C. *Maxim of Appreciation (Approbation Maxim)*

In the appreciation maxim, a person is said to be polite if his utterances always give credit to others by praising and not criticizing (Leech, 2014, p. 37). In this maxim, participants are expected not to insult each other, belittle each other, or ridicule each other. The maximum compliance of appreciation in learning in Ujunggagak Elementary School 02 Kampung Laut spoken by teachers and students as follows.

Student F: Ma'am, I've finished doing the story problem. Can you rest, Ma'am?

Teacher: Yes. But hurry in when you have a bell.

Student F: Yes, Ma'am. Thank you, Ma'am.

Teacher: Yes, smart children must be disciplined.

In the above speech event, student F informs the teacher that the work of answering the story question has been completed. The teacher gave a response in the form of a speech of appreciation to student F. Student F also gave an award to the teacher by saying thank you. Thus, the speech between the teacher and the student complies with the maxim of appreciation.

In violation of the respect maxim, the participant does not respect others, for example by insulting, ridiculing and demeaning. Speech participants who do not respect other people will be said to be impolite (Eliasoph, 1999, p. 485; Rahardi, 2017, p. 309). The following violates the maxim of appreciation in learning in Ujunggagak Elementary School 02 Kampung Laut at the time of learning.

Teacher: The children have already submitted assignments?

Student G: Yes, ma'am. I have. That's Iqbal yet.

Student H: *Inyong uwis yes. Tempiling sisan. Uwis was accused of even slander.* (I've had yes. I hit you. It has been helped even slander)

Teacher: Yes, don't be noisy and rude with friends

The teacher asks the results of student work in student worksheets. Student G answered the teacher's question and said student H had not collected task. Student H is a student from a fisherman family background who speaks words with a Banyumas accent that is not polite and tends to be rude, namely with the sentence: *Inyong uwis ya. Tempiling sisan. Uwis was even slandered* 'I have. I hit you. It has been helped even slander'. This is done because student G does not value student H. Thus, the utterances of students G and students H are stated as impolite speeches or violating the appreciation maxim.

D. Modesty Maxim

Leech (2014, p. 99) states that in the maxim of humility, one will be less likely to praise oneself and curse oneself. The following is the form of the maxim of humility between teacher and student at Ujunggagak 02 Kampung Laut Cilacap Elementary School.

Student D: Ma'am, I want to ask you not yet the task. (Ma'am, I want to ask you not yet understand the task.)

Teacher: Which one, Din? About making up, huh?

Student D: I still often confuse composing. Even though I often read, you know. Ma'am said to read it often, right?

In the above speech, student I humbly admit that he does not understand the task of composing. Student D also tried to follow the teacher's advice to read to improve his composing skills. However, student D still found it difficult to compose. The speech between the teacher and student can be said to be polite or obey the maxim of modesty.

Violation of the maxim of humility is the opposite of obedience to the maxim of humility. In the modesty maxim, humility is shared by speech participants. The speaker should do this humility by reducing praise to oneself. Speakers are categorized as arrogant or arrogant if in speaking often praise themselves. In Indonesian culture, simplicity and humility are widely used to assess one's politeness (Borris & Zecho, 2018, p. 39; Mandala, 2018, p. 47; Rahardi, 2017, p. 313). The following violates the maxim of student humility during teaching and learning activities in class.

Student K: *Ngeneh, bukune, Di!* Already want to be collected. (Return the book, Di! Already want to be collected.)

Student L: I must score one hundred. Last night it was worked on until the evening, you know.

Student K: *Ah, ngarang rika.* (Ah, just carelessly you.)

Teacher: Yes, I'll grade later. If you study seriously, you must be successful.

This speech violates the maxim of humility because Student K and Student L give the impression of being arrogant towards themselves by ensuring that they are the ones who will get good grades. Student K considers himself the one who will score one hundred. Student L also did not want to budge by saying that student K was just wishful thinking with the words *Ah, ngarang rika* 'Ah, carelessly you'. In other words, a violation of the maxim of modesty or humility occurs when the speaker continues to want to add profit to himself.

E. Agreement Maxim

Leech (2014, p. 111) states that speakers must always reduce disagreement with the addressee and increase agreement with the addressee to fulfill the maxim of agreement. This maxim emphasizes the speaker to realize conformity or mutual agreement in speech activities. The fulfillment of the maxim of agreement between teachers and students in learning activities at the Ujunggagak 02 Kampung Laut Cilacap Elementary School is as follows.

Teacher: There will be a theme three test tomorrow morning. Learn it!

Student M: *Nggih*, Ma'am. (Yes, Ma'am.)

Student N: But, don't make it difficult, Ma'am? (But, it's hard, Ma'am.)

Student M: I will accompany you to pick up the net in Sleko tonight.

Teacher: Yes, but study.

In the speech above, the teacher gave information to the students that tomorrow a theme three test will be held. Student N agrees to the teacher's proposal but asks the teacher to make an easy test question. Student M, who comes from a fishing family, also reasoned to help his parents pick up nets at the fish auction. It can be stated that the speeches of the teacher and students are polite speeches and comply with the maxims of agreement.

Leech (2014) states that speakers must reduce the discrepancy between themselves and others and increase the compatibility between themselves and others to fulfill the maxim of agreement. This violation is contrary to the essence of the maxim of consensus, that is, speakers and interlocutors minimize agreement between them and maximize disagreement between them. Violations of the agreement maxims of students at Ujunggakak 02 Kampung Laut Elementary School are as follows.

Teacher: Siti, it's your turn to come forward to tell us about your experience of crab harvesting!

Student S: Dedi came forward first, ma'am. Will be the most pintar story.

Teacher: Yes, Dedi came forward yesterday. Now your order.

Student D: *Malas lah*, ma'am. Others used to be, (I'm lazy, Ma'am)

In the above speech, the teacher asked student S to come to the front of the class to tell her experience of harvesting crabs. However, student D refused the teacher's request. Student N does not agree with the rules. The speech between the teacher, student S and student D shows a violation of the maxim of agreement.

F. Sympathy Maxim

Leech (2014, p. 121) states that the maxim of sympathy can be expressed by speakers by reducing antipathy between oneself and others to a minimum. Speakers can also increase sympathy as much as possible. If the interlocutor has good luck or happiness, the speaker must congratulate him. If the interlocutor encounters a problem or disaster, the speaker must express condolences or sadness as a sign of sympathy. The following is a form of fulfilling the maxim of sympathy in learning at the Ujunggakak 02 Kampung Laut Cilacap elementary school.

Teacher: Wahyu, read paragraph number one. Find the main sentence where!

Student W: Yes, sir. But if it's wrong, how about it?

Student P: *Rika ora sah wedi salah, Yu*. You won't be punished, Teacher. He. (You don't be afraid of being wrong, Yu. No, will be punished.)

Teacher: Yes, try first.

In the event of his speech, the teacher asks student W to read the first paragraph and show the main sentence. However, student W was afraid of answering incorrectly. Student P with a Banyumas accent sympathizes to motivate Student P: *Rika ora sah wedi salah, Yu*. 'You don't be afraid of being wrong. You won't be punished, Master. Thus it can be stated that the speech between the teacher and students is speech and speech that obeys the maxim of sympathy.

Sympathy maxim requires all speech participants to be able to maximize sympathy and minimize antipathy towards the other person. If the interlocutor gets luck or happiness, the speaker must congratulate him. In violation of the sympathy maxim, the speaker does not maximize sympathy and does not minimize antisympathy towards the interlocutor.

In the sympathy maxim, speech participants are expected to maximize sympathy between speakers and speech opponents. The maxim of sympathy increases sympathy as much as possible and reduces antipathy between speakers and speakers. Antipathy towards one of the speech participants will be considered an act of discourtesy in the event of speech. Indonesian society highly values sympathy for others in communication activities (Leech, 2014, p. 127). The violation can be seen in the following statement.

Teacher: Who can continue the main sentence of Cilacap being hit by a tornado?

Student Q: Dian, Ma'am.

Teacher: Come on, Dian can you? Later, let Tata help.

Student R: *Lah joraken bae*, Ma'am. Let him think about it himself. (Lah, let it go, Ma'am. Let him think for himself.)

Student R's speech violates the principle of politeness maxim sympathy because he has no sympathy and does not care about his friend. Student R speaks Banyumas accent, *joraken bae*. 'Let it go'. Such remarks do not show sympathy and violate the maxim of sympathy.

IV. CONCLUSION

People with a background of fishermen (coastal) life have their own language patterns and language communication styles. This affects the form of language politeness. The surrounding environment will certainly influence the language of children who grow up in the environment. The phenomenon of language politeness can occur in the formal education environment of elementary schools. The language politeness of elementary school students with a fishing family background can be influenced by the habit of communicating in the family and social environment. The findings of this

study indicate that in the learning process in the classroom at Kampung Laut 02 Cilacap elementary school there are politeness in language and violations of the principle of politeness in language. When learning in class, students still show language politeness with the teacher. However, there are still students who show impoliteness in communicating with the teacher. This is caused by the influence of family background and the fishermen's environment which is closely related to the daily life of students. The language of the fishing community tends to be straightforward, hard-intoned, and straightforward because natural and social conditions influence it.

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Unpacking Language Hybridity: Functions of Code-Switching in Diasporic Arab Texts

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Abstract—This research intends to shed light on the functions of literary code-switching in diasporic Arab texts with a focus on *De Niro's game* (2006) by Rawi Hage and *Salt Houses* (2017) by Hala Alyan. The aim was to provide an insightful analysis of the functions of literary code-switching. Accordingly, a combination of Callahan's (2004) and Montes-Alcalá's (2012) models was adopted for the sake of the analysis. The combination of both models resulted in a total of ten categories of functions of literary code-switching. The findings of this paper revealed that literary code-switching in Arab diasporic fiction achieved all the ten proposed functions with varying degrees of frequency. Further, the results of this research demonstrated that literary code-switching is not a random or unsystematic practice. Rather, it is seen as a valid literary device exploited by diasporic writers to achieve certain literary functions and stylistic effects.

Index Terms—Literary code-switching, code-switching functions, Arab diasporic texts

I. INTRODUCTION

Recently, the world has witnessed a massive exodus where an immense number of refugees and immigrants are constantly moving from their homelands into western countries. This wave was accompanied by the appearance of new authors, who were later grouped as *authors in diaspora*, even with using the dominant language in their texts, these writers have always been influenced by their motherland's native language which was embodied in their works through the use of code-switching, more specifically, *literary code-switching*. In this regard, Albakry and Hancock (2008, p. 221) stated that “code-switching or language switching in literature is a conscious effort to use two or more languages, for example, Arabic and English, with the purpose of creating literary effects. These effects relate to conveying social and cultural elements to the reader as well as setting the mood of the narrative”.

Africans, Arabs, Latinos and South Asians have made a significant contribution to diasporic literature by publishing their works in a community where they are seen as a minority living in exile. Using English did not prevent these writers from employing different words and expressions of their ancestors' tongues, including vernaculars and dialects, into their manuscripts to depict the misery, culture and experiences of their people, countries and themselves. In this regard, Gardner-Chloros and Weston (2015) and Weston and Gardner-Chloros (2015) believe that bilingual speech modes are frequently developed and extolled in immigrant groups, and their representation in literature is not just a mere projection of the speech modes of a specific community. Rather, it may serve various objectives and functions.

Code-switching to Arabic in English literary works is usually viewed as a tool to capture the different cultural and linguistic aspects of the country of origin. It is also perceived as a way to create a sense of identity, a sense of belonging and a strategy to localize the English narratives. Most of the studies that tackled code-switching in literature did not really focus on it as a phenomenon that may achieve certain functions in the literature of diaspora. Therefore, the present research aims to shed light on the functions of code-switching in the literature of the Arab diaspora. Following a combination of Callahan's (2004) and Montes-Alcalá's (2012) models, this study aims to analyze two diasporic texts: *De Niro's Game* (2006) by Rawi Hage and *Salt Houses* (2017) by Hala Alyan to point out the different functional categories of written code-switching in literature.

In order to achieve the aim of this study, the following question is formulated:

What are the functions of written code-switching in diasporic Arab texts?

II. LITERATURE REVIEW

A. Previous Studies

Written code-switching in the literature has attained only scant notice in comparison to its oral counterpart. Additionally, many studies that did investigate literary code-switching have mainly focused on Spanish-English code-

switching in literature (e.g., Keller, 1979; Lipski, 1982; Callahan, 2004; Montes-Alcalá 2012), whereas only a few have shed light on English-Arabic code-switching (e.g., Albakry & Hancock, 2008; Hout, 2018). The focus of most of these studies was on the functions of written code-switching and how this phenomenon is inserted in the narratives to more effectively express one's identity and sense of belonging while expressing certain cultural meanings.

Albakry and Hancock (2008), for example, studied the phenomenon of literary code-switching in the novel of *The Map of Love* by the Egyptian-British writer Ahdaf Soueif; the novel was written in English with some instances of code-switching in Arabic. The researchers adapted Kachru's framework on contact literature to categorize the occurrences of code-switching in the novel. They noted that Soueif's use of Arabic in her writing stems from the belief that English alone is neither adequate to express her bicultural experience nor able to reflect the cultural practices of her homeland. Further, the study revealed that lexical borrowing, culture-bound references and translational transfer were among the most employed discourse strategies in the novel. Albakry and Hancock (2008) concluded that using a hybrid English enabled bilingual writers to preserve their culture and identity.

Another example of analyzing literary code-switching is the study conducted by Ennin and Afful (2015). The researchers shed light on the stylistic significance of code-switching in African literary texts: *A Man of the people, I Will Marry When I Want, The Blinkards*. Using the qualitative analytic approach, the study revealed that African writers usually use code-switching within the speech of their characters "to localize the English language and preserve the African culture" (ibid, p. 434). Further, the writers of this article referred to Achebe's point of view with regard to the use of English in the African literature in which he argued that "the African writers should not see the English language as an antagonist to the language use in African literature, rather, writers should use the English language to communicate African thoughts of patterns, beliefs and values" (ibid, p. 434). They concluded that the main stylistic significance of code-switching is reflected through the use of some social outcomes that match well the environment of some characters and their status.

With the intent to explore literary code-switching, Hout (2018) chose to study this phenomenon in Rabih Alameddine's *Koolaid's: The Art of War* novel arguing how and why deep multilingualism does not inevitably correlate with the variety or even the frequency of the switched utterances obtained from the novel. Hout (2018) indicated that some of the novel's characters, especially Mohammad, used code-switching either to include or exclude certain individuals including both characters or even readers. Moreover, she discussed how code-switching and some other elements such as the context or settings can be linked with specific events or memories. For example, because Arabic was Mohammad's childhood tongue, it resurfaced while he was on the deathbed denoting the strong connection between his language and identity which may also evoke a sense of comfort during a stressful time.

Naseem et al. (2019) studied the social functions of code-switching in "*Amarbail*" by Umera Ahmed, originally written in Urdu. The data were analyzed qualitatively following Myers-Scotton and Albakry and Hancock work. Naseem et al. (2019) argued that the writer used code-switching intentionally to portray the societal norms in the Pakistani community, i.e. to depict the lifestyle of the high class since English is used among its members and is regarded as the most prestigious and powerful language. The authors concluded that the insertion of code-switching through the use of English in the novel was prosperous because it gives a more realistic image of the elite class's speech.

More recently, Gamalinskaya (2020) studied the typology of the functions of code-switching in literature. The researcher studied the novel of *Shantaram* by G.D. Roberts. The data were analyzed both comparatively and quantitatively. The study revealed that language switching may serve to reveal the relationship between social attitudes and language itself. In other words, the use of code-switching may indicate the person's stances. In addition to that, Gamalinskaya indicated that such uses of language reflected a high level of linguistic competence, but that it may also indicate a lexical deficit.

In the end, it can be stated that there has not been enough focus on investigating written code-switching in Arab literary texts. Therefore, the present study sheds some light on the issue of language alternation in diasporic Arab fiction. In particular, it explores the functions of code-switching in the two diasporic literary texts of *De Niro's Game* and *Salt Houses*.

B. Theoretical Framework

A variety of analytical approaches and strategies have been employed to explore the functions of literary code-switching. This area of research has been widely explored and expanded through studies on Spanish-English code-switching in different aspects of literature. In this regard, Callahan's (2004) model on discourse functions of code-switching took the functional categories of oral code-switching as a departure of the analysis. She chose eight categories for her model of literary code-switching: (1) referential, (2) vocatives, (3) expletive, (4) quotations, (5) commentary and repetition (6) set phrases, tags and exclamations, (7) discourse markers, (8) directives. Montes-Alcalá (2012), on the other hand, suggested a model for studying the socio-pragmatic functions of literary code-switching. These functions are generally brought up when mentioning oral code-switching, yet the researcher, Montes-Alcalá believed that written code-switching can also perform the same functions. In this respect, she employed seven possible functions/categories for analyzing literary code-switching: (1) lexical need, (2) clarification/elaboration, (3) stylistic, (4) idioms/linguistic routines, (5) emphasis, (6) quotations, (7) triggered.

Seeking to achieve the study's aim, we combine these two previously mentioned frameworks to provide a more encompassing categorization for the functions of written code-switching in Arabic diasporic texts. Those functions that

are similar in both frameworks are combined and those that are missing from one, but present in the other are included to attain a more comprehensive list of functions. Hence, a model of ten functional categories is presented and explained below:

(a). *Referential/ Lexical Need*

In this category, the researchers included all single words and noun phrases that refer to, which Montes-Alcalá (2012, p. 78) called, “culturally-charged” items. These items according to Callahan (2004, p. 70) are said to communicate particular “nuances” that their equivalents would not. Despite the fact that these items are usually translatable, they are inserted using the embedded language for several reasons; they either rendered better as believed by Montes-Alcalá (2012, p. 78), or their use by the author can have wider implications in a broader context in which it may expose the author to some social and economic consequences as Callahan (2004, p. 71) claimed. Code-switching in the author’s voice, she added, may signal a willingness that goes against the conventions of written language which dictate that non-standard varieties should only be used in conversations between characters so that any potential associations can be attributed to the characters’ rather than the author’s social /political standpoint.

(b). *Vocatives*

This category incorporates all items that function as vocatives. i.e., items that are used to address a person denoting the relationship between the interlocutors. Unlike Montes-Alcalá Callahan (2004) used a separate category for vocatives in her corpus. Proper names and similar words between the embedded and matrix languages were excluded. Callahan (2004) maintained that the primary purpose of vocatives in her corpus is not to draw attention or specify an address as they occur when the speakers already have the interlocutors’ attention and that there is no one else from whom the addressee must be distinguished. Instead, their purpose is to emphasize the relationship between the addresser and the addressee. However, in this research, any terms of address such as terms of respect, terms of endearment, and kinship terms were assigned to this category only when they appear in a vocative position. Thus, in case they occurred in a reference position, such items were classified under the referential/lexical need function.

(c). *Expletive*

Callahan (2004) used this category for taboo words and expressions of euphemism. Likewise, we included under this category all the inappropriate usages of language such as cursing, insulting, stereotyping.

(d). *Quotations*

Both Callahan (2004) and Montes-Alcalá (2012) assigned a separate category for quotations. Similarly, we used this category for all quotations that appeared using the embedded languages in the corpus. However, as a matter of fact, this category is one of the most confusing categories due to the double dimensionality of fiction, i.e., the external and internal levels (Callahan, 2004, p. 72), and the question of what to decide as a quotation and what not to. Therefore, we followed Callahan’s (2004) characteristics of quotations, in which she decided that a certain instance of code-switching can be considered a quotation only in two cases: (1) when the act of citation was explicitly referenced by a verb of communication or quotation markers, or (2) when the codeswitched content was clearly cited from another source such as a song, poem or other works (c.f. Callahan, 2004).

(e). *Discourse Markers*

Unlike Montes-Alcalá (2012) who grouped discourse markers within the same category along with idioms and linguistic routines, Callahan (2004, p. 74) believed that this category may represent a very specific type of code-switching. Unlike other studies, Callahan does not take exclamations and tags as examples of discourse markers. In her corpus, she limits what is considered a discourse marker to a small set of items, however, she does not mention a list of such items but rather offers examples. Likewise, we included a number of discourse markers that are used to make the speech within the written corpus more coherent and create more natural-sounding dialogues in the selected narratives.

(f). *Directives*

Following Callahan (2004), we assigned a separate category to directives which only included all the commands that are thought to be responded to by a reaction from the receiver's side. To avoid confusion with set phrases that resemble directives in the sense that they appear in the imperative or subjective mood, Callahan (2004) employed this term carefully in which she only classified direct commands, according to the context, under this category.

(g). *Stylistic*

Montes-Alcalá (2012, p. 80) claims that code-switching is typically used by writers as a stylistic device to imprint a specific color to the narration or a character or to create a more vivacious text. Agreeably, we used this category to include all the switches that are inserted to convey a particular character’s dialect, trait, or style.

(h). *Triggered Switches*

In accordance with Montes-Alcalá (2012), this functional category was assigned to a set of switched items that seem to affect the rest of a sentence to be delivered using the same chosen code.

(i). *Commentary and Repetition/ Clarification and Elaboration/ Emphasis*

Callahan's (2004) commentary and repetition and Montes-Alcalás (2012) clarification/elaboration and emphasis were grouped under one functional category in the sense that they share a lot in common, that is, they are all used to attract the reader's attention or to stress, elaborate, and comment on a certain idea, concept, or word.

(j). *Set Phrases, Tags and Exclamations/ Idioms/ Linguistic Routines*

Callahan's (2004) set phrases, tags and exclamations and Montes-Alcalás (2012) idioms and linguistic routines, without discourse markers, are grouped under the same category due to the fact that they all represent specific language patterns that are used in social interactions and may even show some overlap in several cases. In other words, set phrases, tags, exclamations, idioms and linguistic routines can be characterized by the same features i.e., similarity either in the intended meaning or structure.

III. METHOD

A. *Corpus and Data Collection*

The corpus of this study consists of two novels that are classified as Arab diasporic literary fiction; the texts were selected based on the availability of data. The first novel is *De Niro's Game* (2006) by the Lebanese-Canadian Rawi Hage, a diasporic text whose fictional terrain is moving between Rome, Beirut, and Paris. The second novel is *Salt Houses* (2017) by the Palestinian-American Hala Alyan, a diasporic fiction that tackles the themes of displacement, family, belonging, identity, and exile. These two novels were analyzed to explore the functions of literary code-switching applied by these two authors in the literature of the Arab diaspora. In this respect, the instances of code-switching were collected through a careful reading of the corpus. It has to be noticed that only code-switching to Arabic was analyzed in this paper, any other code was not taken into consideration.

- a) *De Niro's Game* (2006): During the Lebanese civil war in the 1980s, there were George and Bassam, childhood friends who grew up together in the city of Beirut until one day when they fell into the dark maze of war. Beirut became an uninhabitable city as blood, destruction, dead bodies and wailing were at every corner. Bassam and George were obliged to choose between leaving their country in search of a better life or staying and facing all sorts of fear and violence. Refusing to be involved in this war, Bassam was moving from one place to another looking for a more stable job to afford a living, whereas his friend George became involved in some militia activities, drugs and crimes where he would do anything for money. Finally, Bassam managed to leave for Paris after the death of his parents and the betrayal of his girlfriend Rana with his best friend George. There, he sought to forget about the ruined Beirut and its tragedies and depict his home city as pretty as he has always wished. However, the story did not end here but at the train station where Bassam was obliged, again, to escape to Rome.
- b) *Salt Houses* (2017): Because of the consequences of World War II, the Yacoub family was forced to relocate from Jaffa to Nablus. Following the Six-Day War in 1967, the family was again forced to flee Palestine and go to Kuwait, where Salma's eldest daughter was living with her husband. Atef, on the other hand, moved to Kuwait when his friend and brother-in-law was assassinated in Palestine. There, he had with his wife Alia, Salma's middle child, three children: Riham, Souad and Karam, but peace did not last so long. Due to Saddam Hussein's invasion of Kuwait in 1990, the family lost their home and scattered to Amman, Beirut, Paris and Boston. Riham, the religious devout sister, lived with her husband in Amman. Souad, in her turn, continued her studies in Paris, where she married her friend and had two children. After her divorce, she went to the US, but it never felt like home, and she eventually decided to move to Beirut. Karam studied in Boston, where he also got married and started a family. Alia's severe homesickness for her homeland which resulted in having Alzheimer's disease brought the story of four Palestinian generations to an end.

B. *Data Analysis*

For the purpose of answering this research paper's question, the two above mentioned novels. i.e., *De Niro's game* (2006) and *Salt Houses* (2017) were analyzed with descriptive quantitative measures and qualitatively. Thereupon, following a combination of Callahan's (2004) and Montes-Alcalás (2012) models, ten functional categories in total were applied. It is worth mentioning that any efforts to classify the instances of code-switching based on the functions they serve must acknowledge some sort of overlap between the categories, in this situation, we assigned the switched utterance to the most relevant functional categories that the utterance performed according to the context in which it appeared (i.e., one instance of code-switching might be counted twice in some cases). Therefore, a distinction is set between tokens (switches) and types (functions of code-switching) which indicates the high number of functions by comparison to tokens in the data.

It has to be noted that various researchers argue that code-switching and code-mixing share the same notions (Claros & Isharyanti, 2009). That is, both code-switching and code-mixing are similar in the sense that they both involve the use of two languages or more in a single interaction. Moreover, they both involve blending elements of different codes to create a unique form of writing that may help in conveying special meanings. For this reason, this research, following several studies (Khudabukhsh et al., 2020; Ndebele, 2012; Kim, 2012; Jiang et al., 2014; Sethi, 2018), employed the

two terms i.e., code-switching and code-mixing interchangeably to refer to the mixtures of English and Arabic in the chosen literary texts, regardless of whether the code change was on the phrase/word level or the sentence level.

However, it is worth mentioning that we differentiate between borrowing and code-switching based on one of Myers-Scotton's criteria in this issue (1993; as cited in Callahan, 2004) i.e., the entrance of certain terms into the matrix language lexicon as evidenced by their availability to monolinguals. Despite the fact that Callahan (2004) set certain conditions in deciding if a particular item has entered the matrix language lexicon, the researchers only opted for one condition that is more organized, consistent, and fully serves the study's objective- the appearance of a word or expression from the embedded language in a standard monolingual English dictionary- Therefore, in this study, words and expressions of an Arabic origin were classified as borrowings and not code-switches only in one case, which is their presence in a monolingual English dictionary holding the same meaning intended by the author such as *salaam*, *shawarma*, *falafel* and so on. For this case, the online monolingual Oxford Dictionary of English rated 4.3/5 on Google Play Store is an ideal tool for the present study as it is - globally accepted as the highest authority in the study and reference of the English language. This dictionary is user-friendly, with features such as pronunciation guide, words' definitions, examples of usage and related words indicator. In addition, this dictionary is frequently updated with new words and expressions from different languages, in that, the last update was on July 5th, 2022. Besides this, it is also worth noting that the address terms that function either as vocatives or referential/ lexical need but are also used as proper nouns were excluded from the data such as *Teta* "grandmother" and *Jiddo* "grandfather", however, other terms such as *Khalto* "aunt" and *Ammo* "uncle" were treated as code-switches since apart from their original meanings mentioned, they are also typically used in conjunction with different proper nouns to address people politely and respectfully even if that person was not actually an aunt or uncle. In such cases, they were considered instances of code-switching.

IV. RESULTS AND DISCUSSION

In this literary corpus, a total of 249 tokens fulfilling 280 types of code-switching were found. Table 1 reveals that *Salt Houses* novel produced more than half of the switches, namely 158 tokens (63.4%) and 178 types (63.5%) whereas *De Niro's Game* novel produced only 91 tokens (36.5%) and 102 types (36.4%). It has to be noted that *Salt Houses* was also more productive concerning the ratio between the number of tokens and the number of types.

TABLE 1
SWITCHES BY NOVEL (TOKENS AND TYPES)

| Novel | Tokens | Tokens Frequency | Types | Types Frequency |
|----------------|--------|------------------|-------|-----------------|
| De Niro's Game | 91 | 36.5% | 102 | 36.4% |
| Salt Houses | 158 | 63.4% | 178 | 63.5% |
| Total | 249 | 100% | 280 | 100% |

The total 280 types of code-switching were categorized according to the functions they performed. Following the combination of Callahan's (2004) and Montes-Alcalá's (2012) models, as explained above, the 10 functions of code-switching were achieved in this literary corpus. Table 2 shows that half of the switches 140 (50% of the total) fulfilled a referential/lexical need function being the most productive in the corpus, 38 switches (13.5%) served a vocative function ranking as the second most common functional category. At the third place was the quotation function which accounted for 31 switches (11%). The rest, a quarter of the data, was split between expletive function by 23 switches (8.2%), set phrases, tags and exclamations/ idioms and linguistic routines function by 18 switches (6.4%), commentary and repetition/clarification and elaboration/emphasis function by 13 switches (4.6%), discourse markers by 8 switches (2.8%), directives by 7 switches (2.5%), stylistic and triggered function by 1 switch (0.3%).

It merits noting that despite the fact that the *Salt Houses* novel produced a larger number of functions of code-switching, it did not contain any instances for three functions, namely, directives, triggered and stylistic. By contrast, *De Niro's Game* which accounted for a slightly lower number of switches produced several examples for all the functions of code-switching without any exceptions.

Each of these functions, mentioned above, is analyzed and discussed thoroughly with specific examples for each type of code-switching from the two Arab texts chosen for the analysis.

TABLE 2
SWITCHES BY TYPE IN BOTH DIASPORIC ARAB TEXTS

| Type | Number | Frequency |
|--|--------|-----------|
| Referential/ Lexical Need | 140 | 50% |
| Vocatives | 38 | 13.5% |
| Expletive | 23 | 8.2% |
| Quotations | 31 | 11% |
| Discourse Markers | 8 | 2.8% |
| Directives | 7 | 2.5% |
| Stylistic | 1 | 0.3% |
| Triggered Switches | 1 | 0.3% |
| Commentary and Repetition/Clarification and Elaboration/ Emphasis | 13 | 4.6% |
| Set phrases, Tags and Exclamations/ Idioms and Linguistic Routines | 18 | 6.4% |
| Total | 280 | 100% |

A. Referential/Lexical Need

This category included all single items that express culturally-charged items. These words according to Callahan (2004, p. 70) are said to communicate particular nuances that their equivalent would not. This functional category which accounted for 50% of the corpus including both single nouns or complete noun phrases was inevitable for several reasons, as we will detail below.

Sometimes, Arab writers code-switch to the Arabic language to find a more culturally-charged alternative to a word that may exist in the other language but expresses the writer's intentions better in another language. That is to say, some Arabic words do not have their exact equivalents in English which leads the authors to use his/her native language in order to adequately express the intended meaning. For instance, Alyan (2017) used the word *zaffeh* to express a deeply ingrained custom in Arab wedding ceremonies.

- 1) "The anticipation is thrilling. Mustafa will walk her to the car, they will do a *zaffeh* and she will spin in her white dress (Alyan, 2017, p. 303).

Although this term is typically translated into general terms such as *wedding procession* or *wedding march*, the word *zaffeh* actually refers to a more specific practice. i.e., it is the practice which first takes place at the bride's house where she bids her farewell to her family and friends, then her father hands her to the groom to the beat of special folklore songs usually sung only at this event. Such a term was not considered as lexical borrowing, but rather as an instance of code-switching since the term did not appear in a monolingual dictionary.

In the same vein, usually Hage (2006) and Alyan (2017) code-switch to Arabic using specific single lexical terms, although they are technically translatable, to connote specific idiosyncratic items to the Arab culture. In the examples below, Alyan (2017) used the term *ibrik* (coffee pot), which is a cultural reference in Palestine and the Arab world in general, within her text iteratively to signify a sense of identity, home and belonging.

- 2) "Over the years she has presented the tray in the same arrangement, the *ibrik* in the center, the cups, petal-like, encircling it" (Alyan, 2017, p. 1).

For the same purpose, Hage (2006) used the term *rakwah* (small pot with a short spout used to make Arabic coffee) in his book highlighting a culturally-charged item through the use of Arabic.

- 3) "She offered me coffee, and I accepted. She tiptoed to the kitchen and poured water in a *rakwah*, grabbed a small spoon of the coffee, the sugar. She boiled the coffee thrice, brought it on a tin tray, and let it rest like a gracious wine before pouring it for me in a small cup" (Hage, 2006, p. 30).

Again, code-switching for referential/lexical need is also related to the author's identity and biculturalism. This is manifested through the use of code-switching when mentioning different names of food, which is one of the main aspects of Arab local culture. Mercer and Strom (2007, p. 33) argued that "food functions as a complex language for communicating love, memory and exile." The examples below show how Alyan (2017) and Hage (2006) regularly inserted several types of local food in their diasporic texts by switching to the Arabic language.

- 4) "Ya Mama, her mother used to say, everything in its place. There is a time for anger, a time for sorrow. You have to learn to distinguish. A lesson Alia never learned. Emotions swirl within her like the complex dish of *maqlouba* the aunts used to make in Nablus, the raisins impossible to pick from the rice" (Alyan, 2017, p. 152).
- 5) "The streets were laden with morning dust and parked cars, and everything was closed except the early baker, Saffy. I bought a *man'oushe* from the baker and ate it" (Hage, 2006, p. 35).

B. Vocatives

Unlike Montes-Alcalá Callahan (2004, p. 71) used a separate category for vocatives which includes all the terms that are used to address a person or thing. As mentioned above, vocatives were the second most common function in the corpus with a frequency of 13.3%. This category being highly pervasive can be seen as a mere projection of the Arab culture where vocatives take a very significant place in the daily interaction within the Arab community. In this regard,

different vocatives were found in the corpus such as *khalto* (maternal aunt), *habibti* (my love; used for addressing a female) and *habibi* (my love; generally used for addressing a male, and females in exceptional cases).

As claimed by Bruti and Perego (2010), usually, vocatives appear in the form of terms of endearments. Meanwhile, endearments may be expressed through terms of insult, i.e., without offending the receiver. This cross-categorization of some terms is strictly dependent on specific shared factors between the addresser and the addressee such as the interlocutors' relationship and the situational context. For example, Adamovsky (2017, p. 275) argued that *negro* or *negra* in Argentine colloquial language may have two entirely different connotations, it can undoubtedly be racist and insulting but it can also be employed as a term of endearment in some settings. In the example below, Hage (2006) employed the term *Majnun* (crazy) as an endearment term, instead of an insult, serving a vocative function.

- 6) "Back in the van, Joseph laughed and called me *majnun*" (Hage, 2006, p. 118).

C. Expletive

This category included all the inappropriate uses of language such as cursing, insulting and stereotyping. This function accounted for 8.2 % of all the switches ranking as the fourth most common function in the corpus. The examples below represent code-switching to Arabic for an expletive function.

- 7) "I am taking you to the cell to rot, *ya kalb* (dog)" (Hage, 2006, p. 117).
 8) "If I see you sitting or sleeping I will stick your face in the toilet, he said. Do you understand, *Hashash?*" (drug user) (Hage, 2006, p. 153).

D. Quotation

This function was the third most productive category in the corpus accounting for 11% of the total. In that, this category was the most overlapping one i.e., besides producing a quotation function, it also achieved other different functions according to the structure of the sentence and the context in which it appeared. The examples below show that the quotation function appeared mostly in a direct construction.

- 9) "The woman begins to sing, her voice husky.
 'yalla tnam, yalla tnam' (let's sleep, let's sleep)" (Alyan, 2017, p. 310).
 10) "'Ala alaaad' (on the floor), I repeated" (Hage, 2006, p. 169).

E. Discourse Markers

This category included only those discourse markers used when switching the language as a means to organize the flow of the interaction. In this respect, this function accounted only for 2.8% being one of the least common functions. The examples below represent code-switching to Arabic through the use of a discourse marker.

- 11) "There is nothing in this world, my friend. Nothing is worth it; enjoy yourself. Tomorrow we might all die. Here, *yallah*, cheers" (Hage, 2006, p. 38).
 12) "I am working on something. Soon, I said. Soon we will leave, *khalas*" (Hage, 2006, p. 106).

F. Directives

This category included all direct commands that are supposed to be reacted upon. All directives in this corpus were found in only one novel, namely *De Niro's Game*. This function accounted for 2.5% or 7 switches.

- 13) "With both my hands extended, my finger on the trigger, I strolled slowly toward the car. Najib was howling, *Rja' ya Allah-rja!*" (Go back, for God's sake, go back!) (Hage, 2006, p. 100).

G. Stylistic

We included under this category all the instances of code-switching that were, according to Montes-Alcalá (2012, p. 81), used to provide a local color to the text or to depict the speech of a specific character in the novel. This category accounted for 0.3% in total with only one instance from the whole corpus. The example below shows how Hage (2006) applied code-switching to depict the speech of an Egyptian character in his novel. This application serves a stylistic function that is achieved through the alternation from code-switching to the Lebanese Arabic dialect into code-switching to the Egyptian Arabic dialect.

- 14) "The man stopped crying, and he looked Beretta in the eyes, and said, *Danta ya beh, mushayiz iddik cravata harir kaman?*" (Your highness, don't you want me to offer you a silk tie as well?) (Hage, 2006, p. 130).

H. Triggered Switches

Although Müller (2015) considered triggered switches as a cause rather than a function, we still believe that this category can be a function of code-switching in the sense that it signals the writer's bicultural identity. This function accounted only for 0.3% being one of the least productive categories in the corpus. The example below is the only instance found in the two diasporic texts that achieved this function.

- 15) "He bit his hand and he wouldn't let go, and Paul was screaming in pain, *wou yallah shid ya, Beebo, shid mitl ma shad bayak awwal Laylah*" (Push, push, Beebo, in the same way your father pushed on his first night) (Hage, 2006, p. 95).

I. Commentary and Repetition/Clarification and Elaboration/ Emphasis

This category included all the items that appeared twice in both languages either to emphasize, clarify or elaborate a certain idea, it also included all the items that are said to comment on the narrative. Usually, these items, as Callahan (2004, p. 72) stated, supply no new information. This function only accounted for 4.6% of the corpus. The example below illustrates how Alyan (2017) applied code-switching to clarify and comment on an idea.

- 16) “Her accent is lilting. “What are you doing in *Jeffa*? Travels?” She pronounces it *Yaffa*, like an Arab (Alyan, 2017, p. 290).

The case below shows how a repetition function is achieved by a further elaboration of the idea through the use of the embedded language i.e., Arabic.

- 17) “Not a woman in the throes of revelation, but something peripheral, another *foreigner*. *Ajnabiyeh*, she can hear him thinking” (Alyan, 2017, p. 296).

The writer in example (17) felt the need to reiterate the word ‘foreigner’ in the Arabic language.

The following example represents how the author employed code-switching to emphasize an idea by repeating the same term twice using both languages, namely, English and Arabic.

- 18) “Roger’s mother walked the streets shouting to the balconies, He is a *hero*, my son is a *hero*, I gave birth to a *batal, batal*” (Hage, 2006, p. 231).

J. Set phrases, Tags and Exclamations/ Idioms and Linguistic Routines

Usually, code-switching comes in these constructions to signal the writer’s background and his/her membership in a specific group. In this corpus, this functional category accounted for 6.4 % of the total. The following examples illustrate how this function is achieved by Arab diasporic authors through employing code-switching.

- 19) “*Allah yirhamha* (May she rest in peace); your mother was a lady. May God cut their hands...” (Hage, 2006, p. 123).
- 20) ““*La ilah illa Allah,*’ (there is no god but Allah) she begins, the words effortless off her tongue, just as her grandmother taught her” (Alyan, 2017, p. 186).

In summary, it can be argued that the use of literary code-switching in diasporic Arab texts is not a random act for only mixing two languages. Instead, it is a well-organized phenomenon that authors make use of to convey certain social values and stress some aspects of cultural, religious, and ethnic identity. In Accordance with that, Mahootian (2005) claims that the conscious use of code-switching is a way to evoke a sense of cultural identity, unity and camaraderie. She maintained, language alternation may also be served as a clear and unmistakable declaration of the bilingual identity and a means for speakers to emphasize their ethnicity, their ties to their heritage and to those who share those beliefs. In the same vein, according to Martin (2005), switching between two or more languages is not just a random act for multilingual writers, nor would it be just an effort to mimic their societies’ speech. Code-switching, on the other hand, is the result of a deliberate choice to create an intended outcome and concentrate on promoting the authenticity of authors’ heritage languages. He continued by pointing out that using different literary styles allows authors to express their subjects from a variety of angles and enhances their ability to do so. Additionally, by including their ethnic languages, writers stake a claim to the languages of their peoples and contest the language’s dominance.

V. CONCLUSION

The current study was an endeavor to investigate a relatively new realm of research within the area of literary code-switching analysis. This paper aimed to offer an incisive analysis of written code-switching in some diasporic Arab literary works (*De Niro’s Game*, 2006, by Rawi Hage and *Salt Houses*, 2017, by Hala Alyan). A combination of Callahan’s (2004) and Montes-Alcalás (2012) models (resulting in ten functions) was followed to explore the different functions that are achieved through literary code-switching in diasporic Arab fiction.

The findings revealed that the diasporic Arab texts exhibited, although with varying percentages, all of the ten functions of literary code-switching. Referential/lexical need and vocative functions were the two most productive functions with 50% and 13.5%, respectively. The quotation function accounted for (11%) and was the third most common function in the corpus. The rest of the percentage was split between the expletive function (8.2%), set phrases, tags and exclamations/idioms and linguistic routines function (6.4%), commentary and repetition/clarification and elaboration/emphasis function (4.6%), and discourse markers (2.8%), directives (2.5%). Triggered switches and stylistic categories, on the other hand, were the least common functions (0.3% for each). These findings proved that code-switching in literature is a valid literary device used by immigrant writers as an identity marker and a deliberate act embraced by bilingual authors to create certain intended purposes such as adequately expressing their bicultural background, depicting the speech of certain characters and adding a local color to the text.

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