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“My Goal Is to Talk Like a Native”: Emergent Bilingual Students’ Use of Language Learning Strategies

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Abstract—This paper investigates emergent bilingual students’ (Finnish and Swedish) use of language learning strategies (LLS). The focus is on the frequency of LLS use, the difference between Swedish and Finnish speaking students’ use of LLS and the effect on use of LLS to improve the students’ weaker language. The data consisted of students’ self-reports concerning the use of LLS and their proficiency in their L2 on a seven-point Likert scale online survey. The survey also included an opportunity to comment on the answers. The data were gathered in 2019/2020. The instrument was influenced by the SILL (Strategy Inventory for Language Learning) (Oxford 1990) but adapted to the current research context on the basis of the researchers’ expertise and previous interviews with students. The measured and analysed LLS were metacognitive, social, cognitive and compensation strategies. The response rate was approximately 30% (N=184). The results indicated clear differences between Swedish-speaking and Finnish-speaking students regarding the use of different types of LLS. Finnish speaking students made significantly more use of metacognitive strategies while Swedish-speaking students made significantly more use of compensation strategies. Regarding the students’ use of social strategies, it was obvious that some Finnish-speaking students associate the use of Swedish in real-life communication situations with stress and anxiety. Moreover, the students’ use of LLS significantly predicts their progress in the weaker language. We suggest that the students should be offered language strategy instruction for them to understand and more effectively apply language learning strategies, to improve their weaker language at all levels.

Index Terms—language learning strategies, bilingual education, content-based approaches to language learning, higher education

I. INTRODUCTION

There has been extensive development of language teaching approaches at all education levels, including higher education. In particular, versions of content-based approaches to language learning like Content and Language Integrated Learning (CLIL), Content-based Instruction (CBI) and English as a Medium of Instruction (EMI) stand out as successful language learning approaches (Dalton-Puffer & Smit, 2013; Kong, 2009; Soruç & Griffiths, 2018). One common idea in these models is the use of students’ additional language to teach content with the aim of achieving both content learning and additional language learning. These approaches are growing exponentially in the increasing need for efficient teaching and learning methods and due to their adaptability to a variety of cultures and linguistic contexts (Juan-Garau & Salazar-Noguera, 2014). In tandem with this development, the University of Helsinki introduced the concept of bilingual bachelor’s degrees in the mid-2010s. The idea of this degree, called Tvex¹, is that students become bilingual experts in their field by attending one-third of their (substance) courses in Finnish, one third in Swedish, and one third in a language of their choice. The Tvex teachers teach in their own native language. The students also receive language support from the Language Centre. However, no explicit language learning model is applied in teaching within Tvex programs. The idea behind Tvex is that language skills “are accumulated” when the students actively use their second language when studying (Vännskär & Mickwitz, 2021).

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¹ Tvex is short for Swedish “tvåspråkig examen”= bilingual bachelor’s degree.

The advantages of content-based approaches are that they provide real-life language situations, in which the foreign language is put to practical use (Dalton-Puffer, 2007). However, these methods have also been criticised for being implemented without adequate teacher preparation and curriculum planning (Hüttner, Dalton-Puffer & Smit, 2013). Indeed, language learning skills are not developed from nowhere. In fact, research suggests that students' learning of subject content should be facilitated by explicit teaching of lexis, grammar, and discourse structure within genres (Dalton-Puffer et al., 2018; Kong, 2009). Subject teachers need to be aware of the challenges studying in a weaker language can cause for students (Mickwitz et al., 2021). If these aspects are left unnoticed, the responsibility for the language learning process will depend mainly on the students.

One approach for effective and self-directed learning of a language is by using a range of language learning strategies (LLS) (Oxford, 1990, 2016). There has been an explosion of interest in language learning strategies since the 1970s. Even if various aspects of LLS have been strongly criticised (e.g., Dörnyei, 2005), research on LLS is an essential contributor to how we understand the behavior students engage in when learning a second language (Pawlak, 2021). Research has mostly been conducted in English in a lingua franca-setting (ELF) (Mall-Amiri & Fekrazad, 2015; Balci & Uguten, 2018; Aja, 2020; Griffiths & Oxford, 2014; Oxford, 2011; Plonsky, 2011; Pawlak, 2011; Masoomah & Kaur Jagdish, 2018; Rao, 2016; Lai 2009).

Some studies have been conducted on the employment of LLS in other languages, but very scarcely concerning the employment of LLS in learning Finnish (Naif & Saad, 2017) or Swedish (Shaswar & Wedin, 2019). However, the context of these studies is adult immigrants' use of LLS. Since, to our knowledge, there is no research on Swedish-speaking or Finnish-speaking university students' use of LLS when learning these languages, this study fills this research gap by focusing on emergent bilingual students' use of LLS in a higher education context.

Aim and Research Questions

This study explores both the Tvex students' general LLS use, and the differences between Swedish-speaking and Finnish-speaking students' use of LLS and their self-reported improvement in their second language. Additionally, we investigated how students' use of LLS is related to their self-reported improved skills in their weaker language.

RQ1. What is the overall frequency of Tvex students' self-reported LLS use?

RQ2. What are the quantitative and qualitative differences between Swedish and Finnish speaking Tvex students, in terms of their self-reported use of LLS?

RQ3. What is the effect of Tvex students' use of LLS on their self-reported improved skills in their weaker language?

II. LANGUAGE LEARNING STRATEGIES – DEFINITION AND PREVIOUS RESEARCH

In the scholarly debate, the definition of LLS, and how to distinguish this concept from others, has been going on until recently (Macaro, 2006; Oxford, 2016; Griffiths, 2018). Oxford's (2016, p. 48) Qualitative analysis of 33 definitions of LLS resulted in a detailed and encompassing definition, which stresses the learners' active and conscious use of strategies, but also the fact that the learners regulates their learning in a number of ways. However, Griffiths (2018, p. 88) presents a more straightforward and pertinent definition, according to which LLS are "actions chosen by learners for the purpose of language learning".

The most used taxonomy for investigating the relationship between language learners' strategy use is Oxford's (1990) Strategy Inventory for Language Learning (SILL). In this taxonomy, strategies fall into six categories: memory, cognitive, compensation, metacognitive, affective, and social. Both the theory of LLS and the strategy inventory and categorisation of LLS have been harshly criticised. Scholars have argued that the concept of LLS is too general and incoherent and that the taxonomies (particularly the SILL taxonomy) created to measure LLS are unreliable and overlapping (Dörnyei, 2005; Woodrow, 2005). Nonetheless, LLS researchers have managed to respond successfully to this criticism during recent years (Griffiths, 2018; Oxford, 2016). Further, the extensive research in the field agrees that a higher use of strategies by the language learner is associated with higher competence in the second language (Ardasheva, 2010; Habák & Magyar, 2017; Oxford & Burry-Stock, 1995; Su, 2005; Taheri et al., 2020).

As stated earlier, some research on aspects of LLS other than English as a second language has been conducted. Pawlak and Kiermasz's (2018) study on LLS use among learners of an additional language (L3) reported that university students' strategy use in L2 was higher than in L3, which was attributed to motivational aspects since the participants were majoring in L2. Studies on Arabic learners' use of LLS when learning Swedish or Finnish found that a lack of literacy was reported as a challenge that impeded their language learning and use of LLS (Naif & Saad, 2017; Shaswar & Wedin, 2019). This shows the importance of taking the social context and students' identities into account in research of language learning (Hajar, 2017), as well as in strategy instruction. Oflaz (2019) studied how shyness and anxiety among Turkish students affected their foreign language learning in German and found a significant negative relationship between the students' foreign language learning anxiety and academic achievement as well as between foreign language anxiety and students' speaking scores.

Overall, when looking closer at the advantages of LLS, research has shown that successful language learners engage in more purposeful language learning, they use strategies appropriate to their own learning level, age, and personality (Hong-Nam & Leavell, 2006). Further, high-level language learners often make use of other strategies compared to beginners, for example social strategies, such as talking to other students in their L2 (cf. Griffiths, 2007). As regards

university students, research indicates that they primarily engage in metacognitive strategies (Shi, 2018; Habók & Magyar, 2017; Bessai, 2018).

Most importantly in terms of students' academic achievement, research indicates that using LLS, the learner participates in their own language learning process, and he or she is seen as a self-governed L2 user who is able to choose language learner strategies for their best learning fitness (Özğür & Griffiths, 2013). Although learners' competencies in using LLS have been associated with self-regulated learning (Dörnyei, 2005), teachers are important for students' application of LLS. Research has shown that teachers should guide the students to become self-directed and to develop their ability to evaluate their own learning processes. They also need to identify how students use LLS to be able to adapt their teaching and provide them support (Bessai, 2018).

III. RESEARCH CONTEXT

Finnish and Swedish are the national languages of Finland² and in principle, they have equal status at the University of Helsinki. In practice, Finnish is the main and high-status language (Lindström, 2012). Swedish is the language of instruction and examination at all levels, but to a limited extent. To ensure maintenance of the status of the Swedish language at the university, some units are monolingually Swedish; the students have the right to take exams in Swedish, and instruction in Swedish is offered in some fields and exclusively in some education programs. Further, the university stresses its trilingual function, as the languages Finnish, Swedish and English should be used in the university's basic communication: e.g., on web sites and in other publications (Lindström, 2012). For most Swedish-speaking students, Finnish is an every-day language, used in several contexts of their life, while Finnish-speaking students might have to search for opportunities to use Swedish. This fact has had a strong effect on the students.

The bilingual bachelor's degree was initiated in the mid 2010s by Swedish Affairs - an administrative organisation of the University of Helsinki responsible for the support and development of Swedish-Finnish bilingualism. In 2007, Swedish Affairs established an expert group with the task to create a concept for bilingual degrees. This was also well in sync with the paragraph in the Strategic plan for the University of Helsinki 2010-2012 (2009, p. 50), that stressed the promotion of a multi-language environment for the students. The concept of Tvex is based on a model of bilingual degrees that was set into practice at the University of Freiburg in Germany. In 2008, the first principles for initiating this new degree were established, and pilot studies were carried out in 2010.

The official purpose of Tvex is to educate bilingual experts in a range of fields to ensure that there will be enough Swedish speaking expertise in the Finnish society. However, because it is also an important linguistic policy issue, Tvex is considered to be a way to increase the number of students in Swedish speaking bachelor's programs and thus to assure the status of Swedish as an academic language at the University of Helsinki (Saarinen, 2020).

With this said, it is a fact that instruction given by Tvex teachers are different, depending on if the teaching is happening in a Swedish speaking or a Finnish-speaking setting. Since Finnish is the majority and default language at the university (Lindström, 2012), all students are assumed to have at least relatively good skills in Finnish by the teachers. Consequently, issues concerning a student's language skills in Finnish at Finnish speaking content courses are rarely discussed, and Finnish speaking teachers are not always aware that there are Swedish-speaking students in their classes. As opposed to this, the Swedish speaking Tvex courses are in general organised to support Finnish-speaking students' skills in Swedish and the teachers are aware that the student groups are linguistically asymmetric (Mickwitz et al., 2021).

IV. PARTICIPANTS

A total of 184 Finnish- and Swedish-speaking students studying for a bilingual degree responded to an online survey (E-form) during the 2019/2020 academic year. The survey was distributed by e-mail to all students who were registered to study for a bilingual degree in the years 2011–2018 (N=542). In addition, data were collected by attending authentic lessons with Tvex students, where they were requested to complete the survey. The response rate was 34%. Participant information is displayed in Table 1.

² The Swedish-speaking minority represented 5.2 % of Finland's population in 2019 (Official Statistics of Finland, 2019).

TABLE 1
PARTICIPANT INFORMATION (N=184)

PARTICIPANT INFORMATION		N	%
Bachelor's program	Biology	18	9.8
	Physics	4	2.2
	Chemistry	11	6.0
	Environment and food economy	4	2.2
	Environmental science	18	9.8
	Molecular life science	8	4.3
	Law	121	66.0
Gender	Female	122	66.3
	Male	56	30.4
	Don't want to say	6	3.3
School language	Swedish	94	51.1
	Finnish	90	48.9

The distribution of students in terms of school language was even: 94 (51.1%) students had Swedish and 90 (48.9%) had Finnish as their school language. Most of the participants were female (66.3 %, N=122), about one-third (30.4%, N=56) were male, and 3.3% of the respondents (N=6) did not want to report gender.

Most of the respondents were law students (66%, N=121), 9.8% (N=18) studied biology, 9.8% (N=18) environmental science, 6.0% (N=11) chemistry, 4.3% (N=8) molecular life science, 2.2% (N=4) physics and 2.2% (N=4) studied environment and food economy.

An important factor to consider is the students' language background. Because of the circumstances described above, the language backgrounds of the students were heterogeneous, and did not only concern their language skills in Swedish and Finnish. Most of the students (N=78) with Swedish as their school language, also considered Swedish to be their strongest language (Figure 1). Their second strongest languages were Finnish (60 students), English (16), and Swedish (14). The absolute majority (75 students) considered their third strongest language to be English, while a smaller number (15 students) considered Finnish to be their third language.

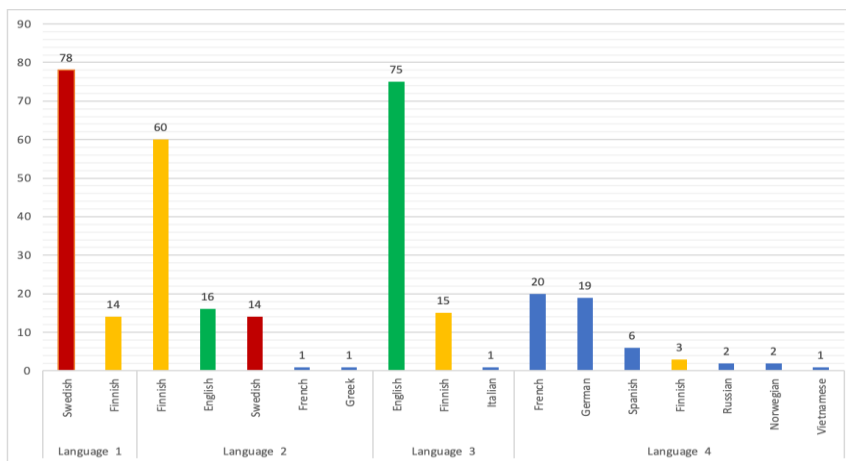


Figure 1. Tvex Students With Swedish as Their School Language; Their Strongest Languages (Language 1 = the Strongest, Language 2 = the Second Strongest etc.) in Number of Students. N=94

Almost all the students with Finnish as their school language also considered Finnish to be their strongest language (Figure 2.) The second strongest language for most of these students was English (73 students). Only 16 students considered Swedish to be their second strongest language. For a majority (65 students), Swedish was their third strongest language. Figure 2 also reveals the diversity concerning skills in various languages that the students possess.

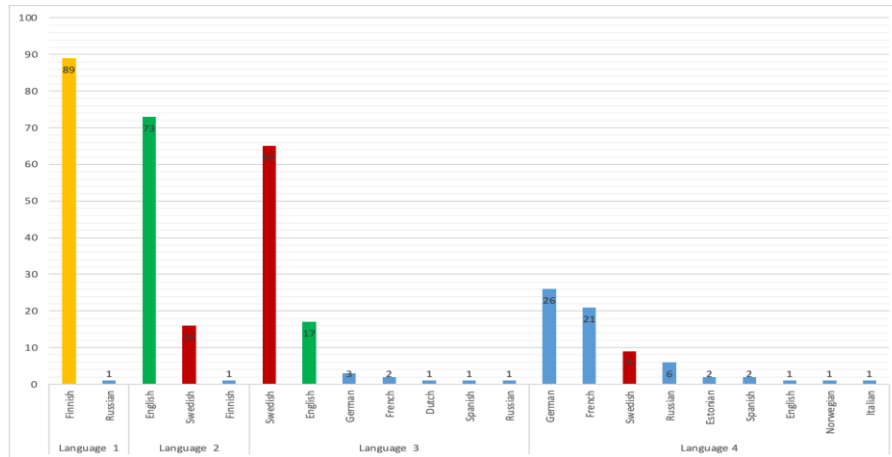


Figure 2. Tvex Students With Finnish as Their School Language; Their Strongest Languages (Language 1 = the Strongest, Language 2 = the Second Strongest etc.) in Number of Students. N=90

V. MEASURES AND DATA

The base for the instrument used in this study was Oxford's Strategy Inventory of Language Learning (SILL) (1990), since it is comprehensive, detailed, and systematic (Vidal, 2002), and was easy to adjust to the purpose to this study. The instrument is designed to elicit students' self-reported strategy use. That is, they were asked to evaluate how frequently they employed a certain language learning strategy by responding to a 7-point Likert scale. We used a 7-point scale (1= strongly disagree to 7= strongly agree), since a 5-point scale has a greater likelihood of central tendency error, and a 7-point scale will offer a better range (McIntire & Miller, 2007).

Several items were excluded from the SILL instrument mainly because they were considered to be irrelevant to the Tvex students. Instead, more relevant items that measured other aspects of language learning, were included. The construction of these items was based on researchers' expertise and interviews with Tvex students. For example, the item *I try to talk like native English speakers* in Oxford's 7th SILL inventory (Oxford, 1990) was replaced with the item *I practice my weaker language with native speakers*. Moreover, the items *I deliberately develop my writing skills in my weaker language*, and *I work hard to develop my skills in my weaker language* were constructed exclusively for this study. The data were imported and analysed in SPSS.

The data were analysed quantitatively, but qualitative data were also obtained from the survey. First, a descriptive statistical analysis was conducted to find out the frequency of the students' overall use of LLS. Thereafter, an independent-samples t-test was conducted to compare Swedish-speaking and Finnish-speaking students' use of different LLS and the degree to which the students have experienced improvement in their weaker language while studying. The analysis of the qualitative data was conducted on the open-ended comments given by the students on each item. The comments were categorised both according to the index variables, and according to the school language of the students. Finally, to estimate the effect of students' use of LLS on their self-reported improvement in their weaker language, a linear regression analysis was conducted. The analysis was conducted with the index variable *Language learning strategies* (all four LLS indexes combined) as the independent variable (predictor) and with the index variable *Improved skills in weaker language* as the dependent variable.

VI. RESULTS

The results are reported in four steps. First, we report descriptive statistics and scores for Cronbach's Alpha. Thereafter, we report overall strategy use and the strategies most used by the Tvex students. Then, we report the independent sample test measurement of the difference between the Swedish-speaking and the Finnish-speaking students' use of LLS and their improvement in skills in their weaker language. In this section, we also included an analysis of the qualitative data. Last, we report the effect of students' use of language learning strategies on the improvement in their weaker language, which was measured with a linear regression analysis.

A. Descriptive Statistics and Scores for Cronbach's Alpha

Since the SILL instrument was heavily transformed to fit the Tvex students' language learning reality and our purposes with this study, a factor analysis was conducted to explore the underlying dimensions of the data (Yong et al., 2013). The categories of items that emerged from the factor analysis were tested for Cronbach's Alpha, and the items with low reliability were excluded. The number of final LLS-items was ten, measuring four different subscales of LLS. The reliability coefficients (Cronbach's alpha) for each subscale were measured (cf. Table 2).

The subscales were metacognitive strategies (two items, $\alpha=0.69$), social strategies (three items, $\alpha=.72$), cognitive strategies (two items, $\alpha=.61$), and compensation strategies (three items ($\alpha=.72$). Cronbach's alpha was acceptable for

social strategies and for compensation strategies, and questionable for metacognitive and cognitive strategies. Cronbach's Alpha for overall LLS use was 0.65. The students' improvement in their weaker language was measured with one item: "My language competence in my weaker language has improved while I have been studying".

Metacognitive strategies include knowledge and regulation of cognition, such as consciously directing one's own attention to the learning task. *Social strategies* include asking questions and collaborating with others verbally. *Compensatory strategies* comprise guessing from the context or making up or compensating for missing knowledge. *Cognitive strategies* involved applying a specific technique to a particular task, for example analysing or reasoning (Oxford, 1990).

TABLE 2
DESCRIPTIVE STATISTICS FOR INDIVIDUAL ITEMS AND SCORES FOR CRONBACH'S ALPHA. LANGUAGE LEARNING STRATEGIES. N=184

Item	Strategy sub-items	Mean	Mean summary	SD	α
Metacognitive strategies	I deliberately develop my writing skills in my weaker language	4.71	5.12	1.64	0.69
	I work hard to develop my skills in my weaker language	5.52		1.37	
Social strategies	I participate in discussions in my weaker language when I have the opportunity.	5.22	4.97	1.55	0.73
	I practice my weaker language with native speakers	4.52		2.01	
	I encourage myself to speak my weaker language in different situations	5.18		1.58	
Cognitive strategies	I intentionally try to pronounce my weaker language like a native speaker.	4.15	4.46	2.06	0.62
	I try to speak my weaker language like a native speaker.	4.77		1.87	
Compensation strategies	If I can't think of a word in my weaker language, I use a word or phrase that means the same.	5.73	5.79	1.28	0.72
	If I don't recall a word in my weaker language, I use a synonym.	5.65		1.25	
	I read in my weaker language without looking up every new word.	6.01		1.28	
	Summary: All strategies		5.10	.94	0.65

B. Reported Frequency of Overall Use of LLS

The descriptive statistics displayed in Table 3 show the students' overall use of LLS in all categories. The means fall within the range of 4.46-5.79, with compensation strategies (M=5.79) as the most used category of strategies and metacognitive strategies (M=5.12) as the second most used. Cognitive strategies were the least used category of strategies (M=4.46).

TABLE 3
STUDENTS' OVERALL USE OF LLS

LLS	Mean	SD
Metacognitive strategies	5.12	1.32
Social strategies	4.97	1.38
Cognitive strategies	4.46	1.67
Compensation strategies	5.79	1.01
Summary: All strategies	5.10	.94

C. Tveç Students' Use of LLS - Independent Sample T-Test

The results of the independent-samples t-test, displayed in Table 4, indicate that Swedish-speaking students use social strategies (M=5.11, SD1.35) and compensation strategies (M=5.94, SD=1.00) to a greater extent than Finnish-speaking students. Moreover, Finnish-speaking students used cognitive strategies (M=4.51, SD=1.49) and metacognitive strategies (M=5.34, SD=1.24) to a greater degree than Swedish-speaking students.

As presented in Table 5, the independent sample T-test shows significant differences in the scores for metacognitive strategies: $t(178)=-2.21$, $p=.03$ between the two language groups, with Finnish-speaking students making more use of them than Swedish-speaking students. That is, Finnish-speaking students reported that they developed their skills in their weaker language to a higher degree, compared to Swedish-speaking students.

In terms of compensation strategies, the differences between Swedish-speaking and Finnish speaking students are nearly statistically significant: $t(178)=1.96$, $p=.05$, with Swedish-speaking students making more use of them. Thus,

Swedish-speaking students seem to have a higher capacity to use synonyms or rewording in their weaker language, compared to Finnish-speaking students. Table 5 also shows a significant difference between the groups in terms of the improvement of language skills in the weaker language: $t(179)=-3.99$, $p < .01$, which indicates that Finnish-speaking students have improved their skills in Swedish to a more considerable extent than Swedish-speaking students have improved their skills in Finnish.

Moreover, there are no significant differences between Swedish-speaking and Finnish-speaking students' total use of LLS (All strategies). Instead, the frequency of LLS use is close to similar between the two groups ($t(175)=0.19$, $p=.86$).

TABLE 4
TVEX STUDENTS' SELF-REPORTED USE OF LLS AND IMPROVEMENT IN THE WEAKER LANGUAGE. GROUPING VARIABLE: SCHOOL LANGUAGE (FINNISH/SWEDISH). MEAN. N=184

	School language	Mean	SD
Metacognitive strategies	Swedish	4.91	1.37
	Finnish	5.34	1.24
Social strategies	Swedish	5.11	1.35
	Finnish	4.83	1.41
Cognitive strategies	Swedish	4.42	1.84
	Finnish	4.51	1.49
Compensation strategies	Swedish	5.94	1.00
	Finnish	5.64	1.01
All strategies	Swedish	5.11	0.99
	Finnish	5.09	0.89
My language competence in my weaker language has improved while I have been studying.	Swedish	5.37	1.59
	Finnish	6.20	1.21

TABLE 5
INDEPENDENT SAMPLE T-TEST FOR LLS, SELF-REPORTED IMPROVEMENT IN THE WEAKER LANGUAGE. GROUPING VARIABLE: SCHOOL LANGUAGE (FINNISH/SWEDISH)

Independent Samples Test						
		Levene's Test for Equality of Variances		T-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Metacognitive strategies	Equal variances assumed	.76	.38	-2.21	178	.03
	Equal variances not assumed			-2.21	177.854	.03
Social strategies	Equal variances assumed	.42	.52	1.37	178	.17
	Equal variances not assumed			1.37	177.253	.17
Cognitive strategies	Equal variances assumed	3.11	.08	-.35	180	.73
	Equal variances not assumed			-.35	175.332	.73
Compensation strategies	Equal variances assumed	.08	.78	1.96	178	.05
	Equal variances not assumed			1.96	177.560	.05
All strategies	Equal variances assumed	.70	.42	0.19	175	.86
	Equal variances not assumed			0.19	174.387	.86
My language competence in my weaker language has improved while I have been studying.	Equal variances assumed	11.27	.00	-3.99	180	.00
	Equal variances not assumed			-4.01	171.435	.00

D. Tvex Students' Use of LLS – a Qualitative Focus

In this section, we report on the qualitative data consisting of students' comments on the items regarding their use of LLS and how these data relate to the quantitative data. It was not mandatory for the students to make an open-ended comment on the items, which resulted in a small number of comments (every item was commented on by 8-20 respondents). However, the comments illustrate and deepen the quantitative data.

The index variable metacognitive strategies included two items (Table 1). The results of the independent sample test indicate a significant difference between the Swedish-speaking and Finnish-speaking students regarding use of metacognitive strategies. Consequently, the qualitative data reveal a substantial difference between these two groups. Finnish-speaking students' comments reveal that they are conscious of how to improve their skills in Swedish, and that they aim for improvement: *I always work hard [to improve my skills] when I can, alongside other course work* (Finnish-speaking student). The comments from the Swedish-speaking students indicate that they mostly found the item to be irrelevant, because they consider themselves to be bilingual: *My skills in both languages are equally good* (Swedish-speaking student).

The index variable compensation strategies included three items (cf. Table 1). Compensation strategies are used by the students to compensate for a gap in the vocabulary, in both the weaker and the native language: *I easily fill in with words in other languages when I speak* (Swedish-speaking student), *I just say the word in Finnish (if I don't know the word in my weaker language)* (Finnish-speaking student). Especially the Swedish-speaking students' comments reveal

that they possess language skills to compensate for not recalling a word or a phrase - in both languages. This language behaviour can be associated with how Swedish-speaking students use social strategies, as well.

The index variable social strategies included the three items (cf. Table 1). The comments from Swedish-speaking students indicated that they possessed language skills that enabled them to use both languages freely in any social situation. Data reveal that at least some Swedish-speaking students clearly do not deliberately use Finnish to learn in, but only for communication purposes: *I don't know if I "practise" my language, it sounds too intentional. I use Finnish all the time, without any intention of practising it* (Swedish-speaking student). In contrast to this, some Finnish-speaking students feel anxious concerning the oral use of Swedish. Several students report that speaking Swedish causes stress or that they lack the courage to speak Swedish, especially around native speakers: *Speaking in Swedish in the company of native speakers is stressful* (Finnish-speaking student).

The index variable cognitive strategies included two items (cf. Table 1). The comments show a general need for Finnish-speaking students to imitate native speakers' use of Swedish. The reason might be low proficiency in Swedish for some Finnish speakers. Moreover, this might also be the reason for Finnish-speaking students' more extensive use of these strategies (cf. Table 4). The following quote shows a similar desire to sound like a native: *My goal is to talk like a native. However, I am not sure if it's possible at this point anymore* (Finnish-speaking student). Some Finnish-speaking students indicated that it is more important to be understood in Swedish, than to have no accent: *I have given up on the thought that I can't have a Finnish accent. It's more important to be understood!* (Finnish-speaking student). Swedish-speaking students, on the other hand, indicated that pronunciation creates no problem for them: *My pronunciation [in Finnish] is at the native level* (Swedish-speaking student).

Students were also asked to comment on the item: *My language competence in my weaker language has improved while I have been studying*. According to Tables 4 and 5, Finnish-speaking students reported a significantly higher improvement in language competence in Swedish compared to Swedish-speaking students' improvement in Finnish. This item regenerated many responses of a different kind and in many ways reflected the actual language situation at the University of Helsinki, where Finnish is the default language (cf. Lindström, 2012). The comments from the Finnish-speaking students reflected how they had improved their skills in Swedish, as expected: *I have developed [my Swedish skills] a lot, especially writing and reading skills* (Finnish-speaking student).

However, some Swedish-speaking students reported that their skills in Swedish had weakened during the period when they were studying: *Actually, I think my skills in Swedish have degenerated* (Swedish-speaking student) and *Finnish has passed Swedish as my stronger language* (Swedish-speaking student). This comes as no surprise, since most of the literature, especially in law, is in Finnish, as well as the study environment and a big part of the social life outside the classroom. Nevertheless, some Swedish-speaking students admit that they have extended their vocabulary in Finnish, even if their Finnish is strong: *[I have developed my skills] concerning the specific content, for example concepts in Chemistry* (Swedish-speaking student).

E. The Effect on Self-Reported Use of LLS on Students' Improvement in the Weaker Language

As stated previously, the linear regression analysis was conducted with the index variable *Language learning strategies* (all four LLS indexes combined) as the independent variable (predictor) and with the index variable *Improved skills in weaker language* as the dependent variable. The results of the analysis are displayed in Table 6.

TABLE 6
LINEAR REGRESSION ANALYSIS OF THE EFFECT OF STUDENTS' USE OF LLS (PREDICTOR) ON THEIR PROGRESS IN THEIR WEAKER LANGUAGE N=184

	Unstandardised coefficients		Standardised coefficients		R2	F	Sig.
	B	SE	Beta	p			
Predictor: Strategy use							
Improvement in weaker language	.539	.107	0.36	<.001	.127	25.350	<.001

The results of the regression analysis indicated that the predictor explained 12.7% of the variance of students' progress in their weaker language ($R^2=.127$, $F=25.35$, $p<0.01$). However, the F-value indicates that the regression model is a good fit for the analysis. The general results indicated that students' use of LLS significantly predicts their progress in the weaker language ($b=.36$, $p<.001$). That is, the more the students use LLS, the more their skills in their weaker language improve.

VII. DISCUSSION AND IMPLICATION OF THE STUDY

The aim of this study was to investigate the frequency of and differences in LLS use concerning Finnish and Swedish speaking students striving for a bilingual bachelor's degree (Tvex). Additionally, we undertook an analysis to see if frequent use of LLS is associated with the students' self-reported improvement in their weaker language. The data were both quantitative (7-likert scale questionnaire) and qualitative (students' open-ended comments on each item).

A. Methodological Reflections

We considered the combination of quantitative and qualitative data and the unique data to be substantial strengths of our research. Despite these strengths, the present research is limited in some respects. First, the results rely only on self-reports. While this is the usual practice, especially for quantitative studies, there are concerns about the validity of self-report tools for assessing LLS (Pekrun, 2020). Second, the number of respondents was sufficient, but a larger

sample would provide more reliable statistical results. Third, the context and respondents of the study were unique, and more research in a variety of similar contexts would be necessary to increase the validity of the instruments.

B. Discussion of Results

In RQ1 we explored the overall frequency of Tvex students' LLS use. In RQ2 we investigated the quantitative and qualitative difference between Swedish- and Finnish-speaking Tvex students, in terms of students' self-reported use of LLS. In RQ3 we investigated the effect of Tvex students' use of LLS on their self-reported improved skills in their weaker language.

First, the results of this study showed that emergent bilingual students use LLS to a high degree, and that compensation strategies were the most used. This indicates that the students in general easily replace a word or a phrase they don't know or remember with a synonym or with a word in their stronger language.

Second, there were some clear differences between the two language groups. The Swedish-speaking students made more use of LLS in general, as well as more use of compensation strategies than the Finnish-speaking students. This study showed that Swedish-speaking students are able to use their linguistic resources in various ways, not only for enhancing learning, to a greater extent compared to Finnish-speaking students. This is a natural language practice for bilinguals, as they use their different language resources in everyday life (Wei, 2018). Swedish-speaking students seem to have an ability to move seamlessly between the social and linguistic barriers of Finnish and Swedish. This result is in line with previous research that argues that multilinguals are more flexible and able to adjust their learning strategies to the requirements of the task (Nayak et al., 1990). In contrast, both the quantitative and the qualitative results show that the Finnish-speaking students focus strongly on developing both oral and writing skills in Swedish. This is relevant for them as their skills in Swedish are generally low (Mickwitz et al., 2021). Swedish speaking students, however, see no reason to improve their skills in Finnish because they have equal skills in Swedish and Finnish.

Another important result from the data was the students' use of social strategies. Finnish-speaking students associate the use of Swedish in real-life communication situations (especially with native speakers) with negative stress and even anxiety - which in turn hampers their communication in Swedish. Previous studies have highlighted the negative effects of students' anxiety in the language learning process, claiming that it impairs learners' language achievement (MacIntyre, 2017) or use of LLS (Oflaz, 2019; Pawlak, 2011). This kind of social anxiety associated with language use is less frequent for Swedish-speaking students, since they more effortlessly use their linguistic resources with both language groups.

Third, the difference between the two groups regarding improvement in the weaker language was statistically significant ($p < .01$), with Finnish-speaking students having improved their language skills in Swedish to a greater extent than Swedish-speaking students having improved their Finnish. This is an obvious and expected result since the Finnish-speaking students had to improve their language skills in Swedish to succeed in their studying.

Fourth, the results show that Tvex students' use of LLS significantly predicts their progress in the weaker language. That is, the more the students use LLS, the more their skills in their weaker language improve. This result supports previous research indicating a strong association between L2 proficiency and use of LLS (Bruen, 2001; Habák & Magyar, 2017; Hong-Nam & Leavell, 2006; Wharton, 2000; Taheri, 2020). This result calls for more investment in how to improve students' language learning strategies in the bilingual bachelor program, which will be discussed below.

C. Conclusions and Pedagogical Implications

Our study confirmed previous results from research on the use of language learning strategies as well as various aspects of language learning in general. However, we would like to make a few suggestions in terms of how teachers could support students' use of LLS in content-based approaches to language learning.

First, a detailed strategy of systematic pedagogical support should be implemented, particularly concerning language learning. The students and the teachers should be offered a customised content-based approach as a theoretical and methodological reference to work with. The particular focus would be on how teachers could use language strategy instruction to help students understand and apply language learning strategies.

Second, substance teachers should create opportunities for students to use their L2 in safe learning settings in which they are allowed to make mistakes (Bessai, 2018; Plonsky, 2011; Fandiño Parra, 2010). Making extensive use of social strategies would especially help students with low proficiency in their second language to control their emotions and attitudes in that language, which would help them to lower their anxiety levels and increase their motivation (Abu Radwan, 2011).

Third, a crucial prerequisite in the language learning process is the learners' need to appropriate a sense of social belonging when they learn a new language. Students need to become legitimate users of a language; a speaker has a right to decide when and how to use it and possess sufficient skills for doing so – irrespective of their proficiency level in the language (c.f. Rampton, 1990). The teachers and the community of students of each language can support the students in becoming owners of their weaker language.

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The Influence of Patriarchal Society on the Reconstruction of Feminine Identity in the Selected Novels of R. K. Narayan and Mulk Raj Anand: A Comparative Study

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Abstract—The study compares how patriarchal culture affects the reconstruction of the feminine self in several novels by top Indian authors R.K. Narayan and Mulk Raj Anand. The writers examine social dynamics and cultural influences to highlight the difficulties women face when redefining themselves in patriarchal societies. In *The Guide* and *The Dark Room*, R.K. Narayan portrays women within Indian culture. Rosie and Savitri show how women struggle to escape cultural norms. Rosie breaks patriarchal norms by becoming a dancer, and Savitri's journey from modest housewife to confident woman illustrates women's challenges. Mulk Raj Anand's *Untouchable* and *Two Leaves and a Bud* graphically show how patriarchy affects women. Female tea plantation workers, Bakha's sister, and other Anand characters represent women's oppression and exploitation due to class hierarchies and societal norms. The characters' fight for equality and dignity is shaped by class and gender relations. The study uses secondary and qualitative research methods and pragmatism to understand the reconstruction of the feminine character in these two authors' novels. As the discussion and analysis section shows, both authors wanted to show women's efforts to escape their misery by empowering them because they could not make independent decisions. Both authors discuss how patriarchal ideas and social norms shape feminine identity and women's struggles for self-discovery, independence, and empowerment. Narayan and Anand's female protagonists challenge social norms and fight for equality.

Index Terms—feminine identity, patriarchy, feminism, pragmatism

I. INTRODUCTION

Famous Indian authors R.K. Narayan and Mulk Raj Anand both frequently explore the societal dynamics and cultural influences of respective eras in their writing. Both authors have highlighted the impact of patriarchal culture on the rebuilding of feminine identity in their novels, which is a prominent literary issue. While the present study has been aimed at the determination of the influence of the patriarchal society on the feminine identity, the use of comparison is done in the present case where some selected novels of the two authors are compared to determine the main aspect of the novel. In the Literature review section, a comparative evaluation of the different themes arising from the selected novels of the two authors and the main influence of the patriarchal society on the reconstruction of the feminine identity within the novel are described through the same.

A. Character Portraying of the Two Authors

In the novels of the author R.K. Narayan, the women characters are portrayed as typical conservative Indian women where the presence of a head character in the family in the form of male has been evident. In his fictitious hamlet of Malgudi, R.K. Narayan frequently depicts the archaic and conservative social conventions that influence women's life. One of his well-known works, "The Guide," sheds light on Rosie's hardships as a gifted actor and dancer. A patriarchal culture rejects Rosie's efforts to defy norms and follow her passion and judges her for doing so. Her journey serves as a metaphor for the difficulties women have while attempting to reimagine their feminine selves outside of the traditional roles (Akhter & Devi, 2022).

Savitri, a character in "The Dark Room," is a lady stuck in an unpleasant marriage. Narayan emphasised how Savitri's attempted to show her uniqueness are impeded by society conventions and how her identity is defined by her roles as a wife and mother. The novel has illustrated how patriarchy affects women's decisions and agency, which results in a struggle for self-awareness and empowerment.

On the other hand, the feminine characters portrayed in the novels of Mulk Raj Anand the indominated condition of the woman under the typical patriarchal society and the conditions of the Indian women are portrayed here. Novels by Mulk Raj Anand also explore how patriarchal society affects women's identities. In "Untouchable," Anand uses Bakha's sister as a representation of the oppression that women experience as a result of the caste system. Her gender-based restrictions are a reflection of greater patriarchal society restrictions (Alam, 2021).

Anand's novel "Two Leaves and a Bud" provides a description of the exploitation experienced by female tea plantation workers. In order to show how women from disadvantaged origins are subjected to the harsh realities of both patriarchy and economic exploitation, the novel explores the confluence of gender and class oppression. The battle of the female characters for equality and dignity serves as the narrative's main topic.

B. Comparison of Similarity and Differences Between the Two

In general, R.K. Narayan and Mulk Raj Anand use their works to highlight how patriarchal ideals and societal conventions define and limit feminine identity. They show how women must overcome obstacles and exercise their agency in order to reimagine who they are in the face of these limitations. These authors provide insights into the continuous battle for gender equality and empowerment through their writing, which also illuminates the complexity of the female experience in a patriarchal culture.

C. Main Revelations in the Study

The present study is developed based on the comparative analysis of the impact of the patriarchal society on the women in their novels. The literature review section aims to determine the aspect of reconstruction of the feminine identity and in the Indian context. As indicated in the present section, it can be described that there has been an impregnable impact of the patriarchal society on women and their freedom. The methodology section describes the process of the secondary data collection and comparative analysis where the research objectives are stated before that. From the understanding of the different aspects of the selected novels of the two writers, the description of the results based on the discussion is presented in the results and discussions

II. REVIEW OF LITERATURE

A. Definition of Reconstruction of Feminine Identity

The term "reconstruction of feminine identity" refers to the process of redefining and remaking women's roles, representations, and societal perceptions during a certain historical period or cultural setting. The "Reconstruction of Feminine Identity" refers to the changes and developments in how women were regarded and presented in society, particularly in theatre and public life. Women's responsibilities and visibility changed during this time period. Following a period of Puritan rule in which women's engagement in theatre and public life was restricted, the Restoration ushered in a period in which women began to participate more actively in the theatrical scene, serving as actresses and playwrights (Meena, 2023).

B. The Concept of Reconstruction Feminine Identity in the Context of India

The concept of reconstruction of feminine identity in the particular context of India has always been perceived in the social, political and economic context in which the particular piece of literature is written. For example, the concept of reconstructing feminine identity especially those relating to the restoration of women's rights, representation, emancipation and social outlook have always been challenged by both male and female writers (Kumar, 2022). The challenges to the social standards considering gender role, patriarchy, discrimination and injustice were among the most common themes in the writings of Mulk Raj Anand and RK Narayanan. In India however the concept of feminism has definitely undergone multiple levels of changes and adjustments according to its historical and cultural background. For example, in India the fight for women's rights has always been supported by political representation, opening of economic possibilities for further access to education and healthcare (Mund, 2021). This is one of the limitations of the literature that the scope of redefining women's role in modern society often took the back seat in favour of creating tantalising characters who play second fiddle to the main protagonist.

Indian literature has definitely played its due importance in reflecting how some cultural norms and dynamics about the role and responsibility of a woman in regards to her social identity have faced barriers and oppression through the ages. The limitations of social and political rights, orthodox social constraints have been reflected mostly in stories dealing with rustic Indian life (John, 2023). The requirement for recreating feminine identity in the light of that of western philosophy was the common practice among various Indian English authors. However, in the works of both R K Narayan and Mulk Raj Anand the characters always borrow from the mythological archetypes from that of Indian epics like Ramayana and Mahabharata. The importance of various feminine identities such as strong moral character, perseverance and tenacity has often been borrowed by Indian authors for their own female characters. The question of patriarchal influence can be established with such practices, how about the input is always to justify the actions of women against a society and value system that holds them in contempt. These early portraits have definitely provided the basic ground work required for future feminist driven literature regarding women's agency and autonomy in modern India (Meena, 2023).

The various languages and different colloquial cultures in India have often possessed different perceptions on feminism and female identity. The lack of a national drive towards a unified idea of feminism had not arrived until the late 1980s. This differently created a particular time frame of vacuum where the majority of the literature relied heavily on the particular subculture from which the author belonged. This is much more prominent in the works of Amrita Pritam and Kusum Ansal. The scope of broadening the conversation regarding feminism on the national level was seldom supported by the literary work themselves. The assertion of women hood beyond the subcultural context of expectations and stereotyping were constant practices among many of the authors and researchers in this particular time in Indian English history. The influence of the overarching patriarchal society has definitely helped pave the way for future movement in feminist literature. R.K Narayan and Mulk Raj Anand can be seen as two distinct examples of this effort.

The concept of the 'New Woman' seeking financial autonomy, education, and self-discovery was promoted in post-independence literature. This new identity questions established roles while emphasising the value of personal agency. These images, which reflect shifting society standards, contribute to the continuing reconstruction of feminine identity. In Indian literature, feminism has also acknowledged the interconnectedness of women's lives. Authors have discussed how elements such as caste, class, as well as sexual orientation overlap with gender, shaping women's challenges and identities in many ways. This intersectional viewpoint broadens the scope of feminist debate (Garg, 2023).

C. *The Influence of Patriarchal Society on Feminine Identity*

The majority of the Indian novelists and authors had very diverse views on the subject of representation of female identity and the "restoration" on the different levels of social hierarchies. R. K. Narayanan and Mulk Raj Anand are among the most notable authors in Indian English literature who have actively sought out interesting and insightful female characters in their works time and time again. The influencer of social perception of patriarchy is in full exposure in both of their work with an undertone that delves into character study. R. K. Narayan's writings, notably his handling of female characters and their changing positions, can be called feminist in nature (Garg, 2023). Despite openly labelling himself as a feminist, his paintings show female characters gradually evolving from traditional, submissive positions to more aggressive and autonomous ones, often questioning societal conventions and expectations. In Narayan's novels, two generations of women are depicted: the elder generation, which adheres to conventional values, conventions, and taboos, and the newer generation, which breaks free from these limitations. Examples of changing female characters include:

Savitri (The Dark Room): Savitri's transformation from a meek housewife to a self-assured individual mirrors the plight of many women within conventional Indian society. Her retreat to the "dark room" represents her contemplation and defiance in the face of injustice. The choice she made to leave her husband and eventually return with newly discovered self-awareness represents a transition towards self-assertion.

Rosie (The Guide): Rosie's resistance to adhere to society norms is obvious in her decision to leave a suffocating marriage and pursue a career as a dancer. She breaks convention by marrying Raju, a tourist guide, but eventually divorces him after seeing she is being taken advantage of. Rosie's pursuit of her interests demonstrates her drive for self-expression and personal development.

R. K. Narayan's works depict women's roles evolving from old norms to more independent and aggressive positions. While he does not explicitly identify as a feminist, his works address feminist issues by addressing the struggles and ambitions of women in a changing society. The analysis concludes that Narayan's handling of female characters is consistent with feminist literature's goals of promoting gender equality and challenging societal constraints.

Mulk Raj Anand digs into the diverse hardships and achievements of women as they fight with societal standards, sexism, and their personal desire for self-discovery and empowerment in "Gauri" and his greater literary work. Anand expertly confronts the complicated subject of female identity reconstruction in a patriarchal society through nuanced character development, engaging tales, and intelligent criticism. "Gauri," one of Anand's seminal works in this regard, takes an in-depth look into the life of its titular protagonist. Gauri's story exemplifies the difficulties faced by many Indian women who are bound inside the limits of traditional roles and expectations. Women's autonomy is frequently limited by society and cultural standards, making them subordinate to the patriarchal order. Anand's portrayal of Gauri, on the other hand, deviates from the usual. Gauri transforms from a submissive into a beacon of strength and resolve in order to overcome her challenges and set a new bar for her character arc (Kumar, 2022).

Furthermore, Anand's larger body of work, beyond "Gauri," covers the issue of feminine identity and the role of masculinity in a similar way. His novels, short stories, and essays weave a tapestry that depicts the difficulties and accomplishments of women in India. Anand provides a vivid picture of women's problems and achievements as they assert their agency, defy restrictive standards, and reinvent their identities via various characters and circumstances.

D. *Reconstruction of Feminine Identity in Indian Literature*

The reconstruction of feminine identity in Anand's work comes in multiple ways. For example, the struggle against patriarchy, superstition and oppression, gender double standards and resistance and self-affirmation. Feminism is a driving force in literary criticism, bringing insights on society standards and women's rights. Women's struggles for identification and uniqueness are portrayed in Indian English literature, frequently through the portrayal of oppressed female characters. Mulk Raj Anand's novel "The Old Woman and the Cow" goes on female issues, exemplifying

Anand's dedication to correcting societal inequalities. Gauri, the key character, swings from submission to assertiveness, showing Anand's compassion for downtrodden women. Arranged marriages, male domination, marital abuse, and the intricate interplay between cultural expectations and individual aspirations are all explored in the story. Anand criticises the patriarchal system for perpetuating women's marginalisation, resulting in their fights for empowerment and the rehabilitation of their feminine identities.

Feminism emerges as a critical reaction to women's historical and contemporary oppression, encompassing both social and political spheres. The story of women's struggle for equality in India is profoundly entwined with cultural, religious, and socioeconomic intricacies. Mythological stories like "The Ramayana" and "Mahabharata" depict women's subjugation. Rosie's character also exemplifies the coercion and objectification she experiences at the hands of male characters, particularly Raju, who admires and exploits her abilities.

The novels of Narayan reflect a generational transformation in feminine identity. Older women comply with social conventions, whereas younger women have more agency, education, and confidence. This progression emphasises Narayan's subtle yet progressive depiction of women's independence and empowerment within Indian society. Narayan's goal is to encourage women to embrace their uniqueness. His tales are about women who must strike a balance among modernity and tradition, between homemaking and education. While older women conform to social conventions, newer generations fight for their liberties and dignity. Narayan's women's liberation movement progresses in stages, by beginning with recognising dilemmas, moving on to embrace change, opposing subjugation, and finally achieving freedom.

The main objectives of the research are:

- to understand the basic commonalities of feminine identity with a comparative evaluation of both RK Narayanan and Mulk Raj Anand
- to identify possible areas of differences between the two authors when dealing with the subject of Patriarchal Society and its variable impact on feminine identity

III. METHODS

The present study is conducted based on the novels of Mulk Raj Anand and R.K. Narayan where the women characters are portrayed through the discussion of the patriarchy in Indian society. As discussed in the earlier section, both the authors have given subtle explanations of how patriarchal standards mould and deform feminine identity. In their writing, women frequently try to overcome cultural restrictions in search of self-discovery, independence, and autonomy. While criticising the effects of patriarchal society on women's life, Narayan and Anand also show moments of empowerment, resiliency, and resistance.

A. *Research Philosophy*

The process of pragmatism research philosophy is chosen here in the present research as it enables the researcher to choose the philosophy as per the research problem (Kothari, 2004). The same allows the researcher to understand the aspect of feminine character reconstruction from different angles and the influence of patriarchal society on it.

B. *Research Approach*

The study employs a qualitative approach. The collection of the data from the different novels like the dark room, the old woman and the cow, guide, and others are described qualitatively in order to portray the typical influence of patriarchal society on the women and their liberty.

C. *Sources of Data*

The data are collected from both primary and secondary sources. The collection of the different novels in the present study is done based on the central characters of the same where it has been a woman. As an example, the character of Savitri in the dark room has been the central character of the novel who has faced the dominant maltreatment by her husband. The same has been followed in the selection of novels of both the authors.

D. *Data Analysis Method*

The study is done based on the portrait of the female characters in these novels and the influence of the patriarchal society on their reconstruction. The analysis is employed through the qualitative descriptive method.

IV. RESULTS AND DISCUSSIONS

A. *Perspective on Patriarchal Society and Feminism in Novels by Two Writers*

Colonial power and the rise of the capitalist economy were mainly led by males in ancient India, as portrayed in "The Guide" by R. K. Narayanan, which had a tremendous impact on the lives of women. In the pre-colonial era, indigenous males and females had different roles in society but those roles were valuable. A patriarchal society is a society where the supreme authority lies at the hand of males in a family or society (Saikia, 2020). A hierarchical and hegemonic relationship is built between males and females over time. Women in a patriarchal family and society are observed as

sexual objects their desire, feelings, and wishes are not valued significantly. In “The Guide”, it is found that women characters are submissive and they give themselves away to be a mere puppet at the hand of males who hold the authority. The submission of women is the act responsible for empowering the existing system of patriarchal dominance: “My daughter is married to my own sister’s son, and so there is no problem. I often visit my sister and also my daughter, and so no one minds it”.

These lines are conversations between Raju and a villager. The villager’s daughter is married to the man’s nephew who empowers the man to visit his sister’s home frequently. Patriarchal society vests the authority to decide the fate of girls with the father figures of the family and the female guardians and the daughter herself has no say in it.

The emergence of the post-modern era embraces convergent ideologies and intertextual references. Writers and critics have argued for an improved and new approach to feminism for confronting patriarchal power in several cultural domains. “The Dark Room” by R. K. Narayanan was first published in Great Britain in 1938. Unlike “The Guide” the author has created this novel from a feminist perspective (Goel, 2023). The worthlessness of existence and utter helplessness is experienced by the main protagonist of the novel, Savitri. The women in the novel are subjected to betrayal, love, kindness, and sorrow. She is always controlled by her husband, the personification of a patriarchal society. Ramani, the husband of Savitri is a womaniser and does not pay any heed to the words of his wife.

“Untouchable” by Mulk Raj Anand is another book which is constructed on the same theme, the exploitation and suffering of women in society at the hand of patriarchy. Critics have argued that Mulk Raj Anand cannot get out of gender roles and biases prescribed by society (Jarín & Zahin, 2023). In his book, the reader realises the theory of gender performativity in which gender and gender roles are delineated through their social performance. Here, the author portrays the character of Bakha as masculine and the character of Sohini as feminine. It is found that the feminine traits of Sohini are described from a sexual perspective. Anand has been criticised for objectifying Sohini rather than casting her as an agentive being:

She had a delicate slim body, not lean bodied like other native untouchable girls. She had a very graceful physique with well-rounded hips and curved waist as just as like as the arch of the hunter. Her globular breast jerked slightly because of the lack of bodice. And that lacking made her physical appearance more alluring than other girls with her transparent muslin shirt. (Anand, 1935, p. 7)

The author strives to narrate the caste-based, class-bound, and gendered subalternity of subaltern Indian people including men, women, and children. His other creation, “Two Leaves and a Bud” throws light on gendered, classed, and coloured subalternity (Murkute, 2021). This novel demonstrates sociocultural hypocrisy rampant in several aspects of society. The coolie woman has faced several problems at the hands of British colonialists. The plantation masters molest and exploit coolie women regardless of their age. The women are sexually exploited at the hand of their masters: “The women workers are more efficient, Reggie assured himself, quite insensitive to the undercurrents of emotion he had let loose in their souls. He favored them almost involuntarily, hoping to establish a relationship of informal intimacy to facilitate...”. (Murkute, 2021, p. 29)

B. The Writing Style Used by Anand and Narayan

Anand’s writing style is committed to exposing injustice and justice in contemporary Indian society. His writing has touched on several crucial themes such as the distress of suppressed lower casts, economic exploitation, and the plight of women. Photographic description and presentation of his writing style make his themes universally appealing. His “Two Leaves and a Bud” and “Untouchable” are not merely Indian literary pieces, but rather have become universal for their character portrayal. The writer has dealt with the loss of identity for his characters and shown how the characters thrive to regain their existence through prolonged struggle.

“Two Leaves and a Bud” is written on the ground of contemporary social realism which enlightens the inhuman behaviour committed to the labour class and women. The plantation workers expose psychological stigma for surviving over-exploitation. Anand’s writing also touches on nature and scenic descriptions of the tea garden at Assam (Khasa, 2023).

The morning mist had risen over the valley and evaporated with the dazzling burst of sunlight. The air was still under the clear even sky. The welter of leafage was tense beneath the world’s hollow cup. There was a concentrated lull in the slow heart of the day, as if India missed a heartbeat of the day, in the march of time.

Contradictorily, R. K. Narayan emphasises the double narration technique in his creation, “The Guide”. Narayan looks at human life with a sense of realistic humour. Narayan has used a flash-back narrative technique in “The Guide” on purpose. The symbolism used by Narayan adds a new dimension to his narrative style (Siddiqui, 2019). The narrator Raju narrates his past and figures out feeling from memory. Such a flash-back technique arouses the interest and curiosity of the reader. The story frequently shifts back and forth between the first and third-person narrative techniques.

Narayan’s treatment of time in “The Dark Room” demonstrates a deviation from the former novels of the author. In this writing, time moves on an impressively straight scale and the characters propel time as dreams, memories, and recollections. Time goes forth and reverses and presents a full view of the protagonist. Till the third chapter of “The Dark Room”, the writer has depicted the occurrences of an average day for the protagonist. Apart from that, Narayan has used similes in this novel. Savitri finds similarities between herself and the junk stored in the darkroom of the house (Adhikary, 2020). The room is dark and so is the life of Savitri because there is no light waiting for her at the end of the tunnel.

C. *Feminine Character Development by Two Writers*

“The dark room” is a special novel because it deals with women's worries and domestic violence in Indian marital institutions. Narayan has made Savitri, the main female protagonist struggling, who tries hard to gain her own freedom and identity (Madhavaiah, 2022). In Savitri's words, “Men are impetuous. One moment they are all in temper and the next all kindness. Men have to bear many worries and burdens, and you must overlook it if they are sometimes unreasonable.”

These lines show the perspective of men at that time. The character development of Savitri raises respect for the character in the mind of the audience. Savitri chastises her husband Ramani for committing an extra-marital affair by calling him impure and dirty. Another work of Narayan, “the guide” is also a masterpiece from the point of view of female characterisation. In this novel, the main character Raju finds comfort in the presence of his mother. Raju's mother, as a typical Indian woman, is careful of daily expenses and rebukes her husband for wasting money on horses (Eve, 2021). Another female character is Rosie who is full of aesthetic traits and loves dancing. Both the characters continue their journey simultaneously with the male characters. Though they are shadowed by their husbands and sons, these female characters contribute to the plot development of the writing of Narayan.

In “untouchable” of Anand, women characters are shown as silences in a subaltern society. A woman does not belong to any specific cast, rather belongs to the cast of the make who touches her. Gulabo is a powerful woman from a higher rank among Harijan women because she was the mistress of a higher-caste man once. Another character, Sohini gets humiliated by her father for neglecting her household work. Through the distress and molestation of Sohini, the writer lashes at the hypocrisy of the class system in society and the notion of untouchability (Jarín & Zahin, 2023). Women are marginalised by a patriarchal society. Anand has witnessed the time when Indian society noted women as subordinate (Shende, 2022). He deliberately chooses women characters from dirt and soil because he wanted to empower the exploited females at the hand of patriarchy. These characters strive to gain dignity and recognition but faced with agonising exclusion and socio-economic segregation.

D. *Juxtaposition of Patriarchal Tone and Feminism in the Works of Two Writers*

The discussions that have been presented above have clearly suggested that both R. K. Narayan and Mulk Raj Anand have been able to portray the feminine gender in an appropriate manner. In the opinions of Shende (2022), the works of Indian literature have seen evolution as the tone of feminism. This is one of the major ideas that have been portrayed in the study here, and the novels of both the writers have indicated the same. There is a clear juxtaposition of the patriarchal tone and feminism in the works of both the writers. It has been made clear that both the writers in the novels have made use of a clear juxtaposition of the patriarchal tone, as most of the narrators of the stories are male. These individuals highlight the female aspects of life, which is one of the most important areas. Both the authors have highlighted the fact that womanhood needs to be nurtured and appropriate identity of the womankind must be created to ensure that the society is being prepared in the correct direction.

The male characters of the various novels of both the authors are the main narrators of the story. However, the stories effectively portray the overall growth and transformation of women in the novels. This is one of the most noted features of the authors and this is the main theme in the novels of both R. K. Narayan and Mulk Raj Anand. It must be noted in the writings of both the writers that the evolution and transformation of women has taken a major place (Alam, 2021). In the case of R. K. Narayan, the novels of the author can be seen as a feminist tract, which traces the journey of a woman (Alam, 2021). This journey refers to the journey of a woman who is dependent on her male counterparts or guardians, and her transformation into a free woman, who is independent and gains complete power over her life. Although this is said from the point of view of a man, it is clearly the feminist thoughts and ideas of the author and the narrator that are being portrayed through these lines. Therefore, it can be seen that the juxtaposition is clear and evident in the works of R. K. Narayan.

Mulk Raj Anand, on the other hand, takes a similar approach, when it comes to the representation of women and womankind. As represented in his works, the representation of the womankind is extremely bold and appropriate. The miseries of women across India and the world have been effectively portrayed through the voice of a male narrator. This is indicative of the expertise of the author, who through the juxtaposition of a patriarchal tone in his works, represent feminist identities and female issues (Shende, 2022). The plight of women who were tortured by unsympathetic husbands, in-laws and the society are clearly represented in the works of this author. However, the thing that makes these novels most interesting is the tone of the narrator. The narrator, who is a male himself, shows these incidents and identifies with them. Therefore, it is clear that the author makes use of the male characters to portray the plight of women that is being largely generated by the male members of the family and the society. Therefore, this can be seen as a major issue that must be considered and the novels have effectively portrayed the same.

It can be noted here that both the authors have highlighted the grit and the strengths of women, who, despite being largely exploited by their male counterparts, and the society, struggle to gain their independence. In the opinions of Alam (2021), the position of women in the society has been effectively portrayed in the novels of both current and past authors of India. R. K. Narayan and Mulk Raj Anand are two major authors who have portrayed the same in the novels. However, what separates them from the others in the lot is the style of their narration. The main aspect of both these authors is the fact that male narrators demonstrate the plight of women and their journey from being immature to free

and independent women. The journey from being depleted and subjugated in the society to gaining prominence and complete freedom in their lives is effectively portrait from the perspective of a man. This is clearly one of the major and unique aspects associated with these novels, and the overall quality of representation of womankind in the novel is enhanced as a result of the same.

Therefore, it is clear that in the novels of both the authors, the juxtaposition of masculine tone and feminine identity has been effectively created and used. The main thing that can be associated with his novels that have been mentioned above is the fact that they all trace the journey of a woman from being subjugated to being free (Alam, 2021). This is the most important and basic underlying tone of these novels, which ensures the impact of the novels is also greater. Therefore, it can be stated that the impact of the novels has been largely enhanced by making use of the most appropriate narration and representation. Further, without any doubt, these novelists have shown that they have a strictly feminist nature, even though not directly, but indirectly. This suggests the fact that the novels that are being studied here, or having an underlying tone of feminism, which appeals to the overall female gender.

Both novelists in their works have made use of masculine, portrayals and male perspectives to portray the feminist aspects. It is due to this subtle intermixing and juxtaposition of male thoughts with female representations that makes these authors and their works an instant hit (Shende, 2022). Besides, they have indicated the fact that the woman kind in India is largely facing atrocities and issues, and yet they are succeeding in their endeavours and challenges that they are facing or appropriately being handled by them.

V. CONCLUSION

The study here has effectively highlighted the nature of the patriarchal society in India. The works of the authors who are being considered here for the study shed light on the fact that Indian society is strongly patriarchal in nature. Women in the society have been represented as inferior and largely subjugate its community. This is the core manner in which women characters of the novels of these writers have been portrayed initially. Largely owing to the patriarchal nature of the society, it has been highlighted and underpinned in the study here that women have to suffer immensely and the men and have to face daily torments and issues. Men on the other hand, have the upper hand in the day to day lives, and largely impact the lives of women. It has been shown that initially, women were largely subjugated and controlled by men. Nevertheless, the evolution of women and their journey from being subjugated to being free have been portrayed effectively in the stories of both the authors.

Besides, both these authors have been effectively portraying the plight of women in the society of India. The kind of torture that individual women have had to face from there and sympathetic husbands and her in-laws has been effectively portrayed in the works of Mulk Raj Anand. Further, the works of R. K. Narayan has highlighted the issues that women have to face as a result of them being completely controlled by their male counterparts. The quotations that have been placed above have highlighted the fact that the women had no decision-making powers of their own and had to follow the orders of their male counterparts. In this regard, the authors have highlighted that despite such atrocities and subjugation, the women are able to break through the shackles and succeed in their lives. This is a portrayal of the grit and strength of womankind, which shows that the mean tone of the stories is largely feminist in nature. They completely portray the feminist nature and the feminist notion of freedom of women.

Finally, one of the main themes that have been understood from the narration above is the fact that a juxtaposition of male perspectives and feminine identities are a crucial part of the overall stories of both these authors. These authors make use of male narrators to identify and highlight the plight of women and the issues that are being faced by the feminine gender. Therefore, an appropriate phone is set, which aligns with the requirements of the leaders. This creates a greater impact as well, which is largely a necessity in the storyline. Therefore, through their works, the feminist ideals, and effectively portrayed, as women are shown as representatives of strength and validity, who have the ability to stand against all kinds of cruelty and yet evolve.

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Enhancing English Reading Comprehension of ESL Underachievers by Fostering Metacognitive Strategies

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Abstract—This study investigates the efficacy of implementing metacognitive reading strategies in English classes to enhance the reading comprehension of underachieving Arab second-language learners. The research included a specifically developed lesson in three sixth-grade classes at a Saudi girls' school and a control group of three additional classrooms. Information was gathered through pre-and post-tests, interviews, and observations. The results reveal that students taught metacognitive skills caught up to their more successful classmates regarding reading comprehension. The implications of these methods for English as a Second Language (ESL) instruction are examined. These findings provide valuable insights into the capacity of metacognitive reading strategies to close the comprehension gap among underachieving ESL learners in the Arab context. Based on the findings, the research recommends incorporating these methods into English classes as an effective way to improve student's reading comprehension and overall performance in the classroom.

Index Terms—metacognition, metacognitive strategies, reading comprehension, English as a second language, underachievers

I. INTRODUCTION

Metacognition and reading comprehension

Reading comprehension has always been widely recognized as a fundamental skill for English as a Second Language (ESL) students and is particularly indispensable in academic settings (Grabe & Stoller, 2019; Harmer, 2007; Nunan, 2003). The complexity of reading comprehension in a foreign language, as noted by Ismail and Tawalbeh (2015), stems from numerous factors influencing foreign readers' reading processes and comprehension. These factors include background knowledge, language proficiency in both the native language (L1) and the second language (L2), and metacognitive knowledge (Ismail & Tawalbeh, 2015).

Arab learners, particularly those in the Kingdom of Saudi Arabia (KSA), who primarily speak Arabic as their native language, face numerous challenges when developing their English reading comprehension abilities (Elttayef & Hussein, 2017). One specific challenge faced by Arab learners in KSA, as stated by Alharbi (2022), is the limited exposure to English in their daily lives. The dominance of their native language, Arabic, hampers their language acquisition process, making it harder for them to comprehend English texts effectively. This lack of exposure contributes to the difficulties they experience in reading comprehension. Furthermore, other researchers also have highlighted that despite English being taught as a second language in educational institutions across Arabic-speaking countries, these learners encounter many difficulties, including overall comprehension difficulties, reading fluency, motivation, and retention (Al-Sobhi & Preece, 2018; Alharbi, 2022; Keezhatta & Omar, 2019).

According to the research, students who can monitor, control, and develop self-awareness of their learning processes benefit greatly from metacognition (Sato & Dussuel Lam, 2021; Teng & Zhang, 2021; Zhang & Zhang, 2019; Zhang & Zhang, 2022). Metacognition, which includes metacognitive information, experiences, and strategies, has been shown to help students learn a second language and improve their English communication abilities (Ahmadi et al., 2013; Qin & Zhang, 2019; Tamin & Büyükahıska, 2020; Teng & Zhang, 2022; Wu, 2022; Zhang & Zhang, 2019; Zhang & Zhang, 2022). In addition, metacognitive tactics have been demonstrated to improve student's reading and comprehension skills when included in reading sessions. Metacognitive awareness, including metacognitive reading practices, improved ESL students' ability to self-regulate and draw meaningful conclusions when reading (Al-Jarrah & Ismail, 2018). Individuals' ability to self-regulate their learning process, read with comprehension, and improve their English language skills may all benefit from increased metacognitive awareness. Therefore, the study aims to establish a connection between reading difficulties among ESL learners in KSA and the utilization of metacognitive reading strategies.

II. LITERATURE REVIEW

A. *Metacognition and ESL Students*

Reading comprehension is frequently difficult for second-language learners of English. Several previous research studies have explored the factors influencing the reading proficiency and comprehension of ESL learners, highlighting the significance of metacognitive strategies (Ahmadian & Pasand, 2017; Al-Jarrah & Ismail, 2018; Alsalihi, 2020; Chen et al., 2016; Kiew & Shah, 2020; Lim et al., 2018; Mansor, 2017; Qrquez & Ab Rashid, 2017; Tamin & Büyükahıska, 2020).

Furthermore, Ahmadian and Pasanda's (2017) research showed that Iranian ESL students who used online reading metacognitive strategies had higher confidence levels in their reading comprehension abilities. The findings shed light on how ESL students may boost their reading comprehension by using efficient methods and developing confidence in their abilities. The research also found that men had greater levels of self-efficacy and that females used more global reading techniques, suggesting that gender may have a role in the reading strategies used by ESL students (Ahmadian & Pasand, 2017).

Researchers have shown a favorable correlation between readers' use of metacognitive methods and their ability to comprehend text written in a second language. ESL teachers may greatly assist their students with reading comprehension and language acquisition by emphasizing efficient reading practices (Ahmadian & Pasand, 2017).

B. *Metacognition and Low Achieving ESL Students*

Word recognition, study skills, reading comprehension, and fluency are some areas where low achievers struggle, as described by the existing literature (Gambrell & Heathington, 1981; Hoskyn & Swanson, 2000; Micklos, 1990; Vacca, 1999). However, research by Yulit and Safrina (2019) indicates that low-achieving ESL students may greatly benefit from developing their metacognitive abilities, especially in global analysis, to improve their reading comprehension.

In addition to the research, as mentioned earlier, Philips (1992) stressed the need for assistance in assessing learning progress among students who were doing poorly. These children may benefit from guidance in learning to self-regulate and acquiring the tools they need to manage difficult assignments successfully. Low-achieving readers' potential may be unlocked, and their academic advancement supported by an emphasis on metacognition. To enhance their reading abilities, students with difficulty may benefit from developing their metacognitive skills by being more self-aware, keeping track of their progress, and creating effective learning techniques.

III. METHODOLOGY

A. *Participants*

Participants included female ESL learners in upper elementary from a private school in Riyadh, KSA, as well as their instructors. The sample included 54 females, native Arabic-speaking students from KSA between the ages of 10 and 12. Students in this group came from various socioeconomic situations, and most had little opportunity to practice their target language outside of school. Students were tested and interviewed on their reading comprehension only if their parents gave their permission, and they were randomly allocated to an experimental or control group.

B. *Experimental Design*

Two groups, an "experimental" one and a "control," were used in this study's quasi-experimental design. Twenty-one ESL students with varying levels of proficiency served as the control group. A conventional approach to teaching reading comprehension was used with them, focusing on linguistic elements such as vocabulary, grammar, and syntax.

The experimental group, on the other hand, had 33 students who were likewise divided into three levels based on their English language proficiency: low, average, and high. As part of the intervention, this group was given specific instructions on how to use metacognitive methods. Teachers in the experimental group attended a weeklong training that focused on metacognitive methods for use in the classroom. Over three days, the workshops about six hours of instruction taught instructors how to use these tactics successfully. Afterwards, each test group educator was in charge of a separate classroom.

C. *Implementation and Intervention*

The control group included three courses taught by educators who had not participated in metacognitive training. The intervention, however, was debated amongst instructors because of their enthusiasm for the exercise. In the experimental group, teachers were instructed to frequently incorporate metacognitive strategies into lesson objectives to facilitate the internalization of skills among students; one teacher from the control group even implemented some of the techniques learned during the limited training, as shared with the researchers. Conversely, the control group did not change their traditional reading comprehension strategy or expressly include a metacognitive approach.

D. *Data Collection and Analysis*

Teachers gave input based on classroom observations made during the most recent session, and this information was used to compile data on how well the training and methods were being implemented. According to the comments, instructors successfully included metacognitive tactics in their class plans. Teachers typically used various tactics and

related activities in the classroom. Incorporating metacognitive tactics into classroom teaching was supported by students' insightful input.

Students who participated in the intervention were given reading comprehension tests and interviewed to determine their effectiveness. Both groups' reading comprehension and metacognitive ability data were evaluated using standard statistical procedures to identify statistically significant differences.

The study followed a design divided into six phases outlined in Table 1:

TABLE 1
PHASES OF THE INTERVENTION

Dates	Phase number	Description	References
15 th to 18 th of November (2021)	Phase one	Teachers' training	
2 nd of December (2021)	Phase two	Pretests (Reading comprehension)	Appendix (1)
10 th to 30 th of December	Phase three	Pre- interviews	Appendix (2)
1 st of January to 15 th of June (2022)	Phase four	The actual implementation in the class	
	Phase five	Posttests (Reading comprehension)	Appendix (1)
16 th of June (2022)		Post interviews	Appendix (2)
17 th to 30 th of June	Phase six		

E. Training Workshop

The intervention was preceded by teacher training on effective reading techniques, emphasizing metacognition and related techniques. A thirty-minute presentation was provided on metacognition and how it might be used to improve academic performance. Further, the educators saw three movies detailing how to utilize questions to activate and use metacognitive processes. The lecturers in the films constantly participated in the conversation and used various metacognitive techniques.

To better retain the information, the educators participated in several exercises, such as the "3-2-1 Bridge" activity, in which they pondered on and documented the three most recent concepts they acquired, two questions they had, and one picture linked to the material. The Think-Pair-Share exercise was also used to facilitate discussion and ideas sharing. They also engaged in the What Makes You Say That? (WMYST) exercise to practice asking clarifying questions during group discussions.

F. Student Placement Based on Reading Comprehension

All classroom instructors gave pupils a reading comprehension exam developed for this study before the intervention began. The exam evaluated students' ability to grasp and apply the information in reading passages. Students were asked to use their learned metacognitive reading methods to answer each question on the assessment, which included identifying connections, making inferences, and applying the strategies to get the right responses (see **Appendix 1**). The research used the identical reading comprehension exam for pre-and post-tests.

Students who did not meet the school's standard for passing an exam (a score of at least 50%) were placed in a separate group from those who did. **Table 2** displays the results of a statistical analysis of the student body broken down by major classification.

TABLE 2
STUDENTS' PLACEMENTS

	Exp. group	Cont. group	Total
Underachieving	12	6	18
Achieving	21	15	36
Total	33	21	54

G. Individual Interviews

Students were interviewed individually by the researcher after completing the reading comprehension assessment. In a semi-structured interview, students read and evaluated prompts using metacognitive reading procedures (see **Appendix 2**). Reading comprehension questions were developed to explore students' usage of reading methods and were asked at various points during the 5- to 10-minute interview sessions. Students were encouraged to use tactics such as predictive phrasing, visualizing, making connections, inferring meaning, and fixing sentences to understand the text's implied meaning better. The interviews with the students were recorded verbatim, and then two scholars in the field of education coded the transcripts.

Students were also questioned on their thoughts on the intervention, their use of the taught metacognitive methods during comprehension, and any gains in reading comprehension ability.

A coding scheme based on a 5-point scale (see **Appendix 3**) was created for efficient analysis of students' replies. Researchers could agree on how successful students' metacognitive methods were because of the coding system used. Eight metacognitive techniques for text comprehension were identified based on a review of the relevant literature

(Alshumaimeri, 2011; Ismail & Tawalbeh, 2015; Iwai, 2011). Students' replies during interviews were evaluated in this way, yielding insightful data on how the intervention affected their ability to understand what they read.

H. Students' Performances of the Reading Comprehension Test

The Kolmogorov-Smirnov test on the student's scores on the pre-and post-reading comprehension exams indicated a non-normal distribution of scores. Therefore, findings within and across groups were compared using non-parametric testing. Students in the control group (UA) and the experimental group (A) had their grades compared using the Wilcoxon Rank-Sum test. In addition, students test scores were compared to their previous grades using the Wilcoxon Signed-Rank test.

The following two studies are presented as separate cases. Using results from pre- and post-tests in reading, the first research provides an overall evaluation of the learning increase for both the experimental and control groups. In the second research, students are separated into higher and lower achievement categories so that the learning gains of the experimental group may be compared to those of the control group.

IV. RESULTS

A. Comparing the Control and Experimental Groups

Since the participants were selected based on their parent's consent, we studied if students of the control and experimental groups were comparable at the start of the intervention.

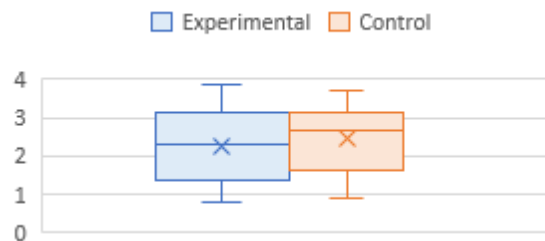


Figure 1. Comparing Students' GPAs Between Experimental and Control Groups at the Start of the Intervention

Although students of the control group' GPAs were, on average higher than the experimental group (**Figure 2**), the differences were not statistically significant based on a Wilcoxon Rank-Sum test ($Z=-1.72$; critical value for Z ($\alpha=0.05$, two-tailed): ± 1.96). Regarding GPA, the control and experimental groups were comparable at the start of the intervention.

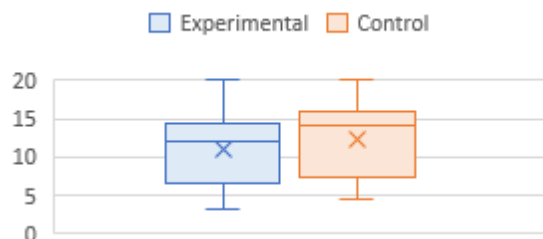


Figure 2. Comparing Students' Grades on the Pre-Reading Test Between the Experimental and Control Groups

We also compared students' grades on the reading comprehension pre-test (**Figure 2**). The average students' grades in the control group (12.2 out of 20) were slightly higher than in the experimental group (11.1 out of 20). The control group students were also more advantaged than the experimental group regarding the median and minimum values of the grades on the reading comprehension pre-test. A Wilcoxon Sum-Rank test determined that the differences between the control and experimental groups at the start of the intervention were statistically significant ($Z=-4.33$; critical value for Z ($\alpha=0.01$, two-tailed): ± 2.58). Concerning the reading comprehension pre-test grades, the control group was advantaged compared to the experimental group.

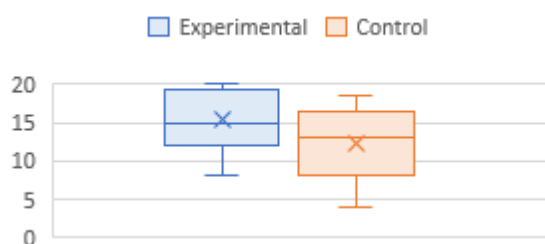


Figure 3. Comparing Students' Post-Reading Test Grades Between the Experimental and Control Groups

A comparison of students' grades on the reading comprehension post-test reveals that the experimental group (15 out of 20) outperformed the control group (13 out of 20) with a higher average rate (**Figure 3**). This trend is further reflected in the median and minimum grades, where the experimental group excelled compared to the control group. A Wilcoxon Sum-Rank test was conducted to assess the statistical significance of the differences between the two groups after the intervention, resulting in a significant finding ($Z = -6.01$). The critical value for Z at a significance level of 0.01 (two-tailed) was ± 2.58 . It is important to note that, in contrast to the post-test performance, the control group initially held an advantage in grades on the reading comprehension pre-test compared to the experimental group.

TABLE 3
COMPARING STUDENTS' GRADES ON PRE- AND POST-READING TESTS BY GROUPS

	Means %		N			Mean Rank		Z	P-value
	Pre test	Post test	Neg. Ranks	Pos. Ranks	Ties	Neg. Ranks	Pos. Ranks		
Cont. group	60.60%	62.00%	6	10	5	9.50	7.90	-0.573	0.567
Exp. group	55.85%	76.60%	1	32	0	1.00	17.50	-5.005	0.000**

Wilcoxon Signed-Rank test was conducted to compare students' pre- and post-reading grades (**Table 3**). Only about half of the students in the control group improved their scores on the reading test. Almost a third of them scored lower on the post-test. However, all students in the experimental group improved their scores on the post-test. The improvement of students' grades on the reading test was statistically significant for the experimental group but was not so for the control group.

Even though the control group was more advantaged at the start of the intervention, the experimental group students outperformed their peers in the control group (**Figure 2** and **Figure 3**). Notably, students' achievement improved by 20 points on average in the experiment group.

B. Comparing Underachieving and Achieving Students

Since the design was intended primarily to improve the reading comprehension of underachieving students, we conducted a study to compare students' learning gain with groups of levels of achievement: underachieving (UA) and successfully achieving (A) students.

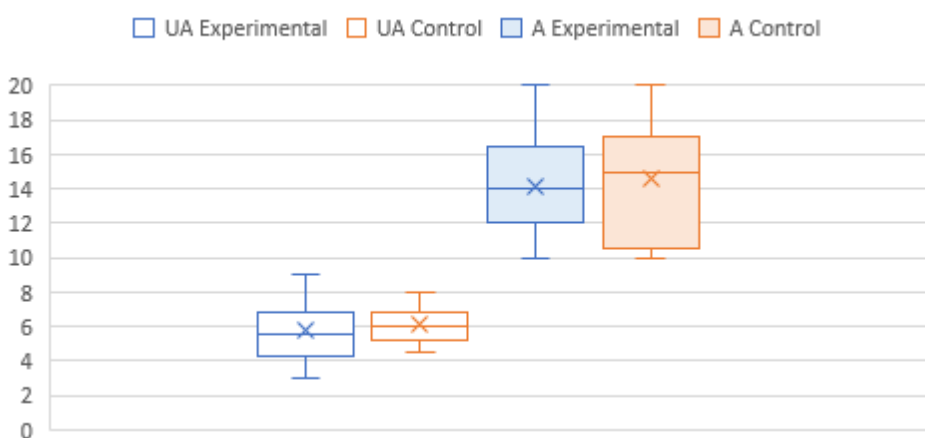


Figure 4. Comparing Pre-Test Scores of Experimental and Control Students Within the Under-Achieving and Achieving Groups

We first examined sub-group comparability within the experimental and control groups (**Figure 4**). When comparing pre-test scores of students categorized as achievers and underachievers in both groups, we found that the control group had the highest average score among the achieving students, with 17 out of 20 students performing well. On the other

hand, the experimental underachieving group showed lower grades, as indicated by the median and minimum scores for reading comprehension on the pre-test.

To further analyze these differences, we conducted a Wilcoxon Sum-Rank test. The results showed no significant distinctions between the experimental and control groups within the underachieving category (p-value of 0.01). The calculated Z-value (2.045) was lower than the critical value (2.576), suggesting insufficient evidence to conclude a significant difference between the groups in this category.

However, a significant difference was observed between the experimental and control groups within the achieving category. The absolute value of the calculated Z-value (11.439) exceeded the critical Z-value (2.576), indicating a notable distinction between the two groups at a p-value of 0.01. This result highlights a significant discrepancy between the experimental and control groups within the achieving category.

In summary, the underachieving students performed similarly on the reading test at the beginning of the intervention. In contrast, the successfully achieving students in the control group outperformed their counterparts in the experiment group.

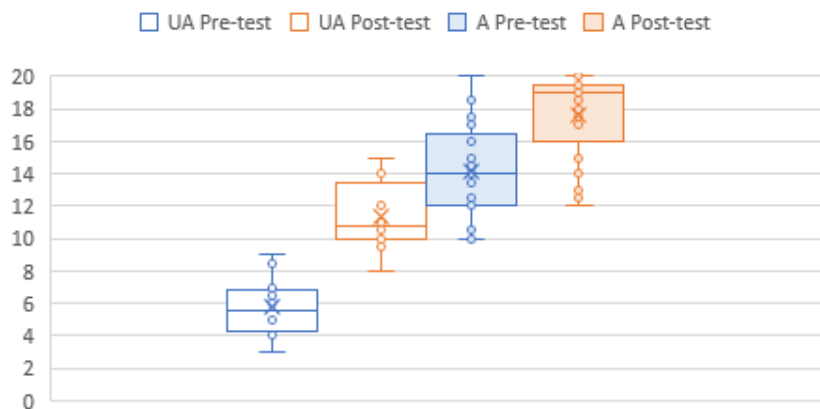


Figure 5. Comparing the Grades of Underachieving (UA) and (A) Achieving Students of the Experimental Group on the Pre-Versus Post-Reading Tests

Notably, improvements were observed regarding the progress of underachieving and achieving students from the experimental group on the pre-and post-reading tests (**Figure 5**). For underachieving students, the average score increased significantly from 5.8 out of 20 on the pre-test to 11.3 out of 20 on the post-test, representing an improvement of 5.5 points. This increase was statistically significant ($T = 21.5 > \text{critical value of } \pm 17$) at the 0.05 significance level, based on a Wilcoxon Signed-Rank test, indicating a clear difference between the pre-test and post-test scores for underachieving students.

Similarly, achieving students also demonstrated improvement, with their average score rising from 14.1 to 17.6 and median score from 14 to 19 on both the pre-test and post-test. This increase was also statistically significant ($T = 36 > \text{critical value of } \pm 34$) at the 0.05 significance level, confirming a noteworthy difference between achieving students' pre-test and post-test scores.

This study's findings provide compelling evidence of significant improvement in underachieving and achieving students from the experimental group on pre- and post-reading tests. Underachieving students made substantial progress in their reading comprehension skills, while achieving students showed notable improvement, though less so.

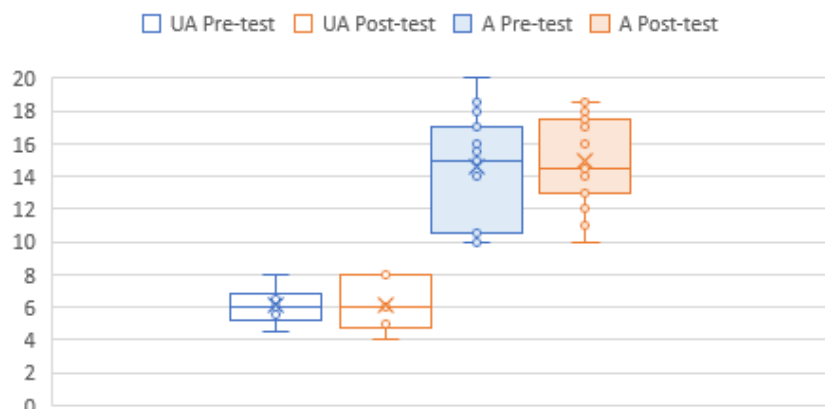


Figure 6. Comparing the Grades of Underachieving (UA) and (A) Achieving Students of the Control Group on the Pre-Versus Post-Reading Tests

To appraise students' improvement in the experimental sub-groups, we studied students' learning gain in the control sub-groups (**Figure 6**). For underachieving students of the control group, their average scores increased from 6 out of 20 on the pre-test to 6.2 out of 20 on the post-test. Similarly, achieving students in the control group saw their average scores rise from 14.6 to 14.9 out of 20 on both the pre-test and post-test. While there was an improvement, it was slight compared to the results of the experimental sub-groups.

We conducted a Wilcoxon Signed-Rank test to assess the significance of the differences between the pre-test and post-test scores for underachieving and achieving students in the control group. The test statistic (T) value for underachievers exceeded the critical value ($T = 19 > 15$), indicating a statistically significant difference at the $\alpha = 0.05$ significance level. Similarly, for the achievers in the control group, the test statistic (T) value ($T = 25$) surpassed the critical value ($T = 12$), confirming a statistically significant difference between the pre-test and post-test scores. However, the improvement observed in the achievers' scores was modest compared to the experimental group results. The average score of the underachieving students in the experimental group improved by 5.5 points, while their counter peers in the control group improved by only 0.2 points. Similarly, the successfully achieving students in the experimental group improved on average by 3.5 points, while their counter peers in the control group by only 0.3 points.

Overall, the analyses in this study showed that students who received training on metacognitive reading strategies significantly improved their scores on reading comprehension tests. While the design of the instruction was intended to benefit underachieving students, it also benefited the successful ones.

C. Evaluating Students' Use of Metacognitive Reading Strategies

This section presents the study's results on students' use of metacognitive reading strategies. Two trained educational researchers, among whom the first author, coded the students' behaviors as they engaged in a reading exercise before and after the instructional intervention.

To ensure reliability and consistency, the two coders conducted several meetings to discuss and align their understanding of the coding scheme and students' responses to the interview questions. In the initial meeting, they meet to discuss the rubrics and code together five responses about each reading strategy. After that, each coder independently evaluated students' responses using an earlier version of the rubrics.

The coders reconvened for a second meeting to compare and discuss their scores, aiming to identify any disparities and address them collaboratively. This meeting also involved fine-tuning the coding scheme to enhance its clarity and effectiveness. Once more, the coders systematically revisited their scores based on the new coding scheme.

They discuss obstacles in the second coding exercise in the third and final meeting. Since no changes were needed for the rubric, statistical tests were conducted to study the agreement of coders' scores on each strategy for each question. Depending on the questions and reading strategies, the coders agreed between 81.5% and 99% of the time. The average of the two coders' scores was submitted for statistical analysis.

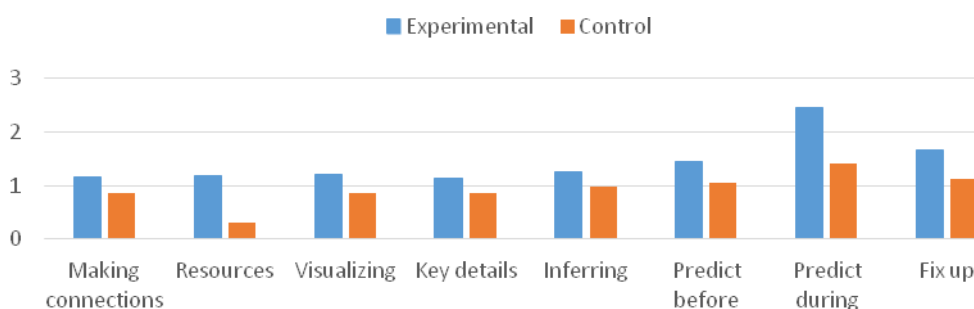


Figure 7. Improvement in Metacognitive Reading Strategies Between Control and Experimental Groups

The experimental and control groups improved reading strategies (**Figure 7**). The progress ranged from 0.31 to 2.44 points on a 5-point scale. Notably, the experimental group surpassed the control group in their reading strategy application quality by an average of 0.5 points.

Specifically, the experimental group showed significantly more improvement than the control group in three key reading strategies: predicting during the reading activity, utilizing external resources, and addressing misunderstandings. These findings highlight the experimental group's enhanced proficiency in these specific aspects of reading strategies.

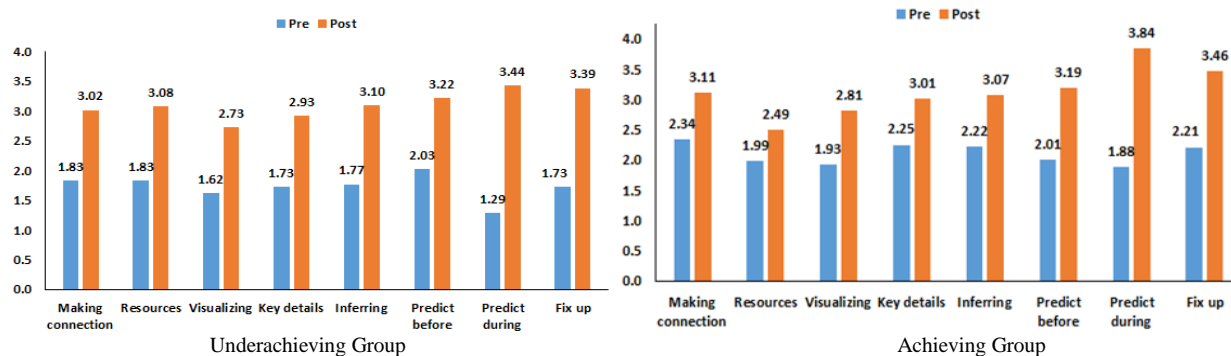


Figure 8. Comparing Students' Metacognitive Strategies in the Pre and Post Interviews for the Underachieving (First Graph) and High-Achieving (Second Graph) Students

The study's results, presented in **Figure 8**, indicate that all students in the experimental group made significant progress in utilizing the strategies taught during the intervention. Each of the techniques employed by the students demonstrated statistical significance at a level of $p < 0.01$. The interview phase provided valuable insights into the range of strategies utilized by the students, including making connections, visualization, making predictions, inferencing, using resources, focusing on key details, and employing the fix-up strategy.

Notably, the underachieving students initially showed lower proficiency in employing each strategy than high achievers (compare blue bars in the top and bottom graphs of **Figure 7**). However, in the post-interview, after the instruction, the low achievers gradually improved and reached a similar level as the high achievers (compare orange bars in the top and bottom graphs of **Figure 7**). In fact, in some instances, the low achievers even surpassed the average scores of the high achievers.

The findings in **Figure 7** suggest that the strategies taught during the intervention were particularly effective in assisting low-achieving students in accurately utilizing reading strategies. These results underscore the significance of the intervention in elevating the reading strategy utilization of low-achieving students, closing the proficiency gap between them and high achievers.

The students significantly improved their use of the understudied metacognitive strategies. The scores moved from below average (between 1.2 and 2.25 on a scale of 5) to above average (3.49 to 3.84). While the improvement is salient, none of the strategies received a high score (above 4).

V. DISCUSSION AND CONCLUSION

The major purpose of this research was to examine the impact of teaching underperforming ESL students in KSA explicit metacognitive reading strategies on their reading comprehension. Reading comprehension test results before and after training showed a statistically significant improvement in student performance. Low- and high-performing students saw an increase of 20 points in their reading comprehension scores. Based on the school's success threshold, 10 out of 12 low-achieving students in the experimental group succeeded in reading comprehension, scoring above 50%.

Not only did students improve their test scores, but we also observed them in individual interviews improving their use of the metacognitive reading strategies they were taught in class. The underachieving students of the experiment group saliently enhanced the quality of their use of the taught reading strategies to the same level as the high-achieving students.

The results of this study are consistent with the literature that emphasizes the value of metacognitive reading methods for improving readers' comprehension in second language learners. Multiple studies have shown that metacognition improves students' ability to understand what they read.

For instance, Auerbach and Paxton (1997) highlighted the significance of metacognition in efficient second-language reading, finding that students who consciously used metacognitive strategies had greater gains in comprehension and performance. Similar results were found in research by Rusciollelli (1995), in which adult ESL students were trained in metacognitive strategies to improve their reading comprehension. Moreover, results of our study provide more credence to published research by showing that training in metacognitive reading strategies leads to improved reading comprehension. This is consistent with findings from studies by Karbalaei (2010) and Cubukcu (2008), which found that teaching adults ESL reading strategies led to substantial gains in reading ability.

Our findings are further supported by Anderson's (2003) research which emphasis on the idea that reading development is a process that takes place over time and is favorably influenced by active involvement in metacognitive processes while reading. The steady gains in reading ability shown by the experimental group throughout the follow-up period lend credence to this assertion (Anderson, 2003). In addition, Gordon and Lu's (2008) research found that students' reading performance improved significantly after receiving instruction on how to pick the most effective reading strategies. Our data support these results, showing that the experimental group reaped persistent advantages from the reading training program far into the follow-up period (Gordon & Lu, 2021).

Since there was room for further improving the quality of metacognitive strategies (having average scores above 4), future studies might investigate learning and teaching methods that could lead to higher improvements than the proposed teaching technique. Further studies could also investigate the various teaching practices of reading strategies and the differentiated impact on students' behaviors and scores. We remark that the control group improved the use of the studied reading strategies, although they did not significantly improve their scores on the reading test. We are curious if the teachers in the control group, upon learning about the teaching techniques from their colleagues in the experimental group and implementing them in their classrooms, contributed to developing their students' reading strategies.

The leaders of the school where the experiment took place decided to implement this teaching techniques school-wide, following the positive feedback from their teachers and students about the intervention. The findings reported in this paper encourage other school leaders and teachers to follow suit if such teaching practices are not part of their expertise. The evaluation of the school-wide implementation is ongoing and will be reported in future publications.

Finally, our findings contribute to the literature on the value of metacognitive reading methods for ESLs. The substantial improvement in reading comprehension among low-performing students lends credence to the idea that metacognitive therapies may successfully close the achievement gap between low- and high-performing students.

Note:

Supporting data is available on request from the authors at *LMCJ38@hotmail.com* and *Loussine_Momdjian@outlook.com*. The appendixes contain 1) The reading comprehension test, 2) The interview description, and 3) Data on rubrics for the coding scheme of metacognitive strategies.

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Translating Social Items From the Tibetan Epic “King Gesar” Into English: What a Corpus-Based Analysis Reveals and How It Can Help

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Abstract—The *Ge Sa-er* (also known as *Gesar*) saga has been handed down for above 1000 years by Tibetan Chinese, Mongolian Chinese, the Tu and the Naxi, describing a heroic story in present-day Kangba Tibetan area. This article analyse the English translation of social discourse in the *Ge Sa-er* version retold by Alai (2009). Due to different knowledge shared by source and target readers, it is difficult to represent the source social meaning in the English translation. Aiming to resolve the translation problems revealed by social cognition, this article uses statistical methods together with corpus to conduct stylistic analyses on *Ge Sa-er Wang* (Alai, 2009). An unexpected finding of this research is that the data from statistical methods can better predict the translation difficulties of *Ge Sa-er Wang* than the data from corpus. Based on the stylistic features of *Ge Sa-er Wang*, we propose a social discourse translation model for Chinese ethnic minority literature.

Index Terms—social item translation, corpus stylistics, ethnic minority literature, Tibetan, *Ge Sa-er Wang*

I. INTRODUCTION

With about one thousand years of history, the *Ge Sa-er* saga plays a critical role in understanding the culture of the Chinese Tibetan areas¹. As one of the ethnic minorities in China, Tibetans are centered in Tibet Autonomous Provincial Region, Sichuan Province, Qinghai Province, Gansu Province and Yunnan Province. The *Ge Sa-er* saga shows indigenous culture of the Tibetan. However, the structures of indigenous cultures are unavoidable to be influenced by modern civilization. It is therefore crucial to preserve ancient epics and folklores (Gui, 2012), as they contain cultural and social elements about the ancient ideational framework.

The translation history of the *Ge Sa-er* legend can be traced back to around 300 years ago, when people first translated several chapters in *The Epic of Ge Sa-er Wang* into Russian, German, French, English and other languages after the sage was recorded in the form of printed book. The latest English version of the *Ge Sa-er* saga was accomplished in 2013 when Goldblatt² & Lin co-translated the Chinese version of 《格萨尔王》 *Ge Sa-er Wang* (Alai, 2009). *Ge Sa-er Wang* is a celebrated work by Alai - a prize-awarded Tibetan Chinese writer. To translate *Ge Sa-er Wang*, an unavoidable obstacle is how to transfer social items which demonstrate the socially shared knowledge, ideology and attitude of people in Kangba-Tibetan area. Social items, in the first chapter of *Ge Sa-er Wang*, consist of 6,140 tokens, which is to say, 9.11% of the total number of tokens (67,403). This research takes an initial step to figure out a translation model for social items in *Ge Sa-er Wang* by conducting a corpus-based stylistic analysis.

However, corpus fails to give a clue about the features of the frequencies and the correlation between the wording and plot, although corpus can be used to describe word frequency and sentence structure. Statistical methods can explicate the correlation between the items used by the author and the episode designed in each part, and statistical methods are also conducive to exploring the characteristics of these frequencies. As a result, this research will use the statistical software, Statistical Package for Social Sciences (SPSS), together with corpus to analyse the stylistic features

¹ There are mainly five Tibetan areas in China, including Kangba, Weizang, Anduo, Jiarong and Gongbu.

² Goldblatt has translated more than 80 works by over 30 Chinese writers, including many novels by Yan Mo who was a Nobel Prize winner in 2012.

of *Ge Sa-er Wang*. Based on the stylistic features and translation analyses, this research suggests a translation model for social epithets in Chinese ethnic minority myths or other Chinese myths.

II. TAXONOMY OF SOCIAL DISCOURSE AND STYLISTIC ANALYSIS

Corpus stylistics has become increasingly popular in the past two decades since the “corpus turn” (Short & Leech, 2007, p. 286) in stylistics. Onanuga (2018, p. 136) mentions, “stylistic analyses enable the immediate understanding of utterances and texts”. Corpus stylistics provides descriptive concepts and approaches to research on literary stylistics, “thus situating the field within the wider context of the digital humanities” (Mahlberg, 2017, p. 388). Meanwhile, corpus stylistics is retaken by many scholars to explore the effect of linguistic choice on interpreting literature (e.g., Youdale, 2020; McIntyre & Walker, 2019; Mahlberg & Wiegand, 2020; Mahlberg, 2013, 2017; Stockwell & Mahlberg, 2015; Flowerdew, 2012), and to examine how linguistic description associates with literary appreciation (Mahlberg, 2013).

Compared with corpus stylistics, statistical or computational stylistics fails to receive high attention. Only few scholars conduct statistical or computational stylistics. For instance, Youdale (2017, 2020) takes computer-aided approaches to outline the corpus-based stylistic features of literary works, exploring the stylistic effects on translation. Youdale’s research proves the significance to use computational/statistical methods and corpus stylistics together to conduct translation studies. Biber (2011) also advocates the integrated use of statistical methods and corpus stylistics. This article will combine SPSS and corpus to analyse the distribution features of social items, and explore how the distribution of social items is associated to plot.

To collect social items, we created a corpus of the first chapter of *Ge Sa-er Wang*, consisting of 67,403 Chinese characters, among which 6,140 words were of social discourse. The corpus of the first chapter is sufficient to analyse the features of this ethnic minority literature according to Biber’s (1990) corpus research which proves that a 1,000-word sample can show linguistic features in a stable manner. In the first chapter, 184 social items are collected based on van Dijk’s (2014, 2016) socio-cognitive approach. Socio-cognitive approach is suggested by Shao and Zhou (2022a, 2022b) as an important model to analyse underlying social meaning in literary works when Shao and Zhou explore the English translation of Alai’s works. Socio-cognitive approach explores the associations among discourse, cognition and society, viewing social cognition as the interface between discourse and society. It points out that social structure shapes people’s understanding of discourse, while discourse is not processed directly but, instead, via a set of cognitive connections. Socio-cognitive approach groups social discourse mainly into three types: socially shared knowledge (SSK), ideology and attitude. SSK points to the interpretation of the world “shared with other members of the same epistemic community” (van Dijk, 2016, p. 69). Socially shared attitude decides public ideational systems regarding different phenomena, while ideology, as a fundamental cognition, influences people’s attitude and behavior. Accordingly, the taxonomy for the social items within *Ge Sa-er Wang* is based on van Dijk’s (2016) socio-cognitive approach: SSK-items, ideological and attitudinal items.

III. RESEARCH DESIGN AND DATA COLLECTION

A. Text Analysis

According to the legend, Ge Sa-er is a son of the 天王 “Tian King” and 天母 “Tian mother”³. Upon samsara, he is reincarnated in human form, named 崔巴噶瓦 “Cuiba Ga-wa”. Being a warrior throughout his life, Ge Sa-er unifies more than 150 tribes and consequently, he creates the country, named Ling. He is the person who brings civilization to the people of Ling.

In the ancient time, the way people preserved the folklore of Ge Sa-er was to recount it as sagas or Thangka paintings before it was textualized (Honko, 2000). The oral epic of Ge Sa-er consists of more than one million lines and approximately 20 million words; it is narrated in “chronological order” (Karmay, 1995), listed as Intangible Cultural Heritage by UNESCO. The West also embraces Ge Sa-er as a model for “engaged”, “secular”, and “enlightened-warrior” Buddhism (FitzHerbert, 2016). As a pivotal tool to comprehend the social life and culture of Tibetan Chinese, the Ge Sa-er legend has attracted increasing attention of scholars, which builds on the development of the story.

Although it is difficult to translate such a long history and abundance of socio-cultural resonances into a foreign-language system where the story has no cultural presence, many translators (see Schmidt, 1839; Francke, 2000; Alai, 2013) have undertaken to translate this story, spreading the Ge Sa-er saga universally. This article takes *Ge Sa-er Wang* by Alai (2009) as a case to conduct a stylistic analysis and translation study on social items. Social items serve as an important means that people use to comprehend the socially shared knowledge, ideology and attitude of Tibetan Chinese in Kangba area.

Ge Sa-er Wang comprises three chapters, including 66 short stories. The first chapter, 神子降临 *Shenzi Jianglin* “Divine Descent”, consists of 21 short stories, covering 98 pages and 67,403 Chinese characters. In this chapter, the spatiotemporal background, location, characters’ relations and other background information are elaborated. This article

³ The Chinese character 天 tian refers to sky, as well as the place where deities live.

concentrates on a stylistic analysis of the first chapter, separating it into four parts according to different plots - (i) the human realm before the deity’s birth, (ii) divine descent into the human realm, (iii) exile and (iv) re-exile - to explain the distribution of social items along with the development of the story. Moreover, the socially conceptual structure in each part is explored to make a stylistic comparison across the four parts and the translation of social items is described.

B. Data Collection

Currently, there is no suitable corpus software to cover the features, categories or functions of social discourse. As a result, the annotation of social discourse is done manually. Altogether, two stages are needed to gather data. The first step goes to the taxonomy of social items. Based on socio-cognitive model, social items are categorized into three groups: SSK-, ideological and attitudinal items. A corpus is created in an electronic format to ensure an accurate parsing of social items, to facilitate the automated process of counting words.

The second step involves annotating social items and stylistic analyses of the three kinds of items are performed. After parsing social lexis, social items are gathered. During the collection, social items are further broken down to distinguish them from non-social items. To give an example, the character 神 *shen* is not only included in social items, but also in non-social items. It is crucial to reidentify social items so as to avoid taking all items in which *shen* occurs into consideration (see section IV.A).

After gathering the data based on the corpus, SPSS is applied to explore the stylistic features of social items, to elaborate the distribution of the social items in the four parts, and the correlation between the wording of social items and different plots, that is, how social structure affects literary discourses. SPSS results also explain whether there are statistical differences among social concepts in the four parts. Besides that, upon the corpus, the translation difficulties of social items are discussed. The translation of the most frequently used social items in all parts are analysed to describe the social structure in the target text, in that those epithets have a greater tendency to be foregrounded and to show the literary style (Hunston, 2010). This means that readers are more inclined to notice the high-frequency items and thus interpret the text by these lexes. Due to the distinctions between source and target social structures, it is difficult for a translation to represent the source social framework for target readers by using foreign characters. Finally, based on the stylistic features and translation difficulties of the social items, a new translation model for Chinese-minority/Chinese myth is concluded.

IV. RESULTS AND DISCUSSION

A. Corpus: Stylistic-Featured Characters

In Chinese, a specific character could consist of over 100 epithets together with one or more other characters. In the chapter of “Divine Descent”, 134 social items include the character 人 *ren*, for instance. Then, among 6,140 SI tokens, such characters as 人 *ren*, 神 *shen*, 魔 *mo* and 噶 *ga* are utilised with other characters to appear more than 100 times, as depicted in Figure 1.

Items	Types	Related Items	Frequency
人 (Ren)	SI	人, 人们, 人神合力, 凡人, 人间, 神授之人, 金甲神人, 所有人, 那时的人, 族人, 哲人, 人众, 人内心, 众人, 人肉, 这些人, 一个人, 世人, 没有人, 人身, 由人而神, 那个人, 人类, 每个人, 很多人, 神人, 人民, 岭噶人, 此人, 数万人, 两个人, 人声沸腾, 生人, 人人, 人魔一体, 人内心, 人自己, 人话, 别人, 人魔不分, 化身成了人, 异人, 半人半魔, 岭国人, 穷人, 大多数, 来, 光彩逼人, 没人, 人生, 正直之人, 那些人, 人烟, 人群, 杀人如麻, 官人, 更少人, 其他人, 这么多人, 下人们, 摄人心魄, 威仪逼人, 人血, 少数人, 人骨头, 僧人, 亲人, 老艺人, 俗人, 人头, 任何人, 那么多人, 可怜人, 无人, 人马, 一些人, 有缘人, 蛮人, 人性, 某个人, 出家人, 某人, 部落人, 人心, 人世, 当地人, 后人, 动人, 可怜人, 波斯人, 印度人, 霍尔人, 吃人, 一人, 世外之人, 好些人, 好人, 坏人, 人头鼠身, 女人, 说唱人, 诗人, 牧羊人, 牧人, 烧陶人, 艺人, 这人, 匠人, 活人, 年轻人, 夫人, 本人, 客人, 老年人, 人家, 藏人, 老人, 外人, 男人, 霍尔人, 妇人, 聪明人, 岭人, 人皮, 人肠, 商人, 汉人, 那人, 当地人, 动人, 两人, 有人, 敌人, 病人	763
神 (Shen)	SI	神, 神子, 人神合力, 众神, 神灵们, 大神, 天神, 邪神, 神力, 神灵, 由人而神, 神山, 降神师, 神授之人, 金甲神人, 戏剧之神, 神光, 神界, 神仙, 神通, 厉神, 神兵, 神变之术, 神性, 神将, 神像, 神人, 神授	262
	Non-SI	心神, 神奇, 精神, 神清, 神伤, 神秘, 神色, 神采, 神情, 眼神	36
噶 (Ga)	SI	岭噶, 崔巴噶瓦, 嘉察协噶, 噶妃	234
魔 (Mo)	SI	魔, 群魔乱舞, 心魔, 魔鬼, 妖魔, 魔障之区, 镇魔, 降妖除魔, 人魔不分, 魔道, 魔法, 蛇魔, 邪魔外道, 半人半魔, 邪魔, 恶魔, 魔杖, 鼠魔, 魔王, 镇妖伏魔, 魔女, 魔力	153

Figure 1. Stylistically Featured Characters of Social Items

Figure 1 denotes that *ren* appears 763 times in the first chapter, *shen* has a frequency of 298, of which 262 items refer to a deity while the others express non-social connotations. Specifically, 神奇 *shenqi* normally points to something that is wonderful or magical. Here, *shen* does not refer to a divinity, but to something related to the power held by deities. As a result, showing Chinese Tibetan culture but not social conceptual system, *shenqi* is not a SI. Then, 眼神 *yanshen* and 神情 *shenqing* are used to describe people’s degree of eyesight and facial expressions of inner emotion,

respectively, which are not social items either. *Ga* is especially included in the items of names and places, with a total frequency of 234, while *mo* appears 153 times, involved in 22 lexes.

Based on the corpus, we find that, out of 184 social items, 85 items are stylistic-featured characters (see Appendix), covering 4,231 epithets, accounting for 85.63% of the total frequency of 4,941 social items. If readers can understand the meaning of 85 stylistic-featured characters, they can presumably interpret most social discourse in the first chapter of *Ge Sa-er Wang*. Similarly, if the translators are able to resolve the problems generated by those 85 stylistic-featured characters, they can almost transfer above 80% of social expressions. In addition, the type/token ratio (TTR) of social items is 3%, while the TTR of featured characters is 2.01%; both TTRs exhibit a low quantity of types compared with tokens.

B. Statistical Approach: The Phenomenon of 0

Among all social items counts, the highest percentage of distribution is the frequency of 0. 0 of an expression means that this item is not used in every part; that is to say, this item may appear in one part, two parts and even three parts, but it does not be used in at least one part. 0 in part 1 points to the items used in other parts rather than part 1, for instance. The higher the frequency of 0 is, the more difficult it is for target readers to interpret the text because the high frequency of 0 predicts lots of different words in each part. Readers may still need to interpret many new words after they finish reading one part, due to the high number of different social items in the following part.

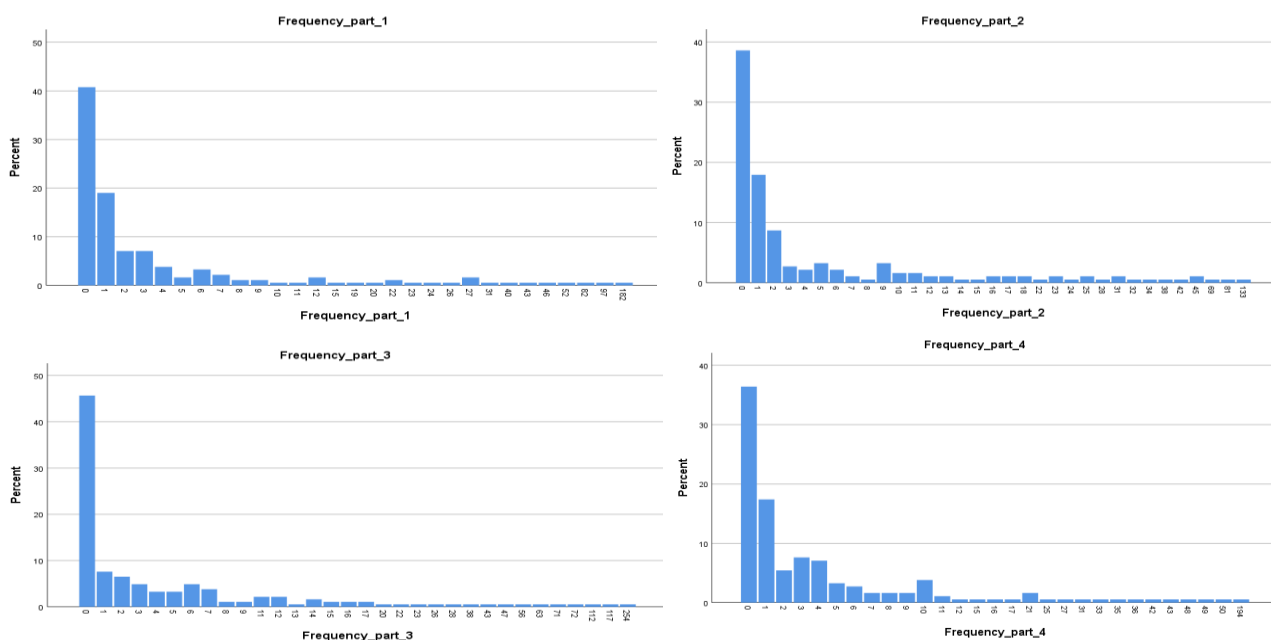


Figure 2. The Distribution of 0

Figure 2 shows above 40% zero items in Part 1, 3 and 4, and around 40% in Part 2. This result reveals a high possibility of having social items that exist exclusively in one special part along with different plots. After exploring the frequencies of each item, we find that there are 73 epithets with three 0s, that is, that are used exclusively in one part, accounting for 39.63% of 184 social items, which may complicate interpretation and translation. SSK-, ideological and attitudinal items all exhibit a similar distribution to that in Figure 2, where 0 accounts for the highest percentage across the four parts.

C. Statistical Approach: Correlation Between Language Choice and Plot Development

Based on the frequencies collected by the corpus, the correlation between the wording of social items and plot is analysed by using SPSS. Since the socially shared knowledge, ideology and attitude of the author may be comparatively stable, one may question whether the social discourse structures will remain consistent as the plot develops. Without applying quantitative method, we could just infer the association according to our personal feelings by reading the text, while SPSS helps answer this question in an objective way.

The selection of a special test depends mainly on the distribution of data and the source and size of samples. This article consists of four groups of independent samples without being chosen randomly and the data are not distributed normally, so Spearman's test is chosen to explore the correlation between social items' wording and plot. Spearman's test on 184 social items reveals that the correlation between them is significant, at the level of 0.01 (see Table 1), which means that the application of social items is strongly related to the arrangement of plots: the story's different plots stimulate the writer's social cognition and his use of the corresponding social items, and this however consistent the writer is in terms of his or her socially cognitive structure of SSK, ideology and attitude.

TABLE 1
CORRELATIONS BETWEEN WORDING AND PLOT DEVELOPMENT

		Part_1	Part_2	Part_3	Part_4
Spearman's rhoPart_1	Correlation Coefficient	1.000	.505**	.518**	.403**
	Sig. (2-tailed)	.	.000	.000	.000
Part_2	Correlation Coefficient	.505**	1.000	.551**	.514**
	Sig. (2-tailed)	.000	.	.000	.000
Part_3	Correlation Coefficient	.518**	.551**	1.000	.551**
	Sig. (2-tailed)	.000	.000	.	.000
Part_4	Correlation Coefficient	.403**	.514**	.551**	1.000
	Sig. (2-tailed)	.000	.000	.000	.

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

Whereas the Spearman results of SSK-items and ideological items remain the same as the results of 184 social items to be significant different at 0.01, the results of attitudinal items exhibit no significant difference between Part 1 and 2, Part 1 and 4, as shown in Table 2. All the four parts depict people’s attitude towards the relationship across humans, evil beings and deities, and people’s ideas about Ge Sa-er storytellers and dreams. Deities with big power save people out of their misery brought about by evil beings who can hide inside humans’ hearts. People’s attitude, at that time, towards professional Ge Sa-er bard was that only the person chosen by deities could learn the story episode from dreams. It is said that deities make the story shown in a chosen bard’s dreams.

TABLE 2
CORRELATIONS BETWEEN ATTITUDE-SI WORDING AND PLOT DEVELOPMENT

		Part_1	Part_2	Part_3	Part_4
Attitude_part_1	Correlation Coefficient	1.000	.218	.486**	.002
	Sig. (2-tailed)	.	.224	.004	.991
Attitude_part_2	Correlation Coefficient	.218	1.000	.495**	.396*
	Sig. (2-tailed)	.224	.	.003	.022
Attitude_part_3	Correlation Coefficient	.486**	.495**	1.000	.384*
	Sig. (2-tailed)	.004	.003	.	.028
Attitude_part_4	Correlation Coefficient	.002	.396*	.384*	1.000
	Sig. (2-tailed)	.991	.022	.028	.

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

* . Correlation is significant at the 0.05 level (2-tailed).

The correlation results predict that the story’s development may influence the choice of social items, while attitudinal items tend to be less influenced by plots. That is to say, SSK- and ideological items may cause more difficulties to translation due to its alternation along with plots.

D. Statistical Approach: The Distribution of Social Items

The data on the features of frequency and correlation facilitate stylistic analyses of social discourse, while the differences shown by data cannot totally reflect readers’ feelings. For literary works, the judgement of social items’ wording differences in the four parts may vary from one reader to another. Some readers may hold the idea that there is no wording difference across the four parts in that they see many social items repeating in each part. Although 39.63% of 184 social items are used in only one part, the sum of these items is 249 which is 5.04% of the total social items; that means almost 95% social epithets exist in at least two parts. The repetition of the 95% social items would make readers perceive no wording difference across the four parts. However, for the readers who take plots into consideration, they may propose a different suggestion that wording may distinguish each other as the social items are used according to different plot.

When Independent-samples Kruskal-Wallis test - a nonparametric test - is used to analyse the differences across the four parts, the result illustrates that the repetition of social items in the four parts of the first chapter is not significantly different. It also shows that the quantity of ideological items among the four parts does not vary from each other significantly. However, the pairwise results reveal that in spite of no significant difference across the four parts, the distributions of SSK-items between Part 3 and 4, Part 1 and 4 show significant difference at the level of 0.05, as depicted in Table 3. The choice of social items in Part 1, describing the human realm before divine descent, is different from the use of social items to depict the deity’s re-exile in Part 3. Furthermore, the events narrated in Part 2, after divine descent, do not remain the same as that which recounts the deity’s exile in Part 3.

TABLE 3
PAIRWISE COMPARISONS OF SSK-ITEMS IN EACH PART

Sample 1-Sample 2	Test Statistic	Std. Error	Std. Test Statistic	Sig.
3-1	2.263	15.675	.144	.885
3-2	29.304	15.675	1.869	.062
3-4	-36.784	15.675	-2.347	.019
1-2	-27.041	15.675	-1.725	.085
1-4	-34.521	15.675	-2.202	.028
2-4	-7.479	15.675	-.477	.633

In respect to attitudinal items, the difference between Part 1 and 3 is significant at the level of 0.01 (see Table 4). Compared with Part 1 which explains the current situation among humans, evil beings and deities, Part 3 mainly shows deities' great power but not the complicated relationship between deities and other living beings. The very different plot may distinguish the attitudinal wording of Part 1 from that of Part 3.

TABLE 4
PAIRWISE COMPARISONS OF ATTITUDINAL ITEMS IN EACH PART

Sample 1-Sample 2	Test Statistic	Std. Error	Std. Test Statistic	Sig.
3-2	7.318	8.340	.878	.380
3-4	-14.894	8.340	-1.786	.074
3-1	22.939	8.340	2.751	.006
2-4	-7.576	8.340	-.908	.364
2-1	15.621	8.340	1.873	.061
4-1	8.045	8.340	.965	.335

E. Translation Difficulties Analysis

Based on the statistical data, SSK-items show a strong correlation between the wording and plot, and have a significant difference between two pairs; ideological items show no significant difference of the distribution of social items across the four parts, but a strong correlation between the wording and plot; attitudinal items show difference only between one pair and less influenced by the development of plots. From the SPSS results, can we infer that it is difficult to translate SSK-items due to the difference in distribution and the correlation with plots; ideological items may rank the second type of SI to bring translation obstacles; and it may be easy to transfer attitudinal items?

However, based on the TTRs calculated by the corpus, the answer is totally opposite to SPSS. TTR could be used to predict the glossary difficulties within a text (Baker, 1995), while the TTR of SSK-, ideological and attitudinal items equals 2.39%, 4.03% and 4.42% respectively. According the TTRs, the attitudinal items may be the most difficult ones, and SSK-items are the easiest one. Then which result could better predict the translation difficulties?

V. ENGLISH TRANSLATION OF SOCIAL ITEMS

A. SSK-Items Translation

The frequency of SSK-items amounts to 3,274, with 4,053 tokens, accounting for 66.26% of the total frequency of 4,941 social items. The following table illustrates the top 10 most frequently used SSK-items, including eight socially stylistic-featured characters.

TABLE 5
TOP 10 SSK-ITEMS

SSK-SI	Part 1	Part 2	Part 3	Part 4	Total
人 <i>ren</i> "humans"	182	133	254	194	763
神 <i>shen</i> "deities"	97	81	56	25	259
噶 <i>ga</i>	19	69	112	36	236
觉如 <i>Jueru</i>	0	38	117	43	198
天 <i>Tian</i> "the place deities live"	43	45	71	27	186
魔 <i>mo</i> "evil beings"	82	18	22	31	153
师 <i>shi</i> "a model/a person with specialised skills"	27	45	16	4	92
妖 <i>yao</i> "attractive evil beings"	40	12	15	21	88
菩萨 <i>Pusa</i> "Bodhisattva"	22	1	14	50	87

Table 5 demonstrates that 人 *ren* remains the highest ranking of the 184 social items in Chapter One; 神 *shen*, 魔 *mo* and 噶 *ga* appear as top 10 social items, as well as in the type of SSK. *Ren* refers to higher-order animals that are able to manufacture tools and use them for work (Wei, 2020, p. 812). In terms of socio-cultural level, *ren* means people living in the human realm; it is used to show the distinctions between the realms of humans, deities and evil beings. *Shen* points to the creator or the ruler of the universe (Wei, 2020, p. 856), and, socio-culturally, it refers to deities living in Tian with strong power over nature, representing a particular quality. *Mo* refers to an evil ghost that can puzzle people and cause them to die (Wei, 2020, p. 658), while, socio-culturally, it points to anything preventing people from behaving positively in a way leading to a good future. In the English version, *ren* is translated as (*the*) *humans/the people* and *shen* as (*the*) *deities*. By applying the translation procedure of cultural substitution, *mo* is translated as (*the*) *demons* (shown in Extract 1).

(1) The source text

说来也怪，神不下界，魔也就消失了。也许魔折腾人，只是为了向神挑衅，如果只是欺负软弱的人，自己都觉得没什么劲头。(Alai, 2009, pp. 1-2)

(1) Gloss

It is strange. When deities did not go down to the earth world, the evil beings were disappeared either. Maybe

the reason for the evil beings to afflict humans was that they wanted to provoke deities, and they felt boring to only bully wicked humans.

(1) The target text

Yet once the deities stopped meddling, the demons seemed also to disappear. Perhaps they had plagued humans simply to taunt the deities, and lost interest when only the feckless humans remained. (Alai, 2013, p. 3)

Cultural substitution refers to a translation procedure of using special-existing epithets in target cultural system but containing the same annotations and language functions to replace the items exclusively used in source culture (Olk, 2013). *Demon* refers to evil being/spirit in Christianity (Du, 1994). Although *demon* shares the same meaning with *mo* to point to evil beings and show the same function to be a special item in target language system, it will mix the source story with target mythological system. The mix of source and target mythologies together will impede target readers' understanding of *mo*, and thus results in a breakdown of the construction of a cognitive schema of *mo*.

The item 噶 *ga* implies a person with power or denotes a special constitution to give orders. In this myth, *ga* is used together with 岭 “Ling” as 岭噶 “Ling-ga”, the place into which Ge Sa-er descends to save the inhabitants. In addition, this character is also included in such names as 崔巴噶瓦 “Cuiba Gawa” and 嘉察协噶 “Jiacha Xiega”. Cuiba Gawa is the deity who descends into the human realm to be named Ge Sa-er, and Jiacha Xiega is his elder brother. The two of them have the same father, an official in the clan of 幼 “youth”, but have different mothers. Both have a chance to lead the Darong tribe. The words *kar* and *Ga* are used to translate 噶 *ga*, which is also sometimes omitted in the English translation. *Glingkar*, *Thosba Gawa* and *Gyatsa Zhakar* are applied to translate the names Ling-ga, Cuiba Gawa and Jiacha Xiega. However similar the pronunciations of *kar* and *Ga* are to 噶 *ga*, they fail to transfer the social meaning implied by the Chinese character *ga*, without connotating power.

B. The Translation of Socially Shared Ideological Items

Socially shared ideology points to the ideas shared by a specific group of people, guiding them how to make decisions (van Dijk, 2016). Chapter One uses ideological discourse to emphasise human inability to conquer evil beings, and the great power held by deities to relieve humans of their suffering (Zhou et al., 2021). The ideological discourse makes it reasonable that one deity should be chosen to save the human realm. Based on the corpus, 54 ideological items have been collected, totaling 1197 epithets, with 1340 tokens, accounting for 24.22% of the total frequency of 4941 social items. In Chapter One, the top 5 most frequently applied items are shown in Table 6.

TABLE 6
THE TOP 5 IDEOLOGICAL ITEMS

Ideology-SI	Part 1	Part 2	Part 3	Part 4	Total
王	9	11	72	35	127
上	24	34	47	15	120
大	52	32	20	9	113
国	27	11	43	6	87
下	26	25	16	11	78

The socially stylistic-featured characters of 上 *shang* and 下 *xia* rank top of the 5 most frequent expressions in Chapter One. In this myth, in addition to the linguistic meaning of *shang*, which refers to a higher place or position than something (Wei, 2020, p. 848), and *xia*, which means a lower place or position (Wei, 2020, p. 1027), their ideological meanings are mainly used to describe the hierarchy between deities who live in Tian above and mankind who live in the human realm below. Deities are believed by people to have extremely powerful abilities to enable humans to overcome adversity in any circumstance. Furthermore, *shang* and *xia* demonstrate the hierarchy between the people with power and those without. The former usually guides and controls the behavior of the latter in the human realm. In this text, Alai sometimes uses *shang* to exhibit people's praying for support from deities or Bodhisattvas by looking up Tian. Extracts are listed below to illustrate whether the translation represents the social structure of the item *shang*.

(2) The source text

...他说：难道上天也要如此戏弄我们吗？ (Alai, 2009, p. 45)

(2) Gloss

...He said, “Does it mean that the above Tian plays such tricks on us too?”

(2) The target text

... “Is it possible that Heaven is merely toying with us?” they wondered. (Alai, 2013, p. 54)

The Chinese item 上天 *shangtian* “above Tian” in Extract (2) refers to the place where various deities live. The character 上 *shang* metaphorically shows the hierarchical structure between deities and ordinary people: deities are in a higher social status than the mortals. *Shangtian* is usually translated as *sky* or *Heaven* by Goldblatt and Lin. *Sky* is used to express the linguistic meaning of 天 *tian*, while *Heaven* is applied to translate *Tian* when it refers to the place where deities live. However, *Heaven* is typically used to express the place believed to be the home of God, where good people go after they die, as well as to refer to God, when the first letter is capitalized. God points to the being or spirit that is worshipped and is believed to have created the universe in Christianity, Judaism, and Islam (Hornby, 2004, p. 752).

Heaven conveys similar meaning with *shangtian*. The item *shangtian* is an exclusive concept in source language system, and *Heaven* has the same function to be a special item in target language system. Nevertheless, the substitution of *Heaven* for *shangtian* will impede target readers' construction of the meaning of *shangtian*, as well as of the other items closely related to *shangtian*, such as Buddhas, Bodhisattvas and the Tian King. Although like *Tian*, *Heaven* connotes that it is a place higher than the human realm, it fails to emphasize the ideological meaning of the different level between deities and humans due to the omission of *shang*.

Next, *xia* is applied to describe the things happening in the human realm from the point of view of deities in Tian; and sometimes *xia* points to the lower position of the people who are possessed and controlled by the powerful.

(3) The source text

...他挥动手臂，是让下人们更大声地歌唱。(Alai, 2009, p. 46)

(3) Gloss

...He waved his arm to ask the lower people to sing louder.

(3) The target text

... With a wave of his arm, he ordered his servants to sing louder. (Alai, 2013, p. 55)

In Extract (3), 下人们 *xiarenmen* refers to those people who are legally owned by big wealthy or powerful families who force them to work. This sentence is applied to narrate the action of arm-waving by Sen Lun, the father of Ge Sa-er, in a noble family like royal one; Sen Lun is a candidate to rule the tribe. 下 *xia* in this expression refers to people who are opposed to each other in the master-slave hierarchy. However, a servant points to "a person who works in another person's house, and cooks, cleans, etc. for, them" (Hornby, 2004, p. 1586). Servant is a kind of job, which may not refer to a lower-graded social class, failing not only to show the hierarchy between masters and slaves, but also to explain the linguistic significance.

C. The Translation of Socially Shared Attitudinal Items

Socially shared ideology affects the way people make choices and thus plays a pivotal role in people's attitudes, which are in relation to people's emotion to judge whether a choice is positive or negative, right or wrong (van Dijk, 2016). In this myth, in addition to the items *would like*, *cannot* and *still want*, many other items without modal verbs also show socially shared attitudes. Altogether, 33 attitudinal items were collected, totalling 470 epithets with 747 tokens, which is 9.51% out of the total frequency of the social items.

TABLE 7
THE TOP 4 ATTITUDINAL ITEMS

Attitude-SI	Part 1	Part 2	Part 3	Part 4	Total
让	27	31	63	33	154
梦	46	42	26	21	135
唱	23	31	6	21	81
艺人	4	13	5	2	24

Table 7 shows that the stylistic-featured words 让 "let/allow", 梦 "dream", 唱 "sing", and the phase of 艺人 "artist" rank in the top 4 of the most frequently used attitudinal items. 让 "let/allow" underlies the great power of deities to control everything; deities control human behaviors and determine human rights. In addition, 让 "let/allow" also shows that some people's fate is decided by those in power.

As mentioned above, people believe that deities usually hand down the detailed Ge Sa-er story in the dreams of chosen singers or bards. This myth illustrates that people inside the fictional world may share the same attitude about the designation of the singer with the people of that time in the real world. Table 7 shows that the items relevant to the attitude towards singers ranks in the top 4 attitudinal items: 梦 "dream", 唱 "sing" and 艺人 "artist". Out of the 21 stories in Chapter One, 8 stories describe how a shepherd becomes a professional singer of Ge Sa-er songs. The title of each story specifies whether the narration is about Ge Sa-er or the shepherd (a bard). Extract (4) retrieved from the corpus explains the translation of attitudinal items in the title.

(4) The source text

[说唱人：牧羊人的梦] (Alai, 2009, p. 12)

(4) Gloss

[The bard to tell and sing: the dream of the shepherd]

(4) The target text

The Storyteller

The Shepherd's Dream (Alai, 2013, p. 14)

Goldblatt and Lin use *storyteller* to translate 说唱人 *shuochangren*. Actually, *shuochangren* means the person who sings the saga to the accompaniment of a *qin* rather than just tells stories. A *qin* is a classic instrument similar to a guitar. However, although the word *storyteller* fails to show the linguistic meaning of *shuochangren*, Goldblatt and Lin narrate the way a bard sings Ge Sa-er stories in another sentence, as shown below.

(5) The source text

“...听老夫抚琴歌唱。” (Alai, 2009, p. 41)

(5) Gloss

“...listen to me, this old fellow singing with a lute.”

(5) The target text

“...listen to this old man sing with his lute.” (Alai, 2013, p. 49)

Extract (5) explains clearly that the story is sung by a singer with an instrument, rather than simply being spoken or passed on in written format. Specifically, the version of the legends of *Ge Sa-er Wang* goes through three approximate stages: songs, xylograph and printed books. As a result, a specific explanation helps target readers to better understand the distinctions between three types of versions. Moreover, Extracts (4) and (5) show that although the title fails to show the specific way a bard uses to tell the saga, explanations in the text demonstrate the traditional way to perform the story. As a result, the English translation conveys source attitudinal meaning in a highly equivalent way.

D. A Translation Model for Social Items

The translation analyses reveal that compared with attitudinal items, the translators face problems to represent the connotated social meaning of SSK- and ideological items, so the inference based on statistical results rather than corpus data can better predict the translation difficulties. The target text can reproduce the underlying attitude of the original text to a high degree, in that attitude is more relevant to the judgement of being positive versus negative, agreement versus disagreement, which is less complicated to express in another language.

The translation analyses point out two translation problems of social discourse: (1) the absence of social meaning and (2) a mixed mythological system in the translation. Although the social meaning of some social items fails to be represented in the TT, target readers can still interpret the meaning according to the context. However, if it is transferred to a special item existing exclusively in target language system, target readers will confuse the source myth with target mythological system. It is therefore essential to address the second problem to facilitate the comprehension of Tibetan culture within the TT.

Since people are more likely to interpret new concepts based on their own existing knowledge system, the translators may apply the target special items occasionally and unconsciously during translating. The mix of source and target mythological systems is a problem of social cognition, which cannot be resolved by applying one specific translation procedure. This problem should be addressed by constructing a systematic cognitive system in the translation. As a result, we propose a translation model to form a consistent mythological system of social discourse for the translation of Chinese ethnic minority/Chinese myths, as shown in Figure 3.

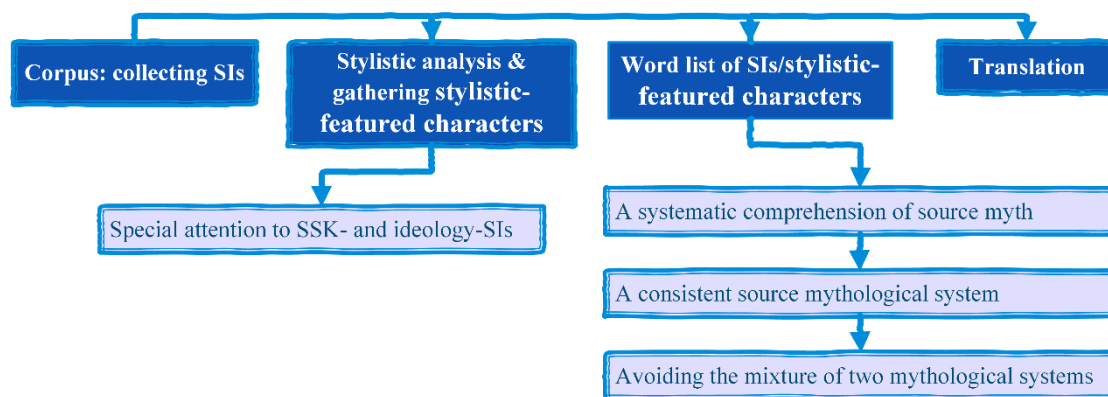


Figure 3. A Translation Model for Social Items

Figure 3 illustrates that all social items are used to form a socio-cultural system of the original text, and the core task is to translate this system. To achieve this goal, the translation model mainly consists of four steps. Firstly, it is suggested to build a corpus which guarantees a relatively more accurate collection of social discourse. In addition, socially stylistic-featured characters can also be gathered in the step. The second step is to integrate statistical approach into corpus to facilitate the stylistic analysis of social discourse. Statistical results tell translators the difficult points to transfer social discourse. Thirdly, a word list of social items or socially stylistic-featured characters can be formulated to explore the way to translate them. Putting social items together is conducive to constructing a systematically mythological framework of the source myth. Translating social items by viewing them as a mythological system may be a good method to prevent the mixing of the source and target mythologies. After all these analyses, the last step goes to translate the whole story.

VI. CONCLUSION

This research denotes that the integration of statistical approaches into corpus can be a significant tool for translation studies. An unexpected finding is that statistical analyses can be used to predict the translation difficulties of social

discourse because it can explain word distribution features and correlations between plots and wording.

Based on the stylistic and translation analyses, we suggest a corpus-based translation model for social discourse in Chinese ethnic minority/Chinese myths, emphasizing the importance to have a systematic understanding of the social discourse in the text. It is important to translate social expressions as an integrated socio-cultural system rather than as individual and separate words. An integrated socio-cultural system will facilitate target readers' interpretation of the translation. In building the translation model, stylistic-featured characters play a significant role, since they are involved in numerous social epithets. 85 stylistic-featured characters (Appendix) of social discourse, which help understand 85.63% of the total social items in the corpus, were gathered for a reference point for the translation of other Chinese myths. It has been shown how these stylistic-featured characters can be referenced to build a social discourse corpus, and how interpreting the underlying social meaning within the items is conducive to translating social discourse within *Ge Sa-er Wang* and other Chinese ethnic minority/Chinese myths.

Although this research seeks to prove that combining corpus and statistical approaches facilitates the stylistic analysis of social discourses in an objective way, and suggests a translation model for Chinese ethnic minority/Chinese myths, other unaddressed questions need to be posed in order to take this research further; these include whether this translation model can be applied to other items in addition to social items, whether such quantitative approaches are suitable for exploring style beyond the specific remit of the social, and what contributions the taxonomy and stylistic features of social discourses may make to building a more powerful corpus. It is hoped that this article will lay a platform for research that can address these and other related questions.

APPENDIX

TABLE 8
THE FREQUENCY OF STYLISTIC-FEATURED CHARACTERS IN EACH PART OF CHAPTER ONE

SI	Part 1	Part 2	Part 3	Part 4	Total
菩萨	22	1	14	50	87
人	182	133	254	194	763
魔	82	18	22	31	153
神	97	81	56	25	259
妖	40	12	15	21	88
天	43	45	71	27	186
师	27	45	16	4	92
咒	8	6	6	1	21
法	20	17	15	16	68
邪	7	4	1	3	15
缘	5	14	2	7	28
噶	19	69	112	36	236
僧	8	0	5	42	55
福	2	5	6	1	14
世	11	6	8	10	35
云	4	9	0	10	23
凡	7	7	0	4	18
庙	0	0	0	49	49
幻	6	1	12	8	27
宝	0	7	0	0	7
佛	0	18	4	48	70
光	7	24	3	9	43
示	9	5	12	7	33
生	12	9	11	11	43
修	5	10	1	2	18
界	22	23	6	7	58
金	1	13	0	5	19
经	1	0	0	9	10
教	3	5	9	8	25
术	6	12	9	1	28
祭	1	0	11	3	15
殿	0	1	0	10	11
祥	6	1	3	3	13
善	0	0	6	3	9
孽	2	1	3	5	11
悟	1	1	0	5	7
命	7	3	5	1	16
施	1	1	4	1	7
赐	2	1	3	0	6

祷	0	1	4	5	10
显	3	1	7	6	17
寺	0	2	0	10	12
德	3	4	0	0	7
魂	2	2	1	0	5
圣	3	0	0	0	3
仙	0	3	0	1	4
供	2	2	0	5	9
灵	12	5	6	3	26
祝	3	1	0	0	4
俗	0	2	0	6	8
授	3	1	1	2	7
卦	0	0	3	0	3
莲	2	1	0	3	6
氏	0	25	0	0	25
王	9	11	72	35	127
下	26	25	16	11	78
上	24	34	47	15	120
国	27	11	43	6	87
领	4	16	28	4	52
苦	15	9	6	4	34
妃	1	9	12	0	22
杀	3	3	23	17	46
族	1	28	6	1	36
龙	6	16	8	1	31
民	3	9	11	3	26
税	0	0	5	4	9
罪	1	0	7	0	8
恶	4	4	5	12	25
降	6	22	12	6	46
争	5	1	13	5	24
德	0	2	0	0	2
拜	0	1	2	4	7
令	0	1	3	2	6
大	52	32	20	9	113
主	0	0	2	4	6
兵	3	10	7	8	28
将	0	2	7	3	12
部	1	23	38	4	66
高	12	8	3	2	25
低	1	0	0	0	1
唱	23	31	6	21	81
盐	4	0	2	0	6
娶	0	6	0	0	6
让	27	31	63	33	154
梦	46	42	26	21	135
Total	1013	1045	1220	953	4231

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The Images of Rain and Spring in Ibn-Zaydoon's and Wordsworth's Poetry: A Comparative Stylistic Study of Selected Poems

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Abstract—This study examines the representation of rain and spring images in poetry, basically in Ibn-Zaydoon's and Wordsworth's selected poems. This study relies on the analytical and theoretical aspects of Parallelism theory of the American School of Comparative Literature. It focuses on studying "the idea of similarities in humanity's social and historical evolution, which means harmony in the process of literary development" (Enani, 2005, p. 42). The study is also based on the analytical approaches of Russian Formalism that focuses on studying "Similes, metaphors, structures, ironies, rhymes, and symbols" (Bressler, 2011, p. 49). The significance of the study is to introduce a comparative study between two poets whose languages, religions, and traditions are different. Ibn-Zaydoon and Wordsworth represent nature as the perfect place for pleasure, peace, and tranquility. These two poets glorify spring and rain specifically and their psychological influences on humankind.

Index Terms—comparative stylistic study, Ibn-Zaydoon, rain, spring, poetry, Wordsworth

I. INTRODUCTION

One of the most important Andalusian poets during the Islamic state in Al-Andalus is Ibn-Zaydoon. He is Ahmad Bin-Abdallah Bin Ahmad Ibn-Zaydoon. He was born in 1003 CE in Cordoba, Spain, and died in 1070 CE. He was in contact with the rulers of Al-Andalus at that time and praised many of them in his poetry. After the death of Al-Mutamned (the ruler of Seville at that time), Ibn-Zaydoon kept in touch with Al-Mutamned's son Al-Mu-tathed Bin Abbad who is the second ruler of Seville after the death of his father. Most importantly, Ibn-Zaydoon presented nature in most of his poems. Al-Hussain (2009) states that he "borrowed his poetic images from nature and built his poems from the beauty of it to reform regular rhymed and thematic structure of poetry" (p. 14). He described rain, flowers, trees, animals and spring aesthetically and perfectly. He is influenced by many Arabic poets in the East like Al-Bohtory and Abu-Tammam. Other poetic themes of his poems are flirting, complaint, nostalgia, departure, love, and description. His surrounded nature let him adapt spiritually with it through poetry. On the other hand, William Wordsworth is an English poet. He was born in 1770 CE and died in 1850. He is considered as the founder of English Romanticism with his companion S.T Coleridge. They described all sides related to nature. Wordsworth defines poetry as "the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquility" (Wordsworth, 2004, p. 16). He primarily tackled nature as his shelter and the place of tranquility and peace. He presented many images of nature, such as animals, trees, rain, clouds, spring, and birds. He shows the image of nature with the images of spring and rain as a source of pleasure and comfort in life "I have aimed at, which poems have continued to give pleasure from generation to generation" (Wordsworth, 2004, p. 15). However, Ibn-Zaydoon and Wordsworth depict not only nature, but all sides related to it. Spring and rain are specifically shown perfectly as their shelter of peace and pleasure.

This study considers the approaches of comparative and analytical methods. The study concentrates on how each poet receives the concept of rain and spring and how they treat it through poetry. A comparative technique will be adopted to analyze the poetic images by comparing the poems one to another presenting the significance each poem involves. This study is based on the analytical and theoretical sides of Parallelism of the American School of Comparative Literature. It focuses on analyzing the literary texts similarly based on the poet's "social and historical affinities and evolutions of some literary works" (Enani, 2005, p. 42). Parallelism does not pay attention to whether the writers have a direct or indirect influence on the literary texts. It focuses on the mutual relations between them. The

study also relies on Russian Formalism that studies texts through their linguistic devices aesthetically. Russian Formalism mainly focuses on texts' "Personifications, similes, metaphors, paradoxes...etc" (Bressler, 2011, p. 42). The samples of the study are some poems by Ibn-Zaydoon quoted from his poetic Diwan edited and published by Abdullah Sindeh in 2005. On the other hand, Wordsworth's selected poems are mainly quoted from his poetic collections too. The study tackles the concept of rain and spring as not only natural objects, but it provides all their psychological aspects of them. This study addresses the following questions:

- 1- How do Ibn-Zaydoon and Wordsworth portray and symbolize the spring and rain in their poems?
- 2- What is the significance of rain and spring in both Spanish and English poetry?
- 3- To what extent do we consider the image of rain and spring as a positive psychological theme of their poems?
- 4- What are the main similar themes and images depicted by both poets?

II. DISCUSSION AND ANALYSIS

The examination of Parallelism begins with thematic and linguistic devices depicted by these poets. Firstly, Ibn-Zaydoon portrays the image of rain and spring in different poetic stanzas. For instance, he portrays the image of rain and spring when he represents the beautiful image of Cordoba in Al-Andalus during spring. He sings in its natural beauty and calmness. The speaker mentions obviously the reason for Cordoba's beauty and perfectness, he states that it is raining while the whole place is green. This rain makes the land naturally beautiful showing how rain causes spring metaphorically, while it is comfortably and gladly depicted:

The rain watered the beloved remains in the palace
Weaving on it a miniature dress
And showing the flower's stars
How much did they keep those pearls as dummies?
While the living is soft, and the time is young. [Our Translation]
(Sindeh, 2005, p. 31)

The speaker attributes the beautiful image of the flowers metaphorically to rain. This rain is depicted as the source of making the "palace" beautiful with "flowers". The persona mentions the word "dress" to show how Cordoba wears this weaved dress while it obviously refers to spring. He delivers a question of how this rain makes these flowers like pearls while they are bright and beautiful. Then, by a simile, the speaker continues how these images cause the softness, pleasure, peace and comfort of living in Cordoba with these beautiful views of nature.

The persona concludes metaphorically at the end of the poem that Cordoba is the home of beauty and youngness that make the persona happy and comfortable while he enjoys this natural perfectness. The speaker returns to rain as the source of making people look young and pleased, he recites:

The rain watered the sides of the palace
And the doves sang on the branches
While Cordoba is the home of generosity
Which is a land where youngness has made its ways
While I was born among generous people. [Our Translation]
(Sindeh, 2005, p. 33)

Youngness, generosity, and pleasure are various factors collected with the beauty of nature in Cordoba. Rain makes the land, the speaker, and people happy and comfortable. The speaker continues to show how spring affects his mind positively while flowers and nature enjoy rain. Spring is depicted as the reason to keep the speaker glad and calm, while he shows spring as a distinctive natural sign of Cordoba. The persona enjoys the view of spring while he remembers spring when he was beside the river:

A day on the river's bank
While the wine was given by the flowers' boys
We only had mattresses of the flowers
Given by the beautiful spring. [Our Translation]
(Sindeh, 2005, p. 34)

The speaker relates "wine" with the beauty of spring around him. He is beside the river with wine surrounded by spring, while wine and spring are two fundamental reasons to keep the speaker comfortable and pleased while he enjoys the beauty of Cordoba. The speaker continuously delivers another metaphor of showing the mattresses as they are made of flowers and grass under them, while he enjoys his sitting beside the river.

Similarly, Wordsworth portrays the image of depicting the beauty and perfectness of spring, flowers, land, and rain in his "Spring Morning". The person feels enjoyed, comfortable, and happy in the morning. At the same time, in this poem, he shows the sky as raining at night, he says:

There was a roaring in the wind all night;
The rain came heavily and fell in floods;
But now the sun is rising calm and bright;
The birds are singing in the distant woods;
Over his own sweet voice the Stock-dove broods;

Jay makes answer as the Magpie chatters;
 And all the air is filled with the pleasant noise of waters.
 (Curtis, 2009, p. 862)

The speaker portrays the image of rain as causing happiness to all people and nature creatures. He depicts a thorough metaphor as the wind was “roaring” at that night, which indicates to the preparation of rain before its coming. The persona follows the first stanza by showing how he moves from an afraid tone into a happy one. He explains after the coming of “roar” of the wind that rain comes. Rain makes the birds and people pleased. The word “sun” is mentioned as it comes after rain, in which it bestows the image of pleasure and hope. This rain was heavy until it filled the channels, rivers, and seas. “The rain came heavily and fell in floods”, the filling in “floods” is depicted to refer to the filling the speaker with pleasure metaphorically as the last line of the stanza shows. The persona uses a simile referring to the pleased air after rain as other creatures of nature.

The speaker moves to express how “all things” that love sun get out of homes to enjoy the view after raining. There is a metaphor depicting the sky enjoying the birth of a new morning, in which it’s like the mother who enjoys having a new child. The image of spring is clearly shown as the grass is “bright”, the speaker concludes:

All things that love the sun are out of doors;
 The sky rejoices in the morning's birth;
 The grass is bright with rain-drops;—on the moors
 The hare is running races in her mirth;
 And with her feet she from the plashy earth
 Raises a mist, that, glittering in the sun,
 Runs with her all the way, wherever she doth run.
 (Curtis, 2009, p. 864)

The speaker enjoys all the natural objects around him. He depicts himself as a traveler who enjoys the views after rain, while he was walking out “I was a Traveller then upon the moor; / I saw the hare that raced about with joy;” (Curtis, 2009, p. 864). The speaker relies on his senses to touch spring and smell its beauty. He uses a personification as he hears the talking “wood” that is happy as a boy “I heard the woods and distant waters roar; / Or heard them not, as happy as a boy” (Curtis, 2009, p. 864). The persona concludes obviously that he is glad for his favorite season which his heart employs to. This is what Ibn-Zaydoon portrays as showing the image of sun looking at flowers while it protects and lets them grow. He presents the flower’s image beautifully, especially in spring after winter and rain passage:

You see the sun washes it when it rusts
 How beautiful the flower’s view is!
 With the breath’s softness and tenderness
 While it’s happily and with charm presented
 As the paradise that you wish, in a view that increases age. [Our Translation]
 (Sindeh, 2005, pp. 46-47)

The speaker delivers the flower’s image as pleased and soft while the sun covers them. It is metaphorically shown as the sun washes these flowers to be bright and clean while they grow during spring. The speaker portrays also the flower beautifully to show the reader how fascinated he is by the beauty of nature, especially during spring. On the other hand, Wordsworth emphasizes the same idea by personifying the cloud that looks at flowers in his “I Wandered Lonely as A Cloud”. He depicts the “daffodils” dancing “in the breeze”. These daffodils enjoy the beauty of spring and nature:

I wandered lonely as a cloud
 That floats on high o'er vales and hills,
 When all at once I saw a crowd,
 A host, of golden daffodils;
 Beside the lake, beneath the trees,
 Fluttering and dancing in the breeze.
 (Curtis, 2009, p. 678)

The tone of the poem is pleasant, while all natural objects are enjoyed and joyful too. This personified cloud looks and gazes at these daffodils while they are “Beside the lake, beneath the trees”. Then, the persona continues depicting these flowers as dancing and happy. Wordsworth describes himself as the personified cloud that enjoys the views around him. The speaker moves directly to mention other various objects to be joyful. He recognizes “the waves” that are also happy for the beauty of nature. The speaker continues looking at these daffodils until he gets happier and pleased.

Similarly, Ibn-Zaydoon presents the flower (Jasmine) also while he personifies it as his lover who he loves. The persona describes the jasmine as:

A looking of it in its branches
 While other flowers smelled its musk
 If he gave the jasmine by his hand
 The stars would take the flowers from the full moon
 It has tendered wonderful morals

And goodness like the trance of wine. [Our Translation]
(Sindeh, 2005, p. 31)

The speaker shows this flower as beautiful and lofty. This flower is personified to be perfumed and it has very well-known morals. While they are “tendered” and soft. Ibn-Zaydoon enjoys the view of spring and flowers in other poems, he depicts the flower’s image when winter has passed as beautiful, comfortable, and joyful. He wanders in the orchard while he notices these flowers and portrays them as:

The orchard is smiley with its silver water
As you cleave the farcing into rows
[...]
We enjoy seeing the beautiful flowers
That are dewy while the necks love to see
Flowers that shine in their habitants
While the morning comfort id increased
They are smelled by their perfume. [Our Translation]
(Sindeh, 2005, p. 52)

Ibn-Zaydoon shows many literary images based on the previous stanza. He personifies the orchard as a smiley person who laughs at the flower’s beauty. Then the speaker moves to deliver a new personification as the “necks” want to see these beautiful flowers. These flowers enjoy being in this orchard while spring covers it with its dew. The scene of comfort is depicted as caused by the beauty of the flowers. The speaker’s tone is tender, comfortable, and pleasing while the speaker is describing the flowers in the orchard. The persona finishes the stanza by a new personification while he personifies the morning seeing these flowers. This morning enjoys and comforts the view of these beautiful flowers. The speaker enjoys the perfectness of the flowers during spring, especially in Al-Andalus. In another poem, he depicts the image of spring metaphorically too, specifically when he praises Abi-Al Hazim bin Jahoor. He presents Abi-Al Hazim’s authority and power as wise and wonderful as the beauty of spring in Al-Andalus. The speaker attributes the beautiful image of spring to his love for this person while he enjoys springs’ views:

He is amazed by the beauty of the free spring
That distracts him to do his goodness
[...]
The authority is worn by its perfectness,
Beauty, flame, and charm. [Our Translation]
(Sindeh, 2005, p. 160)

The persona expresses how this praised person is “amazed” by spring’s beauty. This fascination is attributed to the poet’s enjoyment of spring, especially after winter. Then, the speaker bestows an image of having this person’s authority as metaphorically depicted as spring. This authority should be protected by spring’s beauty and peace. While this spring is shown as the “green blessing” that makes land and people feel comfortable and joyful. This green blessing is metaphorically portrayed as the “life’s paradise” that makes things green and blessed. Spring is symbolized as a sign of power, comfort, and beauty.

Similarly, this spring image with its beautiful greenness is depicted by Wordsworth as a symbol of beauty and peace too. He describes in his “Written in March” a clear image of spring after winter passed. It is a blessing for all animals, birds, and people provided by nature. The speaker’s tone is pleasant and optimistic. He depicts the cock as “crowing” while the stream is “flowing”. He continues presenting the beautiful images of spring as:

The cock is crowing,
The stream is flowing,
The small birds twitter,
The lake doth glitter,
The green field sleeps in the sun;
(Curtis, 2009, p. 691)

The persona chooses his poem’s title “Written in March” while March is the time of spring. All natural creatures enjoy its beauty, while all things get green. The speaker depicts a metaphor as “The green field sleeps in the sun”. Like Ibn-Zaydoon, Wordsworth depicts the sun during spring, especially in the morning as a symbol of hope, shining, and peace. Psychologically, the image of the field’s greenness indulged by the yellowness of the sun distributes very hopeful impact on people’s and living creature’s souls positively, which is why the two poets enjoy depicting this view of nature. Wordsworth continues this portrayal of spring as the end of rain and snow, while all people were in homes. He shares a similar image of getting out the homes as that in “A Spring Morning” poem presents.

In this poem, all people are enjoying and working while spring spreads after winter. The farmers are working happily covered by the clouds under the blue sky:

The cattle are grazing,
Their heads never raising;
There are forty feeding like one!
Like an army defeated

[...]
 Small clouds are sailing,
 Blue sky prevailing;
 The rain is over and gone!
 (Curtis, 2009, p. 712)

The speaker concludes the whole poem by describing the rain causing this field's greenness while all people love to see it. The persona mentions the word "joy" obviously to share his glad feelings while nature bestows to him its beauty "There's joy in the mountains;/ There's life in the fountains;". The persona personifies the mountains as joyful and pleased while the "fountains" are full of water again due to rain's coming in a regular rhyme scheme. This rain is followed by spring's enjoyment and perfectness. This happy image of spring is also depicted by Ibn-Zaydoon when he personifies the good morals of a praised person in his poem. He metaphorically shows his blessings as the flowers in spring, while they feel joyful and peaceful. The speaker depicts the flowers as beautiful and hopeful showing how the sun shines on them to let them live and smile again during spring. He says:

We are a flower due to your blessings
 It renewed the time of spring
 While winter was suitable to us
 As the sun that brings Aries
 Your morals bloomed and smiled as
 The flower's smile to pearls. [Our Translation]
 (Sindeh, 2005, p. 136)

Metaphorically said, the persona depicts his situation as being as a flower. This flower is blessed by the praised goodness. The speaker claims that this flower makes the time of spring, and the beauty of it is shown by the flower's image. The speaker returns to "sun" to explain how it helps the flower to bloom and grow during spring. In another metaphor, the persona shows how the person's morals bloom like this flower in the green field while it's personified as smiling and happy.

In the same context, Wordsworth similarly depicts the flowers as fresh, joyful, and comfortable during spring. The speaker draws the image of the flowers as young, joyful, and pleased while he remembers their image in his childhood. The speaker expresses how he gets happy for remembering their beauty and freshness during spring in his "Ode: Intimations of Immortality from Recollections of Early Childhood". The persona admires the view of the flowers, while the whole tone is pleased, he recites:

Fresh flowers; while the sun shines warm,
 And the babe leaps up on his mother's arm:—
 I hear, I hear, with joy I hear! —
 But there's a tree, of many, one,
 (Hyden, 1981, p. 523)

Again, the speaker in this context is like Ibn-Zaydoon. He repeats the image of the sun shining on the flowers, in which it means, that the whole image which combines the flower, and the sun is bright and beautiful. The speaker repeats the phrase "I hear" three times to emphasize his happy mood while the flowers are bright during spring. Wordsworth emphasizes the idea of a pleased mood, especially during spring. He expresses how spring after rain and winter can bring happy moments. In "Lines Written in Early Spring", Wordsworth depicts the image of spring causing the speaker's happy thoughts. He resorts to nature, specifically to spring, to express how he feels the beauty of spring's greenness and charm. The persona in this different poem repeats the idea of hearing things indicating his pleased and lonely situation in the grove. His mood is sweet and joyful while he enjoys spring:

Through primrose tufts, in that green bower,
 The periwinkle trailed its wreaths;
 And 'tis my faith that every flower
 Enjoys the air it breathes.
 (Nugroho, 2008, pp. 258-259)

In a personification, the persona portrays the last line of the stanza as the flowers enjoying the air around them. It refers to the happy tone the speaker feels. The speaker continues showing how other natural objects enjoy and admire the beauty of nature. He recognizes that even "birds" dance and play around the orchard. At the end of the next stanza, the persona obviously shows that these birds are also pleased for the beauty of spring in the grove.

Similarly, Ibn-Zaydoon depicts spring in a pleased tone, especially when he describes his lover. Metaphorically, he portrays his lover as the flowers during spring, while they are beautiful and joyful. They are symbolized as a hint of optimism and kindness. The speaker feels enjoyment and pleasure while he describes the flowers specifically. He says:

She became like the stars' flowers
 Beautifully and perfectly was created
 Walking and admiring the grove's flowers
 Looking as the young and beautiful field
 [...]

The flowers are perfumed by musk
And looked very dewy. [Our Translation]
(Sindeh, 2005, p. 252)

The persona flirts with his lover through a metaphor. He shows her as the most beautiful flower in mid-springtime. This flower is young, charming, and fresh. The speaker feels pleased while he is looking at the flowers in the grove. Ibn-Zaydoon is like Wordsworth in depicting the flowers during spring as comfortable, beautiful, and enjoyable. The speaker finishes the stanza by a personification while all flowers are perfumed by musk. These flowers look young and fresh too. This image is repeated by Ibn-Zaydoon in another stanza describing how the daffodils look beautiful and bright beside the river with the image of rain and water. He says:

As the rain on the river's bank
While the flowers bloomed brightly
They are sprayed by the flower's water
Covering it by wine perfume. [Our Translation]
(Sindeh, 2005, p. 311)

The speaker describes the situation of the flowers near the river as glad and waving. They bloom happily while they are perfumed by wine's smell. The same image is depicted by Wordsworth in "I Wandered Lonely as A Cloud". He portrays the daffodils beautifully as fresh and sharp. Ibn-Zaydoon concludes the above stanza by personifying the flowers as drinking from the flower water while they have an attractive smell.

Eventually, Ibn-Zaydoon admires spring, especially when he praises Al-Mu'tad (the ruler of the Islamic state during the Abbasid era) in Seville. He depicts him metaphorically as a spring that brings happiness and peace. In the following stanza, the speaker presents this ruler as the source of pleasure while he is depicted as constant comfort too:

He came in the early spring
Looking like the blooming morning
Swearing that he removed the pain
When he showed blessing and pleasure. [Our Translation]
(Sindeh, 2005, p. 211)

The speaker relates the coming of this ruler to the presence of spring. It is depicted as happy, especially in its greenness which makes all people glad. The view of spring removes the pain of life, while the persona loves its beauty and peace. The same image of spring after rain is also presented by Wordsworth when he shows in his "Tintern Abbey" his remembrance of past images of nature while it keeps beautiful memories after his absence for many years. He says:

Five years have past; five summers, with the length
Of five long winters! and again
I hear these waters, rolling from their mountain-springs
With a soft inland murmur.--Once again
Do I behold these steep and lofty cliffs.
(Doren, 1951, p. 155)

The speaker describes his situation enjoying and admiring the natural views while he has two scenes of the same place. He shows how peaceful he is and is pleased to be with these natural views again after many years "mountain springs" and "inland murmur". He continues his enjoyment until the end of the poem. The persona obviously mentions "this season" indicating spring while fruits are ripe. The groves and trees are also young, fresh, and bright. Wordsworth again relates the image of spring with the image of rain. He shows how rain makes all creatures happy, especially during spring. In "To Sleep" poem, he focuses on birds', trees', and orchards' pleasure for the coming of spring. The speaker depicts how rivers and seas are happy for the rain, while the birds have melancholy. The speaker directly shows how these birds and creatures get happy after this rain in the morning.

III. CONCLUSION

This study investigates the depiction of rain and spring in poetry through a thorough analysis. The study treats this theme spiritually, psychologically, and aesthetically. Nature in Wordsworth's and Ibn-Zaydoon's selected poems is deeply depicted, especially the concept of spring and rain. They represent this theme as a perfect and typical place of peace, comfort, beauty, perfectness, and tranquility. Al-Matarneh and Abuhammam (2021) state that Wordsworth sees nature as "his shelter of tranquility and love where every human being has the right to stay in peaceful coexistence. He also depicts nature as the perfect place of pleasure and peace" (p. 1394). Ibn-Zaydoon and Wordsworth see that nature is the only man's source of joy and pleasure.

These two poets interact with rain and spring happily while they make these poets pleasant and optimistic. Their love and passion for nature made them romantic poets who tackle their nature as the sensuous beauty that affects the human's mood and life. Based on those selected poems used in this study, these two poets present rain and spring as two natural factors that let all creatures including human beings recognize the beauty of nature and its magnificent influence on them. Eventually, the image of rain and spring let these poets touch nature, see its beauty, and smell its perfectness. The image of spring in Ibn-Zaydoon's poems is presented when he praises someone or talks about his hopes of life. On the other hand, Wordsworth recognizes spring and rain when he enjoys them during and after winter. They

are shown as sources of beauty and pleasure. Spring and rain are glorified in their poems as comfortable and joyful reasons for living and enjoyment.

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Types of Covid-Protologisms Formed in the Language Content of Kazakhstanis During the Pandemic

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Abstract—Recently, the COVID-19 coronavirus pandemic swept the globe. As a result, the epidemiological situation and restrictive measures in the country brought significant changes to the public life of the whole world including Kazakhstan – changes that even affected the language. Indeed, COVID-19 was an impetus to the formation of new names through the internal resources of the Kazakh language, the productivity of some word-building tools, and the rapid flow of language processes. In fact, the crisis brought on by the pandemic has replenished the vocabulary of all languages of the world with new terms. Although it has, of course, increased medical and IT terms, it has also expanded the range of both aggressive vocabulary, jargon and slang words. Furthermore, the stock of lexemes of phobias and agonies has increased. The vocabulary of fear would not be given much importance. Now in world linguistics, the vocabulary of phobias began to form. Along with the newer pandemic vocabulary, foreign words began to enter the lexicon of Kazakhstanis through the Russian language. The article analyzes protologisms that have appeared in the Kazakh language or have updated their meaning regarding the coronavirus pandemic. The study aims to systematize the covid-protologisms of the "coronavirus era" of 2020-2022 spread in the language of the media and through language content on social networks. At this point, the concept of protologism is defined. Additionally, covid-lexemes are organized according to word-forming methods, into semantic, term, and thematic groups, and are distinguished into types.

Index Terms—coronavirus, pandemic, protologism, COVID-19, covid-vocabulary

I. INTRODUCTION

Just as quickly as the COVID-19 pandemic spread throughout the countries of the world, it also seemed to very quickly be reflected in all of the languages of the world. Of course, the Kazakh language was not bypassed. For example, words and phrases such as *локдаун* ('lockdown'), *қашықтықтан оқыту* ('distance learning'), *корона* ('corona'), *шектеу шаралары* ('restrictive measures'), and *бетперде* ('mask'), among others, quickly became the most frequently used words used in Kazakh in a relatively short amount time.

The academic vocabularies of other countries of the world also did not escape the lexiconic phenomenon of "coronavirus neology". In 2020, UK lexicographers recognized the word 'lockdown', and Germans recognized the phrase *Corona-Pandemie* ('corona pandemic') as their "word of the year" (Löbbeke, 2020). The Czech Language

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Institute of the Czech Academy of Sciences officially included the words *izolace* ('isolation'), *koronavirus* ('coronavirus'), *pandemie* ('pandemic'), *rouška* ('mask'), and *smrtnost* ('morality') in its academic dictionaries on May 4, 2020. The neography of the Russian language also did not lag behind the European and worldwide trend in defining and categorizing neologisms that appeared during the pandemic. A.V. Zelenin and T.N. Butzeva's "Lexicography in the Situation of Neology Extreme (Based On The New Coronavirus Lexicon)", E.N. Gekkina and A. Yu. Kozhevnikov's "Lexical Trends in the Depiction of Words Related to Coronavirus", along with conference lecturers L. A. Araeva, M. I. Fedoseev, C., Berardi, L.M. Buglakova, I.T. Vepreva, A.V. Karluccio, T.I. Tikhonovich, L.V. Ratsiburskaya, L. N. Tretyakova, and others all spoke on the topic. Of course, in the Kazakh media, this topic was also raised in detail. From March to April 2020, COVID-19 was the first lexeme from a foreign language to enter into the Kazakh language in relation to the pandemic. COVID-19 is considered the eighteenth pandemic in the history of mankind (tengrinews.kz, April 27, 2020). Over time, the Kazakh language has already assimilated the abbreviation COVID (English. Corona Virus Disease) for itself.

The term "coronavirus" came into general use in 2020 and has undergone various semantic changes from a special vocabulary since. The term "COVID-19" has been written into Yandex resources, media and press publications since the day the World Health Organization (WHO) officially announced the name of the coronavirus infection on February 11, 2020. Its special meaning was given as the name of the type of coronavirus infection that caused the SARS – CoV-2 epidemic. By March, about 190 reports of this infection were published in the Kazakh-language media. Thus, the process of the emergence of the foreign language COVID-19, and its adaptation to the system of the Kazakh language began. In addition to the definitions of coronavirus infection, the words "coronavirus", "COVID-19", "covid," and "corona" are often found in colloquial speech. Moreover, there are two meanings to the word that are used among the population: 1) in the sense related to coronavirus infection COVID-19 (passing a PCR test); 2) about the virus transmitted by coronavirus infection COVID-19 (symptoms of Corona, infection with Corona, getting sick with Corona, being Corona).

The second version of the appearance of the corona lexeme in the Kazakh language is from the influence of a foreign language; that is, it is a common thematic segment related to the COVID-19 pandemic in the information and language sectors. This is because a common language context is especially necessary when a universally relevant problem arises where conditions call for a high word-forming activity of society.

The article analyzes new linguistic innovations in Kazakhstan. Thus, its purpose is to present and inform those interested about new words related to the pandemic which are often utilized in the media of Kazakhstan and have become popular among the masses. The main sources of the study are published in press publications, on popular Internet sites (tengrinews.kz, massaget.kz, nur.kz, sputnik.kz, rus.azattyq-ruhy.kz, rus.azattyq.org and so on), in published articles, in messages distributed through the WhatsApp and Facebook Messenger, and in posts and comments on the social networking sites Instagram and Facebook. Finally, the study used methods of content analysis, collection and processing of materials.

II. LITERATURE REVIEW

The main source of the article was periodical and electronic media and language content on social networks. During the scientific research, the following became the basis for the study of our work: A. Abramov's work "Dictionary of the Coronavirus Era: Covidiot on Self-Isolation Conceived Coronals, Zoomed and Issued Covidivores" (interview with M. Krongauz); O. Severskaya's article "How Does the Virus Infect Our Language? About Coronavts, Kovigists and Karanticuls"; E.S. Gromenko, A.S. Pavlova, M.N. Priemysheva's article "About 'Covid-Coronavirus' Processes in the Russian Language in 2020"; S. Babkin and S. Sobyenin's article "Coronavirus Will Remain in the Immediate Future"; A. Astakhov's article "Covidiot, Lemon Course and Quarantine: Coronavirus Gave Russians New Words"; S.V. Ilyasova's article "Language Training Game: Aspects Of Research"; L. F. Absalyamova and H.B. Nurgalina's article (2022) "Covid-Vocabulary as an Explicator: The Author's Modality in the Texts of Russian Literature"; O.S. Babinyuk's "Foreign Vocabulary Among the Words of the Epochs of the Pandemic and School Education"; and O.R. Alevizaki, L.T. Kaspersky, and V.V. Slavkin's article "Neologisms in the Quality Press of 2020" among others (Adilova et al., 2023; Khassenov et al., 2022).

In the study, we were guided by the following statement of Redkozubova (2020): "According to the entire history of the study of neologisms, the most successful stages of the formation of a new vocabulary are the greatest social upheavals, when the processes of language development in the lexical layer accelerate, language changes accumulate and do not have time to adapt to life" (p. 194).

Also, S.V. Ilyasova's explained the emergence of protologisms as a spontaneous process based on his assumption that "the avalanche-like word creation" caused by the coronavirus infection pandemic, the emergence of new words and meanings, the activation of several words and combinations, and the dynamics of various language processes occurring in the lexical and semantic system of the language contributed to the intensive process of replenishing its vocabulary." Since new words that enter the Kazakh language are formed through the Russian language, we used the "Dictionary of the Russian Language of the Coronavirus Era" (Walrter & Gromenko, 2021). A collection of articles such as "Kazakhstan and COVID-19: Media, Culture, Politics" (Temirbekova & Ergobek, 2021) was also used to identify the

main factors that contributed to the emergence of covid-lexemes in Kazakhstan and to discover in which areas covid-terms and covid-slang were formed.

After COVID-19, it is a necessity for schools and universities to reposition themselves in the education system and recognize their new roles in the new normal, as well as the roles of teachers and learners in all dimensions of education in general, especially in the field of language (Yessenova et al., 2023).

In the study by Amirbekova et al. (2013) a scientist who studies the problem of the picture of the world in linguistics, it is said "The nationally-cultural element usually has no formal indicators in linguistic sign and is determined implicitly on the basis of association with the inner form and content of the aggregate value of one or another linguistic unit" (p. 780).

Therefore, in order to determine the ethnographicism that makes up the ethnic picture of the world, it is necessary to collect it in the cells of the subcorpus and organize it in the national corpus. Because the Kazakh diaspora around the world needs to deeply preserve the Kazakh culture and spread information about the ethnic knowledge of the Kazakhs in the world culture as well. As Baimurzina et al. (2019) suggests "As a multi-ethnic country, Kazakhstan is committed to creating conditions for tolerant communication" (p. 801).

During the pandemic, the social situation of the people worsened in the media space. In this regard, it is known that along with bloggers, activists, and private entrepreneurs, businesswomen also actively participated in the delivery of ventilators and other medicines to the people. In such a difficult socio-political, historical and economic situation, Baktiyarova and Yesenova (2021) concluded that "the emergence and formation of a new "type" of women in society - businesswomen is directly related to extralinguistic factors".

The content of the article is based on the Belhaj (2020) classification. In the study, all classifications are built on the basis of the theoretical matrix of technolect where the author searches for linguistic gaps in the lingomedia and usual spaces and fills them.

Other types of classification of the coronavirus vocabulary based on semantic fields are found in other foreign works. For example, the following is the thematic classification presented on the material of the Polish language (Cierpich-Kozieł, 2020):

1. social reality: *coronaściema, koronabzdura, koronachaos, koronamit, koronamitologia, koronaśmieci, koronaproblem*
2. time of social isolation: *koronaczas(y), koronaferie, koronamajówka, koronawakacje*
3. meetings: *koronagrill, koronaparty, koronaparty weekend, koronaspotkanie* or 'crown meeting; crown date', *koronaurlap* or 'corona vacation; crown vacation'
4. person or group of people: *koronacelebryta, koronamenel, koronaoszust1, koronasceptyczka2, koronateam, koronahiena*
5. education system: *koronalekcja, koronamatura;*
6. policy: *koronademokracja, koronadyktura, koronaustawa, koronapolityka, koronawybory;*
7. economy: *koronacena, koronakryzys, koronaobligacje, koronarecesja;*
8. services: *koronaalert, koronabot, koronainfo, koronamarketing, koronanewsletter, coronaraport;*
9. religion: *koronamsza* or 'corona mass', *koronakomunia* or 'crown communion';
10. emotions: *koronadepresja, koronanuda, koronahejt* or 'coronagate', *koronapanika, koronaszaleństwo* or 'corona madness', *koronaświrus1;*
11. creativity: *koronabajka* or 'crown-fairy tale', *koronasłownik, koronasong.*

The researchers recognize this classification as the beginning of covid-protologisms.

III. METHODOLOGY

First, the lexical-semantic method was used. In 2020-2022, it was systematized by providing a semantic description of covid-lexemes published in the language of the media, as follows:

- A. The synonymic series has expanded: quarantine, self-isolation, lockdown, isolation, covid-isolation, alcoisolation, dachaisolation, sofavirus (*дивановирус*), home isolation, (*домоизоляция*), *zakwartiriere* (*заквартирье*), quarantine, quarantikules (*карантикулы*), *izolyant* (*изолянт*), *domosek* (*домосек*), *domosidelets* (*домосиделец*), *karantets* (*карантец*).
- B. The homonymic line has expanded: British-British (a type of vaccine produced in the UK); yellow-yellow (characterized by an average level of spread of the incidence of coronavirus infection (about a country or region); corona-corona (type of virus); ventilator-ventilator (an artificial lung ventilation device).
- C. The range of neologisms has expanded: covid, Corona, lockdown, light, pandemic, zoom, masker, mutant, post-covid, vaccinophobia, virusocrysis
- D. The number of protologisms has expanded: a pandemic (about the pandemic as it refers to the implementation of the plan of the interested business elites as a result of a global conspiracy); a walkabout (*погулянец* meaning about a person who violates quarantine); chin man (*подбородочник* meaning one who wears a mask on his chin); to zoom (*позумиться* meaning to talk through the Zoom communications platform), sheepvirus (*барановирус* meaning looking at the coronavirus infection as a fictional phenomenon); virus carrier and virus jurisprudence (on legislation during the pandemic).

Secondly, a word-forming analysis was carried out, as follows:

- A. anti: anti-covid, anti-quarantine, anti-corona, anti-masker, anti-glove, antibodies;
- B. vaccines: vaccinocracy, vaccinodepression, vaccine crisis, vaccine nationalism, vaccine skeptic, vaccine tourism, vaccinophil.
- C. virus: virus isolation, virus carrier, virus skeptic, virus circulation
- D. buckwheat (as an essential product): buckwheat virus, buckwheat mania, buckwheat hype, buckwheat.
- E. sofa (about being at home): sofa virus, sofastration
- F. Zoom (from the name of the communications platform): zoom, zoom bombing, zoomitsya, zoombaritsya, zoomization, zooming, zoom conference, zoom lecture, zoom mermaid, zoom series, zoom performance
- G. karan: karanteyl, karantets, karantigolik, karantikul, karantim.
- H. quarantine: quarantineager, quarantiniad, quarantinetz, quarantini, quarantinist, quarantinka, quarantine apocalypse, quarantinovirus, quarantinosaurus, quarantinoid, quarantinokost, quarantinomania, quarantine skeptic.
- I. pseudo-: pseudo-isolation, pseudo-covid, pseudo-coronavirus, pseudo-pandemic, pseudo-self-isolation, pseudo-epidemic;
- J. pandemic: buckwheat, infodemia, panicodemia, plandemia, pseudophaecodemia, phaecodemia, fuflodemia.

Third, a psycholinguistic analysis was carried out, as follows:

Many of these units line up in figurative rows; for example, in the image of a non-personalized hostile force as in coronation evil, corona threat; as absolute evil - the devil crown, various fantastic, fabulous creatures of enormous size; and/or as portmanteaus: corona scavenger, crown monster, coronastein (crown + Frankenstein), coronazyabra (crown + krokozyabra), coronasaurus (crown-...+ dinosaur), crown-creature and many others.

IV. RESULTS AND DISCUSSION

Modern media text is becoming the main source of the propaganda of incoming words. Society has an ambiguous and contradictory opinion about the introduction of foreign language terms. One of them is the opposition to the adoption of non-entry terms, and supporters of such an opinion support the adoption of all non-entry words into the Kazakh language, bringing them under the language rules and inventing an alternative. The second is for the inclusion of international terms in the language without any changes. Both of these processes are carried out directly with the participation of the media. In our opinion, the language does not suffer from loanwords. Speech can be impaired, but the language is not disturbed.

In 2020, international neologisms and protologisms began to appear, and they began to spread rapidly to the languages of the world. Most of them have been put into use by the World Health Organization (WHO). Neologisms help to explain, name, and describe situations and phenomena that arise spontaneously and become part of our daily lives. Below, we present several neologisms and protologisms that have emerged regarding the pandemic where protologism (<protologism> Greek. *protos*, “the first; original” and *logos* “word”) is a new word that was first introduced by a certain author or group members but has not yet become a neologism. Protologisms are created to name a new phenomenon as a lexical unit of the language and to fill gaps in the lexical and conceptual system of the language. The main difference between protologisms and neologisms is that new words entered as a new name (which, however, did not come into public use) did not last long enough to turn into neologisms. Protologisms gradually turn into neologisms in a natural way over time, and as soon as they become widespread in both the media and social media. This term was first coined in the early 2000s by the American literary critic-theorist M. Epstein. Simply put, protologism is a new word that was invented recently, and neologism is a new word that is in use in the language.

Protologisms that came into use in 2020 and then became neologisms include:

Tazhtajal (Kazakh: *Тәжтажал*) COVID-19 is the name of a virus transmitted by coronavirus infection that has spread among the population. *Tazhtajal* is the arrival of an infected person due to the negligence of airlines and the negligence of customs officers at the airport (<https://sn.kz/sn-aleumet/66777-zhurnalst-koronavirus-zhuk-tyrgan-adamnyn-keluine-ue-kompaniialarynyn-salgyrtygy-men-uezhaidagy-keden-kyzmetkerlerinin-nemku-railygyn-kin-lap-otyр>).

Corona virus (Kazakh: *Тәжді вирус*): This is the Kazakh name for a coronavirus that has spread throughout the country. “The number of patients with corona virus and pneumonia in Shymkent is increasing every day.” (*Шымкентте тәжді вирус және пневмония ауруымен науқастанғандардың қарасы күн сайын артып барады.*) “From March 24 to June 24, 2,559 patients were hooked by the epidemic. Unfortunately, half of them are asymptomatic. That is, patients whose symptoms are not known can become a focus of disease transmission. Experts are worried about this. The number of people quarantined and isolated reached 3440” (https://shymkenttv.kz/kz/news/society_public/kaladagy-kazirgi-ahual-2).

Masks (Kazakh: *Бетнепде*): These are medical protective equipment. “Wearing masks and gloves, washing hands and using an antiseptic are the main precautions to protect yourself from the coronavirus. (*Бетнепде мен қолғантар кию, қолды жуу және антисептик пайдалану – коронавирустан қорғану үшін негізгі сақтық шаралары.*) In Kazakhstan, the state of emergency has been abolished, but quarantine remains. The epidemiological situation does not allow completely eliminating restrictions. The disease report is updated daily and the risk remains high”

(<https://ortalyq.kz/betperde-kiip-ol-alyspaj-zh-ne-bir-birinen-ara-ashy-ty-sa-tap-kezdesu-sanepidrezhim-erezhelerturaly/>).

Infodemia (English: a portmanteau of “information” and “pandemic” or “epidemic”). It means an unpleasant spreading of rumors, fake information, or misinformation, thereby aggravating the situation by exaggerating or distorting information and creating a stressful situation by denying the truth. It is known that the crisis caused by the COVID-19 pandemic hurt all sectors of society. This includes the media and communications field. This epidemic did not bypass Kazakhstan. In fact, the community of journalists experienced unprecedented difficulties in broadcasting and obtaining truthful information. Understanding this forced us to reconsider key issues in this area. Now, everything has been set up taking into account the new requirements during the pandemic period and the infodemia that accompanied it. Infodemia has harmed states even more than the pandemic has. To overcome it, we must all act together” (<https://jasqazaq.kz/2020/10/02/infodemiya-virustan-da-khauipti/>).

Lockdown (Kazakh: *Локдаун*): This means quarantine and the temporary suspension of work and business and gathering at places of public services, public service centers, centers of entertainment, sports, culture, and so on. This was an introduction to a strict regime of self-isolation. It is reported that, in six cities of the Kostanay region, it was decided to introduce a lockdown regime (mass closure of educational, state, trade and entertainment organizations due to the epidemic) (KAZ.NUR.KZ with reference to the official page of the regional communications service of Kostanay region on Facebook. <https://kaz.nur.kz/society/1861594-kazakstanny-alty-kalasynda-lokdaun-rezimi-engizildi/>).

This is a loanword from the English language. Due to the pandemic, when the world's population introduced enhanced quarantine measures to combat the disease, the term spread throughout the world. In the Collins English Dictionary of English, the term *lockdown* was originally used as prison slang. Moreover, the Collins Dictionary named this word “word of the year” in 2020 (Collins English Dictionary).

Coronaskeptiks and coronadissidents (portmanteaus of crown + skeptic and crown+ dissident): These are people who do not believe in the existence of coronavirus. “When it comes to life and health, he is suspicious of everything new. This is also a person who is afraid of an untested substance and does not want to be among the first to test the drug himself. This group is combined with the category of coronasceptics who do not believe that the virus is dangerous. Additionally, some people’s conviction is that a particular vaccination has a certain danger. Therefore, they are suspicious of it believing that it is a direct deception to create harm. When openly asked about the reasons for refusing to vaccinate, they answer: ‘This is [micro]chipping’ and ‘I don't know what is done in the form of vaccination’, and so on” (Facebook page of the Center for Public Communication, Mangystau region).

Coronavirus panic: This is the emergence of a feeling of fear. The coronavirus pandemic has been raging around the world for several months, during which time many studies have been conducted and even more materials and news have been published. Ukrainian doctor Natalya Nikolaeva spoke on her Facebook page about what is worth believing and why you should not panic in these difficult times (<https://www.forumdaily.com/kk/smotrite-kino-i-chitajte-knigi-ukrainskaya-vrach-rasskazala-pochemu-ne-stoit-panikovat-iz-za-koronavirusa/>).

Working remotely (Kazakh: *Қашықтан жұмыс істеу* or *udalenka*): Working remotely means working from home instead of in the office. “Will we go back to the office after the pandemic is over? Was *udalenka* a temporary regime for us? Which order is best for business? Looking for answers to these questions, the Nege.kz reporter met with domestic HR specialists” (https://nege.kz/news/world/ofis_vs_udalenka_koronavirus_ketkennen_keiin_kalai_zhumis_isteimiz_20200913130651).

The topic of remote work has been relevant since March 18, 2020, when many businesses, educational institutions, research institutes, and public places had to transfer their employees to remote work due to the strengthening of quarantine measures. Thus, over time, this term leaves the colloquial style, moves to a neutral position, and begins to be actively used in informational publications and official contexts.

Antivaxxer (Kazakh: *антиваксерлер*) These are people who oppose vaccination. “Ever since the world was invaded by the coronavirus infection, rumors spread against it. Popular singers, athletes, and poets in Kazakhstan were used to warn people on social networks that airplanes and helicopters were “spreading a pandemic in the air”. Now, anti-vaxxers who are against the so-called vaccination are trying to convince people that ‘the vaccine contains chips, heavy metals and liquid crystals’ (AIQYN information portal <https://aikyn.kz/144373/antivakser-bilgennin-tilin-almaytyndar/>).

Artificial lung ventilation is a device for artificial ventilation of the lungs. “A medical device used to saturate the blood with oxygen and remove carbon dioxide from the lungs. Similarly, 180 ambulances, 12 mobile medical complexes, three digital and 15 mobile X-ray machines, as well as three computer tomography machines, 150 ventilators and other necessary equipment were purchased for the region” (<https://egemen.kz/article/252800-taldyqorghanda-koronavirusty-erte-anyqtaugha-mumkindik-beretin-dguye-iske-qosyld>).

Self-isolation is the temporary self-isolation of people from society. The concept of self-isolation was introduced by the Japanese before the outbreak. In Japanese, it is called “hikikomori”, or the quick change of skills, lifestyle, personal behavior, and voluntary isolation from society. Self-isolation was an urgent action announced by the government of the country to citizens due to the outbreak of the epidemic and temporary home quarantine regardless of age (<https://adyrna.kz/post/36384>).

Coronavirus concert: A “coronavirus” concert was held in Germany. All spectators were required to wear FFP2 masks during the performance. Also, they conducted a preliminary test for COVID-19 (<https://baq.kz/news/othernews/germaniyada-koronavirusty-kontsert-tti/>).

Corona news: These are the events and news happening in the country and the world during the era of coronavirus infection. An example of Corona news is “Zidane goes to the Algerian national team, Icardi moves to Juve, Olympiakos played an agreed match” (<https://aladop.kz/post/korona-zhanalyqtar-zidan-alzhir-quramasyna-barady-ikardi-yuvege-ausady-olimpiakos-kelisligen-match-oinapty-38275/>).

Social distancing is a set of measures to prevent and stop the spread of the coronavirus infection COVID-19. Chancellor Angela Merkel said at a press conference that no medicine or vaccine against the coronavirus has yet been found, and reiterated that the epidemic is not over yet. Merkel said that many people who attended a religious gathering in a church in Frankfurt last week were infected with the coronavirus: “In some cases, we can see how quickly the virus spreads. That's why we have to be careful”. In addition, in accordance with the agreement between the federal government and the provinces, with the aim of preventing the spread of the Covid-19 epidemic, the rule of maintaining a social distance of 1.5 meters until June 5 was extended until June 29 (<https://www.trt.net.tr/kazakh/liem/2020/05/28/lieumiettik-k-ashyk-tyk-ty-sak-tau-kieriek-1424720>).

Bed-place (Kazakh: *төсек-орын/койкоорын*; Russian: *koikomesto*): Bed-place is the increase of allocation of additional beds in hospitals due to the spread of the epidemic and the construction of new emergency wards. “This was announced by the akim of the region, Serikbai Trumov, at an online briefing on measures to combat the coronavirus in Mangystau. A total of 1,766 beds were prepared in healthcare organizations. Among them, 230 beds in the infectious hospital, 1346 beds in the temporary hospital and 190 beds in the quarantine hospital were created” (<https://openalmaty.kz/kk/surak-zhauap-koronaviruska-karsy-vakcinalau-turaly>).

Corona crisis is the generalized name of the political, economic and social crisis that occurred in several countries due to the worldwide pandemic caused by the increase in the spread of the SARS-CoV-2 coronavirus infection. “The National Development Plan of Kazakhstan until 2025: strategic tasks, overcoming the consequences of the Corona crisis measures” (Strategy 2050 analytical review portal <https://strategy2050.kz/amp/news/aza-stanny-2025-zhyl-a-deyingi-ltty-zhospary-strategiyaly-mindetter-koronada-darys-saldaryn-e-seru-sh/>).

Red, yellow, and green zones: Also known as the coronavirus traffic light, “[a] ‘red zone’ level is given if more than 50 cases of infection are detected per 100 people and R units are exceeded. The city of Nur-Sultan is in the ‘red zone’, and six regions are in the ‘yellow zone’ - the Almaty, Atyrau, Pavlodar, West Kazakhstan, Akmola and Karaganda regions. The remaining 10 regions are in the ‘green zone’” (<https://primeminister.kz/kz/news/kazakstan-covid-19-auruy-boynynsha-zhasyl-aymakka-otti-1054846>).

The coronavirus strain is a mutated form of the coronavirus COVID-19 infection. “In addition to the new strain of the coronavirus among Japanese people that has spread to more than 40 countries of the world, another type of mutated COVID appeared” (<https://egemen.kz/article/260823-covid-19-dynh-quaipti-dganha-shtammy>).

Saturation is the level of saturation of blood with oxygen. “When measuring saturation, we play steam train: the pulse oximeter has a moving scale, and we ask the child to tell us where the train has reached”, says Ordina” (<https://www.azattyq.org/a/russia-covid-children-hospital/31561975.html>).

Quarantine: “The quarantine service of the Republic of Kazakhstan is a system of state-wide measures aimed at preventing highly dangerous (quarantine) infectious diseases brought from outside and preventing their spread” (https://adilet.zan.kz/kaz/docs/P940000579_).

Coronavirus pneumonia is an inflammation of the lungs. “In Kazakhstan, the majority of patients with pneumonia in the last two months have not been diagnosed with coronavirus. However, experts do not deny that the outbreak of pneumonia in the summer was affected by the coronavirus, but they consider bacterial and coronavirus pneumonia as two separate diseases. Yesterday, Michael Ryan, Director of the WHO's Health Emergencies Programme, suggested that this type of pneumonia could be misdiagnosed as Covid-19. Currently, WHO has established a close relationship with the Ministry of Health of Kazakhstan and started to check the quality of the test” (<https://informburo.kz/kaz/koronavirusty-pnevmoniya-ony-belgler-anday-zhne-alay-emplu-kerek-.html>).

A **PCR test** is an experimental method in molecular biology that provides significant amplification of low-concentration fragments in detectable nucleic acids (DNA) in biological material. “PCR - polymerase chain reaction - is a method that helps to determine whether there is an infection in the human body, including the RNA of the SARS-CoV-2 virus. But everything is not so easy. In Kazakhstan, there are many times when PCR test results are incorrect. On social networks, people often complain that the PCR test they repassed in another laboratory showed a different result just within an hour” (<https://www.azattyq.org/a/kazakhstan-i-passed-the-pcr-test-in-two-places-the-results-are-different-why-is-this-happening/30967967.html>).

Collective immunity is an immunological process occurring in the group. It is reaching a certain “critical” number of people that slows down the spread of the disease. “Collective immunity is the only way to fight the epidemic. That's why we need to get vaccinated. Today, free vaccinations are organized in all clinics of the city,” said deputy mayors of the city A. Sadubayev calling the residents to get vaccinated” (<https://www.elana.kz/uzhymdyq-immunitet-qana-indetpen-kuyresuge-komektesedi/>).

Coronaenthusiast is a group of people against coronaskeptics and coronadissidents. “Corona-enthusiasts fully adhere to measures to protect themselves from coronavirus: they always wear masks and call people to strictly observe quarantine measures” (<https://massaget.kz/layfstayl/alemтанu/62729/>).

Coronachallenge is various Internet relays that are widespread in the country and the world. The word “challenge” means “invitation” in English. Through social networks, the Internet user is encouraged not to stay behind global trends. A song by Kazakhstani composer and singer Marat Omarov has lyrics that are “Corona virus go, go, go! International Challenge!” The song instantly became viral during the COVID-19 pandemic (https://www.instagram.com/p/B9qBabJFBAZ/?utm_source=ig_embed&ig_rid=9932a0e6-5497-4993-87fd-0241d37fcf36 and <http://knews.kg/2020/03/17/pesnya-pro-koronavirus-novyi-chellendzh/>).

Coronafakes are false, baseless messages about the COVID-19 coronavirus infection that are spread on social media networks and messengers with the aim of creating panic among the population. “*Weekly Review: Fact check on Platonov's statement, fake monster video, coronafake and more*” (<https://knews.kg/2020/03/17/pesnya-pro-koronavirus-novyi-chellendzh/>).

Due to the prolonged quarantine, various fictional stories have spread among the population related to the infection of the COVID-19 coronavirus.

In addition, as a result of the content analysis, we observed the productivity of the formation of new names through the internal resources of the language and some word-making tools, including the word “corona” during the research. We have also seen that the new linguistic trends in our language have gained momentum. From this point of view, we decided to divide the new words that appeared related to the pandemic into several thematic groups based on the ways of creation.

A. Group 1: Updated Words

The first group includes words that were previously in the language but have been updated since 2020. Most of these lexemes have been in common use for a long time, and we have divided them into two categories. The first lexemes whose semantics have changed: Examples include mask, coronavirus, bed (*koiko-mesto*) and *ақ халатты абзал жан* or “a good person in a white robe”, and so on. The second category consists of lexemes that retain their original meaning and have been re-actualized: quarantine, self-isolation, remote work, PCR test, respiratory tract infection (RTI), antibody, saturation, coronavirus strain, vaccination, pneumonia, and so on.

For example, if we analyze only one *mask* lexeme, we can see that its semantics have changed. In the fifteen-volume dictionary of the Kazakh literary language, the semantics of the word *бемнепде* (“veil; mask”) is indicated in the registry with five meanings. Its original meaning was an artificial face covering worn in theatrical games and comic roles, carnivals, and parties to hide oneself (Dictionary of the Kazakh Literary Language. Fifteen volumes. Vol. 3. 2011: 744). Moreover, in *The Encyclopedia of the Traditional System of Ethnographic Categories: Concepts and Names of the Kazakh*, it is given as the name of the ritual scarf or cloth that covered the face of a corpse in the ancient tradition of sending the dead to the Hereafter. (*Traditional System of Ethnographic Categories, Concepts and Names of the Kazakh*. Encyclopedia. Vol. 1. 2011: 738). The last meaning is given in online dictionaries of the Kazakh language as a special label describing it as that which “hides the face or a part of the face to protect a person from the harmful effects of something” (Slovopedia, online dictionary). In 2020, this last definition became relevant again.

B. Group 2: Words With Increased Frequency of Use and Activity

In the second group, we included words with increased frequency of use and activity in the language. This group also includes words that have been in use for a long time but have undergone a slight semantic change and increase in frequency. The words *жеңіл түр* or ‘light form’, *екінші толқын* or ‘second wave’, and *қызыл аймақ* or ‘red zone’. If we take the expression of the *second wave* here, in the past this bigram - two words connected in a text or corpus of texts. - used to mean the second stage of admission of applicants to higher educational institutions. In 2020, the meaning has changed a little. Nowadays, it is used to describe what happened after a lull in infection rates and then a sudden increase again during a “second wave” of infections. Words that first appeared, then became more active and finally increased in frequency due to the corona virus pandemic include *karonademalis* (*каронадемалыс*), *zum* (*зум*), *karonanews* (*каронажаңалық*), *fine* (*айыппұл*), *koronabox* (*коронабокс*), among others.

C. Group 3: Portmanteaus

The third group includes new terms created by combining two words (otherwise known as “portmanteaus”). Some of these words, for example, are: *karena crisis*, *caronasceptic*, *coronadissident*, *coronaenthusiast*, *tajtajal* (corona monster), *coronakor* (corona fund), *caronastatistics*, *coronafake*, *coronamif*, *coronachallenge*, and *coronabusiness*.

D. Group 4: Combined Words

These are terms generated by combining words such as distance learning/working, coronavirus panic, coronavirus concert, corona economic analysis, corona shock, *tajtajal* disaster, coronavirus era, collective immunity, social distance, sanitary requirements, control commission, epidemiological situation, precautionary measures, coronavirus symptoms, virus prevention, and mask mode, among others. It is worth noting here that although the Kazakh equivalent of the word

"mask" is "a veil", as found in social networks, Internet resources, information portals, news, and official information, the bigram "mask regime" in the Russian language is presented without any change as the phrase *маска режимі*.

E. Group 5: Acronyms

Acronyms that appear with high frequency include WHO (World Health Organization), PCR (Polymerase Chain Reaction), MRT (Magnetic Resonance Therapy), ALVD (Artificial Lung Ventilation Device), and SARS (Severe Acute Respiratory Syndrome), among others. Here, the Russian versions of the abbreviations" and PCR, are often used among Kazakhstanis in everyday life and in the field of health care.

F. Group 6: Prefixoid, Affixoid Word Formation Terms

These include pulse oximeter, vacuum chamber, VIP chamber, online study, and offline work, among others.

G. Group 7: Borrowed Words

Borrowed words include coronatime, lockdown, pandemic, COVID-19, infodemic, strain, pandemic, among others.

Summing up the covid-protologisms formed in 2020-22, we divided them into the following groups:

1. Figurative protologisms made from the root word "Corona - crown" include demon crown, Hitler crown, joker crown, devil crown, coronasaurus, crown infection, crown snake, crown zombie, crown zebra, crown monster, crown attack, crown destroyer, coronasvintus, crown creature, crown crap, crown monster, corona plague, crown jawn, foot-and-mouth disease crown. Many of these units line up in figurative rows; for example, in the image of a non-personalized hostile force, these words and phrases include the crown evil, the crown threat, and the crown of absolute evil is the crown-devil. Coronavirus, SARS-CoV-2, coronavirus disease, and COVID-19 are understood as active enemies with whom humanity is at war with. The militaristic vocabulary includes crown-attack, crown-strike, crown-struggle, crown-war, crown-front, hot crown, crown-victims, crown-victory, crown-winner, short-tipping, corona chronicle.
2. A vocabulary group is drawn up that reflects statistical data on the spread of coronavirus infection and the increase in newly detected cases of COVID-19 along with the recovered and the deceased which include corona diary, corona map, corona index, corona statistics, corona numbers, corona arithmetic, corona data, corona summary, and crownlist.
3. Of particular relevance is the vocabulary united by the meaning "about the COVID-19 pandemic". In this thematic block, images are used:
 - natural phenomena with destructive power: corona iceberg, corona sea, corona hurricane, corona storm, corona disaster, corona tsunami;
 - isolations: crown - blockade, crown-blocking, crown-curtain;
 - break: corona-intermission, corona-break, coronapause;
 - long-term work: crown-series, crown epic;
 - troubles, disasters, from which there is no escape: coronation, corona plague, corona wind, corona disaster, corona catastrophe;
 - biblical doomsday: coronaarmageddon, coronaapocalypse;
 - spaces: corona-globalization, corona world, corona kingdom, crown-centric world;
 - period: corona-time, corona-epoch, coronatime;
 - reality: coronareality, coronaexistence, coronalife.
4. In addition to word creation, in the coronavirus era, forms of linguistic self-expression on the theme of the pandemic are developing. To designate this activity, the names "crown-creation" and "crown-culture" are used and various ways of their implementation are represented by lexemes which include crown-cycle, crown-anecdote, crown-song, crown-play, crown-rap, crown-verses, crown-trek, crown-chastushkas, crown-chanson, crown-exposure, crown-graffiti, crown-drama, crown-pantomime, crown-film.
5. The pandemic that has swept the world is becoming an unprecedented event, at least due to the instantaneous synchronous reaction of developed countries to the spread of coronavirus infection. In the current circumstances, new hierarchical structures are being formed in which the following participants, tools, and ways of exercising executive and administrative power are represented:
 - higher authority: corona cabinet;
 - decisions of a higher authority: corona ban, corona measures, corona restriction, corona easing, corona law, corona instruction;
 - representatives of control: crown commission, crown policeman, crown sheriff, crown inspector;
 - unofficial assistant: crown-snitch;
 - penalty for violation: coronation fine.

V. CONCLUSION

Recently, the researchers have noticed that the pandemic that swept the world and the epidemiological situation in the country have taken an active form in the culture of society at the social, cultural, and economic levels and in

language innovations in various fields. As a result of collective stress, we see an increase in the number of new words that were first used by individual authors or various social groups and later added to the number of neologisms. This is a legitimate phenomenon because language never stands still. It is constantly changing, developing and replenishing. The current main source of spreading and promoting new words is the mass media, the Internet, and domestic and foreign blogs and social networks. Through these tools, new vocabulary moves beyond individual use and spreads to wider sources.

1. Thus, as a result of the analysis of research materials, we came to the following conclusions:
2. In 2020, the frequency of the use of lexemes with changed semantics and lexemes that have retained their original meaning and been re-actualized in 2020 is very high.
3. The meanings of new words created by the combination of two words (including the word *corona*) are clear to the public, and the informants recognize them easily. However, they do not use them much in the speech process. The reason for this may be related to the fact that such words are long and rambling.
4. Although the frequency of use is not very high regarding productive word-making tools and lexemes created by prefixoids and affixoids, they are easily understood. It was found that it does not cause any problems in use.
5. The scope of use of the terms created by combination is wide and the frequency is high
6. It was found that most of the informants do not recognize words made by abbreviations (like WHO, for example) although the frequency of use is high.

At the same time, we realized that it is ambiguous to call them complex words according to the grammatical structure of the *corona* element. The reason for this is that, on the one hand, the corona component, which cannot be used as a single word when standing alone, fully corresponds to the character of an affixoid as a productive tool of word formation rather than a grammatical meaning. On the other hand, in 95% of the cases, the first component combined with nouns represents the name of the object and performs an attributive function in relation to the noun in the postposition.

By studying the structure, construction, function, semantics, and the way of emergence of neologisms, it is possible not only to answer the actual problems and questions of separate branches of language science - lexicology, grammar, and stylistics but also to observe new trends taking place in the life of society. It is clear that every self-respecting country needs to monitor the changes that are taking place in the vocabulary of its language.

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By studying the structure, construction, function, semantics, and way of emergence of neologisms, it is possible not only to answer the actual problems and questions of separate branches of language science - that is, lexicology, grammar, and stylistics - but also to observe new trends taking place in society. Clearly, every self-respecting country needs to monitor the changes that are taking place in the vocabulary of its language.

Covid-protologisms with supporting components are easily formed at the request of the context, they are also borrowed (traced, semi-traced). Recognition and reproducibility of covid-protologisms among native speakers is an important factor. The considered protologisms of COVID-19 present mostly non-usual lexical units and products of speech creation. Still, they are already formed in the usual way. Moreover, the pragmatic and connotative factors of covid-protologisms contribute to the emergence of new meanings and functions for words already existing in the language. An evaluative component appears in the “non-new” word-building elements, and in the prevailing majority, it is pejorative which does not exclude cases of reclamation.

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“Where Everything Starts Unraveling:” Sensibility, Rupture and Possibilities in V.S. Naipaul’s *Half a Life* and *Magic Seeds*

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Abstract—V.S. Naipaul is one of the widely read postcolonial writers. He was born in Trinidad in 1932, had roots in India, migrated to England for higher studies and took British citizenship. He died as a British citizen in 2018. His writings distinguish themselves in having a wider coverage of the postcolonial world, like the trajectory of his life, and accordingly larger experience with the problems of this world. In the same line, he has a world readership. However, the greater part of this readership sees him as a colonial and offensive writer rather than voicing their issues and suggesting solutions to them. However, the discourse of Naipaul, as it evolves in the texts like *Half a Life* and *Magic Seeds*, being explored in this paper, is quite different and tends to have a counter-discourse to such views; it is neither colonial nor offensive. It can be seen pointing to larger future possibilities beyond the crisis of the postcolonial world and this can be understood in the light of the terms like historical sensibility, mimicry, rupture and bildungsroman.

Index Terms—historical sensibility, mimicry, rupture, bildungsroman, discourse

I. INTRODUCTION

It is wrong to have an ideal view of the world. That's where the mischief starts. That's where everything starts unraveling. (*Magic Seeds*, p. 293)

V.S. Naipaul, born in 1932 in Trinidad, has a long history of literary career. He publishes his first fiction, *The Mystic Masseur*, in 1957 and the last fiction, *Magic Seeds* in 2004. He has written extensively on Caribbean islands, Africa, Europe and India exploring their civilization, history, politics and most importantly their transversal relations and their implications in the postcolonial world. His publications following *The Mystic Masseur* (1957) included *The Suffrage of Elvira* (1958), *Miguel Street* (1959), *A House for Mr. Biswas* (1961), *The Mimic Men* (1967), and *Guerillas* (1975), which focused on the Caribbean context; *In a Free State* (1971) and *A Bend in the River* (1979), on the African context; *The Enigma of Arrival* (1987) on the African context; *Half a Life* (2001) and *Magic Seeds* (2004) on the Indian context. His views are frequently expressed in terms of mimicry, ambivalence, dislocation, and displacement in relation to the colonial and postcolonial world. They are generally the widely read themes in his works and are often understood as conditions leading to a crisis. He has consequently gained the attention of his readership worldwide, which frequently becomes a fierce retaliation to his views. Contrary to this view, the narrative discourse in him as it evolves can be seen quite different. It can rather be understood, as paper unfolds, as an agency with a strategy to negotiate many of the postcolonial crises to unfold future possibilities. The relevance of Naipaul persists. “Within a larger spatio-temporal horizon,” observes Dexu (2016), “critical reflection on his self-formation as well as the English identity in crisis is still relevant to and can shed light on today's conflict-ridden human relationships across races and regions” (p. 148).

II. LITERATURE REVIEW

Most of the readerships on Naipaul are phase value retaliations. Most of them have subjective perceptions; they are negative and shallow. They claim he “...indirectly absolves the imperialist and colonizer, in the Caribbean, Africa, or India” (Charles, 2022, p. 22). Dayan (1993) levelled him “racially specific and horrific in their implications for the so-

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called Third World” (p. 159). Naipaul is “plagued by limitation of vision, orientalist ideas, islamophobia, prejudice and misconceptions” (Al-Quadri & Habibullah, 2012, p. 23). Pathak et al. (2012) compared him with an “inquiline” (p. 27). Bakari (2003) called him a “gadfly” (p. 243), Walcott (2008) termed him “mongoose” and Huggan (1994) stated “...not [to be] spoken about all; and if ... spoken about, then it is in terms of stunned disbelief... or thinly disguised contempt...” (p. 200). Hemenway (1982) found him “fiercely pessimistic, singularly unsentimental, somewhat lacking in charity and sympathy...” (p. 191). According to King (2003), he always ends in “inactivity, Indian fatalism” (p. 22). King (1983) asserted that Naipaul denied “the West Indian any hope for development or salvation” (pp. 231–32); Boyers (1981) found the books of Naipaul “unpleasant, and there is no reason to feel that they should appeal to everyone” (p. 359). Mustafa (1995) found his map “is Conrad's writing rather than colonial history and his quest canonical rather than historical” (p. 3). The opinions are problematic and hence need confrontation. Contrary to these, “*Half a Life*”, and by implication *Magic Seeds* as its sequel, as Krishnan (2020) observes, is adequately “a hopeful work” (p. 233). In the same line, it is quite appropriate to add another observation from him on the politics of the Naipaulian discourse in the historical sensibility and its rupture and their relevance to the modern world. He thus writes, “Naipaul's writing offers the reader an historically grounded engagement with... intractable issues, in ways that reveal the traces of its own disorientation, resentment, and prejudice. In this ironic manner, Naipaul found compelling and disquieting ways to hold a mirror up to the modern world” (Krishnan, 2020, p. 244).

III. STATEMENT OF PROBLEM

This understanding of Naipaul is passionate and personal, taken at face value, rather than critical which seriously underscores the critical view of a wider significance of his discourse. It is also offensive because it does greater damage than opening up the fecundity of the discourse that Naipaul presents. On the other side of the conventional views, there are other larger areas of interest in Naipaul. The discourse of Naipaul signals a distinctive tendency- a strong sensibility towards spatial-temporal transition, its bearing upon history, its reception and its anticipation of future in the postcolonial world. Apparently, this sensibility often tends to get disoriented leading to a crisis. This is only a politics of the narration to observe total honesty, while trying to represent the harsh reality of the transitional phase. However, the disorientation is often understood as the end of the discourse and hence the conventional readings view Naipaul as ending in crisis where he “offers no solutions” (Eid, 2000, p. 12) to it. This view can be confronted. In Naipaul, rather, the crisis can be understood as a resource signaling the beginning of many of the future possibilities. The discourse itself as it evolves, unlike the conventional understanding, can be seen as having a strong sense of inherent resilience to the rupture pointing to resolutions of many of the postcolonial crises for future possibilities.

IV. OBJECTIVES OF THE STUDY

The aim of this paper is to show that the discourse of Naipaul has a strategy for an enabling role, unlike the conventional understanding, to transform the postcolonial crisis into possibilities. The objective is to explore the manifestation of this narrative strategy as 1) a historical sensibility, 2) its rupture, and 3) the rupture “where everything starts unravelling” as possibilities, as an enabling phenomenon for the postcolonial world through the analysis of two fictions- *Half a Life* (2001) and its sequel *Magic Seeds* (2004).

V. METHODOLOGY AND PERSPECTIVE

This paper uses the term “resilience” as an inherent tendency of the Naipaulian discourse that gradually evolves and resists any kind of reading, as in the literature review in reference, which attempts to reduce, limit and corner the discourse to a narrow and shallow implication. The term invites for a broader understanding of Naipaul.

The term “rupture” implies an apparent initial crisis in the thinking of decolonized character, the protagonist Willie for instance, in the fictions under enquiry and his gradual coming into terms with it. This ability to come into terms evolves gradually through his growing maturity, his resilience, and gives an orientation to his disoriented life. And it is where he concludes the epigraph above. The “sensibility” implies an inherent tendency in the discourse of Naipaul to interact with history for a sense of present and future to contradict any critical attempt to corner it to a point as in the review above.

The paper uses “mimicry” from the postcolonial theoretical platform to understand the condition of the rupture. However, unlike the postcolonial understanding, the mimicry here does not have the colonial component, the east-west encounter. This is rather a mimicry of native ideas, not the Western, which initially seems to disorient the thinking of the protagonist. The paper also uses the idea of “bildungsroman” to show how the fictions educate Willie through a series of ruptures to land him into a consciousness.

In this sense the idea of resilience, rupture, mimicry and bildungsroman are operated in this paper as a part of methodology to explore “unraveling” of possibilities in Naipaul as a counter discourse to the critical “limitations.” The paper uses APA 7th edition as formatting tool. In case of e-resources when there are no page numbers, the papers use (n.p) meaning the resource has no page numbers as the indicator.

The paper next attempts to explore the narrative strategy as the historical sensibility, its rupture and unravelling of possibilities in the rupture.

VI. RESULTS AND DISCUSSIONS

A. *The Historical Sensibility*

History is very much integral to the works of Naipaul. Sanjay Krishnan (2020) in *V. S. Naipaul's Journeys: From Periphery to Centre* rightly expresses that Naipaul "...did not know how to treat the unfolding political crisis without first acquiring more historical knowledge" (p. 52). "Naipaul... insists on the importance of history" (p. 550) writes Prescott (1984). According to Cooke (1979), "the search for history in the landscape becomes the focus of Naipaul's later novels" (p. 31). The significance of history in him is precisely observed by Rigik (1995) when he quotes him from *Finding the Centre* where he says that, for Naipaul, "actually to write, it was necessary to go back. It was the beginning of self-knowledge" (p. 53). This historical sensibility framed around Krishnan, Prescott, Cooke and Rigik are crucial as the beginning to understand Naipaulian discourse. Characters such as Willie Chandran and his father in the fictions under investigation are examples of how this historical sensibility and the discourse's shifting between the past, present, and future give the discourse significance. They also provide insight into the state of the present and can be used to craft future development strategies.

The discourse of Naipaul right from *The Mystic Masseur* to *Magic Seeds*, the first and the last fictions, have a strong tendency to sense transitional period in the history. It is in this sensibility a solution to the present and a possibility for the future are seeded. In all the contexts-Caribbean, Indian or African- the same transitional period marks a starting point. It is also a politics of his writing from where the present looks clues for solution of the problems in the past and the future starts showing its horizon. At such critical junctures, characters are left with choices. Some see options in them for a best choice while many cannot and thus get lost while trying to adapt with the changes around. For them the narrative historical sensibility gets ruptured. The story of both the fictions begins with the second category of the characters. It starts in the 1930s, a transitional phase in the history of freedom struggle in India, as a mimicry. "And when sometime in 1931 or 1932 I heard that the mahatma had called for students to boycott their universities..." (p. 9) reveals Willie's father in *Half a Life* when he plunged him for the first time into the freedom movement in India led by Mohandas Karamchand Gandhi.

This idealism, as Naipaul shows, is problematic. The narrative shifts to Willie, in the 1950s, leaving for England to pursue his studies as a young man. Following his time there, he moves to Africa for a period and when he returns from Africa, goes to India to join the Naxalite organization in south India in the 1970s, when he is in his 40s, which culminates in *Magic Seeds*. In other words, the narratives are shaped by the context of the 1930s to the 1970s in India. In this sense, Naipaul covers a period of almost seventeen years of the freedom struggle, and approximately twenty-three years (1947-1970) of experience with freedom in the selected fictions, which was a great transitional phase in Indian history from where it was for the first time moving away from dependence towards independence in the strongest sense of the term. However, the narratives also sense contradictions, seizures in this sensibility and this triggers a sense of temporal crisis, an initial rupture in the sensibility.

B. *The Rupture*

It is the time of a series of turmoil and dynamic changes in India for and from independence, which the fictions acutely sense. In other words, the fictions begin with a period of a huge historical transition witnessing both non-violent and violent movements, the first led and oriented by Gandhi and the second, after his death, a rupture of the former. This rupture is appropriated in the novels through the figures of Willie's father and Willie himself. This is the paradox of the postcolonial India that the fictions under consideration unveil. Willie's father dives wholeheartedly, if naively, into the Swadeshi Movement in the 1930s, the point where the novel *Half a Life* begins, tries to foolishly mimic Gandhian ideals of self-sacrifice and becomes a representative of the disorientation, and Willie the representative of the post-independent rupture in the 1970s.

Half a Life, according to Bruce King (2003), is a "version of a multigenerational family story within a colonial setting and tells of a foolish father, his bad marriage and his relationship to his son..." (p. 183). The foolishness rapidly spirals the father into the rupture. The foolishness as a condition of mimicry begins to unfold in the first part of the book, "A Visit from Somerset Maugham", when a confused Willie approaches his father and asks, "Why is my middle name Somerset? The boys at school have just found out, and they are mocking me" (p. 1). In return, the father begins to narrate a story that begins with his admiration and mimicry of the Gandhian value of "sacrifice" and foolishly ends in utter disgust. His story may be read as operating at two levels. First, during the freedom struggle in the 1930s, he jumps into the Gandhian call without thought and eventually regrets his hasty decisions, gets disoriented and lost, when it is already too late to redeem. Second, as a consequence of the first, his fallacy spills over to the next generation, Willie, leading to a double-disorientation, a crisis until he accommodates it. The fictions by and large explore the disorientation of Willie more than his father's; almost half of the first fiction and the entire second fiction are the story of his series of disorientations.

The stupidity of the father has ramifications in his legacy in the form of the psychological rupture in Willie. He thinks that the Gandhian ideal view has ruined his father and by implication himself. The sense of loss in the father of Willie signals other spiraling ramifications in his generation. Willie instantly desires for freedom from his father. Kaur (2015) points to this generational effect, writing, "*Half a Life* is a novel of incompleteness. In India Willie's parents are

a mix of caste and personality that doesn't make for anything approaching a whole. Willie's father sets the example for the son of a half-lived life, and Willie follows in those same promises ..." (p. 10). The story of the father quickly translates into anger in Willie. But, on the other hand, he has no issue with his mother, he "loved his mother" (*Half a Life*, p. 39). He learns from the story that she has no role in his existential dilemma as much as his father. Thus, a complicated relationship develops between them, gets strained and continues so throughout the fiction. Badirdast and Amjad (2017) have suspected the formation of the Oedipus complex in Willie as one of the consequences, which runs sublimated throughout the narrative, an indication of the toxicity of a psychological disorientation inherited by his generation. They opine the detestation Willie exhibits "...has psychological reasons like the one Freud calls, the Oedipus Complex, a kind of rivalry between Willie and his father for the mother. Therefore, it is compulsory to find the roots of such hatred that have risen to the degree of hostility and abhorrence in Willie's case" (p. 99).

Luiz Carlos Moreira da Rocha confirms the Oedipus complex as a consequence of the story that Willie hears. He says, "The origin and status of Willie's parents root in him a feeling of shame that drives him towards a world of falsehood and Willie hides his own origin behind a mask he projects before the world. In this projection, he assumes a kind of Oedipus Complex and hates his father and his own history" (p. 4). Both the arguments are true in the sense that Willie expresses his repressed anger against his father in beautifully crafted allegorical stories that lampoon him without mercy. What Willie can make out from the story of his father is a series of failures in terms of a hollow idealism. He is always critical of him and every mention of his father irritates him, to the extent that Willie reimagines and reinvents his past when in England, moving beyond mimicry to historical revisionism, if not negation. His anxiety is how to get detached with him with every possibility, which becomes evident in the second part of the fiction ironically titled as "The First Chapter". He writes stories at school, "King Cophetua and the Beggar-maid" for instance, in which he rhetorically denounces and ridicules his father. According to Choubey (2002) in "Naipaul's *Half a Life*: Coming to Terms with King Cophetua" "Willie's urge to do away with his father had been lying in his unconscious... 'King Cophetua amid the Beggar-maid' makes the urge overt and Willie imagining himself as the king's son kills him only to resurrect his image..." (p. 173), desire for detachment. Unfortunately, like his father, the more he tries to detach himself from his paternal lineage and the more he tries to reimagine his past, the more he gets mired in it. In other words, his attempts to orient his life results in other disorientation. He becomes his father, uncritically receptive to the world as it is presented to him.

The rest of the story in the fiction can be read as the impact of Willie's "world at home" even as he envisions a "world outside" (p. 482), in England and subsequently in Africa when he encounters multiple ruptures, both physical and emotional. He goes to England, the "world outside" in his twenties. His first experience in England is disappointment—his conception of London was of a "fairyland of splendor and dazzle" (p. 52) but once there he is let down, he does not know what he is looking at and where he is heading to; he is lost. He had read of Buckingham Palace and Speaker's Corner in school but their imaginary majesty collapses when he encounters them:

He thought the maharaja's palace in his own state was far grander, more like a palace, and this made him feel, in a small part of his heart, that the kings and queens of England were imposters, and the country a little bit of sham. His disappointment turned to something like shame—at himself, for his gullibility... (p. 52)

The implication of this experience is that Willie is quickly done with England but he does not know what lies ahead. Amidst confusion, he starts idling, finding temporary relief in sexual release by taking refuge in prostitutes. He also latches on to Ana, an African-Portuguese girl he meets and befriends in England. Ana, like Sandra in *The Mimic Men*, encapsulates the possibility of an alternative to Willie, and like his father, he too seeks escape in his relationship with a woman. Willie expresses his situation thus:

I've been believing in magic...My scholarship is nearly at an end, and I have planned nothing at all. I've been living here in a fool's paradise. When my time is up and they throw me out of the college, my life is going to change completely...I've been a fool. I've been waiting to be guided to where I should go. Waiting for a sign. And all this time the sign's been there. I must go with Ana to her country. (p. 130)

Willie was not anchored to India, nor to England. His decision is more an escape than a resolution of his sense of displacement or dislocation; what lies ahead is further confusion. He becomes like his father. His sister, Sarojini, anticipates this, writing to him, "You are like your father, holding on to old ideas till the end" (p. 131). He thinks that Ana's situation in her country must be something like his in India; in her he sees a hope, an emotional security, which is doomed otherwise everywhere else. Later, he explains why he relies on Ana: "I believed that she was in some essential way guided and protected, and as long as I was with her no harm could come to me" (p. 141). Therefore, at least in imagination Ana works as a shield, a security for him. Ultimately, he migrates with Ana and this brings him into another dislocation. What is obvious in Willie in England is that the psychological dislocation in him from "invaded" culture to "colonizing" culture. Although at times he feels the pull of the latter, eventually it fails to appeal him; England is only an "imposter" for him. Borbor (2015) has succinctly summed up his experience in England thus:

Willie also finds the sense of being lonely in London disturbing. He initially saw the privacy of the big city and his anonymity as an opportunity to escape from the hatred of his family background and 'playing with words, he began to remake himself. But this happiness over anonymity does not last long and it is replaced by a nostalgic longing for belonging to a community or a family. (p. 125)

Willie finds semblance in Ana which, however, is another level of rupture. Ana is from an unnamed Portuguese colony in Africa. The first impression of her country on him was, as in England, another lost; he immediately feels he will not last there: “I am not staying here. I am leaving. I will spend a few nights here and then I will find some way of going away... I must not unpack. I must never behave as though I am staying” (pp. 133–35). He eventually returns from Africa to his sister in Berlin.

Willie is then situated next in the Marxist insurgency, its social dimension and confusion in India. Willie initiates a similar attempt akin to his father to mimic the Gandhian life of sacrifice which quickly and ironically draws him to insurgency and its nexus with politics and violent crime. *Magic Seeds* sees Willie experiencing a series of other ruptures with the insurgency. Once inside into the Naxalite movement, Willie quickly realizes how facile his motivation to serve others was and how hypocritical the movement itself is. Willie's hollow idealism is confronted by the anarchic violence of the movement, even if its aim is to seek political and social justice. Willie finds an organization of incompetent men. Throughout the fiction, as Davis (2005) observes, Naipaul “...never romanticizes the grim conditions and hypocrisies that he encounters” (p. 344). Diaz De Olarte (2019) rightly says, “In *Magic Seeds*, Naipaul points at revolution as a shelter for weak men born under the protection of an incipient prosperity and equal opportunity who reject responsibilities and hide their idleness and incompetence in utopia” (p. 85). Further, Olarte rightly terms the revolution as “political mimicry” (p. 82) and that “Willie Chandran's experiences in the revolution constitute Naipaul's narrative instrument to turn Naxalism into a metaphor of political mimicry. In *Magic Seeds* he uses attire as a metaphor of political indoctrination” (p. 89). In *India: A Wounded Civilization*, with reference to the Naxalite movements, Naipaul writes, “The Naxalite movement—for all its tactical absurdity—was an attempt at Maoist revolution” (p. 386). Haldar (2007) observing the irony of the situation in the fiction summarily opines, “Any movement that puts emphasis on imitation of some foreign pattern, and discards tradition while taking up pretenses to hold up the adopted image, is likely to be a failure” (p. 102). Thus, Naipaul represents the adoption of the foreign pattern as political mimicry, which significantly defines the nature of the movement that Willie joins. As Ravindranath (2018) writes, Naipaul “...portrays the inner reality of the revolutionary movement with his objective observation, shows inherent pain, anguish, tragedy and futility of individual lives in the pursuing revolution” (p. 41) or in short, its rupture which is beautifully appropriated in Willie.

C. Possibilities: “Where Everything Starts Unravelling”

Unravelling of the possibilities from rupture is an impact of the experience of Willy at different social exposures—brutal, naked and raw— in India, England and Africa wended across the fabric of the fiction. The more the discourse in the narrative unfolds, the more unravelling of the possibilities in the rupture get surfaced. Singh (2014) notes, *Half a Life* “...delineates Willie Somerset Chandran's search for self-development and self-knowledge” (p. 20) which is, it may be argued, attained at the end. The remaining part of the fiction can be read as the story of how a disoriented youth gradually attends to self-knowledge through a crisis or how he sees possibilities within the crisis. Davis (2005) differentiates *Half a Life* from *Magic Seeds* in which the first is seen as a “Bildungsroman” and the second as a coming to “practical maturity”:

If *Half a Life* is a Bildungsroman, even as its protagonist remains (as the title suggests) half-formed, still a drifter, then *Magic Seeds* is Naipaul's gift to Willie. Through a series of misadventures more farcical than tragic, Willie, back in England at book's end, comes to a practical maturity. (p. 345)

This analysis endorses Davis and hence attempts to explore bildungsroman in *Half a Life* and the practical maturity in *Magic Seeds* where both seek to unravel possibilities in the stories of ruptures in Willies.

D. Bildungsroman

The Bildungsroman is an education novel. It attempts to transform an immature protagonist into a matured individual through a series of brutal and adventurous exposures to life. The second half of *Half a Life* thrusts Willy to England and Africa to a series of similar experience. The more he drifts, the more he becomes conscious of the world outside, and with that, his ignorance begins to diminish. One day he comes across Krishna Menon, India's spokesperson in international fora at the time, who was on his way to New York and the United Nations Headquarters. Vengalil Krishnan Krishna Menon (1896–1974), was a diplomat and politician who led India's overseas wing of independent movement, and later the architect of the Non-aligned Movement, and also associated with diplomatic matter in Suez crisis. Willie learns from the newspaper at his college the following day that Menon is going to deliver a speech at the United Nations on the occupation of Egypt by England and France. The Egyptian president Gamal Abdel Nasser, had nationalized the Suez Canal in 1956. First, Israel invaded Egypt, followed by France and England. The plan was to retain western control over the canal by removing Nasser. However, with the intervention of the US, the Soviet Union and the UN, the three forces withdrew, which strengthened Egypt. Willie has no knowledge of these developments and as he realizes now, his father, his idealism has not prepared him for these changes.

Willie senses that he has to reinvent himself—he starts a creative, reflective way of revising his own history for his present purpose. He reconstructs his family right from his grandfather to adhere to this English way of life. Thus, in his mother's uncle, the firebrand, he sees a kind of trade-union leader and no longer a backward and low-caste entity; in his mother he sees a Christian and in his grandfather a courtier in place of a pundit. Kumar and Naj (2015) think:

Willie understands something else, he was clear in his own mind now to which world he belonged... Willie felt, 'I thought of the two worlds, and I had a very good idea of the world to which I belonged. But now, really, I wish I could go back. (p. 59)

The attempt to re-invent himself makes him an artist; he publishes his book with the help of Roger, one of his friends. He also had another understanding. Willie says Africa is like a version of India, admitting that "...after a year or so I began to understand—and I was helped in this understanding by my own background—that the world I had entered was only a half-and-half world, that many of the people who were our friends considered themselves, deep down, people of the second rank" (p. 160). His eventual withdrawal has another level of understanding. He says, "...all the old ghosts were already with me, the ghosts of home, the ghosts of London eleven or twelve years before... I didn't think that anything was going to happen to me..." (p. 187). Willy becomes more aware of the disorientation ghost.

In *Magic Seeds* Willie realizes the revolutionary organization is incompetent in two ways. Firstly, as Hayward (2020), observes "*Magic Seeds* (2004), with its portrait of Maoist guerrillas, revisits the theme of false prophets of revolution who, opposing victimization, merely cause greater harm to ordinary people" (n. p.). Willie discovers that "they are not so brave. They are only meaner" (p. 53). A recruit admits, "We have no skill" (p. 64). He also realizes that "the rebels invoke the language of universalism, but in reality, they are acting out private dramas" (Krishnan, 2020, p. 241). A leader speaks more as a defeated man who is "...fearful of mass desertion, fearful of violence and the break-up of this camp" (p. 54). Keso, one of the commanders, is an unsuccessful medical student. Bhoj Narayan, another cadre, says he wanted all the feudal killed and adds, "I didn't want others to do the killing, I wanted to be there myself" (p. 60). A character named Einstein joins the organization because he had lost his university job.

He further learns, as Halder (2007) states,

Naxalite Movement was largely due to the urban 'revolutionaries' having little knowledge of the poor villagers. The urban elite... failed to understand that the villagers did not share their views most of which were borrowed. Those 'revolutionaries' were either idealists, eager to atone for the sin of their forefathers, or misdirected people like Willie himself, who did not know why they had joined the Movement. Most of them, again, were psychopaths who joined the movement to satisfy their perverted desires. (p. 92)

Willy on realization of the fallacy of his idea of serving humanity through the naxalite movement has no option but to surrender to the police. Eventually, with the intervention of Sarojini who in turn seeks Roger's—Willie's friend who helped him publish his book in England (in *Half a Life*)—help to write to the police that Willie was a "pioneer of modern Indian writing" (p. 174). This intervention allows him to get "special amnesty" and thus freedom from jail which once again carries him to England. The surrender, which is also a big risk, is Willy's ultimate coming into consciousness of the hollowness of the idealism of his father that haunted him like a ghost around the world and a starting point to abandon it.

E. Practical Maturity

Back to England after several years surfaces Willy into several practical maturities. He is no longer in the dimension of his ideal view of the world, of his father that fails to anchor him anywhere so far. Kakutani (2004) seminally observes, "The people Willie meets in London are every bit as loathsome as the revolutionaries he met in. They are all narcissistic snobs, obsessed with status and class, and their own agendas of revenge..." (pp. 2–3). Willie's "magic seeds", his desire to start anew by detaching from his historical vanity, fails. London does not offer escape or emancipation. He realizes that London is offering him nothing else but vanity. He realizes that "there was no true place in the world for him" (p. 238), neither in London before Africa nor in India. A terrible sense of loneliness assaults him and this experience connects him to a terrible vision, "back to that childhood when on some especially unhappy evenings there came, with the utmost clarity, a child's vision of the earth spinning in darkness, with everyone on it lost" (p. 238). Willie proclaims, "It is wrong to have an ideal view of the world. That's where the mischief starts. That's where everything starts unraveling" (p. 293). This is attaining of wisdom. Grosu (2013) rightly notes that, "*Magic Seeds* tells the story of how... a person can grow and achieve the wisdom of accepting his own flaws, his own mistakes" (p. 58).

Rahaman (2015) convincingly compares Willie with Tiresias, the Greek seers who never fails in reading past, present and future, writing that:

Willie in *Magic Seeds* is very much akin to the character, Tiresias of Eliot's *The Wasteland*... In his autobiographical novel *The Enigma of Arrival* (1987), Naipaul looks London as 'modern-day Rome'... but in *Half a Life* and *Magic Seeds* we find his changed perspective to see London—London of Eliot's day". (p. 34)

Tiresias, a metaphor for both insight and blindness, helps to reveal Willie's return and experience in London. This can be interpreted in two ways: first, as Willie finally comes to terms with his flawed idealism and realizes that reflection is more important than looking for meaning in the trivial; and second, as he changes from a lost child to someone who can foresee possibilities in it – an unravelling of possibilities in chaos, an enabling phenomenon.

The ideal view of the world as a fallacy that Willie recognizes in England seems to limit the scope of the impotence of the decolonized imagination in the sense that the "world outside" here might be reductively assumed to encapsulate only England. However, as Chaubrey (2013) writes:

The two novels... have occupied a momentous place in his literary monarchy. On one hand the [*Half a Life*] presents the dialectics of homelessness, fissured identity... On the other hand the latter [*Magic Seeds*] begins

from isolated life style of Willie Chandran... In these two novels, Naipaul disparaged the Western world for ethical blankness and lack of people's fidelity. (p. 44)

Identity as rooted to a particular culture or place or political ideology is laid bare as a futile concept in a world that is not one's own, and ethical blankness and lack of fidelity in it are of course the eventual insight that Willie attains. Nevertheless, other experiences like Willie's pessimism with the guerrillas, his cry on the very first day of the duty, his attempt to escape from them by getting arrested, and the discovery of the rampant and organized corruption during his incarceration which all contribute to this insight. Willie's disillusionment in India is the part of the same disillusionment that he encounters in England at the end.

What can be affirmed is that in the context of India the decolonized imagination in terms of freedom was a success story because with it the whole nation had only one goal, where Gandhian ideals played a difference in educating people about the colonial entrapment. Caste, class, immigration, security, poverty, and education are just a few of the real emerging issues facing post-independence India that are manifested as emerging concerns that a feudalotary and colonial mindset cannot address. This was evident in the story of Willie and his father. However, with the next generation, no such great emergency surfaces, and no such personality comes up with a different outlook to educate and orient and balance the thinking of the people. Therefore, Willie's epiphany about himself is also about the limitations of the imagination of decolonized peoples in the world. This however, does not mean that Willie has a dystopian vision, as critics like Salman Rushdie and Laura Feranda Bulger who have conventional view on Naipaul think, of the postcolonial world.

Salman Rushdie thinks that concern for the human race is central in Naipaul after *A House for Mr. Biswas* was published. Rushdie (1987) writes, "A few years ago, VS Naipaul said... his highest ambition was to write a comedy to equal his magnificent 1961 novel, *A House for Mr. Biswas*... But there were doubts... his affection for the human race appeared, to me at any rate, to have diminished..." (n.p.). Bulger (2009) concludes that Willie's realization is nihilistic, saying, "Back in London, he is the same loser that he was during his first incarnation in *Half a Life*. *Magic Seeds* ends with Willie's nihilist remark: 'It is wrong to have an ideal view of the world'" (p. 34). The discourse as it evolves seriously downplays these views. In leaving Willie at this crucial but incomplete juncture, Naipaul reaffirms the crucial ethos that he wishes to exhibit in his writing, and which he expressed in his *Nobel Lecture (Two Worlds)*, stating, "All the details of the life and the quirks and the friendships can be laid out for us, but the mystery of the writing will remain. No amount of documentation, however fascinating, can take us there. The biography of a writer—or even the autobiography—will always have this incompleteness" (Naipaul, 2001). This same "incompleteness" is a crucial aspect of *Half a Life* and more importantly, its sequel, *Magic Seeds*. It is also the fecundity of incompleteness that allows Willie to attain the significant insight that the "world outside" is a contestation not only of a "world at home" but the individual who inhabits these worlds. Willie intelligently realizes that "[t]he two worlds co-existed. It was foolish to pretend otherwise" (*Magic Seeds*, p. 10).

Phillips (2004) reiterates this and states that Willie "was clear in his own mind now to which world he belonged. It had seemed natural to him 20 years and more years ago, at home, to want to hide. Now all that followed from that wish seemed shameful" (n.p.). Similarly, Mohan (2013) argues that this paradox of the imagination in the fictions reflects the muddled orientation/disorientation of the decolonized imaginary, both at the level of the individual as well as that of nation – states:

Naipaul has been able to delineate the idea of freedom in all its nuances. However, whether freedom is explored as a psychological category or a political reality, it is always experienced as a burden. Finally, it can be concluded that in his later fiction Naipaul is obsessively preoccupied with the paradox of freedom in postcolonial societies. (p. 113)

The idealism in Willie and his father land them nowhere because they cannot differentiate themselves from the colonial psychosis, and its resultant confusion. In an interview (Ek Din Ek Jeevan) with Singh (2019), Naipaul emphasizes on "[t]rue revival [that] will come when people understand the past is dead..." and this exactly Willie realizes towards the end.

Although the arrival at the practical maturity to see flaws in the ideal view of life comes at the end, the same may be viewed as an enabling, and ultimately, emancipatory moment for Willie. However, such an arrival is only made possible by a spiral into the past, being exposed and subjected to a dynamic of paradoxes—between orientation and disorientation—appalling and often awful, which in fact functions as one of the inevitable prescriptions of Naipaul for building the intellectual capacity and resilience required to undertake self-critique for the future. Freedom from the long history of intellectual depletion/deficiency, as Naipaul represents in terms of these characters in *Half a Life* and *Magic Seeds*, is yet to be fully realized because the fictions close the moment Willie comes to the maturity. However, through the representation of Willie and his father in the narratives, as Premdas (2002) observes, "Naipaul... taunted us in our imitation of imported materials and models as the inspiration of our selfhood" (p. 229). The development of a critical understanding, no matter how preliminary, of the world outside, to repeat Davis (2005), "...is Naipaul's gift to Willie. Through a series of misadventures more farcical than tragic, Willie... comes to a practical maturity..." (p. 344). Theroux (2016) in Introduction to *V. S. Naipaul: The Indian Trilogy* sees a "fundamental deficiency" in Naipaulian characters which does not allow them to see raw reality and hence baffles their judgment. However, at least Willie transcends the deficiency, the rupture and attends to maturity and this underscores all the subjective and shallow

conventional accusations. We find a matured and intelligent Willie at the end. The rupture in Naipaul at least in this case, therefore, also means a beginning of re-orientation towards possibilities. This “maturity” is borne out of concern for the tragic colonial subject and Naipaul as an author–figure affirms his creative role unconventionally portraying this irresolution as a crucial aspect of postcolonial realities around the world, and in India.

VII. CONCLUSION

It is thus safe to conclude that although there are many hasty generalizations in regards to understanding of Naipaul which often run subjective and belittling, the story of his fictions severely counters them. The narratives begin with a strong historical sensibility but swiftly plunge into its rupture. But the rupture gradually unravels revealing an inherent resilience in his discourse to a limited understanding of it. The rupture becomes a turning point in understanding the present. This is appropriated in the fictions in terms of the story of the father of Willie and Willie himself. The fictions are also educating, Bildungsroman, in reference to Willie which lead him through various twists and turns, ups and downs across the world – in India, England, Africa and Germany – in which he gets enriched in terms of wisdom bit by bit. Eventually we are left with an individual in Willie who can see holes in the false values, ideals, of life that he carries, resolves to discard them and have a new start with a practical maturity.

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Investigating Problems Related to the Translation of Idiomatic Expressions in the Arabic Novels Using Neural Machine Translation

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Abstract—NMT systems encounter many challenges and problems when rendering Arabic idiomatic expressions into English. The current research tackled some examples selected from Arabic corpora and their English translations generated by the selected NMT systems and the English versions of the selected corpora. The research presents a qualitative analysis of the selected samples from three novels (The Season of Migration to the North, the Fall of the Imam and the Girls of Riyadh). The research is mainly focusing on the problems resulted when rendering Arabic idiomatic expressions into English.

Index Terms—NMT, idiomatic expressions, Arabic novels, translation problems

I. INTRODUCTION

An idiomatic expression is defined according to the Longman Dictionary of Contemporary English (1998) as “a sequence of words which has a different meaning as a group from the meaning it would have if you understand each word separately”. Idioms, therefore, cannot be broken up into their constituent elements because they are fixed expressions (Cowie & Mackin, 1975; cited in Balfaqeh, 2009). Idiomatic expressions play a key role in human communication. They are emotive, as well as full of cultural connotations, that facilitate the expression of meaning at the linguistic, as well as cultural levels. The literal meaning of fixed expressions does not make sense on the TL if it is taken as individual words and it is hard to understand these fixed expressions unless you have learned or heard them before.

The structure of the idioms differs from the structure of normal direct language. There are two kinds of structures related to Arabic idiomatic expressions. The first structure does not have specific structural characteristics that serve as the identifying features. Normal sentences or phrases that have meaning, which is directly understood from their constituents, are included in this common category, for example, ‘Ali plays football’. The second structure cannot be directly identified; only through structural, as well as semantic characteristics (Al-Anbar, 2001), for example (عاشقني), He came back with Hunayn’s shoes, which means that his efforts came to naught). Idiomatic expressions such as (ضرب ماء وجهه) and its literal meaning is ‘his face water ran out’, which means that he is no longer ashamed of himself. Such characteristic often poses difficulties when idiomatic expressions are translated from the SL into the TL (Cowie & Mackin, 1975; Al-Qassimi, 1979; Husam Al-Din, 1985; Al-Hamzawi, 2000; Balfaqeh, 2009).

II. LITERATURE REVIEW

Studies have investigated various types of idiomatic expressions in MSA (Husam Al-Din, 1985; Abu-Saad, 1987; Kharma & Hajjaj, 1989; Quwaydar, 2000; Faied, 2003; Ghazala, 2003). Idioms are divided into two basic types: complex idioms and simple idioms (Husam Al-Din, 1985). Complex idioms comprise more than two words while simple idioms comprise two words or less. He sub-categorized the complex idioms into: verbal, nominal, and fixed, e.g., the comparative like (أكرم من حاتم), which is literally translated into ‘more generous than Hatem’, doubled (a rhyming phrase, e.g., (رحمك الله ويحك), and follow-up (in which the second word qualifies the first, for example, ملح اجاج, literally ‘salt water’). Simple idioms are classified into six types: collocation, additive, titled expressions which combine أب father or أم mother with a noun, for example, أم عوف (literally, mother of Awf meaning the locust), titled expressions combine بنت daughter or ابن son with a noun, for example, ابن أرض (literally translated into ‘son of earth’) meaning ‘a stranger’, dual expressions, for example, (التيالان) peoples and Jinn, referring to mortals and devils), expressions based on metonymy, for example, فلان لاية outstanding, which refers to someone who is skillful in his specialization (Husam Al-Din, 1985, p. 223).

Idioms are classified based on the syntactic structures into: genitive idiomatic expressions such as (مفرر لليديين) empty-handed, adjectival idiomatic expressions e.g. (الحررة للبروق) duty free, verbal idiomatic expressions (يسج الجوخ) he compliments somebody (an apple polisher), nominal idiomatic expressions, e.g., (مخرج من عنق الزجاج) bottleneck, and

phrasal (prepositional and adverbial) idiomatic expressions *من تحت الطاولة* under the table (Faied, 2003). Some problems resulted from the translation of idiomatic expressions from English into Arabic in Reuters news agency are investigated (Khalaf, 2010). He highlighted the most appropriate method for translating idiomatic expressions. The corpus of his study consists of 50 newspaper articles that are taken from Reuters news agency. The study concluded that the level of language manipulation, retrieval of standard equivalents from the linguistic system and the level of interpreting style are appropriately used in translating the idiomatic expressions. He recommended that translators should choose a proper method when doing translation according to the levels of language manipulation, and should be fully aware of and comprehend the various aspects of the idiomatic expressions of both languages (as cited in Aubeid, 2012).

The difference and variance of idiomatic expressions among languages can cause problems for translating them (Al-Shawi & Mahadi, 2012). Therefore, if the gap between the source language and the target language is big, then transferring the message from SL into TL will be more difficult. They mentioned many factors involved in translating idiomatic expressions like social and religious cultures. The study concluded that the translator's knowledge of a specific culture can contribute in many cases to detecting the meaning of the idiom, especially the one that has non-literal meaning because that idiom demands more than any other feature of language that the translator is not only accurate but highly sensitive to the rhetorical hints of the language. The study proposed some strategies that can help in translating idioms like using a parallel idiom in the TL, using similar meaning but a different form, and using notes. These strategies can offer some solutions and guidelines for translators when translating idioms (as cited in Al-Shawi, 2012).

Idioms in the Saudi press are investigated from a structural perspective by examining their structural patterns and their internal and external grammatical relations (Alqahtani, 2014). The sample of the study consists of 440 idioms that appeared in Al-Riyadh newspaper. The study focused on Arabic syntax and grammatical structures. When examining structural variations, the study used fixedness and compositional/non-compositional techniques. He applied Halliday and Hasan's model of cohesiveness during the analysis of this feature in the idiomatic expressions. The study concluded that half of the overall structures were verbal patterns. Moreover, idioms were found to display the same structural and grammatical relations as other linguistic units. The study found that verbal structures form 47.6% (nearly half) of the overall structural patterns, genitive structures 17.2%, preposition phrase patterns 8.4%, and adjectival patterns 7.7%. The findings demonstrate that the sample's idioms varied in their structure, changing from one pattern to another. There are also some difficulties which face the students when translating idiomatic expressions (Ali et al., 2016). The study showed that the differences between the Arabic and English language, i.e., syntactic structure, culture-bound idiomatic expressions, the social and religious cultures, etc. play a vital role in these difficulties. They come to the result that literal translation could sometimes convey the meaning of the idiom. This finding is not consistent with Howwar's (2013) claim that idioms can never be translated literally. In fact, a literal translation of the idiom 'you scratch my back and I'll scratch yours', and 'flog a dead horse' did not produce meaningless translations. The Arabic reader is still able to grasp the meaning although the effect is not the same. Nevertheless, in some cases, the literal translation was not effective as in the case of 'break the ice', 'it is raining cats and dogs', and 'kick the bucket' since it led to ambiguity. They recommended some strategies in order to handle these difficulties such as paraphrasing, literal translation and translation by omission.

III. METHODOLOGY

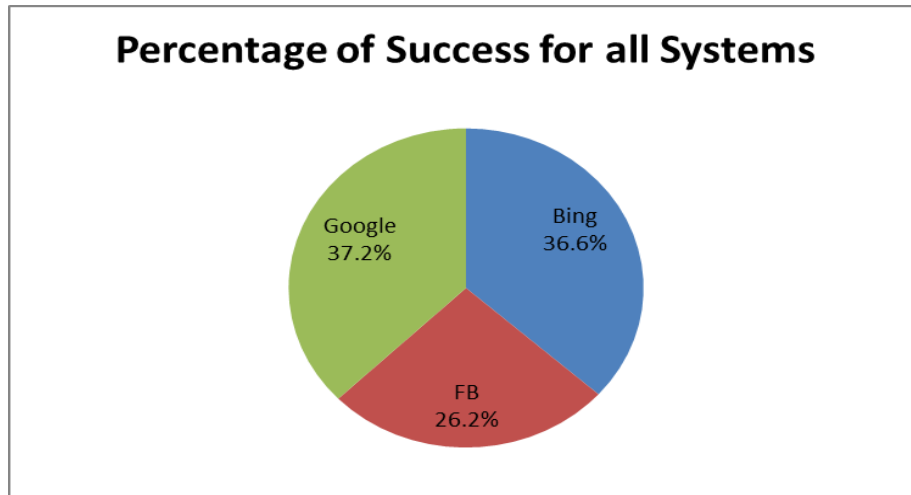
The sample of the current study consists of 158 Arabic idiomatic expressions extracted from three literary texts *Mawsim al-Hijrah ilâ al-Shamâ* (Season of Migration to the North) by Tayeb Saleh, *Banat AlRiyadh* (Girls of AlRiyadh) by Rajaa Alsanea and *Suqut Al-Imam* (The Fall of the Imam) by Nawal El Saadawi. This study is unidirectional study and, therefore, the data will be translated from Arabic into English using three NMT platforms including Bing (Microsoft translator), Facebook and Google translate. These systems generate 474 translations which will be compared with human translation, which is provided by three English versions of the selected novels. The purposeful sampling strategy is used in order to select the most relevant examples, which reflect the problems. Black box evaluation approach is followed which means that only the input and outputs of the NMT software are subject to assessment while the internal mechanisms of NMT process are ignored. This leads us to evaluate the machine translation output as any user or professional translator would experience the situation.

IV. RESULTS AND DISCUSSION

After the translation process was performed using the selected systems for the study, it was found that among 474 translations of the idiomatic expressions, NMT systems have successfully rendered 156 idioms into English. On the other hand, they failed to render 318 idioms. The following table represents the number and percentage of successful and failed translations of the idiomatic expressions extracted from the selected novels which form the corpus of the study.

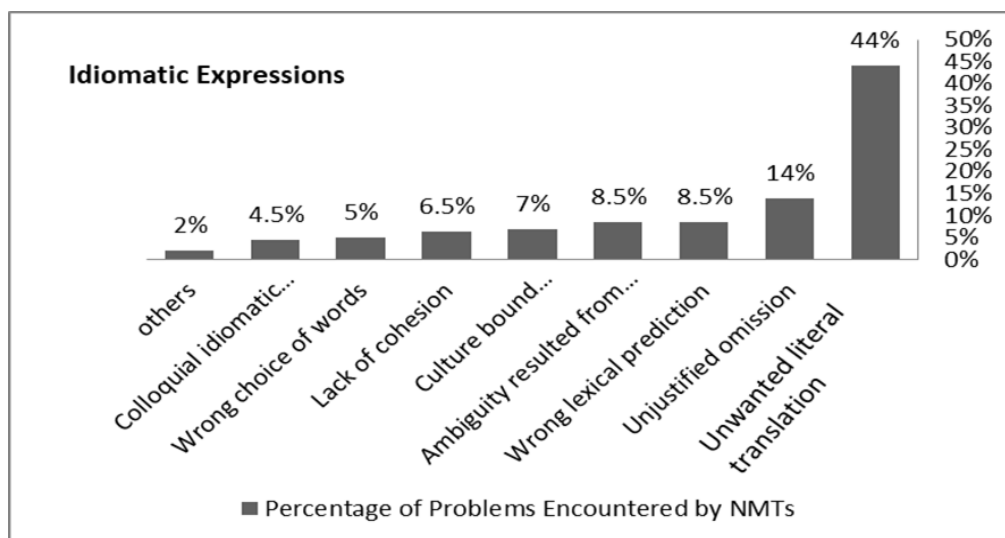
Validity of translation	Frequency	Percentage
Successful translations	156	33%
Failed translations	318	67%
Total	474	100%

The success percentage is approximately close between Bing and Google, whereas FB translator achieves low percentage compared to the other two systems. The following chart shows the success percentage for all systems.



Although NMTs have successfully rendered some idioms into the TL, they faced some problems that can be summarized as follows:

Problems	Season of migration to the north	The fall of imam	Girls of AlRiaydh	Total	Percentage
Unwanted literal translation	44	53	42	139	44%
Unjustified omission	12	15	18	45	14%
Wrong lexical prediction	12	8	7	27	8.5%
Ambiguity resulted from H and P	9	6	12	27	8.5%
Culture bound expressions	9	3	10	22	7%
Lack of cohesion	6	7	8	21	6.5%
Wrong choice of words	7	4	6	17	5%
Colloquial idiomatic expressions	1	0	14	15	4.5%
Others	2	1	2	5	2%
Total	102	97	119	318	100%



A. Unwanted Literal Translation

Literal translation is referred to in Cambridge Online Dictionary as "a text is done by translating each word separately, without looking at how the words are used together in a phrase or sentence." Although literal translation is described as a useful procedure by many scholars such as Nida (1964, 1969, 1989) and Newmark (1988) who asserts that "literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original" (Newmark, 1988, p. 68).

Thus, literal translation in many cases –as in the current study- produces a translation for the meaning out of its context which will confuse the TL readers at the end of the day. Unwanted literal translation is the translation that is rendered a word for word and strive to stay formally (lexically and syntactically) close to the source text as much as possible (Arffman, 2012). There are certain expressions should not be taken literally. For instance, an idiomatic expression "snake in the grass" means a traitor. As a translator, you can either look for an appropriate idiomatic expression in the TL or just translate the actual meaning and not the idiom itself. Otherwise, it will sound awkward and won't make any sense. In literal translation, the words and phrases of the SL are translated taking no account of the context but respecting the syntactic structure of TL. Therefore, many examples of literal translation can be meaningless to TL readers. The following examples will illustrate how unwanted literal translation hinders the SL AFEs:

الدنيا تسير باختيارنا او رغم انوفنا

Ad-dunya tasīr bixtiyārīna aw raġma aunūfīna

Bing: The world is going by our choice or despite our noses.

FB: The world is going by our choice or despite our noses.

Google: The world goes by choosing us or despite our noses.

HT: The world goes on whether we choose for it to do so or in defiance of us.

Nearly, all NMT systems translated the idiomatic expression literally. In other words, the phrase "despite our noses" means nothing in English, whereas the idiomatic expression "raġma aunūfīna" which means "by force" is meaningfully used in the Arabic text. In one way or another, it could be said that the human translation renders the idiomatic expression successfully and equivalently into English. Another idiomatic expression خلصت منه القديم والجديد is rendered into English by the three systems as:

Bin: I got rid of it old and new.

FB: Finished it old and new.

Google: I got rid of it old and new.

It is clearly appeared that the three systems translate the idiomatic expression word for word while the HT for the same idiomatic expression is "Paid him in full". Such rendering of the idiomatic expression literally from Arabic into English without conveying the sense of the original text is misleading. In addition, the generated translations lack cohesion and coherence.

B. Unjustified Omission

Omission may be used frequently by translators in a justified way to avoid ambiguity, taboo, and repetition, but it may sometimes lead to incomplete ideas in the original text if it is used in an unjustified way. Newmark argues that there are cases where the omission may be inevitable due to the different claims in each language (Newmark, 1981, pp. 7-8). Omission helps in submitting the information in a more concise way as well as in focusing on essential information and avoiding unrequired culture, time and space bumps (Dimitriu, 2004).

Unjustified omission in NMT leads to a loss and shortage in the meaning. As deleting some words or phrases may ignore important messages which are necessary for the text in order to be communicative. In these cases, the readers in the TL may be deprived of many details that might help them understand the original text correctly. The following examples illustrate this idea:

كاننا فلكان في السماء اشتبكا في ساعة نحس

ka'anana fulkan fi alsama' ashtabaka Fi sā'at an-naḥas

Bing: It's like we were in the sky.

FB: It's like we were in the sky.

Google: As if we were in the sky clashed in an hour jinx.

The whole idiomatic expression is omitted by Bing and FB. On the other hand, it is translated literally by Google. The idiomatic expression which means in evil hour is rendered professionally in the English version of the novel "We were two celestial bodies that had merged in an ill-omened moment of time". Furthermore, dropping the SL idiomatic expression "Fi sā'at an-naḥas" by the NMT systems is not justified. Another example where omission is committed by NMTs is the following idiomatic expression from "Girls of Riyadh":

سمع من الجيران كلاماً استشاط له غضباً

Bing: He heard from the neighbors talking about his son.

FB: He heard from the neighbors about his son.

Google: He heard from his neighbors talk about his son, who angered him.

The idiomatic expression "استشاط له غضباً" in the Arabic version is totally omitted in the translations provided by Bing and FB. Such omission of the idiomatic expression is considered as betrayal for the Arabic text and by doing so, NMT

deprived the English readers from an important part of the Arabic text; which is the strong feeling of displeasure, hostility or antagonism of the father towards his family. Such idiom is well and fully rendered in the HT as: The father heard things by way of the neighbors, though, and what he heard put him into a fury.

C. Culture Bound Expressions

Linguists have fully discussed the problems related to culture in various linguistic aspects. Also, many dealt with translating the cultural specific expressions from either Arabic into English or vice versa. Cultural specific expressions can be challenging to translate; even professional translators occasionally face some difficulties to translate them equivalently. This is due to the fact that the cultural context is too vague, and it represents the world view of a society, its beliefs, emotions and values. Cultural specific expressions are “the words, terms or expressions which refer for concrete objects or abstract aspects that may be related to religious beliefs, social habits, customs and traditions or social situations” (Nida, 1964, p. 90). Thus, context plays a very important role in translating cultural idiomatic expressions. The selected corpus is rich by cultural specific idiomatic expressions, especially those which are related to religious beliefs, social habits, and traditions. Among these expressions are the followings:

bāya‘nāh بايعناه

This idiomatic expression is translated by the three NMT systems as follows:

Bing: By our way.

FB: Seller it.

Google: Meaning it.

The failure of NMT systems appeared clearly in the renditions of the above idiom. They provide translations which have no meaning or even any relevance to the SL idiom. Moreover, the idiom is rendered equivalently and functionally as "we have sworn eternal loyalty for him" which is the human translation in the English version of the novel. Another example which shows the problem which faced NMT systems when translating cultural specific expression is the idiomatic expression *ثلثنا و غدا الشر* *tiltṅna w-ġada aš-šarr* which was translated by the three systems as follow:

Bing: One-third of us are evil bastards.

FB: Like and tomorrow evil.

Google: A third of us, tomorrow is evil.

The above idiomatic expression is used when something happened for the third time. The number in that idiomatic expression is very important since it refers to something that happened peacefully for the third time and become a source of optimism in the Arabic culture. This idiomatic expression could be replaced by an equivalent idiomatic expression like a third time lucky in English. Unfortunately, NMT systems do not translate the above idiomatic expression appropriately which may confuse the readers of the TL and make them perplexed about the content of the target text. Therefore, relying on NMT systems in translating idioms which had cultural concepts into another language would be problematic as most people are not familiar with these concepts. Thus, if there is a lexical gap, i.e. if words or phrases are not known or if lexical equivalents do not exist in the target culture and language, such culture-specific items cause serious challenge for NMT systems.

D. Lack of Cohesion

Cohesion refers to the text-internal relationship of linguistic elements that are overtly linked via lexico-grammatical devices across sentences in order to be understood as a text, and it occurs where the interpretation of some elements in the text is dependent on that of another (Halliday & Hasan, 1976). Thus, if such grammatical and linguistic links between the sentence elements are missing, the text will no longer be a text at all. In this study there are many examples which illustrate this problem in the NMT product, such as the following examples:

جرعته المهانات

jarra‘athu al-mahanāt

Bing: His insults.

FB: His dose of dishonored.

Google: His dose of humiliations.

We notice that there are no connections between the words, on one hand, and NMT systems do not differentiate whether the text refers for a male or female addressee on the other hand. Another issue in the translations is the overlap related to the word *jarra‘athu* which used to mean "She had made him swallow such degradations", but NMT systems translate it as a noun "His dose" in the second and third translations.

مساكين يقطعون القلب

masākīn ygaṭ‘ūn al-galb

Bing: Poor cut heart.

FB: Poor cut heart.

Google: Poor people cut the heart.

HT: They are pitiful and they make you feel sorry for them.

The three translations provided by the three systems need ties in order to make the idea clear and comprehensible to the reader. Comparing the first and second translations offered by Bing and Facebook translators, there are instances of repetition and missing articles. Google translation also misses some important details about the meaning. Such

translations are deemed to be failed following the seven standards of textuality set forth by de Beaugrande and Dressler in their seminal work introduction to Text Linguistics.

E. Ambiguity Resulted From Homonymy and Polysemy

Homonyms are “lexical items that are identical in spelling and pronunciations but have different meanings,” (Yule, 2006, p. 107). The word bank for example might mean the river side or a financial institution or even a seat. While polysemy is defined as a “situation” in which the same word has two or more different meanings, like the word 'head' which could be a part of the body, a leading position in an institution or something else (Ullman, 1967, p. 159). They are ambiguous words whose different senses or meanings are far apart from each other and not obviously related to each other in any way (Farghal, 1998). Polysemy is closely connected to homonymy and it occurs when a word has more than one meaning (Kharma & Hajjaj, 1989). Making the distinction between polysemy and homonymy is not an easy process, according to many academics. Finch is one of them who said “it is difficult for linguists to distinguish between polysemy and homonymy” (Finch, 2000, p. 165). Homonymy and polysemy are described as “a major source of ambiguity which hinder the translation process” (Salim, 2013, p. 75). As a matter of fact, homonymy and polysemy could pose a serious problem for human translator as well as NMT systems. The following examples illustrate this problem minutely:

حفاظاً على العيش والملح
ḥfāzān 'lā āl'yš wāmlḥ

Bing: For the sake of living and salt.

FB: To keep living and salt.

Google: In order to save life and salt.

The three systems translate the word "العيش" as living, living and life respectively. The idea of the SL idiomatic expression is totally managed and misleading in the TL. All systems understand only one meaning of the polysemic word and neglect the other one which is the intended meaning. The concept of "bread and salt" (عيش وملح or خبز وملح) in Arabic culture symbolizes the rapprochement and alliance between two persons when eating together. Eating bread and salt create a moral obligation which should not be betrayed. This attitude is also expressed by Arabic phrases such as "there are bread and salt between us". It is worth noting that such polysemic words might create a sort of difficulty even for Human translation. For this expression, there was no translation provided for this expression in the English version of the novel.

Another example which serves the same idea is the idiomatic expression "milḥ wa qublah" ماشاء الله ملح وقبله which translated by the three systems as:

Bing: God willing, salt and accept it.

FB: What Allah wished salt and before him.

Google: God wills salt and before him.

The above example shows how polysemy plays a major role in the ambiguity of the SL idiomatic expression. The word which is being in polysemy is the word "قبله". The word "قبله" denotes three ideas which are: before him (sequence), kiss and pretty (the degree of beauty). Unfortunately, the NMT systems were able to catch two of the meanings stated in the SL expression, and eliminate the third meaning which is the intended one in this regard. However, HT renders that idiomatic expression successfully and eliminates the ambiguity when translating it as: Ma shaa Allah, she is so pretty into the TL.

F. Wrong Choice of Words

Words are powerful tools when used correctly. Thus, it is important in translation to choose the right word which convinces your TL audience. However, words can also be dangerous weapons which results in significant differences between the SL and TL. It's important to learn how to spot problematic words and replace them with clear, powerful ones so that your translation can be as effective as possible. In many cases NMT uses words which mean something different because they sound similar to the systems' stored data. The following is one of the most common mistakes that NMT committed while rendering AFEs into English:

وغيرها من الاحاديث التي تشير الى ان ثمة تلج قد تكسر

Bing: And other conversations that suggest that there's snow could break.

FB: And other conversations that indicate that snow may be broken.

Google: And other hadiths indicating that there is snow has broken.

The right HT rendition for this expression is “the conversation indicates that problems between them are overcome and things went in ease”.

G. Wrong Lexical Prediction

The process of lexical prediction is “the pre-activation of upcoming words -their meaning, and to some extent, their form- during online sentence comprehension” (Kochari & Flecken, 2018, p. 1). Several examples related to this problem have been investigated in the current study, among them are the following examples:

The idiomatic expression Zēr an-nisā? زير النساء extracted from the season of migration to the north is rendered by Bing, FB and Google respectively as woman's minster, woman minster and womanizer. The only one which can be

considered as correct translation is the third one (Google translation). Whereas, translations provided by Bing and FB are far from the purpose of the SL expression. Such failure is resulted due to the system wrong lexical prediction that might happen in the aforementioned example due to the interference between two Arabic words زير Zēr and وزير which have a similar spelling or pronunciation except for omitting the first letter in وزير. Another example from the same novel, is the idiomatic expression 'išna w-raʔēna عشنا ورأينا النساء تخطب الرجال' which is translated by FB as 'we lived behind women engaged men'. The system possessed the word 'w-raʔēna' as if it is a preposition (وراء). In fact, the word 'ورأينا' consists of a coordination conjunction, a verb and an attached plural pronoun (ورأينا and we saw). Accordingly, the translation is not accurate and is misleading as a result of the system wrong lexical prediction.

Additionally, Bing and FB committed the same error when rendering the Arabic idiom "Gargarat lhātha baḍ-ḍiḥik "قرقرت لهاتها بالضحك", "she gave out throaty, gurgling laughs". The two systems translated the idiomatic expression respectively, as "I read to her with laughter, and I read her with laughter". The two translations do not convey the meaning of the Arabic idiom. The action of laughing is rendered as if it is reading action. This is might be due to the interference between the two words "قرقر" and "قرأ"; which causes such wrong lexical prediction.

H. Colloquial Expressions

Colloquial expressions refer to any informal word or expression used soundly in conversations among ordinary or educated people (Nofalli, 2012). Conveying the SL meaning is really a very important matter in the translation process. Unfortunately, misunderstanding of the colloquial expressions by NMT leads to catastrophic outputs that lead to bad and sometimes awful translations that could not meet the expectations of the TL readers. There are many colloquial expressions in the selected novels especially in the Girls of Riyadh 'بنات الرياض' which is rich with these colloquial expressions, for instance: "يمه تكفين ابي اعرس, السماجة, المصالة, ثقالة الطينة, الرهش". NMT systems were unable to render such colloquial idiomatic expressions from Arabic into English. Let us consider the following example and how all systems translate it:

يمه تكفين ابي اعرس

takfīn abi a'ras

Bing: Yamit is enough for my father to get weddings.

FB: mother shrouds my father's wedding.

Google: Blind shroud Abi wedding.

This idiomatic expression is all about "a guy appeal to his mother to get married". This idea is totally missed in the translation provided not only by NMT systems, but also by human translation which omit the whole idioms.

V. CONCLUSION AND RECOMMENDATIONS

The translation of idiomatic expressions using NMT systems is not an easy task for these platforms, since rendering these idiomatic expressions from SL to the TL should sound natural. In other words, the translation of idiomatic expressions in literary texts is not just disposition or replacing of words from one language into another; and it should not be a word for word translation. It is worth mentioning that Google and Bing translators significantly outperformed the Facebook translator in translating idioms. Generally, although NMTs have successfully rendered some idioms into the TL, but they still face some problems such as: unwanted literal translation, unjustified omission, culture bound expressions, wrong lexical prediction, Lack of cohesion, Ambiguity resulted from homonymy and polysemy, wrong choice of words, and colloquial idiomatic expressions.

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The Application of Trauma/PTSD Studies to Translation: Take Several Japanese Novels as an Example

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Abstract—This research investigates issues associated with the translation of traumatic literary narratives in different languages. Initially, these narratives are constructed from the traumatic lived experiences of the survivors, serving as a means of recovery and making sense out of their painful experiences. However, in many traumatic literary narratives, when the survivor’s testimonies are represented in different languages and cultures, the foundational social trauma, traumatic aftereffects, and recovery are not adequately conveyed. The absence of a systematic and comprehensive theoretical framework in translation studies may result in translators offering uninformed and insufficient interpretations of traumatic elements in literary works. This issue necessitates a thorough and detailed understanding and perspective to assist translators in recognizing and representing the social trauma within literary works, while also acknowledging their social responsibilities. This study argues that trauma/PTSD studies provides an innovative, most fitting, and practical literary criticism to assist translators in adequately interpreting and appreciating traumatic narratives, as well as other serious literature that has heretofore not been discussed and recognized in psychoanalytical terms, by case studies of the translation examination of five Japanese novels.

Index Terms—trauma/PTSD studies, traumatic narratives, literary translation, translation studies, Japanese literature

I. INTRODUCTION

Traumatic literary narratives belong to a social-political engaged genre where survivors constitute the lived violent individual and collective historical events. They enable the audience to access the unspeakable horror and reflect on the social background that generates trauma. This distinctive representational form also gives chances to shape the public discourse and increase communities’ awareness to the recovery process and future repetition.

Though the trending topic in scholarly fields including psychology, history, and art, traumatic narratives is rarely discussed in translation studies, there are studies regarding the translation of survivors’ (oral) testimony examined from post-colonialism. Repetitions are rendered as semiotics and rhetoric of psychological pain, scholars conclude that suffering from the manipulation of homogenization and distortion, translators are intentionally neglect or omit the repetitions, mood words, and pauses. By that, translators effectively “de-traumatize” or “normalize” the source text (Pestre & Benslama, 2011; Batchelor, 2015; Pillen, 2016).

This paper argues that translators may not deliberately distort the trauma in the original text since it is possible that they are unable to adequately recognize the traumatic elements, nor can they interpret and appreciate the trauma appropriately without the help of innovative and practical literary criticism. Trauma/PTSD studies perspective enables translators to appreciate and interpret the lived traumatic experiences, the aftereffects, as well as the socio-political historical background associated with the trauma. With a thorough knowledge of this approach, translators should be capable of traumatic elements such as foundational trauma, failed mourning, and psychological defense mechanisms and represent them accurately. To substantiate my viewpoint, this paper will first provide theoretical background, including the relationship between literary criticism and literary translation and an introduction to trauma/PTSD studies, followed by case studies of the translation examination of classic Japanese novels, including *Grass on the Wayside* (1951), *A Personal Matter* (1964), *The House of the Sleeping Beauties* (1961), *Fires on the Plain* (1951), and *Thousand Cranes* (1952). By analyzing the English translations, the author argues that translators unwittingly fail to represent the traumatic elements in the original text and the representation of trauma is able to be improved with the help of trauma/PTSD studies perspective.

II. LITERATURE REVIEW

A. Translation and Literary Criticism

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In the field of translation studies, there is a prevailing consensus that translation is fundamentally an interpretative act, widely discussed in fields like hermeneutics and cultural approaches. Schleiermacher (2002) emphasizes the role of technical/psychological interpretation, which entails an in-depth understanding of the author's unique style to navigate linguistic ambiguities originating from socio-historical contexts. This aligns with Bassnett's (2014) view that translation is a manifestation of a reader's interpretation, representing that translation is a creative activity involving extensive revision and rewriting. Esteemed literary figures like Vayenas (2010) and Márquez (2002) assert that translation stands as the most intimate and profound form of reading. This underscores that translation transcends mere linguistic conversion; it necessitates interpreting implications, nuances, unspoken meanings, and latent potentialities, some of which the author might not even consciously acknowledge.

Translators' interpretations are intertwined with close reading, which, as noted by Folkart (1982) and Tyson (1999), positions literary translation as a form of literary criticism. In the case of traumatic literary narratives, scholars like Kurtz (2018) and Hartman (1995) advocate for nuanced interpretation, recognizing the call for creative approaches to comprehension and reception. Freud's psychoanalytical exploration of the Greek myth of Oedipus in *Totem and Taboo* (1961) unveils the intrinsic links between trauma, psychology, and literature, pre-dating contemporary trauma theory. Similarly, Stahl (2018) applies trauma/PTSD studies theory to analyze *The Tale of Genji* (early 11th century), shedding light on the protagonist's intricate psychological dynamics.

Translators, although proficient, may not fully fathom characters' psychology as authors do. Hence, employing a trauma/PTSD studies perspective is crucial, allowing translators to grasp the depth of literary works from psychoanalytical and psychosocial angles. This perspective safeguards against inadequate representation of trauma due to misinterpretation of social trauma and psychological aftereffects in the source text. In essence, translation being an interpretative act necessitates translators to possess comprehensive knowledge of trauma/PTSD studies, serving as an effective tool of literary criticism. This empowers them to appropriately interpret and appreciate literary works, ensuring the accessibility of traumatic narratives to target readers.

B. Introduction to Trauma/PTSD Studies

The study of Trauma/PTSD provides interpretive frameworks suitable for analyzing various fields such as culture, history, and literature. While scholars hold differing views on the extent to which traumatic memories can be transformed into coherent narratives, there is a unanimous agreement that literary language serves as a vital and effective means of representing trauma compared to ordinary language (Kurtz, 2018, p. 8). Literary scholars began exploring the intersection of literature and trauma in the mid-1990s (Kurtz, 2018, p. 8) and have approached trauma studies through the lenses of vocabulary and critical theory, including narratology, feminism, and deconstruction. This section will introduce several terms and concepts from trauma/PTSD studies that are integral to my research. These are primarily based on the work of Horowitz (1976), Lifton (1979), Herman (1992), van der Kolk and van der Hart (1995), and Stahl (2018, 2020).

(a). Trauma, Dissociation and Memory

Psychological trauma exhibits shared characteristics: it exceeds an individual's psychological capacities and resources, engendering sensations of "defenselessness, helplessness, terror, loss, humiliation, rage, and breakdown" (Stahl, 2018, p. 11). Furthermore, it exerts a profound and adverse influence on various facets of "human life and functioning" (Stahl, 2018, p. 11). Schwab extends this perspective, characterizing acts of violence such as combat, torture, and rape as manifestations of "soul murder" and "social death" (2010, p. 3). Given that overwhelming and devastating experiences cannot be readily articulated and integrated linguistically, they find organization on a sensory or iconic plane (van der Kolk & van der Hart, 1995, p. 172). This accounts for the fact that a majority of traumatized individuals grapple with unexpressed traumatic memories. These "raw," unassimilated memories persist in shaping individuals' perceptions and behaviors long after the initial survival.

Inaccessible to conscious recall, dissociated traumatic experiences often resurface intrusively after a latency period, manifesting as flashbacks, nightmares, hallucinations, or fragmented sensory impressions (Horowitz, 2001, p. 22; van der Kolk & van der Hart, 1995, p. 176). Furthermore, this form of traumatic memory is automatically and involuntarily triggered by elements that subconsciously parallel dissociated traumatic events, encompassing images, concepts, emotions, gestures, sounds, and odors. Individuals who have experienced trauma may also be prompted by situational cues to enter altered states of consciousness, engage in compulsive behavioral re-enactments, or contend with psychic fragmentation or dissociative identity disorder.

(b). Compulsive Behavioral Reenactments

Individuals who have experienced trauma may, in specific circumstances, be induced into an altered state of consciousness, engage in compulsive behavioral re-enactments, and/or grapple with psychic fragmentation or dissociative identity disorder. This response is not a precise replication of the dissociated traumatic events and typically entails "distortions and variations of detail, theme, and meaning" (Stahl, 2018, p. 16). Furthermore, behavioral reenactment is intricately linked with phenomena such as "failed mourning" and "psychological defense mechanisms/fantasies" (Stahl, 2018, p. 4). In addition to the psychodynamics of intrusive memory, the prevailing

psychological state of many trauma survivors is frequently characterized by uncertainty, sorrow, shame, humiliation, guilt, and “suicidal attempts or other self-destructive behavior” (van der Kolk & van der Hart, 1995, pp. 176, 178).

(c). *Psychological Defense Mechanisms*

The term “failed mourning” denotes the incapacity to engage in the mourning process, often arising from the overwhelming nature of grief and loss, particularly in instances of sudden and distressingly unacceptable death or its equivalents (Lifton, 1996, p. 170). Individuals who struggle with mourning may inadvertently resort to various psychological defense mechanisms, such as incorporation, substitution/replacement, and a desire for retribution. Both Herman and Lifton concur that the impulse for retribution stems from a sense of utter helplessness (Lifton, 1996, p. 170). Fantasies of revenge can intricately intertwine with traumatic events and may closely mirror historical details. Additionally, acts of vengeance may be coupled with substitution, incorporation, and role reversal (Stahl, 2018, p. 24). In instances of revenge fantasy, the traumatized individuals may transition into the role of perpetrators, having effectively and psychologically assimilated their former victimizer.

(d). *Traumatic Legacies and Recovery*

Herman delineates a triphasic model of recovery. The initial phase is primarily concerned with establishing a sense of safety. The subsequent stage entails the processes of remembrance and mourning, while the final phase focuses on the reintegration into quotidian life (Herman, 1992, p. 155). Lifton underscores that the recuperative journey hinges on the capacity to grieve losses and to regain the capacity to experience the full range of emotions – terror, helplessness, humiliation, shame, rage, loss, sadness, abandonment (Stahl, 2020, p. 4). This progression is characterized by its gradual nature, demanding considerable time and effort. Importantly, there exists is “no single course of recovery” that adheres strictly to these three stages in a “straightforward linear sequence” (Herman, 1992, p. 155). Social reintegration plays a pivotal role in the healing process of survivors; recovery is not a solitary endeavor, and the survivor assumes the role of “the arbiter of her own recovery” (Herman, 1992, p. 133). While external sources can extend assistance, support, and care, they do not hold the capacity to affect a complete cure (Herman, 1992, p. 155). Thus, the survivor themselves must shoulder the mantle of personal responsibility. In essence, instances of social trauma transpire within specific frameworks of human relationships, and their resolution necessitates a reinstatement of supportive social milieus.

C. *The Position of Translators in Traumatic Narratives*

The inquiry into the responses and stances adopted by individuals in the face of an authentic traumatic occurrence is a subject of extensive discourse. Beyond professionals in pertinent fields who may experience vicarious traumatization, it is imperative to acknowledge the substantial number of individuals who assume the role of bystanders. This could be attributed to factors such as significant geographical separation or a lack of direct personal involvement. Consequently, a pertinent inquiry emerges: what stance do translators adopt when confronted with a cataclysm in traumatic narratives?

As an innovator in Holocaust testimonies, Laub elucidates the role of listeners, emphasizing that “bearing witness to a trauma is, in fact, a process that includes the listener,” underscoring the need for a profound connection with survivors (1992, pp. 70, 71). This suggests the imperative for listeners to extend their undivided attention and foster an atmosphere of intimacy to enhance the channels of communication. In the context of narratives marked by trauma, the act of reading assumes the character of bearing witness (Johnston, 2014, p. 5). The responsibility of readers lies in their capacity and willingness to wholeheartedly align or empathize with survivors; this fundamentally hinges on their ability and readiness to read as witnesses.

At the convergence of traumatic literature and translation studies, translators find themselves compelled to immerse deeply in their work to faithfully render trauma. This necessitates their complete subjective involvement, which serves as the foundational step in comprehending and duly honoring a literary work. Additionally, translators shoulder the responsibility of transposing trauma into different languages and cultures, effectively assuming the role of narrators who await their respective witnesses. Drawing on Assmann’s (2006) concept of a “secondary witness” – an individual who attentively receives a survivor’s narrative, demonstrates understanding, and aids in its documentation, preservation, and dissemination (p. 269). Deane-cox posits that translators of Holocaust literature are effectively transformed into secondary witnesses (2013, p. 310). Building on this premise, this paper contends that translators bear both ethical and professional obligations to function as secondary witnesses when translating traumatic narratives. In this capacity, the translator is tasked with engaging in a morally attuned listening, acknowledging the trauma, and empathetically coming to terms with the characters’ experiences of both restoration and horror. Moreover, translators must ensure a linguistically accurate transmission to uphold the integrity of the original, which, in turn, will itself be subjected to witness.

III. METHODOLOGY

This study adopts a multifaceted approach to investigate the representation of trauma in translated literary works. It argues that translators may inadvertently misinterpret and underrepresent traumatic elements due to a lack of specialized knowledge in trauma/PTSD studies. The study commences by establishing a theoretical foundation, delineating the

intricate relationship between literary criticism and translation. It further introduces the trauma/PTSD studies perspective, elucidating its relevance and significance in comprehending and translating traumatic narratives.

The research focuses on five seminal Japanese novels, *Grass on the Wayside* (1951) by Natsume Sōseki (1867-1916), *Thousand Cranes* (1952) and *The House of the Sleeping Beauties* (1961) by Kawabata Yasunari (1899-1972), *Fires on the Plain* (1951) by Ōoka Shōhei (1909-1988), *A Personal Matter* (1964) by Ōe Kensaburō (1935-2023). These works are chosen for their significant thematic emphasis on trauma, yet seldom research has been done to appreciate those novels from trauma/PTSD studies perspective. All of the five novels are employed to examine the enduring impact on individuals of childhood trauma, as well as the representation of traumatic elements in the source text. Then, the author manually chose all of the published English translations of those novels, composing an extensive trilingual database comprising over 7,000 entries including the Japanese source text and English translations. The study conducts a comprehensive analysis of English translations of the selected novels. By scrutinizing specific passages and scenes, particular attention is devoted to the portrayal of traumatic elements such as foundational trauma, failed mourning, and psychological defense mechanisms.

The research employs a comparative approach to evaluate how different translators navigate the intricacies of trauma representation. By juxtaposing various renditions, the study seeks to discern discrepancies in the portrayal of trauma-related themes and their impact on reader engagement. Through meticulous examination and comparison, the paper aims to substantiate its central argument: that translators, in the absence of a trauma/PTSD studies framework, might inadvertently neglect or misconstrue pivotal traumatic components within the source text.

IV. RESULTS AND DISCUSSION

Before embarking on the task of translation, it is imperative to address certain considerations regarding how translators can ascertain whether a given novel constitutes a traumatic narrative, and under what circumstances they should incorporate trauma/PTSD studies in their analysis and interpretation. While not all novels revolve around trauma as their central theme, many literary works encompass elements of trauma. Given the prevalence of trauma in numerous serious literary works, translators ought to be cognizant of trauma/PTSD studies during their reading and interpretation process. To illustrate, the works of two Japanese Nobel laureates in Literature, Kawabata and Ōe, were not initially analyzed and appreciated as traumatic narratives until the studies conducted by Stahl (2018, 2020). Consequently, even if a particular novel has not been previously approached from a trauma/PTSD perspective, it does not preclude the potential for such examination. Moreover, readers should always keep this approach in mind as a viable method for exploring and scrutinizing literary works with renewed and insightful perspectives. Reader-translators should assess the traumatic elements in a novel through the lens of trauma/PSTD studies, encompassing but not limited to the presence of foundational social trauma(s), dissociation, situational triggering, psychosocial memory dynamics, intrusive memory experiences, altered states of consciousness, compulsive behavioral reenactment, failed mourning, melancholia, and psychological defense mechanisms and fantasies.

This paper will provide several illustrative instances to showcase the implementation of trauma/PTSD studies in translation and translation evaluation. This serves to underscore that should translators fail to discern these crucial psychological components, the traumas and their consequential impacts in the original text may not be faithfully conveyed.

A. Childhood Trauma

Example 1 (in *Grass on the Wayside*)

1.向うの聞きたかゝる返事を与えずに、わさゝと黙っていたくなった。

「御前誰かゝ一番好きたゝい。御父ッさん? 御母さん?」

健三は彼女の意を迎えるために、向うの望むような返事をするのかゝ厭てゝ堪らなかつた。彼は無言のまま棒のように立っていた。それをたたゝ年齒の行かないためとのみ解釈した御常の観察は、むしろ簡単に過ぎゝた。2.彼は心のうちでゝ彼女のこうした態度を忌み悪んたゝのでゝある。
(Sōseki, 1951, p. 131)

1. Sometimes, he felt more anger than pain, and would stand stiff as a board, refusing to answer. But Otsune would simply decide that his silence was due to his boyish shyness; 2. she did not know how much he hated her at such times. (McClellan, 1969, pp. 66, 67)

This instance pertains to the dissociated foundational trauma. It is imperative for translators to scrutinize the specifics to discern the points at which the character encounters difficulty, and the constructs around which their secondary elaborations evolve. In the novel *Grass on the Wayside*, there exists an excruciating interrogation scene, wherein young Kenzō is ruthlessly manipulated and deceived by his foster parents, the Shimadas, driven by their own insecurities about their adopted son. Despite being aware of Kenzō's reluctance, they show no intention of relenting. Rendered powerless and helpless like young Kenzō, he is left with no option but to “clam up” and “refuse to say a word” (Reilly, 2017, pp. 1352-1353). They persistently pose questions such as “where were you born?”, “whose child are you really? Come on, tell me the truth” (McClellan, 1969, pp. 66, 67), and “who do you like better, mama or papa?” (Reilly, 2017, p. 1353). This scene is pivotal to Kenzō's dissociated foundational trauma, encapsulating the profound psychological anguish

inflicted on Kenzō and the couple's self-serving possessiveness towards him. The unyielding interrogations result in his defensive mechanism of "unwillingness or inability to openly express himself to others," a trait that endures throughout his life in interactions with his wife, children, siblings, and other relatives when they inquire (Stahl, n.d.). Consequently, the dearth of emotional expression and genuine interpersonal communication engenders a lasting and profound sense of "frustration and alienation" (Stahl, n.d.).

Nevertheless, McClellan omits three questions in a row, which is unusual in literary translation. The sentence "who do you like better?" is the sixth similar question within the first half of chapter 41, which is less than 200 English words. The reason that McClellan chooses not to translate it may be the density of similar questions. However, the repetition effectively displays the vexation of the relentless interrogations, demonstrating Otsune's, the foster mother, obsessive possessiveness towards Kenzō. Though Kenzō at the time does not know that the foster parents are deceiving him, the interrogation casts a shadow on his uncomprehending mind as it is one of many methods they employ to manipulate him mercilessly. Moreover, "being silent" is mentioned twice in the original, and McClellan omits one instance here. This decision has the effect of obstructing readers from noticing the implications of "silence" in both Kenzō's traumatic childhood experience and post-traumatic character traits. McClellan's choice suggests that he does not have enough knowledge of trauma/PTSD studies to identify the significance of these sentences concerning Kenzō's foundational trauma. He takes them simply as wordy and unnecessary repetition and strategically omits them to make the paragraph flow better.

B. Situational Triggering and Behavioral Reenactment

Example 2 (in *The House of the Sleeping Beauties*)

鳥は不当に子供あつかいされたように感じて執拗になった。(Ōe, 1981, p. 76)

Bird felt humiliated by circumstance, which made him dogged. (Nathan, 1969, pp. 47, 48)

This depicted scenario, characterized by situational triggering and the reenactment of behaviors, is extracted from Ōe's novel *A Personal Matter* (1964), narrated through an omniscient, third-person perspective. According to Stahl's interpretation (2020, pp. 135-194), the central character, Bird, grapples with enduring trauma induced by his father. At the tender age of six, Bird attempts to engage in a conversation, inquiring about the mysteries of death. However, remaining in absolute silence, his father responds with a forceful blow to Bird's face, resulting in bloodied lips and a bruised countenance.

His father kills himself three months later, yet Bird dissociates from these fundamental childhood experiences. When Bird enrolls at college, he goes out drinking with Himiko, a female friend. Himiko unintentionally laughs at him as he tries unsuccessfully to have sex with her while standing outside. The narrator makes a statement, "鳥は不当に子供あつかいされたように感じて執拗になった (Bādo wa futō ni kodomo atsukaisareta yōni kanjite shitsuyō ni natta; Bird felt he had been unfairly treated as a child and became more persistent)" (Ōe, 1981, p. 76). He continues by raping Himiko on the floor.

Stahl claims that Bird's father's punching him and bleeding his mouth can be interpreted as a metaphorical rape since Bird's mouth can be seen as a protruding anus or vagina and his father's fist serves as a phallus. This aggressive act is posited to represent a profound betrayal, constituting an unjust assault that shatters Bird's innocence (Stahl, 2020, p. 154). In the episode involving Bird and Himiko, Himiko's laughter triggers in Bird an acute sense of unjust treatment, reminiscent of a prior traumatic event. This occurs in the aftermath of a failed attempt at intimacy, wherein Bird, unconsciously prompted by intrusive memories, embarks on a compulsive reenactment. Here, Bird assumes the role of aggressor, mirroring his father's position, with Himiko cast as a surrogate victim. Himiko not only serves as a psychological surrogate for Bird's father, whom he subconsciously seeks to avenge, but also a surrogate for his own innocent pre-trauma self. This profound sense of "unjust treatment as a child" emerges as a potent emotional catalyst, compelling Bird to reenact his dissociated foundational trauma through coercive actions. In his English rendition, translator John Nathan conveys this sentence as "Bird felt humiliated by circumstance, which made him dogged" (1969, pp. 47, 48). This interpretation deviates from the original, potentially confining readers' grasp of this pivotal scene. By reducing the intricacies of the psychological turmoil to a state of mere "humiliation," the translation obscures the profound complexities inherent to the situation. Regrettably, it fails to encapsulate the profound interplay between this forceful encounter and Bird's foundational trauma. Consequently, readers might encounter challenges in discerning the situational triggering of Bird and the compulsive reenactment characterizing this incident.

C. Traumatic Memory Experiences

Example 3 (in *The House of the Sleeping Beauties*)

江口老人が「最初の女は母だ。」だどと思えば、あのような母の死に様が浮かんでくるのは当然だった。(Kawabata, 1959, p. 215)

It was natural that when old Eguchi thought of his mother as the first woman in his life, he thought too of her death. (Seidensticker, 1970, p. 101)

This example is related to traumatic memory experiences. *The House of the Sleeping Beauties* (1961) is a third-person narrative presented from Old Man Eguchi's perspective. The contemporary narrative consists of the detailed descriptions of Eguchi's five visits to the house of "sleeping beauties," where old men pay to spend nights with naked

young virgin girls drugged into unconsciousness. The novel further delves into the (intrusive) recollections of young Eguchi's amorous entanglements, interwoven with harrowing encounters involving his mother and daughters. These episodes, which he unwittingly reexperiences and reenacts during his visits, form a central narrative focus. In line with Stahl's analysis, Eguchi's subconscious compulsion to frequent the house stems from an underlying dissociated foundational trauma. At the age of seventeen, Eguchi, bearing witness to his mother succumbing to tuberculosis in their familial abode, on their sleeping bed, in his arms, experiences a profound sense of past failure for being unable to save his mother (Stahl, 2020, pp. 145-165). This latent guilt prompts vivid fantasies of rewriting this narrative in the present, manifesting in his attempts to rouse the dormant girls. Concurrently, Eguchi navigates a web of ambiguous sentiments, grappling with feelings of betrayal and abandonment by his mother. It is this intricate interplay of emotions that propels him toward a form of retribution against the girls, who unwittingly serve as surrogates for both his mother and his innocent pre-trauma self. Yet, owing to the dissociation of his foundational trauma, Eguchi remains oblivious to the true impetus underlying his compulsive behavior.

In the novel, when Eguchi contemplates who is his first woman in his life during his stay at the house, he experiences an intrusive recollection of his mother's final moments. The narrator duly notes that: 江口老人が「最初の女は母だ。」などと思えば、あのような母の死に様が浮かんでくるのは当然だった (Eguchi rōjin ga "saisho no onna wa haha da" nado to omoeba, anyōna haha no shinizama ga ukandekuru no wa tōzen datta; It was natural that when old Eguchi thought "my first woman was my mother," the image of his dying mother floated up in his mind) (Kawabata, 1999, p. 215). Edward Seidensticker translates this sentence as: "It was natural that when old Eguchi thought of his mother as the first woman in his life, he thought too of her death" (1970, p. 101). However, Seidensticker's rendition raises a critical concern, as he notably translates the verb "浮かんでくる (ukandekuru; float up)" as "thought of," thus inadvertently obscuring the nuanced imagery intended by the original text.

It is evident that the two verbs encompass distinct nuances. Seidensticker's misstep in this instance arises from his unfamiliarity with trauma/PTSD studies. Firstly, "think of" implies that the protagonist possesses the capacity to intentionally summon and manage the memory. Conversely, "float up" signifies that the "repressed" recollection of his mother's death scene remains beyond deliberate retrieval, a hallmark trait of dissociated traumatic memory experiences. When activated by specific circumstances, the images, sensations, and emotions emerge and dissipate beyond conscious control, in contrast to a deliberate act of "remembering" or "recalling". Seidensticker's translation, however, may lead readers to believe that Eguchi wields mastery over his memory, thereby distorting the original intent. Secondly, as Eguchi's foundational trauma is dissociated, he lacks a coherent narrative memory pertaining to his mother's final moments. In this particular scene, Eguchi undergoes a psychological triggering induced by the house, the season, and the state of the slumbering girls, momentarily provoking the intrusive memory experience, which he subsequently re-dissociates. Furthermore, with regard to the detailed account of his mother's last breath, readers are apprised of this incident not through Eguchi himself, but via the narrator. Nonetheless, Seidensticker's rendition insinuates a more active role for Eguchi, inadvertently fostering the misconception that this memory resides within his conscious awareness. This complicates readers' efforts to discern Eguchi's foundational trauma and the associated dynamics of his memory. Consequently, Seidensticker's translation underscores his failure to recognize Eguchi's foundational trauma, along with the concomitant facets of traumatic memory, and adequately differentiate between the third-person narrator and the protagonist.

D. (Mis)translation of Tense

Fires on the Plain (1951) is a first-person memoir composed by Tamura, a former Japanese soldier who endured the harrowing Battle of Leyte Gulf in 1944. Tamura authored his recollections while hospitalized for mental distress in Tokyo during 1951. Langer astutely notes that Holocaust survivors may recount their narratives employing a blend of past and present tenses (1991, p. 95). This novel exhibits several salient instances where the tense undergoes such a shift. For example, Tamura narrates his perilous traversal across the plains, braving exposure to adversaries as follows, "異郷の不安な黎明を歩くという状況は、確かに私にとって初めての経験のはずであるが、今私の感じている感情は未知ではない (ikyō no fuan na reimei o aruku to iu jyōkyō wa, tashikani watakushi ni totte hajimete no keiken no hazu de aru ga, ima watakushi no kanjiteiru kanjō wa michi dewanai; Although walking like this in the uneasy dawn of a foreign land should actually be my first such experience, the feeling that I am having now is not unknown to me)" (1996, p. 69). Tamura thus depicts this experience in the narrative present tense while in the process of recollection and composition of his memoir. According to Stahl, the adoption of the present tense signifies Tamura's induced shift into an altered state of consciousness while writing, where "the dissociated battlefield experience is triggered and intrudes into and affects contemporary memory, experience, and narration" (Stahl, 2020, p. 101). Regrettably, both English and Chinese translations neglect this present tense usage, opting instead for the past tense, which dominates the novel (see Morris, 1957, p. 91; Wang & Jin, 1987, p. 52). These translators, it appears, failed to recognize the present tense shift as a crucial indicator of Tamura's altered psychological state. Furthermore, they did not grasp that traumatic narratives frequently exhibit a fusion or muddling of tenses. The novel features numerous similar instances, most of which are not faithfully reproduced.

E. Literary Interpretation

Example 4 (in *Thousands Cranes*)

太田夫人との間の罪の暗さが、その娘の声を聞くことで、かえって消えてしまったのは、菊治になお思いがけなかった。(Kawabata, 1999, p. 97)

It was strange that his guilt in the Ōta affair seemed to disappear when he heard the daughter's voice. (Seidensticker, 1969, p. 93)

Thousand Cranes (1952) is a narrative characterized by third-person omniscience and also authored by Kawabata. The protagonist, Kikuji, gains early awareness of his father, Mr. Mitani, a revered tea master, engaging in an illicit liaison with Chikako, a younger disciple. Kikuji is also a firsthand witness to his father's deception of his mother regarding this matter. In later years, following the demise of his parents and Kikuji's own transition to adulthood, he fortuitously encounters Mrs. Ōta, his father's second paramour, during Chikako's annual tea gathering. Subsequently, he enters into a romantic entanglement with Mrs. Ōta. Several months following their affair, she tragically takes her own life. At this juncture, Kikuji begins to discern Mrs. Ōta's lingering essence within or through her daughter, Fumiko. Within the narrative, there emerges a sentence embedded in the third-person narrator's account of a scene where Kikuji apprehends Fumiko's voice over the phone subsequent to Mrs. Ōta's demise, “太田夫人との間の罪の暗さが、その娘の声を聞くことで、かえって消えてしまったのは、菊治になお思いがけなかった” (Ōta fujin to no aida no tsumi no kurasa ga, sono musume no koe o kiku koto de, kaette kieteshimatta no wa, Kikuji ni nao omoigakenakatta; It came as a surprise/unexpected to Kikuji that the darkness of his sin with Mrs Ōta had been erased upon hearing her daughter's voice) (Kawabata, 1999, p. 97).

Stahl offers a trauma/PTSD-oriented interpretation of this novel. According to his analysis, Kikuji's inability to properly mourn his father stems from an unconscious inclination to believe that “his father persists within him as an integral part of himself” (2018, p. 54) which is a symptom of incorporation, belonging to psychological defense mechanisms. Moreover, Kikuji's complex sentiments towards his father lead him to subconsciously employ Mrs. Ōta as a surrogate for his concurrently cherished and resented father. Kikuji's emotions towards Mrs. Ōta are intricate, further complicated by his association of her with Chikako, whom he harbors resentments against. Moreover, he is hindered in his mourning process for his mother due to the conviction that “he can maintain a tangible connection with her through Mrs. Ōta” (Stahl, 2018, p. 54). Upon Mrs. Ōta's tragic demise, similarly, Kikuji is unable to grieve, and unconsciously looking for a surrogate for his loss, which in this situation, is her daughter.

Seidensticker renders this as “it was strange that his guilt in the Ōta affair seemed to disappear when he heard the daughter's voice” (1969, p. 93). The phrase “罪の暗さ (tsumi no kurasa)” directly translates to “the darkness of transgression,” implying the intricate nature of Kikuji's emotions concerning his morally complex entanglement with Mrs. Ōta. Kikuji, in effect, disassociates from his foundational trauma, remaining oblivious to the underlying causes and consequences of his ineffective grieving. In this process, he incorporates his father and engages in various psychological displacements, projecting blame onto Mrs. Ōta. Additionally, he perceives Mrs. Ōta's as living on within Fumiko, who simultaneously functions as a surrogate representing Kikuji's unscarred pre-trauma self (Stahl, 2018, p. 22). Seidensticker's translation of the term as “guilt” simplifies Kikuji's sentiments and falls short of capturing the intricate nature of his post-traumatic psychological defense mechanisms and transgressive compulsive conduct. In instances within traumatic narratives, where expressions might appear “peculiar” or “obscure,” a lack of familiarity with trauma/PTSD studies can lead translators to misinterpret the protagonist's traumatized mental state, missing the subtleties in their perceptions, responses, and behaviors. Instead, they may tend to “normalize” or “de-traumatize” them. In this specific case, Seidensticker interprets their relationship on a surface level, framing it within the context of moral corruption. Consequently, this example underscores how translators who lack the requisite background in trauma studies may inadvertently overlook the characters' psychological experiences, intricacies of memory dynamics, and motivations, inadvertently failing to accurately convey the nuances, essence, and implications of the original work.

From these instances, it becomes evident that the intricate psychological processes of trauma, the facets of traumatic memory, and their enduring effects within original texts are inadequately captured in translation. Translators, inadvertently, dilute, misrepresent, or obscure the characters' psychological conditions, unintentionally diminishing the impact of the narratives. Consequently, there exists considerable scope for enhancement in the translation of artistic works dealing with trauma, a potential that can be effectively harnessed through a deeper engagement with trauma/PTSD studies.

V. CONCLUSION

In light of the preceding analysis of translations, this paper is poised to distill the findings for their practical applicability in the translation process of traumatic narratives. The translator's mandate lies in unobtrusively represent the traumatic elements in the source text “even when and if at moments the narrator becomes absent, reaches an almost detached state” (Laub, 1992, p. 71). The call for “unobtrusive” representation does not imply a passive subservience in translation, but rather an acknowledgment that translation transcends linguistic boundaries. Translators must possess a comprehensive contextual grasp, inclusive of those traumatic elements the authors themselves might not consciously recognize. Furthermore, Laub (1992), Deane-Cox (2013), and Johnston (2014) collectively affirm that in the process of translating traumatic narratives, translators commence as reader-witnesses. In contrast to reader-listener witnesses,

translators assume a more active role, both professionally and ethically, in responding to these narratives, as translation constitutes an alternate mode of storytelling. In their capacity as translator-witnesses, they bear the onus of meticulous fidelity to the original text, functioning as empathetic witnesses.

Traumatic narratives encapsulate themes of mortality, bereavement, powerlessness, and despair, among others, wherein even proficient translators might encounter challenges in fully comprehending and articulating the nuanced expressions, imagery, and metaphors inherent to such accounts. Those who have experienced trauma possess distinctive perceptual frameworks that remain largely inaccessible to those who have not shared the same encounters. Translators should remain cognizant of the fact that the interpretation of catastrophic traumatic occurrences and the ensuing narrative development is inherently idiosyncratic. The most judicious approach involves a faithful rendition of these narratives, refraining from any (un)intentional “normalization” or “rationalization,” actions that invariably culminate in a “de-traumatization” of the narrative. Instances may arise where translators are inclined to inject their own interpretations, potentially leading to the omission or alteration of elements from the source text, often deeming certain expressions as excessively aberrant or gratuitously repetitive. Moreover, instances of seemingly inexplicable outbursts of anger or emotion might be dismissed as “senseless.” In such instances, a discreet representation emerges as the preferred strategy, one that serves to preserve the traumatic facets while effectively conveying them to the readership.

“Traumatic elements” stands as a pivotal concept in the precise representation of trauma. It includes nuanced terminologies such as dissociated foundational trauma, intrusive memory experiences, triggered behavioral reenactment, and psychological defense mechanisms. Notably, traumatic childhood experiences are inexorably linked to one’s initial caregivers, engendering enduring sentiments, whether negative or affectionate, towards these primary figures. These sentiments can reverberate across the individual’s lifespan, potentially culminating in a profound sense of social betrayal and emotional devastation, thereby shaping their interpersonal affiliations. For translators, a keen focus on pivotal traumatic events, encompassing bereavement and its analogues (e.g., rejection, abandonment, and separation), occurring during a protagonist’s formative years or instigated by their parents, assumes paramount importance. Among the most critical tasks for translators well-versed in trauma/PTSD studies lies in delineating the causal nexus interlinking the past, present, and future: how foundational traumas metamorphose into psychological defense mechanisms and intricate fantasies, the intricate interplay between post-traumatic incidents and traits vis-à-vis the foundational trauma, the potential for a victim to transition into a perpetrator, engendering various transgressions, and the narrative construction and reconciliation with the past.

Discerning the distinct roles of the third-person narrator and the central protagonist assumes critical importance in the apt representation of trauma. Given that numerous traumatic narratives are composed years after the actual events, variations in recovery levels are to be expected. Likewise, it is imperative for translators to delineate between intrusive memory experiences and volitional recollection. As gleaned from the analysis of translations, intrusive memory experiences manifest distinct characteristics, comprising an absence of subjective control, a fragmented nature, a dearth of emotional resonance, and a chronological sequencing. Furthermore, they have the propensity to be elicited spontaneously and involuntarily, often by seemingly inconsequential stimuli bearing direct or tangential associations with dissociated traumatic events. These stimuli may encompass specific lexicons, imagery, affective states, olfactory sensations, auditory cues, and physical gestures.

In recapitulation, this investigation furnishes a pragmatic instantiation of trauma/PTSD studies within the domain of translation studies. This innovative framework serves to equip translators with the means to faithfully reproduce, preserve, and convey the original traumatic narratives. Furthermore, it facilitates the reader’s interpretation of literary works through a hitherto unexplored perspective. Of paramount significance is its proposition of the concept of “translator-witnesses,” an antreaty to the ethical consciousness, empathetic capacities, and wholehearted engagement of reader-translators when confronted with traumatic literary works. With this methodological orientation, both translators and readers are poised to exhibit heightened cognizance of the enduring repercussions of social betrayal and failed mourning. They are additionally encouraged towards greater compassion for trauma survivors, while concurrently assuming a more active role in fostering secure environments and communities conducive to recovery. This approach impels a circumspect introspection into personal conduct, along with a vigilant commitment to shielding communities against individual and collective traumatization.

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A Corpus-Assisted Critical Discourse Analysis of the Iranian People in the Corpus of Donald Trump's Social Media Texts

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Abstract—Social media has provided many opportunities for people to express, obtain, and reproduce their views, thoughts, ideologies, and even their daily routines. Perhaps the most famous person to successfully take advantage of these opportunities and become a constant trending topic around the world is former American President Donald J. Trump. The style of language he uses on social media helps spread his ideology so that he has become known as the first president of America to use social media to get his ideas across. To evaluate the keywords in the corpus of Trump's social media that dominated the topics of social media in Iran, a corpus-assisted critical discourse analysis was used as the methodology for this study. The results show that the keywords "people", "real", "brave", "suffering", and "killed" are closely related to the oppressive conditions of the Iranian people. The results also show that people who are talked about as brave figures always get help and love from Trump.

Index Terms—social media, Trump, corpus-assisted critical discourse analysis, Iranian people

I. INTRODUCTION

Compared to mass media channels where certain groups select and display content Social media has captured the attention of millions of users and influenced individuals and societies. With the decreasing coverage of traditional media (newspapers and television broadcasts) and increasing use of the Internet, social media is becoming the biggest trend in communication (Himmelboim et al., 2012). On social media, citizens can join groups they find interesting, interact with political candidates, and talk about political information with other citizens. Citizens have even newer opportunities for political participation and communication than ever before (Himmelboim et al., 2012). Moreover, interpersonal communication on social media has become an important source for political analysts who can successfully predict attitudes towards online political movements through interpersonal political interactions outside of the internet. While television and daily newspapers remain the prevalent outlets for news, social media has emerged as an increasingly essential source of political information (Enli, 2017).

Social media has provided many opportunities for people to express, obtain, and reproduce their views, thoughts, ideologies, and even their daily routines primarily through text or speech. This discourse analysis study of language interaction seems both necessary and relevant, as the more people know about social media, the less vulnerable they are to being led astray by unsavory authorities. As today's society experiences different ways of language interaction, both the role and influence of social media are undeniable and need to be analyzed. The study of social media texts has led linguists to believe that it is a kind of social action and leads to the processing of social issues. Therefore, if the lexicon of social media texts is appropriately chosen, then it can have a profound effect on the decisions of followers and lead to the formation of ideological groups.

Perhaps the most notable example of how social media has become a new medium for interacting between leaders and their people is former U.S. President Donald Trump. It is worth saying that Trump incorporates an exceptionally effective individual social media account. Right now, he has about 88 million Twitter fans, even though he is also interatomic with fans on Facebook, YouTube, Instagram, Periscope, and other social organizing sites counting his claim Truth Social organize (IDC Inc., 2017). Furthermore, he frequently updates his Twitter content, always attempting to make himself the focus of global media attention.

Moreover, there is an active interest in how Donald Trump uses social media. Millions of people around the world are affected by what is now called the "Trump Effect" which is a term that describes Trump's influence on society, the economy, and international relations through his use of social media (Bustan & Alakrash, 2020).

In this study, the selected corpus came from three official Trump social media accounts which are marked with blue tick verification indicating that the @realdonaldtrump accounts are his official accounts that he uses to communicate, express opinions, argue and even attack his political opponents. The three accounts selected as corpus data were Twitter, Facebook, and Instagram and were selected based on the procedure for accessing the sites directly except for Twitter which was accessed through <https://www.thetrumparchive.com/>. The Trump Archive website was created by Brenden Brown to archive Trump's tweets on Twitter because Twitter had previously deleted Trump's official account. However, other social media corpus data, namely Trump's official Facebook and Instagram accounts, can still be accessed directly and do not need third-party archives. Trump's official Facebook and Instagram social media accounts offer most of Trump's social network data and have a filter search feature that can sort all of Trump's social network text by date and keywords. The chosen keyword to search for was "Iran" and the search included the timeframe that began the day that Trump first became president in 2016 until the end of his term. So that nothing escaped the scope of this research, the keyword "Iran" was applied by using a combination of corpus linguistic research because computer-aided programs applied in corpus linguistics help analyze certain discourse patterns without involving the interests of the author and or the author's tendencies.

Conflicts in the Middle East will always be the center of the battlefield where developed countries try to maintain their hegemony. Iran is a country in the Middle East that America considers the most volatile to the stability of the region because of its nuclear development. Iran is also the eternal enemy of Saudi Arabia, which incidentally is the United States' second closest ally in the Middle East behind Israel. Furthermore, Iran's antagonism is not only its anti-American attitude but also its most distinct and prominent understanding of Shia Islam. Because of this division in ideologies between America and Iran, then-President Trump decided to withdraw from the 2015 Joint Comprehensive Plan of Action (JCPOA) nuclear deal signed by his predecessor President Barak Obama based on Trump's beliefs that Iran would continue its missile program and would continue to be involved in a number of Middle Eastern conflicts (Dwihendra & Finaldin, 2020).

II. LITERATURE REVIEW

A. Previous Studies

Some research related to social media and Trump used the Corpus-Assisted Critical Discourse Analysis method to examine how selected tweets related to Muslims raise Islamophobic attitudes (Khan et al., 2021). Results showed that Trump expressed anti-Islamic rhetoric during his presidential administration and that he too utilized clearing articulations to develop the personality of displaced people and workers as hoodlums or as a risk to America and its citizens.

On the other hand, Knoblock's (2017) research also looked into Trump's Facebook posts which feature many anti-Syrian immigrant attitudes. The research showed that the term "Muslim" refers to a distinct and uniform group. Knoblock's (2017) study combines the corpus method and critical discourse analysis and highlights the strategy used in the discourse of Trump's posts which aim to position Muslims as "Other" and are not in accordance with American society. They also include dangerous and aggressive speech through Trump's choice of using semantic, syntactic, and rhetorical cursive structures.

The issue of immigration has become a prominent topic in the American political debate, and the ongoing refugee crisis in Europe has been exacerbated by the Syrian conflict. It is a problem that has also affected Syrian immigrants coming to America. This theme, among others, was abused by presidential candidate Donald J. Trump. For illustration, his proposition to boycott Muslims from entering the US accomplished awesome reverberation and started warm discourses. The objective of this investigation is to reveal the high levels of xenophobia and verbal animosity displayed by Donald Trump. The fabric was collected from Trump's official Facebook page and analyzed utilizing Basic Talk Examination and Corpus Phonetic strategies.

The inquiry about applies the CDA approach to the representation of Islam and Muslims within the Trump talk community and answers the political motivation setting where Wodak and Meyer (2011) argued that the CDA was engaging in "[an] analyzing, understanding and [explanation of] the use of digitally mediated communication" and emphasizing the incorporation of the linguistic corpus in Critical Discourse Analysis (CDA). Using corpus linguistic tools in CDA proved useful for this study as social media presented certain difficulties in gathering representative sample data.

B. Linguistic Corpus (Keywords)

Keywords are linguistic elements that demonstrate a notably higher occurrence in a specific corpus in contrast to another corpus (references). The high frequency of several topics and discourses in a corpus can lead to the emergence of correlations with certain lexical items and patterns that are positively related to these topics and discourses. In Trump's social media corpus, for example, keywords like "bombings" and "civilians" tend to suggest a discourse about war.

Keywords aid in revealing topics, particularly in the context of Iran. Nonetheless, the significance and collocation of keywords are determined by diverse statistical measures. It is important to recognize that utilizing various statistical criteria may yield varying results, as emphasized by Al-Hejin (2012). In the current study, log-likelihood (LL) was used as a measure of a keyword's "keyness" in the Trump social media corpus. LL is a measure of statistical significance or the level of confidence that the difference in frequency between two (or more) corpora is not due to chance. In this study, the researchers used LL because it "tends to generate high-frequency keywords that tend to indicate the most distinctive themes". Another term is "the aboutness of the text" from which Trump's Iran-related social media corpus is under investigation (Egbert et al., 2022).

The Antcont tool was employed to generate keywords by comparing individual corpora with a reference corpus consisting of 17,900 words from Iran-related tweets, utilizing the LL statistical measure. The LL measure assigns a "p-value" to each word, reflecting the likelihood that the observed keyness is unintentional. Consequently, "a higher keyness value and a lower p-value indicate greater distinctiveness of a word for a specific context" (Aluthman, 2018).

C. Collocation

The term collocation was first introduced by Firth, who later became known as "The Father of Collocation" (T. McEnery & Hardie, 2011). According to Firth, collocations are considered actual words that often occur together and are included in one part of the meaning. Firth explained that the meaning of collocation is at the syntagmatic level; for example, the meaning of the word "night" is the ability to be used together with the word "dark" and vice versa (T. McEnery & Hardie, 2011). The meaning seen from collocation becomes a syntagmatic phenomenon. This means that collocations must be analyzed at the level of the text.

Collocation using statistical tests is usually done by comparing the frequency of each word in a text that is limited by the core word range (node) to the frequency of other words (collocate). According to this view, collocation is calculated based on whether it is significant or not using the significance test. Odlin and Sinclair (1994) calculated collocations by differentiating the position of the collocate range concerning its nodes. The collocation range can be calculated to the right based on the number of collocates after the node, such as +1, +2, or +3. Likewise, it can also be left based on the number of collocations before the node, as in -1, -2, or -3. To determine whether or not the word collocates with its node, significant tests are used such as chi-square, log-likelihood, t-score, z-score, and mutual information. The principle of this calculation is to compare the frequency of each word with the range of words around its node. If the difference in frequency is very large, then the word under study is considered a node of the collocate (Yuliawati, 2018).

D. Keyword in Context as an Analysis of Concordance

A concordance is an enumeration or series of instances of words, fragments of words, or word combinations extracted from a textual corpus (Baker & McEnery, 2015). Keywords, the primary terms sought in the corpus, are pivotal. Various techniques exist for presenting these keywords, with one prevalent approach being the application of Keywords in Context (KWIC), also known as the keyword in context. Concordance, a crucial element in corpus linguistics, facilitates qualitative analysis of corpus data, enabling detailed exploration of individual instances. It is imperative to perform a concordance analysis before asserting language variations or changes based on frequency.

The concordance tool examines a specific linguistic element within its context, taking into account the adjacent words that can differ on either side of the "node word." - the word selected for an investigation that appears in the center of the screen - to the entire text if needed (T. McEnery, 2012). Concordance is one of the ways commonly used to refute the opinions of those who claim that corpus linguistics is simply a means of quantitative analysis. Concordance tools/techniques allow researchers to perform qualitative analysis by enabling them to study the item in the text with it. In this study, after doing keywords, and collocations, the next step is to create concordance lines for the selected words for further investigation. In some cases, a concordance search returns hundreds or even thousands of rows. In such cases, (Hunston, 2002) recommends that the researcher select a few lines for general analysis and a few lines to examine in detail and then build several hypotheses based on that analysis. After that, several other lines can be drawn to verify or reject the hypotheses they have previously made; however, their selection must be random to achieve some objectivity and to avoid bias as Liu et al. (2022) stated that computer-assisted analysis balanced the synergy.

E. CACDA: Corpus-Assisted Critical Discourse Analysis

The combination of both Corpus-Assisted and Critical Discourse Analysis has been widely assumed by different linguists to complement the weaknesses of each method and strengthen the findings of current research (Baker et al., 2008). Such an approach is sometimes referred to as Corpus-Assisted Discourse Studies (CADS) (Partington, 2008). Quantitative methods are compared with qualitative methods and try to combine the advantages of each.

CACDA (sometimes also CLCDA) is an approach that combines two methods at once to investigate and compare the features of certain types of discourse. Furthermore, it is an analytical technique developed with a linguistic corpus as the basis of analysis (Gabrielatos & Baker, 2008). This approach is an interdisciplinary approach that combines analytical methods and techniques to analyze data extensively and intensively (A. McEnery et al., 2006). With a corpus linguistic tool, this approach can be used to analyze large amounts of data and a wide range of data. At the same time, discourse analysis can be used to analyze data in depth, explore the context of the use of certain language forms, and explore discourse practices that allow a linguistic form to emerge.

This approach is different from the traditional corpus linguistic approach because in the traditional corpus, linguistics analysis is emphasized on a quantitative approach to see the quantity of occurrence of a word and the type of discourse that allows these words to appear. Generally, the data in the traditional linguistic corpus is used for the benefit of certain languages in general, say for example Indonesian and English among others. However, in CACDA, corpora data can be compared from one discourse to another and analyzed for certain features to find out their meaning in-depth. Finally, the most significant thing in CACDA is that the corpora can be analyzed by looking at the social and political dominance that is reproduced in the text or speech.

III. METHODOLOGY

This research will combine two methods: Critical Discourse Analysis (CDA) and Corpus Linguistics, otherwise known as Corpus-Assisted Critical Discourse Analysis or CACDA (Partington, 2008). The working principle of CACDA is that the investigation and comparison of features in certain types of discourse are integrated with analytical techniques developed with corpus linguistics. This includes compiling corpora, keywords, word cluster frequency lists, word list comparisons, and concordance. Furthermore, the analysis is carried out to see the various possibilities of using language to represent power asymmetrically, the social context of discourse production, domination, and ideology. This method uses a descriptive qualitative approach to analyze the data.

This study sees corpus linguistics as a theory commonly referred to as corpus-driven, so using it to analyze language data can lead to the formation of several theories. T. McEnery and Hardie (2011) pointed out that corpus linguistics employs corpora to analyze language usage and holds a theoretical position, but it doesn't constitute a theory in and of itself.

Baker (2006) explained that his study focused on how to examine the frequency, collocation, keywords, and concordance to help analyze the facts of discourses. In his view, discourse analysis based on the corpus has enormous power, but it is more positioned to replace qualitative analysis on a smaller scale. The main difference between the CACDA approach and pure corpus linguistics is that, in corpus linguistics, the main approach used is quantitative. Moreover, the corpus linguistic approach uses as much data as possible from various types of discourse to build a corpus that will be useful for common languages like, for instance, Indonesian, English, German, and so on.

Gabrielatos and Baker (2008) also explained that the main point of the CACDA approach is that the corpora are natural language stores, and these language stores are large in order to find out repetition or patterns that can be used to counter the discourse analysis being carried out both intuitively and suggestively. Furthermore, discourses can be made to represent a set of experienced events as they are conveyed through the use of language.

The data sources used in this study were obtained from Trump's social media accounts which were divided into 3 platforms: Facebook, Twitter, and Instagram. The researcher limited the data terms for the three-social mediums with the term "social media text" because the three platforms have different terms, they use such as "captions" on Instagram, "tweets" on Twitter, and "posts" on Facebook.

A keyword analysis was done by comparing the target corpus and the reference corpus. The keyword analysis produced the highest keyness based on statistical calculations; that is to say, each keyword must have a frequency of 5 and an LL value of 19.53 which corresponds to a p-value of < 0.005 . The target corpus was gathered from <https://www.thetrumparchive.com/> and the researcher inserted the keyword "Iran". The data presented 367 tweets. On the other hand, the reference corpus gathered from <https://www.sketchengine.eu/ententen-english-corpus/> in which the keyword "Iran" was also inserted. The illustration of the data approach is shown below:

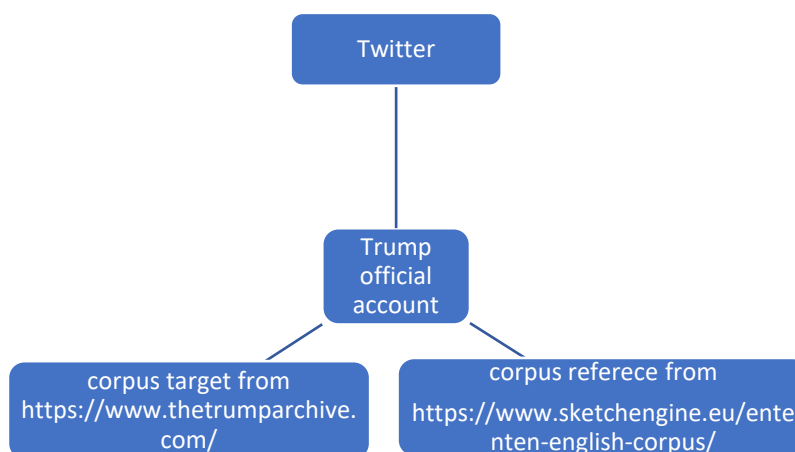


Figure 1.

IV. RESULTS

A. Keyword Analysis

The keyword “people” has a keyness of (+34.49) even though the word in Trump's social media corpus is only found 65 times. According to Baker (2006), the keyness score is illustrated as a statistically higher frequency of certain words or groups in the analyzed corpus compared to another corpus. The keyword analysis not only shows the focus on or around the corpus but also suggests the focus of further investigation based on what themes are most common in corpus collocations (Aluthman, 2018).

TABLE 1
KEYWORDS SCORE

Rank	Frequency	Keyness	Effect	Keywords
1.	65	+ 34.49	0.0125	People
2.	62	+ 32.63	0.1119	Iranian

The keyword “people” became the biggest theme in this study based on the findings of Table 1, above. Keyword analysis facilitates the search for the most prominent themes and topics related to Iran. The high frequency of “people” statistically appears due to the peak of tensions between Iran and America during the Trump administration. Social media texts that associate people in Trump's corpus include the lives of 40 years of the failed Iranian revolution and the Iranian people who have suffered the atrocities of the Iranian regime. It also describes the oppressive conditions of the Iranian people. Other keywords also compare the condition of the oppressed Iranian people as if the American people stand in support of those who are oppressed.

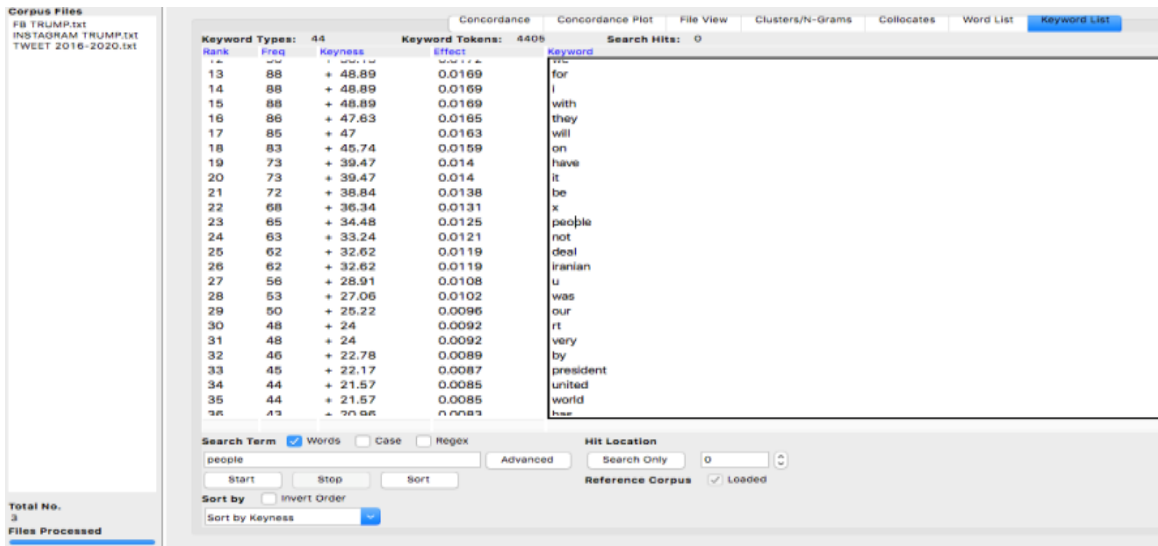


Figure 2. Keyword Result of Trump’s Social Media

The keyword analysis facilitated the search for the most prominent themes and topics related to Iran as shown in the Figure 2 above. The keywords were then been extracted to Table 2 below:

TABLE 2
COLLOCATION SCORE

Keyword	Significance Collocate	MI Score	Frequency
people	Suffering	7.5	9
	Brave	7.3	4
	Long	5.5	5
	Many	5.1	6
	Killed	5.3	4
	Big	5.3	4
	Iranian	5.3	15
	Should	4.8	4
	American	4.3	4
	America	4.7	4
	People	4	6
	Stand	6.1	3
	Respect	5.8	3
	Protests	5.2	3
	Love	6.9	3
	Freedom	6.6	3
	Leaders	5.4	3
Great	4.1	3	

The keyword of “people” in Trump’s corpus social media has a frequency of 65 and is the highest-ranking keyword that has the most significant keyness is +34.49 in Trump’s social media corpus. The occurrences that accompany the colloquialities of the word people are in the form of verbs, nouns, and adjectives as follows:

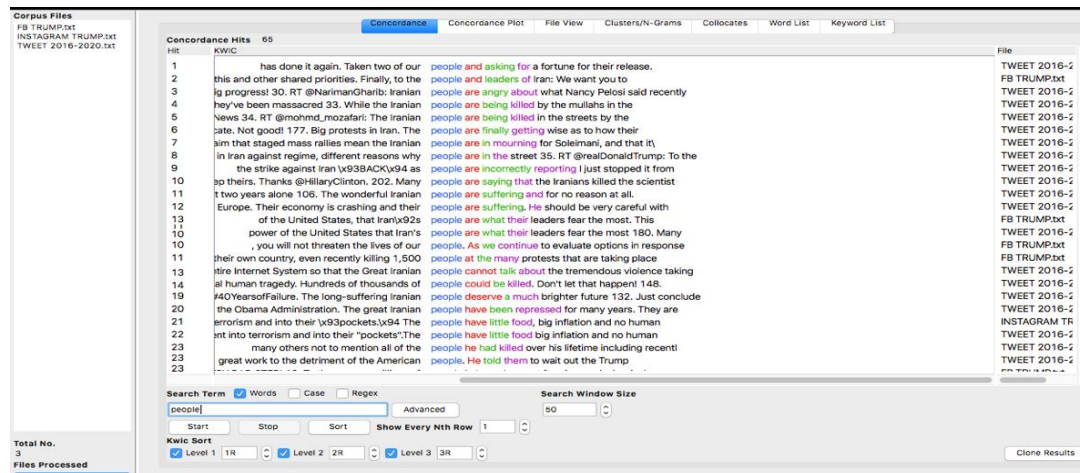


Figure 3. Concordance Result

B. KWIC Analysis

Based on the table of significant collocates of the keyword “people”, the presence of “people” along with its collocation will be classified based on its word classes. There are adjective word classes such as “real”, “suffering”, “brave”, “long”, “big”, and “great”. Also noun classes can be found such as “Iranian”, “American”, “America”, “freedom”, “protests”, and “leaders”. Finally, there are also verb classes such as “killed”, “stand”, “understand”, “executing”, “repressed”, “respect”, and “love”.

One adjective that is often present with the word “people” shows the position of “people” as a predictive attribute that describes them as “suffering” because of the regime as shown in the sample data below:

- Example 1 “Finally, I want to deliver a message to the long-suffering people of Iran. The people of America stand with you.” 08 May 2018 (Twitter)
- Example 2 “The so-called Supreme Leader of Iran, who has not been so Supreme lately, had some nasty things to say about the United States and Europe. Their economy is crashing and their people are suffering. He should be very careful with his words!” 17 Jan 2020 (Twitter)
- Example 3 “To the brave, long-suffering people of Iran: I’ve stood with you since the beginning of my Presidency, and my Administration will continue to stand with you.” 11 Jan 2020 (Twitter)
- Example 4 “The wonderful Iranian people are suffering and for no reason at all. Their leadership spends all of its money on terror and little on anything else. The U.S. has not forgotten Iran’s use of IED’s & EFP’s (bombs) which killed 2000 Americans and wounded many more.” 25 Jun 2019 (Twitter)
- Example 5 “40 years of corruption. 40 years of repression. 40 years of terror. The regime in Iran has produced only #40YearsofFailure. The long-suffering Iranian people deserve a much brighter future.” 11 Feb 2019 2019 (Twitter)
- Example 6 “According to press reports, Iran may be planning an assassination or other attacks against the United States in retaliation for the killing of terrorist leader Soleimani, which was carried out for his planning a future attack, murdering U.S. Troops, and the death & suffering caused over so many years. Any attack by Iran, in any form, against the United States, will be met with an attack on Iran that will be 1,000 times greater in magnitude!” 14 Sep 2020 (Twitter)
- Example 7 “I want to deliver a message to the long-suffering people of Iran. The people of America stand with you, but it is now been almost forty years since this dictatorship seized power and took a proud nation hostage.” 8 May 2018 (Facebook)

In the data from Examples 1 through 7, it appears that the adjectives accompanying the keyword “people” discuss the conditions of chaos and oppression of the people caused by the regime. Furthermore, the collocation that accompanies the word “people” also describes them as “brave” and “extraordinary”. Even the collocates are discussed in the object of a process of action which, in this case, is carried out by the Iranian regime as in the concordance line below:

- Example 8 While the Iranian people are being killed by the mullahs in the protests, you are lying to the American people! The real people of Iran don't want the Democrat-backed terrorists. Shame on you for playing with the blood of Iranian people. STOP#NancyPelosiFakeNews 13 Jan 2020 (Twitter)
- Example 9 The Iranian people are being killed in the streets by the Islamic Republic, but Nancy Pelosi in the USA supports those QT @RNRCesearch: Pelosi dismisses protests in Iran against regime, different reasons why people are in the street 13 Jan 2020 (Twitter)
- Example 10 President Bashar al-Assad of Syria must not recklessly attack Idlib Province. The Russians and Iranians would be making a grave humanitarian mistake to take part in this potential human tragedy. Hundreds of thousands of people could be killed. Don't let that happen!
- Example 11 Iran is talking very boldly about targeting certain USA assets as revenge for our ridding the world of their terrorist leader who had just killed an American & badly wounded many others not to mention all of the people he had killed over his lifetime including recently. 04 Jan 2020 (Twitter)
- Example 12 Iran is failing at every level despite the terrible deal made with them by the Obama Administration. The great Iranian people have been repressed for many years. They are hungry for food & for freedom. Along with human rights the wealth of Iran is being booted. TIME FOR CHANGE! 01 Jan 2018 (Twitter)
- Example 13 But the brave people of Iran are not fooled. They have no illusions about the evil men who rule them. As they yet again take to the streets, God bless them and their hope for a better future. 11 Jan 2020 (Twitter)
- Example 14 The United States of America supports the brave people of Iran who are protesting for their FREEDOM. We have under the Trump Administration and always will! 03 Dec 2019 (Twitter)
- Example 15 To the brave, long-suffering people of Iran: I've stood with you since the beginning of my Presidency, and my Administration will continue to stand with you. 12 Jan 2020 (Twitter)
- Example 16 To the leaders of Iran – DO NOT KILL YOUR PROTESTERS. Thousands have already been killed or imprisoned by you and the World is watching. More importantly the USA is watching. Turn your internet back on and let reporters roam free! Stop the killing of your great Iranian people! 13 Jan 2020 (Twitter)
- Example 17 Iran has become so unstable that the regime has shut down their entire Internet System so that the Great Iranian people cannot talk about the tremendous violence taking place within the country. They want ZERO transparency, thinking the world will not find out the death and tragedy that the Iranian Regime is causing! 21 Nov 2019 (Twitter)
- Example 18 Iran is failing at every level despite the terrible deal made with them by the Obama Administration. The great Iranian people have been repressed for many years. They are hungry for food & for freedom. Along with human rights the wealth of Iran is being booted. TIME FOR CHANGE! 01 Jan 2018

As in concordance Examples 8 through 15, the appearance of “people” collocates are found in the passive voice. The keyword “people” was used to describe an oppressive situation and the many killed by the regime. Users of passive sentences seem to show the powerlessness of people in opposing the regime. In addition, the use of sentences utilizing the present continuous tense with a passive pattern mentioned by the perpetrator (or in English terms, the “agent of the action”) depicts the powerlessness of the people caused by the cruelty of the regime and is applied continuously as in Examples 8 and 9. In fact, in Example 12 Trump again uses the passive voice in the present perfect continuous pattern by always showing the subject actor. Clearly, nearly everyone who has studied English grammar knows that the object (or agent) in the passive voice is the subject of the active voice. In the passive voice, the object and subject switch places though the object remains the recipient of the action and the subject is the one doing the action. As many learned in primary school, the present perfect continuous pattern shows that the event has taken place in the past but is still continuing today. Another colloquialism that accompanies the keyword “people” is the attributive predicate “brave”. Brave people are those who oppose the Iranian regime and will always be supported by the American people as seen in the concordance Examples 14 and 15.

Furthermore, the collocates that accompany other “people” words are the situation and support of the American people and Trump's love towards these people seen through his use of verbs that accompany the collocate “people” such as “support”, “stand”, and “love”.

Based on significant collocations and concordance collocation analysis, the next step is how to group these words based on semantic categories. Below in Table 3 are some semantic categories for the keyword “people”:

TABLE 3
SEMANTIC CATEGORY

Category	Collocates
1. Characteristics of People	real, brave, suffering, protester
2. Place	Iran, America
3. Actual Condition	killed, depressed, rewarded
4. Support	give support, love, appreciate

Based on the semantic preference, it can be concluded that the text that uses the keyword “people” with an “Iranian” collocate is closely related to oppressive conditions as seen in the emergence of the words “real”, “brave”, “suffering”, and “killed”. People who are talked about as brave figures always get help and love from Trump.

The “American” collocate conversation has significance around the keyword of “people”. His presence appears as a comparison of the Iranian people to the American people who will always support those who are oppressed by the Iranian regime. Also, the collocation “American” tends to be Trump’s shield in defending Iran’s discredited opinion regarding the attacks on military bases.

Example 19 John Kerry had illegal meetings with the very hostile Iranian Regime which can only serve to undercut our great work to the detriment of the American people. He told them to wait out the Trump Administration! Was he registered under the Foreign Agents Registration Act? BAD! 14 Sep 2018 (Twitter)

Example 20 I’m pleased to inform you: The American people should be extremely grateful and happy no Americans were harmed in last night’s attack by the Iranian regime. We suffered no casualties, all of our soldiers are safe, and only minimal damage was sustained at our military bases. Facebook

Example 21 While the Iranian people are being killed by the mullahs in the protests, you are lying to the American people! The real people of Iran don’t want the Democrats-backed terrorists. Shame on you for playing with the blood of the Iranian people. STOP #NancyPelosiFakeNews 13 Jan 2020 (Twitter)

Example 22 I want to deliver a message to the long-suffering people of Iran. The people of America stand with you but it is now been almost forty years since this dictatorship hidden power and took a proud nation hostage. Facebook

In the data from Examples 21 and 22, the “American” collocate that accompanies the keyword “people” is discussed in comparison with the Iranian people, such as in the use of the verb “stands”.

TABLE 4
SEMANTIC PROFILE OF “IRANIAN”

Keyword	Semantic Category	Connotation (Evaluative Assessment)	Meaning
People	Iran	Positive	Great and strong in opposing the regime depressed, oppressed
People	America	Positive	Loving Peace Will always support anti-government protesters

V. CONCLUSION

Based on the evaluative assessment above, the keyword “people” has a positive semantic preference when it is used as “those who oppose the government”. The keyword “people” is juxtaposed with a positive American chorus who love peace and fully support the Iranian people who have always demanded freedom from their regime.

APPENDIX. TOP FIVE KEYWORDS RESULTS

Method Name: Extract_Keywords					
Corpus: user/ahmad19011@mail.unpad.ac.id/iran_corpus					
Subcorpus: -					
Item	Frequency (Focus)	Frequency (Reference)	Relative Frequency (Focus)	Relative Frequency (Reference)	Score
Soleimani	17	13155	1434,9624	0,30504	1100,32
Iran	301	1787419	25407,27539	41,4472	598,585
north	7	14551	590,86688	0,33741	442,546
Iranian	68	697906	5739,84961	16,18325	334,096
long-suffering	5	20899	422,04779	0,48461	284,955

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Victimization in Walker's *The Color Purple*: A Critical Stylistic Analysis

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Abstract—The current paper investigates woman's victimization in Alice Walker's novel *The Color Purple* from a critical stylistic perspective. It aims to show how victimization is realized linguistically in terms of some toolkits mentioned in Jeffries's (2010) framework. Additionally, it aims to reveal the ideological implication of these toolkits in the data under study. The study adopts a mixed method of qualitative and quantitative approaches in the analysis. The researchers find out that woman's victimization is recognized in *The Color Purple* through various syntactic triggers that symbolize Jeffries's conceptual tools. Moreover, the study concludes that the tool of Representing Actions, States, Events is the most common among others as it is thoroughly interconnected with the brutal acts that lead to victimization. Further, Walker devotes these toolkits to reveal various negative ideologies that accompany victimization like slavery, oppression, ethnic discrimination and domination.

Index Terms—victimization, *The Color Purple*, Alice Walker, ideology, critical stylistic

I. INTRODUCTION

The term 'critical stylistics' (henceforth CS) refers to an approach of language analysis that is linked with the researcher Lesley Jeffries (2007) who firstly investigates the hegemonic speeches on the female group and the impact of their ideologies in society. For Coffey (2013), CS is a branch of applied linguistics which delivers the missing relations between stylistics that deals with textual choices, and the ideology tackled in critical discourse analysis. Asensio (2016) explains that the central aspect for any critical study, including CS, is ideology which is embedded in the discursive practices and it is the task of the analyst to determine those ways where ideology and language relate. In reaction to some painful acts that we may experience in life such as the physical abuse, we become victims of feelings like disappointment, fear and anger. It is true that we have no much control over the acts themselves, but we do have the power to control our behaviors and reactions to those performances. In such case, either we have dominion over these reactions and be defeaters (victors) or we are controlled and then become victims forever. The concept of women's victimization so far has been tackled by some researchers like Srinivas (2016) and Aksehir (2017), in addition to others, from either psychological or literary perspectives and, to the best of the researchers' knowledge, no previous study has dealt with this concept from a CS perspective. To fill in the gap available in the literature related to this issue of woman's victimization and to enrich the linguistic arena of CS with new data for analysis, the researchers direct the study to the American novel *The Color Purple*. In this work, Alice Walker presents a portrayal of women as upset victims of man's domination. Thus, the current paper exposes how the novelist reveals woman's victimization via employing various linguistic strategies that help in uncovering the novelists' ideologies headed for that concept in American African society. Thus, the study attempts to answer the following questions:

1. How is woman's victimization represented linguistically in terms of the conceptual tools mentioned in Jeffries' (2010) model?
2. What are the novelist's ideologies towards woman's victimization?
3. Which types of victimization are covered in the novel? (if we have more than one)
4. How do the women characters in the novel depict the development of victimization?

II. THE CONCEPTUAL TOOLS IN CS

In CS approach, Jeffries (2010) presents a set of comprehensive toolkits that are devoted by the writer for revealing the ideologies which lie behind his / her language. Five toolkits are investigated in this paper. The next subsections summarize them:

A. Naming and Describing

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Different ways are used in texts to name the world. Jeffries (2010) assumes that there are three essential ways where naming can evoke ideological meanings in texts: first, choosing a name out of some available alternatives, second via information found in the noun phrase, and third through nominalization where activities and processes are described by verbs when they are changed into nouns. In Fowler's (1991) view, naming may influence the ideological content of a text via packaging up notions to be named or modified in different ways or even changing an action into something fixed through nominalization.

B. Representing Actions, States, Events

Jeffries (2010) illuminates that a speaker can present a problem as an event in a present progressive, an action in a present perfect or a state of affairs in a present simple. Jeffries (2010) adopts Simpson's (1993) model of transitivity rather than Halliday's as she believes that the former is clearer and more operational than the latter (Halliday & Matthiessen, 2004). The transitivity models mentioned in Simpson's (1993) model are Verbalization Processes, Mental Cognition Processes, Material Action Processes, and Relational Processes.

C. Equating and Contrasting

Jeffries (2010) believes that this toolkit is essentially involved in the formation of meanings of equivalence and opposition. Through equating and contrasting which are realized in using synonyms and opposites respectively, texts, generally speaking, can express or explain similar ideas. In such case, context has to be taken into account since writers /speakers may consider unrelated words to be synonymous or opposites. Jeffries (2010) outlines the syntactic triggers through which equivalence and opposition separately can be appreciated as follows: Appositional Equivalence, Metaphorical Equivalence, Intensive Relational Equivalence, Transitional Opposition, Concessive Opposition, Explicit Opposition, Negated Opposition, Comparative Opposition, Contrastive Opposition, and Parallelism Opposition.

D. Assuming and Implying

The pragmatic implicature and semantic presupposition, according to Burke (2014), are parallel to both textual-conceptual functions of implying and assuming successively. Crystal (2008) explains that presupposition refers to the assumption that a speaker makes when uttering a specific sentence. In Jeffries' (2010) view, two categories of presupposition exist. The first is the logical presupposition that is recognized by some numerous triggers such as the cleft sentence, comparative structure, iterative words, state verbs which have been changed by the process of the verb, and finally factive verbs that assume the reality of their complementary clauses. The second type is the existential presupposition which is always the product of noun phrase preceded by the definite article 'the' or any other determiner like a demonstrative or a possessive. Concerning implicatures, they are inferences that readers or hearers make for grasping what the speaker or the writer denotes rather than what is actually said. Hence, they go beyond the real indications of a proposition depending on the assumption that the speaker mostly obeys Gricean maxims of conversation (Brown & Miller, 2013).

E. Presenting Others' Speech and Thoughts

This tool shows the ways the narrators or speakers use to transfer the participants' viewpoints in texts. In Jeffries' view, such depiction can be manipulative as a gap that usually exists between the original utterances and the quoted ones relying on the fact that writers may represent others unfaithfully with a justification of the honest intention. She adopts Short's (2012) model of presenting participants' speech which are listed according to their extent of faithfulness to the original speech. They start from the least to the most faithful to the original speech as follows: Narrator's Report of Speech (NRS), Narrator's Report of Speech Act (NRSA), Indirect Speech (IS), Free Indirect Speech (FIS), Direct Speech (DS). Similar to the categories of presenting participants' speech, various sets exist for producing participants' thought. These are: Narrator's Report of Thought (NRT), Narrator's Report of Thought Act (NRTA), Indirect Thought (IT), Free Indirect Thought (FIT), and finally Direct Thought (DT).

III. METHODOLOGY

The text which is selected as a sample for the current study is the modernist feminine novel *The Color Purple*. It is one of Alice Walker's best eminent novels that have gained Pulitzer Prize in 1982. Thus, *The Color Purple* has its own significant value and particular contribution in American fictions. The study follows a mixed method of qualitative and quantitative approaches in the analysis. These approaches, Fuentes (2008, p. 1592) mentions, complement each other in many ways and give "richer detail than either method can generate alone". Regarding the current study, the qualitative approach is used by adopting a critical stylistic approach which investigates various linguistic triggers that show social problems like women's victimization in a specific text. The quantitative approach is done through the use of content analysis. For Krippendorff (1980, p. 21), content analysis is "a research technique for making replicable and valid inferences from data to their context".

IV. DATA ANALYSIS

A. Qualitative Analysis of *The Color Purple*

After detecting carefully women's victimization throughout the whole novel, the researchers have identified the extracts that are speculations of female characters in *The Color Purple* including Celie (the heroine in the novel), Celie's mother, Sofia, and Nettie. Then, the textual meaning is revealed through explaining its relation with the conceptual five tools that appear in the extract. For more clarification, a table is involved beneath each section of those analyzed extracts. Next are samples of the analyzed extracts:

Extract (1)

Sofia to Celie:

(1) You know the worst part? she say. (2)The worst part is I don't think henotice. (3) He git up there and enjoy himself just the same. (4) No matter what I'm thinking (5) No matter what I feel. (6) The fact he can do it like that make me want to kill. (p. 81)

Walker in this extract introduces Sofia as a victim of man's oppression. She is abused psychologically and physically. Sofia shares her misery with Celie, the woman whom she trusts much. Walker adopts the direct method (DS) in presenting this speech as shown in (1) for revealing the extent of faithfulness in Sofia's speech. In (2), Sofia asserts that traits like carelessness, selfishness and indifference represent the most awful bases in her relation with her husband, Harpo. Walker describes such features as the "worst" to emphasize their vital role in terminating the relation between man and woman. Adding to that, the existential presupposition which is denoted through the phrase "the worst part" assumes the existence of other immoral qualities in man's nature. Sofia goes further in (3), (4) and (5) to state how Harpo, similar to Celie's husband, gives attention only to his momentary instincts and gratification no matter how she thinks or feels at those moments of his enjoyment. The material verbs "enjoy, think" and the mental one "feel" obviously show the emotional barrier between each couple. Thus, one can notice that qualities like domination, carelessness and selfishness are part of man's nature. What is worse, such bad features survive even with the presence of real love as in the case of Sofia and Harpo. The extent of her abhorrence generates that plea of committing a crime as revealed through the material verb "kill" in (6). The logical presupposition designated through the verb "make" assumes the conversion in Sofia's nature from being a peaceful and compassionate woman to a violent and cruel one. Accordingly, Sofia, like Celie, is a victim who experiences both the physical as well as the psychological abuse from the partner. Still, Sofia, in contrast with Celie, resorts to violence as she believes that it is a tactic for defending and realizing her existence as a human being.

TABLE I
TOOLS AND SYNTACTIC TRIGGERS IN THE FIRST EXTRACT

Sentence	Tool	Syntactic Trigger
(1) "You know the worst part? she say."	Presenting Participants' Speech	Direct method (DS), the verb "say" ,the speech "You know the worst part?"
	Describing	Modification, the adjective "worst" and the modified "part"
	Assuming	Existential presupposition (Det.+ NP), "there are other bad qualities"
(2) "The worst part is I don't think he notice."	Assuming	Existential presupposition (Det.+ NP), "there are other bad qualities"
	Describing	Modification ,the adjective "worst" and the modified "part"
(3) "He git up there and enjoy himself just the same."	Representing Action	Material process (intention), the verb "enjoy"
(4) "No matter what I'm Thinking"	Representing Action	Mental process (cognition), the verb "think"
(5) "No matter what I feel."	Representing Action	Mental process (perception), the verb "feel"
(6) "The fact he can do it like that make me want to kill".	Assuming	Logical presupposition (change the state), the verb "make"
	Representing Action	Material process (intention), the verb "kill"

Extract (2)

Celie to Mr. Albert:

(1) You a lowdown dog is what's wrong, I say. (2) It's time to leave you and enter into the Creation. (3) And your dead body just the welcome mat I need. (4) Say what? he ast. (5) You took my sister Nettie away from me, I say. (6) And she was the only person love me in the world. (p. 212)

Instead of this portrayal of Celie as a victim, for the first time in this extract Walker introduces her as a victor. Celie's challenge speech with her husband represents the first positive ac that she performs for gaining independence and freedom. The relational process that is signified in the verb "be" in (1) identifies how Celie's marriage from Albert is the incorrect issue in her life. Celie names her husband "a dog" to denote his inhumanity and cold-heartedness Adding

to that, she describes him as “a mean dog” referring to his immorality and brutality. Presenting such description through direct method (DS) confirms the faithfulness and truthfulness in Celie’s speech. In (2), Celie declares for the first time her decision to leave her husband and reconstruct her new life with other people in another place. The relational verb “be” pinpoints the transformation in Celie’s condition. The material verbs “leave” and “enter” indicate the successive and progressive actions of Celie starting from her departure to another place and ending with her fresh production. Celie goes further in (3) and nominates her husband as “a body” rather than “Albert” to indicate his emotionlessness. That is, what really exists between them is merely physical relation which comprises no sentiments. Celie delimits that body as “dead” to confirm more the deficiency in his character. Moreover, Celie ironically states that she needs his presence in her life. The mocking tone is clearly expressed through associating his body to a “mat” in order to explain further his lack of passions. Thus, Walker here breaches Grice’s quality maxim as an individual in reality is completely different from un-animate things such as a “mat”. That is, what separates humans from nonhuman is the manifestation of reactions and sensations no matter if they are positive or negative.

Albert, of course, is shocked when he hears what Celie states since he does not expect such optimistic reaction. Again, utilizing the direct method in presenting his surprise emphasizes the reality of his astonishment as shown in (4). Celie reminds Albert of his terrible act which is taking her sister, Nettie, to mysterious place. The material verb “took a way” reveals that terrible deed. Similar to (4), in (5), Walker presents Celie’s speech through direct method (DS) to show the truthfulness in what Celie states about Albert. In (6), the relational verb “be” characterizes Nettie as the person with whom exclusively Celie feels safe and love. It is clear then that nearly at the end of *The Color Purple* (p. 212) particularly, Walker begins to show Celie’s heroic confrontation and struggle with her husband as a key point for woman’s individuality.

TABLE 2
TOOLS AND SYNTACTIC TRIGGERS IN THE SECOND EXTRACT

Sentence	Tool	Syntactic Trigger
(1) “You a lowdown dog is what’s wrong, I say.”	Naming Describing Representing State Presenting Participant’s Speech	The choice of the noun, the noun “dog” Modification, the modifier “lowdown”, the modified noun “dog” Relational process (intensive), the verb “be” Direct method (DS), the verb “say”, the speech “You a lowdown dog is what’s wrong”
(2) “It’s time to leave you and enter into the Creation.”	Representing State Representing Action Representing Action	Relational process (intensive), the verb “be” Material process (intention), the verb “leave” Material process (intention), the verb “enter”
(3) “And your dead body just the welcome mat I need.”	Naming Describing Representing State Implying Equalizing	The choice of the noun, the noun “body” Modification, the modifier is the adjective “dead” and the modifier is the noun “body”. Relational process (intensive), the deleted verb “be”. Breaching quality maxim, irony Metaphorical equivalence (x is y), the noun “body” and the noun “mat”
(4) “Say what? he ast.”	Presenting Participant’s Speech	Direct method (DS), the verb “ast”, the speech “say what!”
(5) “You took my sister Nettie away from me, I say.”	Representing Action Presenting Participant’s Speech	Material process (intention), the verb “took a way” Direct method (DS), the verb “say” the speech “You took my sister Nettie away from me”
(6) “And she was the only person love me in the world.”	Representing State	Relational process (intensive), the verb “be”

Extract (3)

Celie to Mr. Albert’s children:

(1) You was all rotten children, I say. (2) You made my life a hell on earth. (3) And your daddy here ain't dead horse's shit. (4) Mr. _____ reach over to slap me. (5) I jab my case knife in his hand". (p. 212)

Similar to extract (2), Walker introduces Celie as a defearer who is able to face heartless people like her husband, Albert, and his cruel children. Celie describes all Albert's children as "rotten" to reveal the extent of their bad nature and wickedness. Such portrayal shows two crucial issues. First, it indicates the deep psychological impact the children's nastiness has upon Celie. Second, this depiction that covers all Albert's children denotes the ever lack of peace and companionship in the family. Thus, the relational process signified in the verb "be" refers to the identification of Albert's children as "bad individuals". In addition, mentioning the description in direct method of speech (DS) confirms the faithfulness in Celie's account.

In (2), the occurrence of the verb "make" refers to the logical supposition that "Celie's life before marriage is better". Excessively, Celie names her life with Albert's children as a "hell" to express the extent of her suffering. Celie goes further in (3) to include Albert in her speech. Through the relational process which is represented in the verb "be", Walker categorizes Albert as energetic man whose activity is engaged in his violence towards Celie. This fact is further confirmed through denying that association between Albert and indolent "dead horse". In this comparison between the two, Walker refers not only to Albert's constant bodily brutality but also to his inhumanity. Albert's reaction to what Celie states is expressed through his fruitless attempt to hit Celie as shown in the material verb "slap". Celie in (4) calls him "Mr." instead of his real name in order to denote his power and authority. Again, in (5), Walker presents Celie's daring response to Albert's insult. That is, Celie heroically sets her knife in Albert's hand. The material verb "jab" represents her powerful reaction. Accordingly, it is possible to say that Celie's victory is represented not only verbally but also physically as revealed in the second and third extracts respectively.

TABLE 3
TOOLS AND SYNTACTIC TRIGGERS IN THE THIRD EXTRACT

Sentence	Tool	Syntactic Trigger
(1) "You was all rotten children, I say."	Representing State Describing Presenting Participant's Speech	Relational process (intensive), the verb "be" The modifier is the adjective "rotten", the modified "children" Direct method (DS), the verb "say", the speech "You was all rotten children"
(2) "You made my life a hell on earth."	Assuming Naming	Logical presupposition, the verb of state "make", the presupposition "Her life is better before" Choice of the noun, the noun "hell"
(3) "And your daddy here ain't dead horse's shit."	Representing State Contrasting	Relational process (intensive), the verb "be" Negated Opposition (X not Y)
(4) "Mr. _____ reach over to slap me."	Representing Action	Material process "intention", the verb "slap"
(5) "I jab my case knife in his hand."	Representing Action	Material process (event), the verb "jab"

B. Quantitative Analysis of *The Color Purple*

The circulation of the five tools that represent victimization in *The Color Purple* is summed manually. It is noticed that Walker has utilized the conceptual tools with different spread. In addition, particular syntactic triggers for each tool appear while others have no position. With tabulating tables, the spread of each tool is presented with its triggers in the succeeding subsections:

Representing Actions, States, Events

TABLE 4
DISTRIBUTION OF REPRESENTING ACTIONS, STATES, EVENTS

No.	Process	Frequency	Percentage
1	Material	40	41.23%
2	Relational	25	25.77%
3	Verbalization	20	20.61%
4	Mental	12	12.37%
Total		97	100%

The processes namely: material, mental, relational and verbalization are utilized for showing the brutal acts that are performed against women in *The Color Purple*. Their incidence is as follows:

- Material process is the most frequent one with the frequency 40(41.23%)
- Relational process is the second in its spread, 25(25.77%)
- Verbalization is the next in its extent, 20(20.61%)
- Mental process is the least in its existence, 12(12.37%)

Presenting Participants' Speeches and Thoughts

TABLE 5
DISTRIBUTION OF PRESENTING PARTICIPANTS' SPEECHES AND THOUGHTS

No.	The Tool	Syntactic Trigger	Frequency	Percentage
1	Speech	DS	20	100 %
		IS	0	0 %
2	Thought	IT	0	0 %
Total			20	100 %

Character's speeches are introduced through adopting direct method exclusively with the circulation 20 (100 %). This means the absence of the other methods like DS, NRS, NRSA, and FIS. As far as presenting character's thoughts is concerned, no reference for any category is noticed in the scanned extracts.

Contrasting and Equating

TABLE 6
DISTRIBUTION OF CONTRASTING AND EQUATING

No.	The Tool	Syntactic Trigger	Frequency	Percentage
1	Contrasting	Contrastive Opposition	6	50 %
		Negated Opposition	1	8.33 %
2	Equating	Metaphorical Equivalence	3	25 %
		Intensive Relation	2	16.66%
Total			12	100 %

For showing the similarity or difference between two characters or ideas, Walker utilizes contrasting and equating tool. Nevertheless, she limits her choice to two linguistic triggers for each. The manifestation of contrasting is upper than equating with the spread 7 (58.33%) circulated with only two triggers namely: contrastive opposition 6 (50%) and negated opposition 1 (8.33 %). Considering equating, only metaphorical equivalence and intensive relational one appear with the frequency 3 (25%) and 2 (16.66%) separately.

Naming and Describing

TABLE 7
DISTRIBUTION OF NAMING AND DESCRIBING

No.	Syntactic Trigger	Frequency	Percentage
1	Modification	5	62.5 %
2	Choice of Noun	3	37.5 %
3	Nominalization	0	0 %
Total		8	100 %

Not all syntactic triggers that belong to naming and describing tool are utilized for revealing victimization. That is, nominalization has no reference in the examined data and the other two kinds are scattered as follows:

- Modification is the most common kind 5 (62.5%).
- Choice of noun is the next in its distribution 3 (37.5%).

Assuming and Implying

TABLE 8
DISTRIBUTION OF ASSUMING AND IMPLYING

No.	The Tool	Syntactic Trigger	Frequency	Percentage
1	Assuming	Logical Presupposition	5	62.5 %
		Existential Presupposition	2	25 %
2	Implying	Implicature (Grice's Quality Maxim)	1	12.5 %
Total			8	100 %

In expressing victimization, the two types of presupposition namely existential as well as logical are used. Yet, the latter occurs more than the former with scattering 5 (62.5%) and 2 (25%) respectively. For implying, implicature is realized through breaching of Grice's quality maxim particularly with the spread 1 (12.5%).

All tools that signify victimization in *The Color Purple* can be summarized in the next table in accordance with their frequency and percentage:

TABLE 9
DISTRIBUTION OF CONCEPTUAL TOOLS IN THE COLOR PURPLE

No.	The Tool	Frequency	Percentage
1	Representing Actions, States, Events	97	66.89%
2	Presenting Participants' Speeches and Thoughts	20	13.79%
3	Equating and Contrasting	12	8.27 %
4	Naming and Describing	8	5.51%
5	Assuming and Implying	8	5.51%
Total		145	100%

As Table 9 shows, Representing Actions, States, Events tool is the most common with circulation 97 (66.89 %). Presenting Participants' Speeches and Thoughts tool is the second with extent 20 (3.79 %). Regarding Equating and Contrasting, it appears with extent 12 (8.27 %). It is significant to mention that Naming and Describing and Assuming and Implying have the same scattering 8 (5.51 %).

V. DISCUSSION OF RESULTS

Various themes as well as ideological representations accompany victimization in *The Color Purple* as shown in Table 10. Furthermore, each victim in the novel passes through specific stages which are sometimes exposed openly and in another time indirectly. More details are presented next:

Themes and Ideologies

TABLE 10
SUMMARY OF THE THEMES AND IDEOLOGIES WITH VICTIMIZATION

No.	Tool	Name of The Characters	Theme	Ideology
1	Representing Actions, States, Events	Celie's Mother	physical abuse	Oppression
			Cruelty	
			Passivity	
		Sofia	Struggle	Resistance
			Resorting to violence for protection	Inadequacy
		Nettie	Rejection to submission	Isolationism
Celie	Loneliness	Ethnic discrimination		
	Unattractiveness and ugliness of black woman Physical abuse Man's physical power Change in personality			
2	Naming and Describing	Celie's Mother	Loss of humanity	Savagery
			Extent of sickness	
		Sofia	Dreadful relation between couples	
		Nettie	-----	
		Celie	Immortality Suffering Inhumanity Passive part of woman in society Denial to woman's survival	
3	Contrasting and Equating		Celie's Mother	Opposition
		Sofia	Positive world of security Negative world of struggle, blood and death	
		Nettie	Dull life and active life	
		Celie	Positive image of a confident woman Irrationality and foolishness of woman Passive role of woman in society	
4	Assuming and Implying		Celie's Mother	Slavery Dispassionateness
		Sofia	Immortality in man's nature Much extent of brutality Complete submission to white people's requests	
		Nettie	-----	
		Celie	Absence of sentiments in man	
5	Presenting Participants' Speech and Thoughts	Celie's Mother	Truthfulness of women's suffering	Credibility Reality
		Sofia	Truthfulness of women's misery	
		Nettie	-----	
		Celie	Sincere love among women Truthfulness in the absence of love	

Celie's mother, Celie, Nettie, and Sofia who are presented in *The Color Purple* as victims share the same sense of being oppressed by intimate people like the father or husband. However, they react differently towards brutality. Adding to that, some victims fight for gaining liberty and finally achieve that whereas others submit blindly to such violent acts and accept completely their fate. Through the first victim, Celie's mother, Walker offers a portrayal of an obedient wife who is physically and spiritually abused by her husband. Definitely, illness and then death is the end though she occasionally attempts to rebel and stand against the husband's tyranny. The much extent of her passivity and obedience provides no protection or safety to her children including Celie and Nettie. This explains why negative ideologies like savagery, oppression, slavery, persecution, injustice are linked closely with this character. Thus, Celie's mother symbolizes the negative image of woman that Walker denies much.

Celie's sister, Nettie, is spiritually oppressed by her stepfather. Nevertheless, her response is completely different from Celie's. Since the beginning of the novel, Nettie shows her dissatisfaction regarding her poor knowledge and depriving from education. She prefers to run away and live in loneliness than submitting to the stepfather's request and marrying a widower. However, she achieves no fulfillment in her departure as shown in the failure of her idealism as a member of the missionaries in the north. This explains why she finally comes back home where she can find real companion and pleasure. Accordingly, ideologies such as separateness, non-existence, authenticity and dissatisfaction accompany this character. Celie, the heroine of the novel, is presented first as a girl who lacks will or power for resisting inhumaneness and cruelty since her childhood. After experiencing successive rapes, she becomes a mother of two children who have been taken away by her stepfather. Considering her the uglier among the daughters, she is sold to a widower who needs a servant to his children rather than a wife. At that time, what Celie can achieve is to endure and survive. Through love and creativity, Celie at last maintains her individuality and succeeds to overcome domination. It is obvious then that the extent of brutality which Celie exposes to, compared with her mother or Nettie, is very much. This definitely justifies why the name Celie is interrelated with various ideologies like ethnic discrimination, individuality, marginalization, feminism, slavery, transmutation and bullying. The last victim in *The Color Purple* is Sofia, Celie's step daughter. Sofia, unlike other three victims, symbolizes the positive image of the powerful woman who strongly rejects man's domination. She denies to be like other black women who are no more than a generative machine and she resorts to defend herself through fighting. Still, later on she is punished and imprisoned for seven years for rejecting to be a servant at white man's house. Hence, Sofia symbolizes the black woman who is victimized on racial and class grounds by the white patriarchy. This explains why Sofia's character is associated with ideologies like slavery, resistance and conflict.

In brief, Walker presents two types of victims and victimization in her novel. She presents passive victims as well as offensive ones as in the case of Celie's mother and Sofia. Regarding victimization, the victims experience physical and psychological victimization as taken place with Celie. Additionally, Walker links victimization with all negative ideologies that are mentioned above and this, of course, reveals her denial to such issue in her society. The much extent the brutality is, the more negative ideologies accompany victimization. Through grasping her language that embodies various conceptual tools, Walker's rejection to man's domination and woman's victimization is inferred.

Development of Characterization

It is possible to classify the four victims in *The Color Purple* into two groups: the victors group and the failures one. Celie and Nettie belong to the first set whereas Celie's mother as well as Sofia fit in the second. Both Celie's mother and Sofia experience physical and psychological abuse from man. It is true that Sofia denies her husband's domination and struggles to gain her freedom but then she fails to stand against the white man's oppression. Her failure is denoted in leaving her children and spending her youth in prison. Likewise, Celie's mother verbally attempts to defy and reject her husband's oppression. Nonetheless, the despair she lives in leads to her death instead of achieving triumph. Hence, Celie's mother and Sofia share the same pain and fate. The development in their portrayals can be named as Top-Down and then Bottom-Bottom. Figure 1 clarifies this process of transformation:

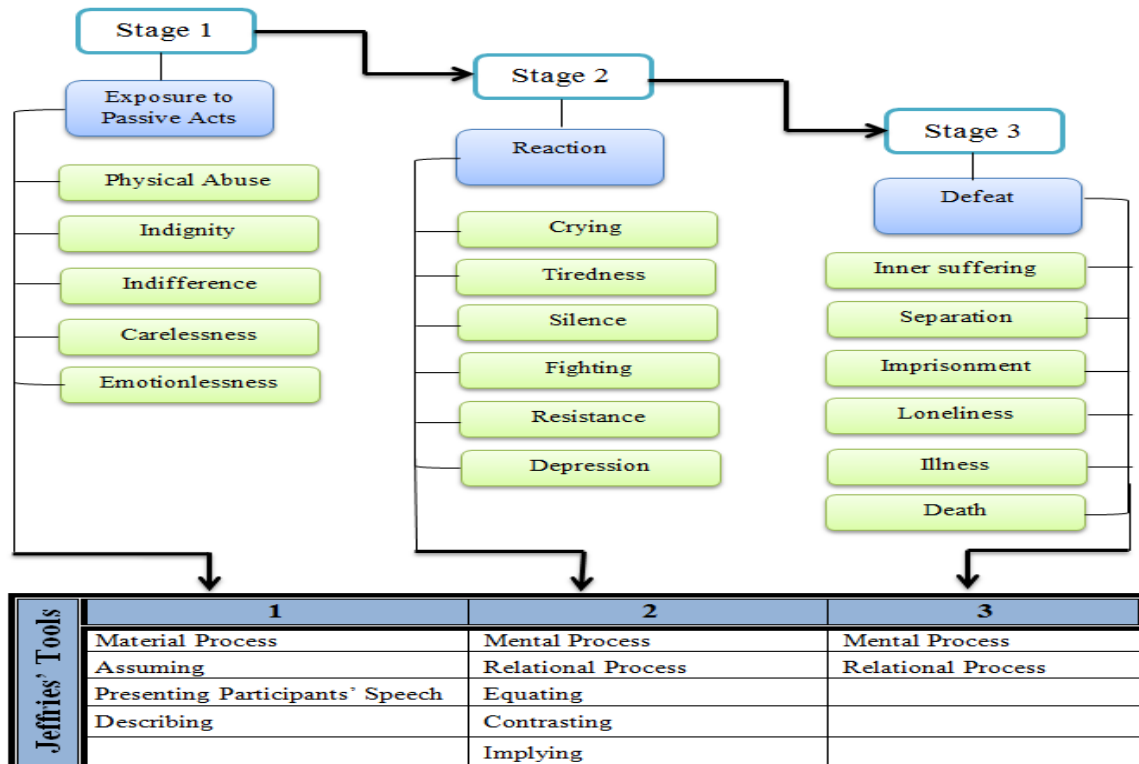


Figure 1. Development of Celie's Mother and Sofia's Characterization

Regarding Celie, she later on succeeds to gain her courage and maintain her independence. Similarly, after spending her youth in isolation and loneliness abroad, Nettie realizes that peace and companionship are realized in being with Celie rather than strangers. Therefore, one can detect the stages that the two victims have passed through beginning from their oppression, responding passively and lastly closing with victory. The process of development in their characterization can be termed as Top-Down and then Bottom-Up. Figure 2 below illustrates more:

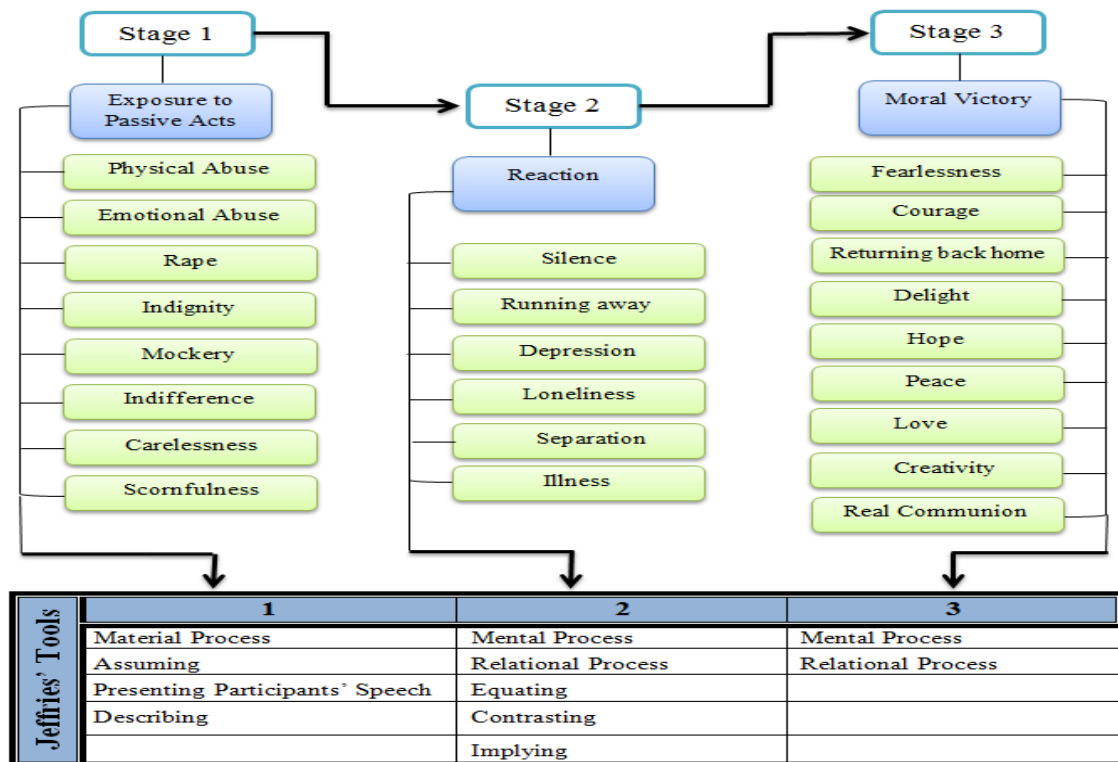


Figure 2. Development of Celie and Nettie's Characterization

It is noteworthy to mention that Walker devotes the five conceptual tools in representing the process of woman's oppression and victim's reaction. This explains why the first two stages, compared with the third stage, contain more tools. Another reason behind that is the fact that Walker intends to put an end to women's oppression and reveal openly their victory in the last pages of the novel. For instance, she refers to Celie's moral victory when she tells Albert "I may be ugly and can't cook, a voice say to everything listening. But I'm here" (p. 220). For Nettie, her victory is shown in her letter to Celie stating "Oh Celie! No man, no children, no close friend, I have to come back home" (p. 201). The victims' victory definitely signifies Walker's plea to gain woman's freedom in the African American society. Additionally, it is noticed that material process appears specially in stage (1) as it tackles acts and events rather than states. Mental and relational processes, on the other hand, occur in the other stages as they cover the victims' response whether it is passive or active.

Concerning the diverse circulation of the examined tools in the text, the next subsections present some explanations:

Representing Actions, Events, States

Since the process of being oppressed is performed through violent acts which lead to victimization, the doer as well as the receiver for those acts is necessary to be declared. This, definitely, shows the reason behind the over frequency of the material process constituting 40 (41.23%) from the total number of this tool 97. Additionally, relational process is utilized with frequency 25 (25.77 %) to categorize the oppressed women as depressed, lonely, miserable... etc. Concerning verbalization process, Walker utilizes it to offer an account of victims' speech with frequency 20 (20.61%). This in turn confirms the truthfulness in what they state about their condition. The mental process which shows the victims' response after experiencing oppression, is the least process in its occurrence with extent 12(12.37 %).The low frequency of the latter is due to Walker's tendency to focus on the act of oppression and fighting more than revealing the victim's feelings.

Presenting Participants' Speeches and Thoughts

Generally speaking, Walker intentionally presents victims' speech through adopting direct method exclusively constituting 20 (100%). The absence of other methods like indirect, free direct speech, narrator report of speech act...etc. is noticed. Similarly, no reference exists for any method of presenting victims' thoughts counting 0 (0 %). This trend to directness and closeness to complete faithfulness, certainly, relates to Walker's powerful nature as a social activist in African-American society. She symbolizes the voice of the black women who are exposed to oppression by white and black men. Being direct in her criticality and denial to such brutality and injustice, Walker wants to generate woman's courage and daring for fighting against man's persecution. Thus, passing her message through victims' speeches emphasizes not only the truthfulness of the issue but also Walker's courage as a novelist and a social activist. Moreover, Walker resorts to presenting victim's speech rather than thought as the latter has no relation with performing a tangible act against man's domination.

Contrasting and Equating

Comparing between two entities such as comparing an individual with inanimate thing is performed through Contrasting and Equating tool. The contrastive and negated opposition are the two triggers employed in representing victimization with frequency 6 (50%) and 1 (8.33%) separately. Other triggers like concessive and parallelism opposition have no reference since they do not openly reveal the dissimilarity. This means that Walker eludes them as they require more effort by readers to be understood and then linked with definite themes and ideologies. Similarly, equating is realized through employing only two triggers namely: metaphorical equivalence and intensive relation counting 3 (25%) and 2 (16.66 %) separately. The low frequency of equating is due to the fact that Walker gives significance to particular themes more than others. For instance, comparing the victim with a piece of wood has more connotations than equalizing the victims' psychological condition.

Naming and Describing

Walker prefers to offer a sufficient account to the act of oppression with no regard to the name or the portrayal of place or characters. Walker actually utilizes this tool in telling the victim's condition after being exposed to man's oppression. This explains why modification is more common in use than naming counting 5 (62.5%) and 3 (37.5%) individually. The lack of nominalization (0%) is definitely due to Walker's tendency to uncover openly the act of oppression as well as their performers instead of turning it to entities. In doing so, Walker reflects her extreme rejection to violence and then victimization.

Assuming and Implying

Walker assumes that man is brutal and immoral in his nature believing that domination and power can be realized through brutality. Logical presuppositions which are implied in verbs denoting change in state and comparative constructions achieve that successfully. Existential presupposition is rarely used as they are recognized, unlike logical ones, through only one trigger. Hence, they are less common than logical ones counting 5 (62.5%) and 2 (25%) respectively. Another reason behind such variation is related to Walker's intention to refer covertly rather than overtly to man's cruel nature. Logical presupposition succeeds to accomplish this task since the readers with a mental effort will tie the presuppositions with the writer's message. For implicature which is realized through the breaching of Grice's quality maxim totally, it arises less than assuming counting 1 (12.5%).This low incidence can be traced back to Walker's favorite to be relevant, brief and direct in tackling a critical and a considerate issue like black women's victimization. Through resorting to metaphor in showing the link between victimization and negative concepts like

slavery and submission, Walker breaches quality maxim. This in turn makes the readers infer how Walker extremely denies victimization as it means losing humanity and freedom.

VI. CONCLUSIONS

In the light of the qualitative and quantitative analysis of the selected data, the present paper has arrived at the following conclusions:

1-Woman's victimization is implied linguistically in *The Color Purple* through a number of linguistic triggers that represent Jeffries's conceptual tools.

2-The textual conceptual tools uncover various negative ideologies that accompany victimization like domination, ethnic discrimination, oppression, slavery, and marginalization. This, in turn, reflects the novelist's extreme denial to woman's victimization in American-African society.

3-In addition to the passive and offensive victims revealed in the novel, Walker offers two categories of victimization: the psychological victimization and the physical one.

4- Throughout the whole novel, victimization witnesses progress which is revealed through women characters in the text. That is, some victims are presented first as passive victims who react submissively to victimization and then as victors who gain their independence. Accordingly, the process of development in their characterization is possible to be nominated as Top-Down and then Bottom-Up. Other victims are shown as passive victims who attempt to reject victimization but they fail to achieve their individuality. Thus, the development in their portrayals can be termed as Top-Down and then Bottom-Bottom.

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Exploring Global Identities in Mohsin Hamid's *Exit West*

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Abstract—Identity cannot be compartmentalized, as Amin Maalouf argues. Neither is it established on a rigid core of a single affiliation like the restrictive essentialist identities of some political/religious groups wreaking havoc in the world. Identity changes encompass various affiliations in a unique way for every individual. However, this does not refer to the absence of a cultural, religious, or national identity. Maalouf's concept encourages peace. The refugee crisis and the tumultuous events of the last few decades led to a devastating confrontation between rival restrictive identities that could have been avoided if the parties and the world had given up the redundant notion of singular restrictive identities. Mohsin Hamid's *Exit West* (2017) tells the story of two people falling in love in a disintegrating world. Their identities change as they escape their homeland to different parts of the West, highlighting the effects of their mobility and change of places and contexts. Using Maalouf's argument, this paper investigates how characters' identities change due to the catastrophe in their own country and the world they move into. The narration's tone, details, and character delineation show identity and notion stereotyping, especially in the Muslim world. As implied in *Exit West* (the major topic of this study) but expressly addressed in *The Reluctant Fundamentalist* (2007), the novelist compares a restrictive, rigid fundamentalist identity with another fundamentalist identity.

Index Terms—*Exit West*, fundamentalist identity, Mohsin Hamid, Maalouf's argument, affiliations

I. INTRODUCTION

It seems that Hamid subscribes to the same stereotypes he means to shatter. Muslims are stereotypically portrayed in some popular Western writings and media as if they have one well-demarcated identity, and Hamid, similarly, writes his novel(s) in a manner that ignores the diversity of the Muslim world, focusing on a very small minority (an austere variety of fundamentalists) as the Muslim world. This is done perhaps unconsciously with good intentions or for the benefit of luring the Western media that feed on stereotyping cultures and people to serve latent political issues.

He sets one fundamental identity against another: capitalist hegemonic against religious terrorists. Both are rock solid, intolerant, and parochial. While his protagonist (Saeed in *Exit West*), or the narrator in *The Reluctant Fundamentalist* (2007), for example, tries to prove himself aligned with both identities, he subscribes to a global identity that is in love with the first and feels strong bonds with the milieu of the second (ambivalent). This ambivalence is revealed within an air of ambiguity intentionally used by the narrator, perhaps to enrich the novel with some postmodernist techniques. However, as Ambreen Hai (2020) points out, this ambiguity in the context of the fallout of 9/11 has adverse implications:

Hamid's choice to create a central, sustained ambiguity about his narrator-protagonist runs the very high risk of reaffirming readers' pre-existing pernicious negative stereotypes and undermining the apparent goals of the novel itself. (Hai, 2020, p. 3)

There is a blurring of boundaries in the sense of globalism that is mostly Western with tolerance towards a shallow, emaciated multiculturalism. Real civilizations, which are not in clash despite Samuel Huntington, like that of the majority of the enlightened West with belief in the values well-entrenched by the traditions of the European Enlightenment, are turned shallow or discarded altogether. The Muslim civilization and the beliefs of millions of non-political Muslims are also discarded or ignored.

The protagonists of *Exit West*, Saeed and Nadia, go through a trajectory that slightly changes their initial reductive identities. They feel in conflict with the new environment and the new restrictive identities around them while they try to adjust. They feel the adverse effect on their relationship that deteriorates and gets disrupted. However, this trajectory, start, middle, and end, is abstract, where we have no real people, no round characters. They are like cartoon characters in children's comics but in a dystopia. Detailed analysis and discussion will elucidate how this takes place.

II. OBJECTIVES

Based on insights from cultural and literary studies, the current paper analyzes Mohsin Hamid's *Exit West* (2017) as an example of contemporary writings that bear on concepts of conflict of identities, especially concerning the Muslim world. It points out misconceptions and reductive stereotyping that harm the peaceful co-existence of different civilizations.

III. SIGNIFICANCE

The study attempts to contribute to a better understanding of the thorny issue of the involvement of parts of both West and East in the rise of terrorism. It demonstrates how political issues hide behind forging false identities and ascribing a restrictive identity to parts of the Muslim world.

IV. RESEARCH METHODOLOGY

In a qualitative piece of research, the current paper conducts a content and context analysis of the novel *Exit West* and its larger contexts concerning some of the author's other works in addition to the broader cultural and literary contexts guided by concepts such as Amin Maalouf's deadly identities, Homi Bhabha's hybridity (or third space), Jean-François Bayart's illusory cultural identities among others.

V. LITERATURE REVIEW AND THEORETICAL BACKGROUND

Against a backdrop of quick-paced international mobility and tumultuous political and social upheavals that have thrown millions of people out of their homelands, an acute migration problem threatens to destabilize even developed countries. This destabilizing situation has created problems of identities that are troubling, dangerous, or even downright murderous, i.e., *meurtri ère*, as described by Amin Maalouf.

Even before 9/11, Amin Maalouf warned against deadly identities that reduce the human subject into a limited one-dimensional being confined to one aspect of a core identity flaunted against others, giving rise to raging passions and massive crimes. In his book, *In the Name of Identity: Violence and the Need to Belong* (1998), Amin Maalouf defines "identity" as composed of many *appurtenances*, usually translated as *affiliations* or a sense of belonging. All our different affiliations compose our identity, which is a blend of all the elements of our persons. Identity is not an innate thing that is born in us, refusing to change or develop. However, it does not have many different identities, nor is it liable to "be compartmentalized. You can't divide it up into halves or thirds or any other separate segments" (Maalouf, 2000, p. 2). He argues that we should not judge people on one singular rigid identity. This does not negate identity or different identities. Neither does it mean that one has to renounce one's religious/cultural/national/personal identity to please proponents of globalization. People have identities, but "identity" here is not an "essence," not one particular affiliation, or "alleged fundamental allegiance, which is often religious, national, racial or ethnic," which fundamentalists flaunt proudly in the face of others" (Maalouf, 2000, p. 3).

Jean-François Bayart went even further, arguing that cultural identity is an illusion. In *The Illusion of Cultural Identity* (2005), he critiques stagnant ideas that rationalize identity and declares that fixed cultural identities do not exist. Identities are fluid; they are never homogeneous and are sometimes even invented. Ethnographically, identity "must always be mixed, relational, and inventive," i.e., it is not of an essential core (Bayart, 2005, p. 95). It is not a primordial core, but in primitive societies, "magicians ... instrumentalize this illusion to their advantage" (Bayart, 2005, p. 95). Bayart refers to Ibn Khaldun's writings where the latter denounces concepts of essentialist identity, termed "asabiyyah" عصبية, which designates the "community ... bound by ties of blood or simply a similarity of fate". For Ibn Khaldun, this "has to do with the domain of illusion (amr wahmi وأمر وهمي) and has no real foundation (la haqiqata lahu لا حقيقة له)" (Bayart, 2005, p. 91). Both Ibn Khaldun and Bayart subscribe to dynamic identities with rich affiliations.

Postcolonial studies raised interest in hybrid identities created due to colonialism and even neo-colonialism. Influenced by Edward Said's work, Homi K. Bhabha points out that a hybridization process can occur when two or more cultures come in close contact. The intermingling of these cultures creates new mixed identities, resulting in colonized subjects with a hybrid cultural identity, a mixture of their own and colonizer identities. Ambivalence develops, causing a duality and a split in identity. This new identity is not the cosmopolitan or global identity that is original with multi-layered affinities, sought by Maalouf, but a poor, impoverished imitation of the hegemonic power. This hybrid identity "can neither be 'original'—by virtue of the act of repetition that constructs it—nor identical—by virtue of the difference that defines it" (Bhabha, 1994, p. 107). This ambivalent hybrid identity is subtly portrayed in the character of Saeed in *Exit West* and explicitly delineated in the character of the narrator of *The Reluctant Fundamentalist*.

Like Bayart's negation of fixed cultural identities, leading cultural theorist Stuart Hall critiques such notions, arguing that "cultural identity is a matter of 'becoming' as well as of 'being'" (Hall, 1996, p. 225). It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history, and culture" (Hall, 1996, p. 225). Therefore, among other theorists, Maalouf, Bayart, and Hall agree that there is no such thing as a fixed cultural identity, keeping in mind that culture subsumes religion. Moreover, postcolonial theorists attack the reductive, essentialist view of culture and identity that stereotypes the culture and identity of the other. Even after the demise of traditional colonialism, the pervasive influence of the neo-colonial powers is still there, producing shallow hybrid identities, such as that of the protagonists of Hamid's *Exit West* and *The Reluctant Fundamentalist*. In the shape of run-wild capitalism and market-economy globalization, the new imperial influences are the contemporary colonialism that creates the fermenting milieu of distorted identities. Paradoxically, some Western powers covertly support essentialist religious identities, which the same Western powers fight under the slogan of "The War on Terror".

In “Identity in the Globalizing World” (2001), Zygmunt Bauman explains that identity is not static; it denotes no essentialist ideas or solid core. The idea of identity changes with the changing times, and in our “liquid modernity” (p. 125), it has become more self-determined and more of a task than a state. Individuals are no longer required to conform to the strictly well-entrenched solid norms to establish their “Identity.” The notion of identity has become more fluid with no permanence. Bauman (2001) says that “modernity replaces the determination of social standing with a compulsive and obligatory self-determination” (p. 124). Because of the changing times and the invasive effects of globalization, it is perhaps more accurate not to speak of identities, inherited or acquired, and instead speak of “identification, a never-ending, always incomplete, unfinished and open-ended activity in which we all, by necessity or by choice, are engaged” (Bauman, 2001, p. 129).

VI. CONFLICT OF ALLEGED IDENTITIES

In *Exit West*, published during the international refugee crisis, Pakistani author Hamid does not write about Lahore or any city in Pakistan, but some abstraction of a place. However, the given details situate the action somewhere in Syria or Iraq, presumable Aleppo or Mosul. The action is delocalized to faintly resemble the East-West conflict of identities. The text creates no sense of living characters with nuanced identities or localized politics. The dystopian environment is created by both militant and government forces who are both Muslims, just like the two main characters. They all fit the hazy category of “the Muslim” as distinct from the category of the West, also fundamentalist. In Hamid’s earlier novel, *The Reluctant Fundamentalist* (2007), the protagonist-narrator, Changez, epitomizes “the image of a dangerously Eastern or ‘Muslim’ inscrutability inadvertently relies on a one-dimensional image of Muslim religiosity that broadly typifies Hamid’s work” (Mian, 2019, para. 5). Changez confesses that he is a lover of America (stereotyped as one-dimensional, ruthless, and ultra-capitalist) and then adds later that he was “remarkably pleased” that the twin towers of New York’s World Trade Center collapsed in 9/11. “I was pleased at the slaughtering of innocents” (Hamid, 2007, p. 43). This character oscillates between a stereotypical rigid Islamist identity and a stereotypical rigid American ultra-capitalist financial-wise identity. The odd mixture does not give him a global identity but rather an ambivalent hybrid of a drastically distorted identity. He is not a Muslim in the tradition of Averroes (rationalist and almost secularist), Ibn Arabi (sufi who loves God and all humanity, including all religions, sects, and even pagans and atheists), and the great majority of the ‘ordinary’ Muslims around the world. Neither is he “a lover of America” of Thomas Jefferson, the founding fathers, the enlightened humanity lovers, i.e., the great majority (Hamid, 2007, p. 1). The global identity denotes varied affiliations that include sensibilities shared by people in the Middle East who happen to be Muslims, Christians, etc., and in the West, who happen to be Christians, Muslims, etc.

Naturally, the novel *Exit West* does not mention the stereotypical identities or conflict and change explicitly. However, these concepts are dealt with extensively and assumed to agree with the intended reader's views. The intended reader is presumably the Western casual reader unaware of details concerning the Muslim world but wonders, “Why do they hate us?”

The novelist does not try to enlighten the casual reader about the misguided question and the false assumption that most Muslims hate the West, especially the USA. Using an enthymeme rhetorical technique, he builds an argument implicit in the narrative that condones the prevalent misunderstanding. An enthymeme is a syllogism with one premise omitted, the major premise, which jumps to a conclusion by deceiving the listeners, making them think that they agree with the used logic. For instance: 1. Major premise: all rich people are dishonest; 2. Minor premise: John is rich, 3. Conclusion: John is dishonest. The listener would not accept the conclusion because the major premise is not universally true. Nevertheless, when the speaker cunningly assumes that the major premise does not need to be mentioned as it is universally accepted (it is a fact; you and I know that this is how things are in the real world), the innocent listeners think that they agree too. Applied to the current novel, the implicit major premise is that there is no such thing as a moderate Muslim or a Muslim/Arabic civilization in the first place; the Muslim world has a homogenized restrictive identity that is violent, intolerant, and conducive to terrorism. Implicitly establishing a misguided static idea, the novel glosses over the image of the Muslim Orient and lingers in describing the effects on the main characters.

While the events dealt with in the novel are the direct result of political strife within a highly politicized situation, local and international, about the strife for power with all the concomitant repercussions, the novelist ignores this framework completely and narrates the events as if they take place in a science fiction involving beings landing on earth from another planet. This may explain the shallow depiction of action, context, and character identities. Bağlama (2019) explains the effects of depoliticizing *Exit West*, showing how Hamid “individualizes one dimension of the totality of an epoch” while creating “mythical narratives which objectify, dehumanize, marginalize... refugees within the framework of the dichotomy of ‘them’ and ‘us’” (Bağlama, 2019, p. 156). This reductive approach is similar to the stereotyping of the old orientalist mindset of “them” and “us” and co-opts the refugees in global capitalism.

This approach, which *demonizes refugees* is described elsewhere by Amanda Lagji (2019) as “reductive ... emptying out refugees’ distinctive experiences of violence, dispossession, and devastating loss” (Lagji, 2019, pp. 218-19). In *Exit West*, the narrator opines, “We are all migrants through time” (Hamid, 2017, p. 115), and in an interview conducted by Caitlin Chandler (2017), Hamid refers to the problem of refugees and migrants, saying, “I think that if we can recognize the universality of the migration experience and the universality of the refugee experience—that those of us who have

never moved are also migrants and refugees—then the space for empathy opens up" (Chandler, 2017, para. 13). These techniques that intend to give the novel a sense of universality diminish the presumed message of the novel while not adding a universal literary value to it. In this way, the identity of the protagonists and even that of the unidentified refugees cannot escape stereotyping. For a work of art to reach a world audience, it has to be first immersed in its local context since "the poet," said Goethe, "should seize the Particular, and he should, if there be anything sound in it, thus represent the Universal" (Goethe, 2014, p. 269).

VII. TEXTUAL ANALYSIS

Exit West tells the love story of Saeed and Nadia, who accidentally meet at an evening class in a mythical city in a country torn by strife between presumably government forces and Islamist militants. The city is on the verge of collapsing into chaos. The style is deliberately pared down to a nondescript dialect and void of even traces of any cultural background:

A young man met a young woman in a classroom and did not speak to her. For many days. His name was Saeed and her name was Nadia and he had a beard, not a full beard. (Hamid, 2017, p. 1)

Hamid writes in a style that ranges from simple sentences like in children's stories to more sophisticated long paragraphs, each made up of one long stretch of a sentence—a blatant attempt to experiment with language in the spirit of some modernist and postmodernist writers. Additionally, as Mushtaq Bilal points out, "Hamid's attempt at 'packaging' the refugee experience in an extremely pared-down language" is a part of delocalizing places, which affects the delineation of characters as well since Saeed and Nadia, for instance, are simply any persons from the South (Bilal, 2020, p. 420). Bilal further questions the validity of texts written by a writer such as Hamid himself, who has no lived experience dealing with people and events similar to the characters and events portrayed in the novel:

From a moral point of view, one could wonder if Hamid, with his elite social class background, Ivy League education, and his working experience at a global management firm like McKinsey & Company, should be writing regarding the refugee experience at all, something he has not experienced in his life. (Bilal, 2020, p. 420)

The explanation could be that these characters are depicted as stereotypes with restricted static identities.

The narrative continues just a few pages about Saeed and Nadia in this non-descript land of some Muslim country. Then, it is suddenly interrupted with a couple more pages of an incident that takes place in the Australian Sydney neighborhood of Surry Hills. Sydney, London, California, and other Western locales mentioned in the novel—all have names and particularities, not like the Muslim World, which is all the same, described in a non-distinct hazy cloud of anonymity and conspicuous or latent violence. The incident in Sydney has no pertinence to the text's events, themes, and general sensibility. Its inclusion can be explained away in the spirit of some postmodernist novels, which tend towards fragmentation and problematizing the concept of meaning. However, the choice of the two vague persons involved, a white-skinned innocent woman lying in bed and the dark-skinned burglar, can be interpreted as further entrenching of stereotyping people: White good! Black bad!

On Mykonos Island, the first step in their attempt to exit to the West, the first wave of change develops; Saeed now harbors a feeling of bitterness:

... and there concealed tried to kiss him under the open sky, he turned his face away angrily, and then immediately apologized, and placed his cheek against hers, and she tried to relax against him, cheek to bearded cheek, but she was surprised, because what she thought she had glimpsed in him in that moment was bitterness, and she had never seen bitterness in him before, not in all these months, not for one second, even when his mother had died, then he had been mournful, yes, depressed, but not bitter, not as though something was corroding his insides. He had in fact always struck her as the opposite of bitter, so quick to smile. (Hamid, 2017, p. 57)

As a typical run-on sentence, the first sentence (not quoted in full) is 180 words long. Saeed experiences an unconscious change in his feelings towards Nadia, a change that grows steadily with their migratory passage from one stage to the next. Nadia was, and is, Westernized in sensibility and mannerisms, while Saeed retains his Pakistani/Muslim/traditional ways and sensibilities. However, he is only a Muslim in the superficial way of observing rituals and some restrictions. The exit westward affects him more deeply than it does Nadia. As he neglects his prayers while migrating west, and his bond with Nadia deteriorates and falls apart eventually, he goes back to his prayers:

Now, though, in Marin, Saeed prayed even more, several times a day, and he prayed fundamentally as a gesture of love for what had gone and would go and could be loved in no other way. (Hamid, 2017, p. 111)

Nothing is revealed about the Muslim faith's cultural values and philosophical depth. His is the veneer of the Islamic attire and beard with some rituals and morality reduced to some practices. Moreover, Saeed, Nadia, or the narrator never stopped momentarily to ask themselves why the horror around them occurs and whether the perpetrators are Islamists. Are they representatives of any portion of the Muslim world? The style used to depict some of the horrors around the novel's Muslim protagonists, Saeed, Nadia, Saeed's father, is a matter-of-fact, calm description of daily events that stir no questioning in the minds of the onlookers.

The following samples of the narrative reflect the taken-for-granted world of the Islamist militants as if nothing is surprising or unsettling for a decent, docile Muslim such as Saeed. Nadia's dear beloved cousin, a physician working in the West, comes home to this unidentified city and gets blown up in a car bomb:

... who, along with eighty-five others, was blown by a truck bomb to bits, literally to bits, the largest of which, in Nadia's cousin's case, were a head and two-thirds of an arm. (Hamid, 2017, p. 16)

Another local man is beheaded:

... man would be beheaded, nape-first with a serrated knife to enhance discomfort, his headless body strung up by one ankle from an electricity pylon where it swayed legs akimbo until the shoelace his executioner used instead of rope rotted and gave way, no one daring to cut him down before that. (Hamid, 2017, p. 21)

Even Saeed's mother is not spared the brutality as the narrator nonchalantly narrates:

.. a stray heavy-caliber round passing through the windshield of her family's car and taking with it a quarter of Saeed's mother's head. (Hamid, 2017, p. 29)

Saeed comes across a herd of young men playing soccer in the street; he approaches them to discover:

... young men, and they were not playing with a ball but with the severed head of a goat, and he thought, barbarians, but then it dawned upon him that this was the head not of a goat but of a human being, with hair and a beard. (Hamid, 2017, p. 46)

The narrator never stops for a second to ponder about the meaning of all that, and more importantly, about who these people are and whether they belong or do not belong in his country. He also does not highlight that many of these Islamists are recent converts who converted overnight and rushed to carry machine guns to spray bullets into the hearts of their non-Muslim compatriots. The style is complacent and void of any semblance of thinking, wondering or trying to understand.

VIII. CONCLUSION

Hamid's novel *Exit West* (2017) deals with critical issues: the massive migration west, the devastation in some Muslim lands, and the conflict of identities experienced by millions of refugees migrating from countries in the East and South to Western countries. These issues baffle the readers who want to know *why* this is happening. As novels, and art in general, give a concrete picture of the topics they engage with, this novel attempts to present its theme through events and characters, i.e., to concretize it. However, it fails to do so since it lumps all the necessary details of the context into one aspect, the atrocities committed, in a vague way. The reader is presented with an abstract notion of violence. It is there. Where? By whom? What for? Who are these people? Are they representative of the population and the prevalent culture, including the religion, of this country or city, which readers instantly realize is Aleppo or Mosul? What about the rest of the concrete picture on the ground? Is this the Muslim world? Are there other people, Muslims (the large majority by far), who are different with great culture and valued humanistic ideals?

The taken-for-granted total picture depicted of the unidentified country is abstract and entrenches a misguided stereotype about the Muslim world, reinforcing Islamophobia. The novel traces the changes that take place in the identities of the protagonists. A change occurs, but the rigid identities do not improve. Saeed is a one-dimensional character who reduces his religious identity to mere observance of rituals in a sporadic way. He changes slightly due to the confrontation with other migrants and the changes of place, events, and contexts. Eventually, he realizes his change and returns to the rituals with increasing regularity. Nadia is already semi-westernised in a shallow, superficial way. She is at odds with her initial cultural environment. Thus, she undergoes no identity change. The change in her consciousness is an expected reaction to Saeed's changing attitude towards her. Both characters represent types with singular affiliations. Despite the atrocities they witness and their hardships, they end up where they started. No development enriches their reductive identities and endows them with an identity like that sought by Amin Maalouf, eschewing the rigid core of a single affiliation and seeking a dynamic identity comprised of several affiliations that create an understanding conducive to peaceful co-existence.

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Substitution in Arabic: Lisan Al-Arab Dictionary as a Model

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Abstract—This study investigates the concept of substitution in Arabic, its history, the reasons for its emergence, its prevalence, and the environment of its occurrence as it revealed by Ibn Manzur in his great dictionary “Qamos Lisan Al-Arab” (Dictionary of Arabs Tongue). The methodology adopted is descriptive and analytical. It is based on investigating the use of substitution by ancient Arabs in the tribes’ dialects. The data was extracted from chapters 3 and 4 of the Lisan Al-Arab dictionary. The study's findings revealed that substitution is not limited to specific Arab regions but has become a linguistic phenomenon even among Arabs living in cities. Most scholars consider the most important reason for the emergence of substitution to be the linguistic variation among dialects; however, Arabic dialects are well-established in that substitution is a variable occurrence that takes place according to the human tendency to reduce articulatory effort. The study also revealed that the reasons behind substitution include the similarity of sound production in the manner or place of articulation.

Index Terms—Arabic language, Lisan Al-Arab Dictionary, substitution in Arabic

I. INTRODUCTION

Variations in the semantic meaning of words triggered by substituting a single sound often cause confusion among listeners and speakers. Such words frequently have different meanings and usually differ in one sound. For example, various verbal forms of the sound "qāf"/q/ (in the verb /qāl/ (said) may be pronounced as /jāla/, /ʔāl/ or /kāl/. According to ancient linguistics, this variation is because the sound of /q/ in the word /qāl/ (said) is a voiced uvular plosive; however, according to modern linguists, the same sound is aspirated. Another example is the sound of /ḍʒ/, a voiced post-alveolar affricate sound in the well-known verb /jāla/ (said). The same sound may be pronounced either in an amplified way or as a palatal sound. Modern linguists have termed it "jaujaua" These examples show that the substitution of one sound may trigger a variation in meaning, such as "kaukua" (Alkhaldi et al., 2023; Al-Shalabi et al., 2009; Essa et al., 2023).

Although ancient Arab linguists wrote many books on the emergence of substitution and the reasons for its appearance, they did not discuss its apparent impact on the development of Arabic; instead, they claimed that it was one of the traditions of Arabic speech (Malkawi & Rababah, 2012; Rababa'h, 2000; Rababah et al., 2019). Ancient linguists devoted specific works to studying substitution, such as Ibn Al-Skeet's (1978) book "Substitution" and the same-titled book by Abu Al-Tayyib (1961). They devoted chapters of their book to substitution and its impact. Also, Ibn Faris' book "Al-Sahib" (The Friend) (Ibn Faris, 1963, pp. 203-204); Ibn Jinni's (1990) "al-Khasaes" (The Features: Chapter the Two Consonant Sounds Can Be Used Interchangeably); and Al-Suyuti's (2014) *Al-Mizhar* (The Appearance).

On the other hand, modernists differed from the ancients regarding the impact of substitution and its role in expanding the Arabic language (Al-Karmali, 1938; Anis, 1966; Al-Rafi'i, 1880; Zeidan, 1982).

A. The Concept of Substitution: Occurrence and Commonness

Many linguistic factors contribute to the richness of languages in general and of the Arabic language in particular. These factors can be divided into the following categories:

(a). External Factors

External factors contribute to the richness of both the semantic meaning of the language and its vocabulary, for instance, when words are synonymous (the pronunciation of the words is different, but they have the same meaning), as seen in the words /albat-tar/ and /alkatiṣ/ which mean "the cutting sword" or "the keen sword". Also, when the words are homophones (they have the same pronunciation, but the meaning is different), such as the word /ain/, which means "eye", "the spring of water", "spies", "a type of rain", and "a member of the Senate". In addition to the various

metaphors, the metaphor also plays a significant role in the richness of meaning and pronunciation through analogy in all its forms.

(b). *Internal Factors*

Internal factors change the sounds of the word and its structure. Still, they radically alter their new meaning, such as in "*al-galb*" (metathesis), "*al-naht*" (analogy and merging sounds), and "*al-ibdl*" (phonological substitution). Substitution is just one of the internal factors that have impacted the expansion of Arabic. Substitution is to replace one sound with another in the same word so that these two substituted sounds have either the same place of articulation or are similar in phonetic feature (or both) without completely changing the meaning of the substituted word or with only a slight change in its purpose (Abu Ghosh, 1977; Al-Rafa'i, 1940; Al-Karmali, 1938; Ibn Sayyidah, 1980; Nasif, 1886; Zeidan, 1982).

Arabic has many examples based on this phenomenon. For example, the word /amt'arat/"rained" is pronounced in two ways: /hat'anat/ or /hat'alat/ (Ibn Al-Skeet, 1978, p. 61). Also, the verb /kabaħa/, meaning "curbed," was pronounced in two different ways: /Kabaħa/ or /Kamaħa/ (Ibn Al-Skeet, 1978, p. 75). There is also the word "tail", which is pronounced as /ajama/ and /ajaba/ (Ibn Al-Skeet, 1978, p. 74), /asmariħa/ and /asbariħa/"I filled the cup to its top" (Ibn Al-Skeet, 1978, p. 74).

B. *Types of Substitution: Phonological Substitution and Morphological Substitution*

One of the most distinguished linguists, Ibn Jinni (n.d.), created two criteria for distinguishing substitution from other parts of speech. The first criterion is the derivation, forming new words from the root morpheme. If words have a similar past and present tense and a passive noun, then such words are judged to be the root morpheme. For example, the words /hat'alat/ and /hat'anat/ ("to rain") are morphemes and allomorphs. It is said /hatanat/, /hahtan/, and /tihtan/ (rained) /hat'alat/, /taht'alu/, /tiht'al/ (rained) and the /hat'n/, /hat'l/ (rainy).

The second criterion is everyday use. Ibn Jinni (1958) mentioned that the most common word on this phenomenon is the root morpheme, and the least common term is the allomorph. Moreover, equally used, each can be considered a root morpheme (Vol. 1, p. 210). For example, the words /bal/ and /ban/ mean "but". The word "but" is written as /bal/ (e.g., Zaid did not stand up, but (/bal/) Amr) or /ban/ (e.g., Zaid did not stand up, but /ban/ Amr). The sound /n/ has replaced the /l/ here (Ibn Jinni, 1990, Vol. 2, p. 86).

C. *Significance of the Study*

The study is characterized by its novelty. It has combined the theoretical and practical aspects of substitution and expanded the arguments on the causes of its emergence and popularity. Also, the study delved into the Arab sources and references written on substitution, linking the opinions of the ancients and the modernists to this common linguistic phenomenon; thus, it contributes to understanding the views of ancient or modern linguists. Furthermore, the study rooted the substituted words, analyzed their characters and uses, and proved whether or not those altered words were caused by roots from different languages or by the phonetic change. As such, the study has linked several disciplines: linguistics, lexicography, phonology, and the cultural legacy left to humankind by Semitic languages.

D. *Study Objectives*

The study aims to:

- Show whether substitution is rooted in current Arabic dialects and investigate the roots of this phenomenon in the Arabic linguistic heritage, which many researchers have referred to in their books as "*linguistic substitution*."
- Highlight the efforts of ancient and modern linguists who have taken up substitution as the subject of their writings.
- Investigate the causes and prevalence of substitution and the main reasons for its occurrence, such as the differences in Arabic dialects and the variations in sounds that occur due to the need to reduce the articulatory effort.

To achieve these objectives, the study aims to answer the following question: "How does the usage of substitution, as seen by Ibn Manzur in his dictionary "*Lisan Al-Arab*" (*third and fourth chapters*), agree with the views of modern linguists regarding the reasons for its emergence and prevalence?"

II. LITERATURE REVIEW

There are two types of substitution: morphological substitution, which can be found in different words (weights) such as /ʔdahara/, /ʔedaa/, /ʔestihab/, /matlaʕa/, and /mostad/, and linguistic substitution, which is defined as replacing one letter with another within a word. These two altered letters agree in the place and manner of articulation in both words without changing the meaning of the modified word (or only slightly changing its purpose). Abu Eid (2014) studied the phenomena of /aletibaʕa/ and substitution in Ibn Jinni's "*Contemporary Phonetic Vision*." He discussed the phenomenon of /aletibaʕa/ in the book of Al-Mohtaseb (pp. 224–231). He stated that substituting short and long diacritics and silent characters is more likely for vocal reasons alone. He concluded that these phenomena are, in essence, examples of substitutions.

Likewise, Al-Khashan (2015) explained several types of substitution: dialectical substitution, i.e., different dialects and semantic substitution, the substitution of dilution, and the substitution caused by speech and alveolar defects. Moreover, he explained the verbs in which substitution occurs, such as those found in the substitution of the glottal stops /ʔ/ and /b/.

Najjar (2008) studied the phonetic and morphological changes in two books of melody for Tabrizi and Lakhmi, which are, respectively: "Tahdhīb Islah Al-Mantiq" (Refine Logic Repair) and "Muqaddimat fi tashih allisan" (The Introduction to the Correction of the Tongue). The study revealed changes based on: change, increase, decrease, and morphology. As for the types of changes, some were a change in the letters, a change in the vowels, amplification, exaggeration, or a spatial inversion. As for the alterations of the increase, some of them were those of satiation, an increase in hamza, or an emphasis. As for the decrease changes, they were divided into shortening, deleting the hamza, and reduction. The morphological changes were divided into derivational and non-derivative changes.

The etymological changes were divided into what was in the infinitive, what was in the noun of the subject, what came in the noun of the participle, what came in the instrument's name, and what occurred in the name of the place. The non-derivative changes were divided into masculine and feminine, attributed nouns, plural, and small changes. The study mentioned 671 changes, divided into 355 cases of changes of type (changes of change), 75 cases of increases in type, 61 cases of decreases in type, and 180 cases of morphological changes. Therefore, the phonetic changes appeared in 491 cases, and the morphological changes appeared in 180 cases; these morphological changes are divided into derivative changes (103 cases) and non-derivative changes (77 cases).

Khasan (2015) addressed the ancients' definition of substitution and how they differed among themselves, asking, "Is it a substitution or a difference of languages between the features of the Arabic language?" (p. 333). He explained that the concept of substitution has different types. He defined the letters of substitution and assigned originality to the substitution formula, citing the opinions of linguists regarding the number of letters in which substitution occurs, their evidence, the types of substitution, and the effect of the difference in the language on its emergence. He also mentioned how it was difficult to determine the reasons for this phenomenon (pp. 337–349).

Saleh and Arslan (2019) studied the impact of linguistic change on the ancient Arabic dialects. Their study revealed that the old Arabic dialects varied from one another in terms of phonetics, conjugation, phonemics, and semantics. Their language alternation, confined to hearing and unique to particular tribes and not following specific criteria and regulations, contributed to their difference at the phonological level. The researchers studied the linguistic alternation for the letters that permit substitution based on the pronunciation of the letters and their characteristics, such as the alternation between homogeneous letters, similar sounding letters, and letters with similar or different character features and pronunciation.

Abu Nawas and Al-Thawiya (2018) attempted to establish some of the dialects spoken in the tongues of the people in light of the ancient Arabic dialects. To confirm that these dialects are an integral part of the Arabic linguistic heritage, the study began by dealing with phonetic substitution in the Naour dialect of Jordan and analyzing it in a way that aligns with the investigations of ancient Arabic dialects and modern phonology. In order to reach the desired goal, the nature of the research necessitates that it starts with an introduction in which it presents the motives and methodology of the research. A preliminary introduction talks about the region of Naour and its inhabitants. Then it presents the phenomenon of phonetic substitution in this dialect regarding the substitution of vowels and vowels.

Al-Daradji (2016) studied voice substitution in "Alqamus Almuhit" (Ocean Dictionary). He stated that linguistic correction is a vast and rich field of linguistic study. Despite the studies that have been written in this field, old and new, there remains the need for such studies because of the preservation of the tongue from making mistakes. The broader field includes linguistic correction, slippage, melody, and phonetic correction. Therefore, the researcher followed the manifestations of phonetic correction and dealt with it (phonetic substitution) in the book "*Al-Moheet Dictionary*" (Ocean Dictionary) of Fayrouzabadi to benefit from it in preserving the tongue and the service of the Arabic language.

III. METHODOLOGY

This study adopted the descriptive-analytical approach to show whether substituted words resulted from different dialects or a phonetic shift, the remnants of Semitic dialects caused them, or misspelling and mishearing played a role in creating these substitutions. To gather rich data on substitution, the researchers referred to many references, such as the "*Comprehensive Encyclopedic Dictionary*," which contains and reflects what was produced by the Arab-Islamic civilization. Many people of various dialects are included under its banner. Ibn Manzur's "*Lisan Al-Arab Dictionary*," which contains many examples of substitution, was also used; however, the researchers limited the sample to words that appeared in the third and fourth chapters only.

IV. FINDINGS AND DISCUSSION

The Arabic dictionaries have preserved the entity of the language, perpetuated its existence, and recorded everything that Arabs heard in their different languages. *Substitution* is a linguistic phenomenon that will continue to be investigated because it is a widespread and continuous linguistic phenomenon among the people of all Arab societies. It is not limited to one Arab state and has become a linguistic phenomenon among the people of all Arab cities, towns, and

communities. Most scholars believe that the diversity of dialects within a language is one of the most important reasons for the emergence of substitution; however, Arabs do not think about this because Arabic dialects are so well established. Substitution is a variable according to human tendencies that are used to reduce speech effort. The reasons for a substitution include the similarity of the place and manner of articulation of the sounds. Still, the proximity of the sounds, along with voicing and aspiration, may also have a role to play. This section discusses the linguistic substitution phenomenon introduced by Ibn Manzur's famous "*Lisan Al-Arab*".

A. Substitution in Ibn Manzur's *Lisan Al-Arab* Dictionary

Substitution was explained in Ibn Manzur's *Lisan Al-Arab* Dictionary, and the following examples are instances of this phenomenon:

(a). Voiceless Alveolar Plosive Into Voiced Alveolar Plosive: /t/ to /d/

e.g., /harat/ and /harad/

In words/harata/ and /harada/ (i.e., grow up) (Ibn Manzur, 1968, Vol. 6, p. 4649), the /t/ sound is altered to /d/. The /t/ is an aspirated voiceless alveolar plosive sound (Al-Farahidi, 1986, Vol. 4, p. 3), while the sound /d/ is a voiced alveolar plosive (Anis, 1961, pp. 123–124; Ibn Al-Jazari, 1985, pp. 86–87). It can be noticed that the two sounds have the same place of articulation and manner of articulation, but they are just different in terms of aspiration and voicing. This substitution is attributed to the tribe of Bani Tamim in Saudi Arabia. Sibawayh (1988) said, "They say /wadad/ ("wedge"), but its underlying form is /watad/, which is the good Hijazi" (Sibawayh, Vol. 4, p. 482).

(b). Voiceless Denti-Alveolar Plain Plosives Into Voiceless Emphatic Denti-Alveolar Plain Plosives /t/ to /tʰ/

e.g., /ti:xah/ and /ti:kah/

Due to the similarity of the place of articulation and the plosive manner of articulation, substitution occurred in the voiced /t/ in the words /ti:xah/ and /ti:kah/ (the pronunciation of the first sound is different in the two words). /ti:xahum/ means "suffered," and the first sound was substituted. The /t/ sound in the first word is palatal, unlike in the second. Both are alveolar, plosive, and aspirated sounds, except that the first /t/ is hard palatal, and the second is soft palatal.

(c). Voiced Interdental Fricative Into Voiceless Dental Fricative /ð/ to /θ/

e.g., /malað/ and /malaθ/

Due to the similarity of both the place of articulation and the manner of articulation, substitution in /malað/ and /malaθ/ occurred between /ð/ and /θ/. Abu Ishak explained that the sound /θ/ was substituted with the sound /ð/ (Ibn Manzur, 1968, Vol. 3, p. 505). The sound /ð/ is a voiced interdental fricative, whereas the sound /θ/ is a voiceless one. They sound the same; they have different voicings. Arabs tend to eliminate the voiced sound /ð/ and convert it to voiceless.

(d). Voiceless Interdental Fricative Into Voiced Labial Fricative /θ/ to /f/

e.g., /alθawhad/ and /alfawhad/

Due to the similarity of the manner of articulation as well as the closeness of the place of articulation, substitution occurred between the two sounds /θ/ and /f/ in words /θawhad/ and /fawhad/ (both meaning the fat boy or the teenager) (Al-Zubaidi, 1965, Vol. 7, p. 470). The sounds /θ/ and /f/ are fricatives, voiceless, and close to one another in the place of articulation.

(e). Voiced Labial Fricative Into Voiceless Dental Fricative /f/ to /θ/ e.g., /afo:r/ and /aθo:r/

The reason for the substitution between /f/ and /θ/ in the two words /afo:r/ and /aθo:r/ (pit as in they fell in a nasty 'pit') is the phonetic change in the Arabic language. The first word may come from the root /afara/ (soil), and it is possible that /θ/ has been substituted with /f/. The Arabian tribe Tamim might have found that the sound /θ/ is more appropriate than /f/ because it affects what is heard (Ibn Manzur, 1968, Vol. 4, p. 539). The sound /θ/ is easier on the ear than the /f/, although both are voiceless.

(f). Voiced Postalveolar Affricate Into Voiceless Velar Fricative e.g., /alʔsladʒ/ and /alʔaslax/

Substitution occurred between the sounds /x/ and /dʒ/ in the words /alʔsladʒ/ and /alʔaslax/ (i.e., people who are deaf or hard of hearing). The Kufics (in Iraq) tended to use the sound /x/, whereas the people of Basra tended to use the sound /dʒ/. Ibn Sayyidah (1996) stated, "I have heard someone say 'yatasalax' (meaning 'pretends to be deaf') with an /x/ sound, and I know a woman used to be called /salxaa/ (deaf), so both /x/ and /dʒ/ are good to be used. Al-Azhari (n. d.) said, "I heard more than one of the Bedouins, Qais and Tamim, calling the deaf 'Aslaj'. As for the others from Banu Asad and those around them, they say /aslax/ (Ibn Manzur, 1968, Vol. 4, p. 2479). We believe there is no phonetic change or substitution because the sound /dʒ/ and /x/ do not have the same place or manner of articulation. So, it is incorrect for the /dʒ/ to be substituted with /x/ (Ibn Sayyidah, 1996, Vol. 4, pp. 183–184).

(g). Voiceless Pharyngeal Fricative Into Voiceless Velar Fricative /ħ/ to /x/ e.g., /radaħa/ and /radaxa/

In words /radaħa/ and /radaxa/ (crushing the stones) (Ibn Manzur, 1968, Vol. 4, p. 2479), substitution occurs between the sound /ħ/, which is a voiceless guttural fricative, and the sound /x/, which was considered a voiced glottal sound in

ancient linguistics. In contrast, it is voiceless palatal in modern linguistics. What justifies the substitution between the two voices is the similar place of articulation according to the ancients and its closeness according to the modernists. Arabic retained /x/ and /ħ/ within its phonetic system, with restrictive agreement transformations, whereas the /x/ was lost in most northern Semitic languages, including Canaanite, Aramaic, Hebrew, and Syriac (Al-Zoubi, 2005, p. 32).

(h). *Voiceless Pharyngeal Fricative Into Voiceless Glottal Affricate /ħ/ to /ʔ/ e.g., /baħaθrat/ and /baʔθrat/*

Due to the similarity of the place of articulation and the manner of articulation, substitution occurred between /ħ/ and /ʔ/ in words /baħaθrat/ and /baʔθrat/, which mean "to extract, uncover, and scatter" (Ibn Duraid, 1987, Vol. 2, p. 111). The ancient linguists called the phenomenon of shifting the sound /ħ/ to /ʔ/ /faħfaha. Therefore, *al-faħfaha* is a feature of the Hatheel tribe's speech, as Ibn Masoud used to say /ʔata/ instead of /hata/. As such, in Hebrew and Southern Arabic, they used to say /ʔada hi:n/. Modern linguists disagree with this label and reject it. They argue that if the sound /ʔ/ turned into /ħ/, it would be correct to call it faħfaha (Al-Jundi, 1978, pp. 108–109).

(i). *Voiceless Pharyngeal Fricative Into Voiceless Glottal Fricative /ħ/ to /h/ e.g., /baħtara/ and /bah tara/*

The frictional manner of articulation and the aspirated feature substituted the emphatic sound /ħ/ and non-emphatic /h/ such as /baħtara/ and /bah tara/ (i.e., short) (Ibn Manzur, 1968, Vol. 4, p. 85). These two sounds share the same place of articulation, manner of articulation, and features of voicing and aspiration. The sound of /ħ/ is emphatic voiceless aspirated pharyngeal fricative, while the sound of /h/ is voiceless aspirated glottal fricative, so the similarity of the manner of articulation, the feature of voicing, and the convergence of the place of articulation cause the phonemic substitution between them. Other substitution examples are in words /aħsant/ instead of /ahsant/ with the emphatic /ħ/ (Al-Jundi, 1978, p. 470).

(j). *Voiceless Velar Fricative Into Voiceless Glottal Affricate /x/ to /ʔ/ e.g., /alθi:xah/ and /alθi:ʔah/*

The substitution between the sounds /x/ and /ʔ/ occurred in many words, an example of this is /alθi:xah/ and /alθi:ʔah/ (i.e., grass) (Ibn Manzur, 1968, Vol. 3, p. 66). The sounds /x/ and /ʔ/ are similar in the place of articulation but differ in their way out of the mouth. The ancients believed they emerged from the throat, whereas modern linguists believe they are stratified, near the uvula or similar to the place of articulation of the sound /q/. As such, they are similar in that they are both voiced and aspirated fricatives. The ancients classified them as voiced, but the modernists see them as aspirated.

(k). *Voiceless Glottal Affricate Into Voiceless Glottal Fricative /x/ to /h/ e.g., /alxawxaʔ/ and /alhawhaʔ/*

There is a substitution between the sounds /x/ and /h/, which occur in words /alxawxaʔ/ and /alhawhaʔ/ (i.e., the fool). Al-Azhari (n.d.) said, "As far as I know, according to Abu Al-Obaid, the word /alhawhaʔ/ means 'the cowardly fool.'" The /x/ sound may be an underlying form of the sound in this word (Ibn Manzur, 1968, Vol. 3, p. 14). The sounds /x/ and /h/ are similar in terms of the place of articulation. As such, the sound /x/ is guttural according to the ancients, stratified according to the modernists, and the sound /h/ comes out of the larynx. They are similar in their manner of articulation. Both are frictional and similar in their aspirations (Ibn Manzur, 1968, Vol. 3, p. 14).

(l). *Voiceless Alveolar Plosive Into Voiced Dental Fricative /d/ to /ð/ e.g., /aljaho:d/ and /aljaho:ð/*

Substitution may occur in the sounds /d/ and /ð/, such as in /aljaho:d/ and /aljaho:ð/. The term /aljaho:d/ is a name of a tribe, and it was said that the name of this tribe is /jaho:ð/, so it was Arabized by shifting the sound /ð/ into /d/ (Ibn Manzur, 1968, Vol. 3, p. 439). The justification for substituting the two sounds is the voicing and the closeness of the place of articulation. Additionally, there is a group of words from *Lisan al-Arab* which have substituted the sound /d/ with /θ/, including /danix/ and /θanix/; /tashweed/ and /tashweeθ/; /qunfod/ and /qunfoθ/; /marada/ and /maraθa/; /al-ma'd/ and /al-ma'θ/; /munjed/ and /unjeθ/; /mudal/ and /muθek/; /dakar/ and /θakar/; /aldf/ and /alθaf/; /nimrod/ and /nimroθ/; and /qishda/ and /qishθa/.

(m). *Alveolar Nasal Into Alveolar Trill /n/ to /r/ e.g., /taʔsana/ – /taʔsara/*

The sounds /r/ and /n/, such as in the word /taʔsara/ (i.e., got slower), are interchangeable due to their places of articulation (Ibn Manzur, 1968, Vol. 4, p. 20). Nevertheless, the substitution that occurred in this word might be due to mishearing.

(n). *Voiced Alveolar Fricative Into Voiceless Alveolar Emphatic Fricative /z/ to /s/ e.g., /al-ʕazd – /al-ʕasd/*

Due to the similarity of the places of articulation of the two sounds /z/ and /s/, their manners of articulation, and the aspiration features, substitution may occur between them. As for the /z/ sound, according to modern linguistics, it is a voiced alveolar sound, but according to ancient linguistics, it is a voiced fricative aspirated sound. As for /s/, it is an alveolar sound for modern linguistics, while according to the ancients, it is a voiced palatal fricative aspirated sound. Thus, the two sounds are identical in their production but differ in voicing and occlusion or amplification. Examples of substitution between them occur in the words /al-ʕazd/ and /al-ʕasd/ (i.e., intercourse) (Ibn Manzur, 1968, Vol. 3, p. 290). As indicated before, the similarity of the place of articulation, the manner of articulation, and the voicing justify the substitution. In Semitic languages, the sound /z/ turns into the sound of /s/ as in the example /zad/, which is "the food of the traveller". It appears in the Hebrew "צַדִּיק", but it also appears in the Akkadian "siditu". In Aramaic (ܨ ܨܝܩ) it

remained the same, however. Furthermore, it remained the same in the Syriac /zadwa/ and the Arabic /zad/ (Bergsträsser, 1977, p. 37).

(o). *Voice Alveolar Fricative Into Voiceless Alveolar Fricative /z/ to /s/ e.g., /al-zard/ and /al-sard/*

The similarity of the place of articulation, the manner of articulation, and the aspiration justified the substitution between /z/ and /s/. As was mentioned above, according to modern linguists, the /z/ sound is a voiced fricative alveolar aspirated sound, while the /s/ is a voiceless alveolar fricative aspirated sound. According to ancient linguists, the sound /s/ is a voiceless aspirated fricative. Examples include /al-zard/ and /alsard/, both of which mean "the shield" (Ibn Manzur, 1968, Vol. 3, p. 194). Regarding voicing and aspiration, the sound /s/ differs from the sound /z/. The justification for the substitution is the similarity of the two sounds in the place of articulation and the frictional body. This justification applies to /zanx/ and /sinx/, /alasad/ and /alazd/, /al-zaqr/ and /al-saqr/ (Ibn Manzur, 1968, Vol. 3, p. 194).

(p). *Voiceless Alveolar Fricative Into Voiceless Alveolar Emphatic Fricative /s/ to /ṣ/ e.g., /rasaxa – /raṣaxa/*

There is also a substitution between the sounds /s/ and /ṣ/. Both phonemes are alveolar fricatives, according to modernists. For the ancients, they are fricative and aspirated, except that the /ṣ/ is emphatic of /s/; that is, it is amplified while the /s/ is soft. Thus, the /ṣ/ has the accentuated manner of articulation of the /s/. If the /s/ is given the amplification feature, it becomes /ṣ/ (or the emphatic /s/). This can be seen in /rasaxa/ and /raṣaxa/ (i.e., became steady) (Ibn Manzur, 1968, Vol. 3, p. 19). The /ṣ/ has taken the place of /s/ due to the existence of the /x/ sound after it. Therefore, the /x/ sound has given /s/ the feature of amplification, so it has become /ṣ/ (or "the emphatic /s/"). Thus, /s/ changes to /ṣ/ (or "the emphatic s") if one of the sounds or the amplified sounds, /x/ and /ṣ/ as well as /q/ and /t/ (emphatic t), occurs after it as in /samax/, /samx/, /sabxa/ and /sabkha/; /saqar/ and /saqr/ in the dialect of Tamim, the Bedouin tribe.

The phonetic justification for substituting /s/ with /ṣ/ is that /s/ is an independent sound from the lower tongue. In contrast, the /ṣ/ sound is pronounced from the top of the tongue because it is difficult to pronounce /s/ due to the involvedness of the tongue moving from the lower to the higher, which is heavy on the tongue and requires effort (Ibn Jinni, 1985, Vol. 1, p. 201). Other examples include /aljsar/ and /alṣar/ (i.e., the left) (Ibn Manzur, 1968, Vol. 4, p. 24).

(q). *Voiced Alveolar Emphatic Fricative Into Voiced Dental Fricative /z/ to /ḏ/ e.g., /hinzyan/ and /hin ḏyan/*

Substitution occurs between /ḏ/ and /z/ (emphatic z). Both sounds are voiced interdental fricatives, but /z/ is amplified and /ḏ/ is soft. Examples are the words /hinzyan/ and /hin ḏyan/ (shameless) (Ibn Manzur, 1968, Vol. 3, p. 433). The Arabs substituted the amplified sound (za') with the soft one /ḏ/ to eliminate the effort of pronouncing the /z/ sound (emphatic z).

(r). *Voiced velar Fricative Into Voiced Pharyngeal Fricative: /ɣ/ to /ʕ/ e.g., /ɣamdan/ – /ʕamdan/*

Some linguists believe that substitution in these words is due to the misspelling of the sounds in words such as /ɣamdan/ and /ʕamdan/ (i.e., a mountain). Al-Azhari (n.d.) stated that speakers tended to use /ɣamdan/ with /ɣ/ (part 3, p. 306). The sound of /ʕ/ is a guttural, fricative medium between intensity and softness (Hassan, 1982, p. 102). According to the moderns, the sound /ɣ/ is voiced velar fricative, while to the ancients, it was considered stratified, fricative, voiced, and amplified (palatal). So, in terms of articulation, they are the same according to the ancients and similar according to the modernists. This is the justification for substituting between them, except that the sound /ʕ/ tends to be easy. At the same time, the /ɣ/ has a weak noise similar to that of /x/, and its place of articulation narrows when pronouncing it, so a rustle is heard that makes it close to the plosive sound as if it were an amplified sound. As a result, it was changed to the /ʕ/sound (Al-Hamawi, 1995, Part 4, p. 153).

(s). *Bilabial Nasal Into Voiceless Labio-Dental Fricative: /m/ to /f/ e.g., /alʒam/ and /alafx/*

Substitution may occur between the sounds /f/ and /m/ due to the closeness of their places of articulation, as in /alʒam/ and /alafx/. The /f/ sound is a voiceless aspirated labio-dental fricative, while the /m/ sound is bilabial nasal. Substitution between the two sounds is caused by the different dialects of the Arab tribes, given that these examples are a few in Arabic (Ibn Manzur, 1968, Vol. 3, p. 433).

(t). *Voiced Bilabial Nasal Into Voiced Nasal Alveolar: /m/ to /n/ e.g., /max/ and /naxa/*

The sounds /m/ and /n/ are frequently substituted and merged, such as in /maxi/ and /naxa/ (Ibn Manzur, 1968, Vol. 3, p. 52). The sound /m/ is a voiced bilabial nasal, while /n/ is a voiced alveolar nasal. These sounds are similar in terms of articulation and voicing, but they differ in the location of articulation. The justification for the substitution here is the similarity in the manner of articulation (nasal) and the voicing. Some linguists attribute the substitution between them to the differences in dialects, which justify substituting /m/ for /n/ across the tribes' dialects. As such, Taghlib, a Bedouin tribe, uses /m/ instead of /n/. Likewise, the Tayyi tribe prefers the sound /n/ as it is distinguished from silent sounds because of its clarity in hearing and the melody accompanying it as it increases the length of the distance from which it is heard. For this same reason, the Tamim tribe prefers the sound /n/ over the sound /m/.

(u). *Voiced Bilabial Nasal Sound Into Voiced Glottal Fricative: /m/ to /h/ e.g., /marada/ – /harada/*

A substitution does not occur between /m/ and /h/ due to their phonemic shift. These two sounds do not agree in the place of articulation, the manner of articulation, the voicing, or the aspiration. The sound /m/ is a voiced bilabial nasal, while /h/ is a fricative laryngeal sound. The substitution between the words /marada/ and /harada/ was caused by dialect differences or mishearing. Nonetheless, this type of substitution is rare in Arabic.

(v). *Voiced Alveolar Nasal Into Voiced Post-Alveolar (Palatal) Approximant: /n/ to /j/ e.g., /hannada/ – /hayyada/*

The /n/ and /j/ sounds are opposed except for the voicing feature. The sound /n/ is a voiced alveolar nasal, while /j/ is a fricative sound. The words /hannada/ and /hajjada/, which mean "did not delay" and "did not lie", are examples of this substitution. The justification behind this substitution may refer to the differences between dialects (Ibn Manzur, 1968, Vol. 3, p. 441). The Tayi tribe changes /n/ into /j/, for instance, /ijsan/ instead of /insan/ (human) (Abu Al-Tayyib, 1960, Vol. 2, p. 461).

(w). *Velar Approximant Into Post-Alveolar (Palatal) Approximant: /w/ to /j/ e.g., /aldzawaθar/ and /al- aldzayaθar/*

The substitution between the /w/ and /j/ is due to the identical manner of articulation and voicing. However, this does not go into the morphological substitution, as /j/ and /w/ are frequently interchanged for many phonetic reasons. The two words /alawaar/ and /al-alayaar/ (i.e., a cow) is one of the words in which a substitution between /j/ and /w/ occurs. According to the ancients, the sound /w/ is a voiced antral fricative, and the sound /j/ is a voiced oral fricative. Some Bedouin tribes elongate the sound /j/ in their speech because it is easier to hear than the /w/. Urban tribes like the Hijazis tend to say /jee/ instead of /jaa/ as /j/ is more manageable to articulate than /w/. As a result, Arabic speakers tended to shift from /w/ to /j/ (Ibn Manzur, 1968, Vol. 4, p. 124).

V. CONCLUSION

The analysis of the data based on the gathered examples about the linguistic phenomenon known as substitution has revealed that hearing different pronunciations of the same word in Modern Standard Arabic (MSA) was the main instigator of this research about the substitution. Substitution is one linguistic phenomenon linking modern linguists to ancient linguists. The aim of resorting to the most well-known Arabic dictionaries that include words containing substitution is to preserve the entity of the language, to perpetuate its existence, and to record, everything heard in Arabic with its various dialects. The current study is multidisciplinary as it draws upon several fields of study, such as linguistics, lexicography, semantics, and phonetics, to understand the emergence of substitution and the reasons for its prevalence.

Many scholars have stated that substitution occurs because of the differences between dialects. However, it is believed that substitution occurs in the true nature of well-established Arabic dialects and that substitution varies according to the human tendency to reduce verbal effort. The most important reasons for the occurrence of substitution are the similarity of the place of articulation and/or the similarity of the manner of articulation and the proximity of the sounds. It is also believed that voicing and aspiration characteristics may play a role in phonetic substitution. However, these are considered minor substitution processes compared to the similarity of the place or manner of articulation. Admittedly, there are phonetic shifts of the same word due to the different dialects of the Arab tribes.

Nonetheless, the reason for substitution is due to the innate nature of the dialects and cannot be justified as substitution per se. The number of substituted words in the third and fourth parts of the *Lisan Al-Arab* Dictionary is seventy-two. The highest was the percentage of substitution that occurred in /d/, which amounted to nineteen (19/72). This was followed by /θ/, /h/ and /z/, which amounted to seven changes (7/72).

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The Effect of Subordination on Antecedent Prominence in Anaphora Processing*

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Abstract—One important factor affecting anaphor resolution is the prominence of its antecedent in the discourse. Discourse Prominence Theory (Gordon & Hendrick, 1998) defines antecedent prominence in terms of its height in the phrase structure tree. Two reading time experiments were conducted to test this theory by investigating the effect of subordination on antecedent prominence both within and between sentences. Both experiments had a 2×2 design with Structure (intra- vs. inter-sentential) and Anaphor (pronoun vs. repeated name) as independent variables, and differed in the degree of subordination of the antecedent. The results of the experiments show a main effect of Anaphor such that clauses/sentences containing pronouns were read faster than those containing repeated names, but no interaction between Structure and Anaphor. These results indicate that the repeated name penalty occurs no matter how deeply the antecedent is embedded within subordinate clauses. Taken together, the findings demonstrate that antecedent prominence is not determined by its height in the phrase structure as claimed by Discourse Prominence Theory but rather may be related to the syntactic function (subject) and status (head noun) of antecedents.

Index Terms—subordination, anaphora, prominence, repeated name penalty, Discourse Prominence Theory

I. INTRODUCTION

Cohesion is an important device which links text together and makes it meaningful (Halliday & Hasan, 1976). Various means can be employed to realize cohesion, one of which is anaphora. Speakers or writers often refer backwards to someone or something that is previously mentioned. Such anaphoric reference can be realized linguistically either as full expressions such as definite noun phrases and repeated proper names, or as reduced expressions such as reflexives, pronouns and even null elements. These different types of anaphoric expressions are not used arbitrarily. Rather, they have different functions and roles and follow certain patterns of use under the influence of a variety of factors including syntactic constraints, their referents or antecedents' role in the discourse, etc. (Ariel, 1990). This paper focuses on the factor of antecedent prominence and investigates its effect on anaphora processing.

A. Anaphora Within a Sentence

When occurring within the boundaries of a sentence, any referential expression is subject to syntactic constraints known as Binding Theory in generative syntax (Chomsky, 1981). It consists of three principles which determine the usage of reflexives, pronouns and R-expressions, respectively. Principle A determines that reflexives must have an antecedent within its local governing category. Thus, in (1), *himself* can only refer to the more local referent *Mark* rather than the farther away referent *John*.

(1) John told Mark_i to wash himself_i.

By contrast, Principle B determines that pronouns cannot have a local antecedent. Therefore, in (2), the pronoun *him* cannot refer to *Mark* but rather either the subject *John* or some other entity in the discourse.

(2) *John told Mark_i to wash him_i.

Principle C regulates that R-expressions (e.g., proper names) cannot be coreferential with any entity in the sentence that c-commands it. Hence, in (3) the proper name *John* cannot refer to the same person as the subject pronoun *he* because the pronoun *he* is in a c-commanding relation with *John*.

(3) *He_i told Mark to wash John_i.

B. Anaphora in Discourse

Despite the well-documented operation of Binding Principles in anaphora resolution in the psycholinguistic literature, this theory only applies within sentences and says nothing about reference resolution between sentences. In normal speech, people do not just produce one utterance, but rather a series of utterances. Thus, anaphora may go beyond the

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boundaries of a single sentence and occur at the discourse level. Moreover, even within the boundaries of a sentence, anaphora resolution is subject to other factors than Binding Principles. For example, in (4), both *Mark* and *John* can be coreferential with the pronoun *he* because neither of them is c-commanded by the pronoun. To correctly figure out what *he* refers to, we need to consider discourse information. From this example, therefore, we can see that even anaphora within a sentence is subject to discourse factors.

(4) Before he left, Mark washed John.

One important finding in anaphora resolution in discourse is that, when coreferential with previous entities, repeated names are generally processed more slowly than pronouns, a phenomenon known as the repeated name penalty (Gordon et al., 1993). Numerous studies have confirmed this phenomenon in different discourse conditions (e.g., Gordon & Chan, 1995; Gordon et al., 1999), in other languages such as Chinese (Young et al., 1999, 2003), Spanish (Gelormini-Lezama, 2018; Gelormini-Lezama & Almor, 2011), and Japanese (Shoji et al., 2017), using non-behavioral research paradigms such as ERP (Swaab et al., 2004) and eye tracking (Ledoux et al., 2007).

Initially, Gordon et al. (1993) provided an account for the repeated name penalty from the perspective of Centering Theory (Grosz et al., 1983, 1995). The basic assumptions of Centering Theory are that every non-initial utterance has a backward-looking center and a set of forward-looking centers, with the backward-looking center establishing a link between the current utterance and previous discourse and the forward-looking centers making a potential connection between the present utterance and subsequent discourse. Under this account, pronouns incur less processing effort than repeated names because they are the most natural vehicle to take up the role of backward-looking center.

Gordon and Hendrick (1998) further developed Centering Theory and proposed Discourse Prominence Theory (DPT) as a general framework for anaphora processing both within and between sentences. This theory maintains that anaphors are resolved by construction rules mapping syntactic representation to discourse representation. Pronouns and repeated names have different effects on anaphora processing because the construction rules for them are not the same. When the referring expression is realized as a pronoun, the construction rule directly relates it to an entity in previous discourse which matches in number, gender and meaning. However, when a repeated name is used to make reference, the relevant construction rule will first establish a new entity, which is further matched up with another entity predicted on the same name in previous utterances through a rule of equivalence. Thus, repeated names involve more cognitive processes than pronouns, resulting in slower processing time.

C. Antecedent Prominence in Anaphora Processing

The advantage of pronouns over repeated names in anaphora processing does not always happen. A major factor moderating the repeated name penalty is the degree of prominence of the antecedent. For example, in Gordon et al. (1993), pronouns are read faster than repeated names only when their antecedent is in a prominent position in local discourse. This prominence effect is, according to DPT (Gordon & Hendrick, 1998), due to the difference between construction rules for pronouns and repeated names as sketched above. On the one hand, it is easier to establish a coreferential relation between a pronoun and a prominent antecedent because upon occurrence of pronominal reference the construction rule for pronouns will directly search for appropriate discourse entity. The more prominent the entity is, the more easily it would match up with the pronoun. On the other hand, repeated names trigger the projection of a new entity, which is further equated with previous entity. This equation process works more effectively with non-prominent than prominent entities.

According to DPT, antecedent prominence is defined as follows: “The syntactic prominence of an NP is related to its height in a syntactic tree and therefore inversely related to its depth of embeddedness” (Gordon & Hendrick, 1998, p. 406). This definition of referent prominence finds support in some studies. In a reading time study, Gordon et al. (1993) found that if the antecedent is the subject of previous utterance, there will be a reading time advantage of reference with pronouns over repeated names. Besides the antecedent’s grammatical role, they also found an effect of surface order. When the antecedent is the first-mentioned entity, the repeated name penalty will occur even if it is not the subject. In a study on both intra-sentential and inter-sentential anaphora, Gordon et al. (1999) discovered that, when referring to an independent noun phrase in the subject position, clauses containing pronouns are read faster than those containing repeated names; by contrast, no significant difference in reading time was found when the antecedent is a component of a conjoined noun phrase or a possessive. Swaab et al. (2004) did a similar study with ERP and found the same effect.

Informative as these studies are, there are some limitations. For example, the test items in Gordon et al. (1999) may violate Principle C of Binding Theory (Chomsky, 1981). As mentioned above, this syntactic principle determines that any R-expression cannot refer to an antecedent that c-command it. In (5), an example in their study (Gordon et al., 1999, p. 358), the subject of the main clause is in a c-commanding relation with the subject of the subordinate clause. Therefore, the repeated name *John* cannot refer backwards to the first *John*. Although Gordon and Hendrick (1997) found that native English speakers’ intuition about Principle C is not as accurate as Principles A and B, they did find that coreference is more acceptable when the antecedent name and the referential name are not in a c-commanding relation than when they are. Thus, the longer reading time of the clause containing the repeated name may not necessarily reflect the repeated name penalty as observed in other contexts but rather the interference of syntactic constraints.

(5) John went to the store so that he/John could buy some candy.

Another possible confounding factor in previous studies is that the relationship between embeddedness and prominence is entangled with constituent headedness in the test stimuli. For instance, in (6) (Gordon et al., 1999, p. 358), *John* is embedded in a conjunct and is not a head noun in a strict sense. Thus, it is not clear whether the results support their claims of antecedent prominence in DPT, or whether they simply reflect the unprivileged status of non-headedness of the referent.

(6) John and Mary went to the store so that he/John could buy some candy.

D. The Present Study

In this study, two self-paced reading experiments were conducted to investigate the effect of antecedent prominence on anaphora processing. In particular, we aimed to test the predictions of DPT (Gordon & Hendrick, 1998) regarding antecedent prominence from the perspective of the repeated name penalty. Different from previous studies, we disentangled embeddedness and constituent headedness by considering constructions where the antecedent is embedded within subordinate clauses yet still occupies the subject head noun position. Examples (7) and (8) demonstrate the stimuli used in the two experiments. In (7), the antecedent is embedded within a temporal subordinate clause, while in (8) it is first embedded within a complement clause, which is further embedded in a subordinate clause introduced by *although*. Since the subordinate clause precedes the main clause, the possible antecedent does not c-command the referential expression, thus avoiding violation of Principle C. In both experiments, the antecedent in the test items appears in a non-prominent position in accordance with the definition of antecedent prominence in DPT, thus providing a new testing ground for the prediction of the theory. Moreover, since DPT is claimed to apply both within and between sentences, this study also examined anaphora processing both inter-sententially and intra-sententially.

(7) When John went to the store, he/John saw a squirrel.

(8) Although it was said that Alex would come, he/Alex did not show up.

II. METHOD

A. Participants

Fifty native English speakers took part in the study, 24 in Experiment One and 26 in Experiment Two. All were undergraduate students from a public university in the U.S. and received course extra credit for participation.

B. Materials

Thirty-two items were created for Experiment One. Each item consisted of four conditions as shown in Table 1. In the intra-sentential condition, the main character was introduced as a subject head noun of the subordinate clause while the referring expression appeared in the subject position of the following main clause. It was either a pronoun (matched with the antecedent in number and gender) or a repeated name coreferential with the subject of the first clause. The inter-sentential version was constructed by breaking down the intra-sentential version into two independent sentences. The inter-sentential version was similar to the intra-sentential version except for the absence of the subordination word such as *when* in the sample and the change of punctuation and capitalization. Certain minor changes were also made to the first sentence to ensure discourse coherence between the two sentences. The second sentence remained the same as the second clause in the corresponding intra-sentential version.

TABLE 1
SAMPLE TEST ITEMS OF EXPERIMENT ONE

	Intra-sentential	Inter-sentential
Pronoun	When John went to the store, he saw a squirrel.	John went to the store. He saw a squirrel.
Repeated name	When John went to the store, John saw a squirrel.	John went to the store. John saw a squirrel.

Every item occurred in just one condition across the participants so that every participant read only one version of an item. There were a total of 32 test stimuli and 27 fillers for every participant. Filler items were similar to test items but differed in syntactic structure. Moreover, to ensure that participants read the item, every stimulus was followed by a yes/no question.

Experiment Two also contained 32 test items, some of which were adapted from Experiment One. The crucial difference between the stimuli of the two experiments lied in the degree of embeddedness. While the antecedent was embedded within one subordinate clause in the intra-sentential condition in Experiment One, it was embedded within two subordinate clauses in Experiment Two. Other designs were the same between the two experiments. Sample items are presented in Table 2.

TABLE 2
SAMPLE TEST ITEMS OF EXPERIMENT TWO

	Intra-sentential	Inter-sentential
Pronoun	Although it was said that Alex would come, he did not show up eventually.	It was said that Alex would come. He did not show up eventually.
Repeated name	Although it was said that Alex would come, Alex did not show up eventually.	It was said that Alex would come. Alex did not show up eventually.

C. Procedure

The two experiments had the same procedure. The participants were tested on a Window-based PC running E-Prime 2.0. They read the test item clause by clause or sentence by sentence, depending on the types of stimuli. The participants controlled their own reading speed by pressing the space bar to read the next clause/sentence. When they pressed the space bar, the previous clause/sentence disappeared from the screen. After they read each item, a yes/no question appeared on the screen, which was answered by pressing the 'B' or 'N' key. At the end of each trial, they received feedback as to whether their answer was right or wrong. A practice block consisting of five fillers different from those in the experiment was implemented before the experiment started.

III. RESULTS AND DISCUSSION

The dependent variable was the reading time of the second clause/sentence containing the referring expressions, that is, the time latency from the presentation of the second clause/sentence to the participants' pressing the space bar. If a participant's accuracy rate was below 80%, the data of that participant would be dropped, and the trials in which the reading time was three *SDs* away from the mean of each participant would be considered as outliers and dropped. In the end, the data of two participants in Experiment One and one participant in Experiment Two were eliminated. Less than 1% of the data were considered as outliers in each experiment.

Table 3 shows the mean reading times of the second clause/sentence in different conditions in Experiment One. A 2×2 repeated measures ANOVA was conducted with Structure (sentence vs. discourse) and Anaphor (pronoun vs. repeated name) as within-participants factors using SPSS. There was no main effect of Structure [$F_1, F_2 < 1$] but a main effect of Anaphor such that reading times of the second clause/sentence were longer in the repeated name condition than the pronoun condition [$F_1(1, 21) = 7.38, p < .05; F_2(1, 31) = 6.30, p < .05$]. Moreover, there was no significant interaction between Structure and Anaphor [$F_1 < 1; F_2(1, 31) = 3.00, p = .093$].

TABLE 3
MEAN READING TIMES OF THE SECOND CLAUSE/SENTENCE IN MILLISECONDS IN EXPERIMENT ONE

Structure	Referring expression	
	Repeated name	Pronoun
Intra-sentential	1626 (429)	1460 (393)
Inter-sentential	1565 (341)	1468 (428)

Note. Reading time standard error of the mean in parentheses.

The mean reading times of the second clause/sentence in different conditions in Experiment Two are presented in Table 4. The statistic analysis was the same as in Experiment One. The results show that there was a main effect of Structure [$F_1(1, 24) = 4.85, p < .05; F_2(1, 31) = 6.51, p < .05$], with the second line being read faster in the intra-sentential condition. There was also a main effect of Anaphor by item [$F_2(1, 31) = 5.23, p < .05$], such that clauses/sentences containing pronouns were read faster than those containing repeated names; the effect was marginally significant by subject [$F_1(1, 24) = 4.06, p = .055$]. However, there was no significant interaction between the two factors [$F_1, F_2 < 1$].

TABLE 4
MEAN READING TIMES OF THE SECOND CLAUSE/SENTENCE IN MILLISECONDS IN EXPERIMENT 2

Structure	Referring expression	
	Repeated name	Pronoun
Intra-sentential	1574 (391)	1454 (328)
Inter-sentential	1679 (370)	1606 (417)

Note. Reading time standard error of the mean in parentheses.

As the results show, both experiments observed main effects of Anaphor. When the referring expression was a repeated name, the reading time of the second clause/sentence was significantly slower than when it was a pronoun. This suggests that the repeated name penalty occurs when the antecedent is embedded within subordinate clause(s). As for the factor of Structure, the two experiments had different results. A main effect was found in Experiment 2 but not in Experiment 1. Moreover, no interaction between the two factors of Structure and Anaphor was observed in either experiment, showing that anaphora processing occurs similarly intra-sententially and inter-sententially.

Part of the results of the study is consistent with previous findings. Like Gordon et al. (1999), the repeated name penalty was found within the boundary of sentences. As described in the Introduction section, their results were possibly confounded by the ungrammaticality of test sentences which violate Principle C of Binding Theory. In this

study, this potential problem was avoided by introducing the antecedent in a subordinate clause at the beginning of a sentence. Under this circumstance, the repeated name penalty was still borne out, confirming that the repeated name penalty may be observed both within and between sentences.

However, the main results of the study contradict previous predictions and findings concerning factors affecting antecedent prominence in anaphora processing. In particular, DPT assumes that a referent's prominence is dependent on its height in the phrase structure, and is inversely related to its depth of embeddedness (Gordon & Hendrick, 1998). Under this definition, the antecedent in the stimuli in the present study is not syntactically prominent, for they are embedded within one or two subordinate clauses. DPT also maintains that the repeated name penalty can only occur with reference to a prominent entity in the local discourse, predicting that pronouns have no processing advantage over repeated names when the antecedent is embedded within subordinate clauses. Yet, as the results show, the repeated name penalty was observed in both experiments, contradicting the prediction of DPT.

Therefore, current findings challenge DPT's definition of antecedent prominence and suggest that embeddedness may not be the factor at play. Other factors should be considered, particularly whether the referent is a syntactic subject and whether it is a head noun. This further casts doubt on whether phrase structure should be adopted as the vehicle of determining prominence. In Gordon and Hendrick's (1998) original accounts, syntactic prominence is formally defined in terms of x-command relations, a kind of syntactic relation dependent on a sentence's tree structure. If a referent's syntactic function (subjecthood) and status (headedness) are sufficient to determine its prominence, as suggested by this study, their resort to x-command relations may be unnecessary.

Finally, this study also examined anaphora processing both intra-sententially and inter-sententially as Gordon and Hendrick (1998) claimed that DPT applies both within and between sentences. This argument is based on the assumption that anaphora processing is a mapping from syntactic representation to discourse representation. One of the main predictions following from this argument is that the repeated name penalty occurs not only intra-sententially but also inter-sententially. This finds support in this study as repeated names are processed differently than pronoun whether in the intra-sentential or inter-sentential condition.

If the same processes underlying anaphora processing operate both within and between sentences, it should be expected to find no reading time difference between the intra-sentential and inter-sentential conditions. This prediction is supported by Experiment One, in which there was no main effect of Structure, but not by Experiment Two, in which the second line was read faster in the intra-sentential condition than in the inter-sentential condition. One possible reason for the main effect of Structure in Experiment Two could be the semantic awkwardness of the stimuli in the inter-sentential condition as a result of the lack of connectives, making participants spend more time integrating the meaning. There was no connective in the inter-sentential condition in Experiment One either, but since items in Experiment Two had more embedded clauses than items in Experiment One, the possible negative effect of lack of connectives may be larger in Experiment Two. Further research is needed to investigate this issue.

IV. CONCLUSION

This study intended to examine the effect of antecedent prominence on anaphora processing. By employing subordinate constructions, we tested DPT's (Gordon & Hendrick, 1998) definition of antecedent prominence, which lays emphasis on structural embeddedness. Under the account of DPT, the antecedent embedded in subordinate clauses is in a non-prominent place, thus less likely to incur the repeated name penalty in anaphora processing. However, the results of self-paced reading experiments show the opposite. The repeated name penalty is observed no matter how deeply the antecedent is embedded in subordinate clauses, calling into question DPT's definition of antecedent prominence. Given that the embedded antecedent is a head noun in the subject position, a referent's subjecthood and headedness may play a more important role in determining its prominence than its height in the phrase structure. Future studies can further compare the effects of these two factors in anaphora processing.

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Survey of King Khalid University EFL Staff's Perceptions of Professional Ethics: A Broad Islamic Ethical and Educational Perspective

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Abstract—Professional ethics in teaching and training has commonly a unique honor between faculty members and students. This study was conducted to explore King Khalid University EFL staff members' perceptions of professional ethics from a broad Islamic ethical and educational perspective. To achieve the objectives of the study the two researchers adopted the descriptive survey method because of its suitability. For the data collection, a 15-item questionnaire was distributed to a purposive sample comprising 100 male and female EFL staff members who were randomly selected from all colleges of King Khalid University during semester three 2023 (A.D.) The findings of this study revealed that both male and female participants had a greater number of positive responses regarding the professional ethics components of teaching and training. There are many elements associated with the professional ethics of male and female EFL staff because of the significant influence of university settings in general, and of King Khalid University in particular. These elements are related to the future of university students and to teachers' responsibility to ensure that students are educated appropriately so that they can contribute to making societies more civilized, refined and educated. The results of the present study indicate that the following are the most important elements of professional ethics in teaching and training: educating students, maintaining high standards of morals and work ethics, and organizing a relevant and appropriate incentive scheme to encourage students to behave appropriately in terms of academic performance as well as conduct.

Index Terms—professional ethics, educational perspective, EFL staff members, King Khalid University, perceptions

I. INTRODUCTION

In every respect, it is important to note that professional ethics in teaching and training has commonly a unique honor between faculty members and students. In many universities across the globe in general and King Khalid University in particular, specific rules, standards, and directives have been established to improve professional ethics codes in the education domain. In general, most moral codes, ethics, and ethos are being respected.

Teaching and training are core elements of the tertiary education system and have unique ethical ramifications (Jones et al., 2013; Davies, 2006). Professional ethics, teaching, and training are three interrelated constituents (Monteiro et al., 2017; Durkheim, 2012). The goal of a university is, ultimately, to provide expert and skilled manpower to fulfill community needs. Local and global experiences in developing the quality of tertiary education indicate that the performance of EFL faculty members in particular, is of great importance as they are the main drivers of students' success and excellent academic outcomes (Rice, 2003; Goe, 2007). Capable EFL faculty members can promote the educational techniques and teaching methodologies and even compensate for textbook shortcomings and deficiencies of teaching facilities and training bodies. Conversely, incompetent teachers adopt ineffective teaching methods and produce poor learning outcomes despite an excellent learning environment and a rich curriculum (Cronbach, 1963; Stake, 1967).

Apart from the fact that EFL faculty members take responsibility for conveying knowledge and expertise, they should exemplify high standards of professional ethics for the academic community and for the students. Instructors and teachers have ethical responsibilities known as *professional ethics* that have two basic elements: 1) complying with the rules and moral code of work ethics established by the ethical culture of the school or university, and 2) treating students with kindness, tolerance and understanding which the students, in turn, can spread to the wider community (Hansen, 1998; Hoffman, 1979; Bean & Bernardi, 2007).

Faculty members, as ethical and educational models, not only impact their academic environment but also have a strong influence on students (Farahani & Farahani, 2014). The professional ethics of faculty members comprises promoting the teaching process, employing effective teaching techniques, solving problems associated with teaching,

improving the quality of teaching, ensuring ethical freedom, intellectual autonomy, and trustworthiness, taking into account students' individual learning differences, and having a good knowledge of students' needs.

Numerous studies have explored staff members' attitudes towards professional ethics, to date however, no research has been undertaken to investigate EFL staff's perceptions of professional ethics. Therefore, in this current study, the researchers chose an Islamic ethical and educational perspective that is a new research approach. Moreover, the study was carried out to address the gap in the literature on the phenomenon under the study. Also, this study is noteworthy because it is one of the first to investigate EFL staff members' perceptions of professional ethics from an Islamic ethical and educational perspective.

A. Objectives of the Study

This research, which involved EFL staff at King Khalid University, has three main objectives: to determine the EFL staff's attitudes toward professional ethics in teaching; secondly, to explore the extent to which EFL faculty members respect elements of professional ethics; thirdly, to identify the factors which affect male and female EFL staff members' perceptions of professional ethics in teaching.

B. Research Questions

In alignment with the three central objectives of the study, the prime research questions driving this research are:

- What are the perceptions and attitudes of EFL staff members' attitudes towards professional ethics?
- To what extent are the professional ethics components in education respected by EFL faculty members?
- What are the factors that affect male and female EFL staff members' perceptions of and attitudes toward professional ethics in teaching?

II. LITERATURE REVIEW

A. Concept of Professional Ethics

Professional ethics is a wider notion than business ethics. Professional ethics in an individual's life involves professionalism and ethics of business in full. Every person works together with three ethics spheres which are mutual: personal ethics, business ethics, and organizational ethics (Qaramalaki et al., 1388; Farahani & Farahani, 2014; Koehn, 2006).

B. Approaches to Professional Ethics

Marcuse (2017) offers six approaches to **professional ethics** that are gathered from the literature. These approaches can be:

- subjective
- pluralist
- objective
- egalitarian
- structural or
- process-based

C. Professional Ethics of EFL Staff Members: at a Glance

In terms of professional ethics, the length of time spent by university EFL staff members teaching skills play a prominent role in conveying the code of conduct of society, in providing social experiences, influencing the conduct, perceptions, and attitudes of students, and strengthening their moral values during their studies (Abdullah et al., 2019; Boon, 2011; Fallahi et al., 2019). Furthermore, the professional ethics of these EFL staff members can improve students' participation and academic performance in class (Hall et al., 2006; Robie & Kidwell, 2003). Adherence to ethical standards and rules of ethics are of enormous importance in some professions such as teaching and training, and help in the development of society in general (Dolgoff et al., 2012; Frankel, 1989). Universities are also responsible for training people to comply with professional codes and professional values and make efforts to enhance the ethical values of society (Schwartz, 2001; Harris, 1990; Fallahi et al., 2019). Thus, professional ethics influence students directly and indirectly and affect their academic performance.

D. Previous Studies

An exploration of the related literature shows that numerous studies have been carried out to examine staff members' perceptions of professional ethics. However, to date and to the best of the current researchers' knowledge, no study has been carried out to explore EFL staff members' attitudes towards professional ethics from a broad Islamic ethical and educational perspective. Therefore, it is hoped that this study will address this research gap. Again, it is essential to mention that numerous researchers have explored staff members' perceptions of professional ethics. For example, in his study, Airaksinen (2012) found that teachers foster human growth and development. However, teachers also have a high level of autonomy and power in the community. Farahani et al. (2014) found that the most important elements of professional ethics in education are: respect for students, ensuring that they are safe and healthy, and that their privacy

is safeguarded; and maintaining tolerance and openness when dealing with students. Soltis (1986) examined the significance of teaching professional ethics in teacher education programs. The findings indicated that teachers toned to be trained in the skills enabling them to determine ethical issues and make sensible ethical decisions and assessments. Fallahi et al. (2019) found that in teaching, the professional ethics of staff members have several dimensions. Schwartz (2001) found that ethical codes have the potential to influence the conduct of collective agents. Schwartz's study revealed factors that encourage adherence to ethical codes and those that may cause infringements. Brien (1998) found that to improve a job's ethical values and a culture that nurtures trust, professions must develop particular institutions, program frameworks, and protocols.

III. METHODOLOGY

A. Research Design

Given the purpose of this study and its research questions, a descriptive survey method was deemed the most suitable for obtaining King Khalid University EFL staff members' perceptions of and attitudes toward professional ethics from a broad Islamic ethical and educational perspective.

B. Study Sample

A random sampling technique was used whereby 100 EFL staff members were selected randomly from all the colleges of King Khalid University.

TABLE 1
DISTRIBUTION OF STUDY SAMPLE ACCORDING TO THE COLLEGE

The College	Frequency	Percentage
College of Sharia and Fundamentals of Religion	13	13.0
College of Education	13	13.0
College of Science	11	11.0
College of Human Sciences	8	8.0
Medical College	8	8.0
College of Applied Medical Sciences	7	7.0
Applied College	6	6.0
College of Economics	11	11.0
Business College	6	6.0
College of Languages and translation	9	9.0
College of Computer Science	8	8.0
Total	100	100.0

C. Study Instrument

A questionnaire was the instrument used to collect the required data. The questionnaire items were all related to the research objectives. The initial version of the questionnaire was presented to 10 specialists in curriculum, teaching methods, and assessment and evaluation to verify the appropriateness of the sections of the questionnaire and the extent to which they were relevant to the participants. The final questionnaire was developed after taking into account the feedback offered by the specialist staff. Moreover, the questionnaire was piloted with a group of 30 EFL staff members. The reliability coefficient (Cronbach's alpha) of 0.88 indicated a good degree of reliability.

TABLE 2
CRONBACH'S ALPHA FOR THE RELIABILITY OF THE QUESTIONNAIRE (ALL SAMPLE: N=100)

Statement	No. of Items	Alpha
The overall reliability of the questionnaire	15	0.88

D. Data Analysis

Analysis of the survey data enabled the two researchers to obtain overall findings regarding the participants' positive or negative perceptions of and attitudes towards professional ethics. A total of 100 EFL staff members completed the survey. Descriptive statistics were used to compute the percentages of each item on the five-item Likert scale in the questionnaire. The scale comprised strongly agree, Agree, Neutral, Disagree, and Strongly disagree. The strongly was given 5 and the lowest grade was given 1 the range calculated for the scale was $5-1 = 4$: dividing this by the number of categories (5) gave $4/5 = 0.80$, which was the length of each category of the five scales. Finally, the length of the category was added to the lowest grade of the scale, which was 1. Thus, the first category was calculated to be 1 to 1.80. By adding (0.80) for the next category (which starts with the first category ending) to produce the second category, and so on for the rest of the categories, the following criteria were defined to analyze the results.

TABLE 3
DISTRIBUTION ACCORDING TO THE GRADIENT OF THE CATEGORIES USED IN THE SEARCH TOOL

Description	Rang of mean
Strongly agree	4.21-5.00
Agree	3.41-4.20
Neutral	2.61-3.40
Disagree	1.81-2.60
Strongly disagree	1.00-1.80

IV. RESULTS AND DISCUSSIONS

After the reliability and validity of the questionnaire had been checked, the findings for each questionnaire item were carefully examined.

TABLE 4

Ser No.	Statement		Strongly agree	Agree	Neutral	Strongly Disagree	Disagree	Mean	Std. Deviation	Rank
1	I see the success of any educational institution relies on teaching professional ethics.	Freq.	41	29	11	10	9	3.83	1.31	9
		%	41.0	29.0	11.0	10.0	9.0			
2	I fully perceive that ethics and teaching are two interconnected constituents.	Freq.	41	30	10	10	9	3.84	1.31	8
		%	41.0	30.0	10.0	10.0	9.0			
3	I understand competent EFL staff members can promote the teaching process and even indemnify textbook shortfalls and drawbacks.	Freq.	45	35	6	10	4	4.07	1.13	2
		%	45.0	35.0	6.0	10.0	4.0			
4	As a staff member, I hold fast in my teaching to the standards and morals of professional ethics because it is very crucial concerning a growing ethical professional culture among students.	Freq.	48	28	13	6	5	4.08	1.14	1
		%	48.0	28.0	13.0	6.0	5.0			
5	As a staff member at the colleges of King Khalid University must be adept in teaching and conversant with its career ethics.	Freq.	32	29	14	16	9	3.59	1.33	11
		%	32.0	29.0	14.0	16.0	9.0			
6	I Employ effective teaching techniques that can offer potentiated learning opportunities for the college students at King Khalid University.	Freq.	33	27	15	14	11	3.57	1.37	12
		%	33.0	27.0	15.0	14.0	11.0			
7	I see solving problems subsisting in teaching and promoting the quality of teaching can lead to achieving excellent educational standards.	Freq.	42	30	10	10	8	3.88	1.28	6
		%	42.0	30.0	10.0	10.0	8.0			
8	I focus attention on the teaching process and my student participation during my teaching.	Freq.	43	28	10	10	9	3.86	1.32	7
		%	43.0	28.0	10.0	10.0	9.0			
9	I use a variety of teaching techniques in harmony with the objectives and Content of the course I teach.	Freq.	30	29	16	16	9	3.55	1.31	13
		%	30.0	29.0	16.0	16.0	9.0			
10	I take into account students' differences in the teaching process, and good knowledge of students' needs.	Freq.	44	35	7	10	4	4.05	1.13	4
		%	44.0	35.0	7.0	10.0	4.0			
11	I create motivational, balanced methods to enhance students' cognitive, emotional, and field of technology.	Freq.	30	30	13	16	11	3.52	1.36	14
		%	30.0	30.0	13.0	16.0	11.0			
12	I organize a relevant and apt incentive scheme to supervise students' behavior and employ developmental evaluation in the teaching process.	Freq.	45	33	9	9	4	4.06	1.13	3
		%	45.0	33.0	9.0	9.0	4.0			
13	I give prominence to students' attendance, and their participation mandating time limits for checking exam papers and addressing complaints,(if any) timely attendance at class, and commitment to university regulations.	Freq.	32	29	14	16	9	3.59	1.33	10
		%	32.0	29.0	14.0	16.0	9.0			
14	I mandate time limits for checking exam papers and addressing complaints, (if any) timely attendance at class, and commitment to university regulations and research.	Freq.	27	31	14	17	11	3.46	1.34	15
		%	27.0	31.0	14.0	17.0	11.0			
15	I am fully consistent with the assessment of educational objectives, justice in evaluation, and premeditating the evaluation.	Freq.	41	36	13	6	4	4.04	1.07	5
		%	41.0	36.0	13.0	6.0	4.0			
Mean* for total								3.80	0.39	

* The mean of 5 points

In response to the statement, 'as a staff member, I hold fast in my teaching to the standards and morals of professional ethics because it is very crucial both in respect of growing ethical professional culture among students', 28% of respondents agreed, and 48% strongly agreed (ranking first in order of importance). This finding on respondents' positive view of the importance of professional ethics in teaching is indicative of EFL staff practices at King Khalid University.

In response to the statement, 'I understand competent EFL staff members can promote the teaching process and even compensate for textbook shortfalls and drawbacks', 35% agreed and 45% strongly agreed (rank = 2nd). This positive finding is evidence that the majority of EFL staff regard professional competence as a component of professional ethics. In response to the statement, 'I organized a relevant and apt incentive scheme to supervise students' behavior and

employ developmental evaluation in the teaching process', 33% of participants agreed and 45% strongly agreed (rank = 3rd). This finding suggests that EFL staff members know that they play a pivotal role by being responsible for educating students as well as guiding and counseling them about codes of ethics and values.

In response to the statement 'I take into account students' differences in the teaching process, and have good knowledge of students' needs', 35% of participants agreed and 44% strongly agreed (rank = 4th). This positive view can be seen as a sign that EFL staff members exercise fairness and show goodwill toward a student which is one of the components of professional ethics in education.

In response to the statement, 'I am fully consistent with the assessment of educational objectives, justice in evaluation, The participants perceived that they were fully consistent with the assessment of educational objectives, justice in evaluation, and premeditating the evaluation as 36.0% agreed and 41.0% strongly agreed (rank = 5th). This finding on respondents' positive view on being consistent with the assessment of educational objectives and fairness in evaluation indicated EFL staff's sense of justice and honesty toward students, which is one of the elements of professional ethics in teaching.

In response to the statement, 'I see solving problems existing in teaching, and promoting the quality of teaching, can lead to achieving excellent educational standards', of the participants, 30% agreed and 42% strongly agreed with this statement (rank = 6th). This positive finding indicated that EFL staff members' creativity is regarded as a component of professional ethics in education.

In response to the statement, 'I focus attention on the teaching process and my student participation during my teaching', 28% agreed and 43% strongly agreed (rank = 7th). This finding indicated that EFL staff members believed that using appropriate communication and teaching methods, and being up to date are elements of professional ethics in teaching.

In response to the statement, 'I fully perceive that ethics and teaching are two interconnected constituents', 30% agreed and 41% strongly agreed (rank = 8th). This finding suggests EFL staff's ability to convey concepts, and demonstrate management and professional competence.

In response to the statement, 'I see the success of any educational institution relies on teaching professional ethics, 29% agreed and 41% strongly agreed (rank = 9th). This finding showed that EFL staff members focus on educating student which is a part of professional ethics in education.

In response to the statement, 'I give prominence to students' attendance, and their participation mandating time limits for checking exam papers and addressing complaints, (if any) timely attendance at class, and commitment to university regulations', 29% agreed and 32% strongly agreed (rank = 10th). This finding showed EFL staff members following management and discipline protocols and paying attention to the importance of educational and research-related development of the university which are elements of professional ethics in education.

In response to the statement, 'a staff member at the colleges of King Khalid University must be adept in teaching and conversant with its career ethics', 29% of participants agreed and 32% strongly agreed (rank = 11th). This finding on respondents' positive view on adept in teaching and conversant with its career ethics showed EFL staff members are progressive, self-confident, loyal and trustful and respectful which are parts of professional ethics in education.

In response to the statement, 'I employ effective teaching techniques that can offer potential learning opportunities for the college students at King Khalid University', 27% agreed and 33% strongly agreed (rank = 12th). This finding indicates EFL staff's awareness of effective teaching methods, which is a part of professional ethics in education in general and teaching in particular.

In response to the statement, 'I use a variety of teaching techniques in harmony with the objectives and content of the course I teach', the participants responded that they use a variety of teaching techniques aligned with the teaching objectives and the curriculum. In this regard, 29% agreed and 30% strongly agreed (rank = 13th). This showed EFL staff members are aware of the importance of teaching methods, which is a part of professional ethics in education in general and teaching in particular.

In response to the statement, 'I create motivational, balanced methods to enhance students' cognitive, emotional, and field of technology', 30% agreed and 30% strongly agreed (rank = 14th). This finding showed EFL staff's professional competence, and their ability to apply the professional ethics concept by motivating students.

In response to the statement, 'I mandate time limits for checking exam papers and addressing complaints, (if any) timely attendance at class, and commitment to university regulations and research', 31% agreed and 46% strongly agreed (rank = 15th). This finding showed that EFL staff members comply with university regulations and have integrity in terms of their behavior and speech, their teaching practices, and their research undertakings.

To answer research question 1: What are the perceptions and attitudes of King Khalid University EFL staff members' attitudes toward professional ethics in teaching? The qualitative data indicated that the majority of staff members had positive attitudes towards the role of professional ethics in education, teaching, and training because the success of any educational institution relies on teaching professional ethics. Moreover, competent EFL staff members can improve the quality of teaching and compensate for what is lacking in textbooks and other shortcomings of materials or resources. The findings of the study showed that the EFL staff members perceived organizing a relevant and apt incentive scheme to supervise students' behavior and employ formative assessment in the teaching process. The results of this research paper confirmed the findings of previous studies which examined the significance of including professional ethics in

teacher education programs, various aspects of professional ethics for staff members, and ethical codes which have the potential to influence the conduct of teachers and students (Fallahi et al., 2019; Soltis, 1986; Schwartz, 2001; Brien, 1998).

To answer research question 2: To what extent, are the elements of professional ethics in education respected by EFL faculty members? The qualitative evidence indicated that EFL staff members are fully aligned with the assessment of educational objectives, justice in evaluation, and premeditating the evaluation. When teaching, they students' individual differences into account and are aware of students' needs. EFL staff members see that solving problems that arise in teaching, and improving the quality of teaching, can lead to students achieving excellent academic outcomes. The participants' positive responses indicated that EFL staff followed management and discipline guidelines, and acknowledged the importance of the educational and research-related development of the university which are elements of professional ethics in education.

To answer research question 3: What are the factors that affect male and female EFL staff members' perceptions and attitudes at King Khalid University toward professional ethics in teaching? The qualitative evidence indicated that the personality traits of EFL staff members, such as self-confidence, sense of responsibility, and creativity, are the main factors that affect the participants' perceptions of and attitudes toward professional ethics in teaching.

V. CONCLUSION

The aim of this study was to ascertain the perceptions and attitudes of male and female EFL staff members at King Khalid University toward professional ethics from a broad Islamic ethical and educational perspective of the ethical components of education. To limit ethical components in the training and teaching process which is the most apparent effective task of EFL staff members due to its impact on the education process. Currently, addressing professional ethics in teaching is common with concepts like a code of ethics. Identifying the professional ethics of EFL staff members at King Khalid University helps teachers and their students to improve their teaching and learning respectively, because the development of professional ethics in education will promote an academic ethical environment in the lecture halls. However, professional ethics in education must be based on a broad Islamic ethical and educational foundation. The findings of this study showed that the majority of both male and female EFL staff at King Khalid University had a positive attitude toward elements of professional ethics in teaching and training. It was also clear that in the domain of teaching and training, there are various dimensions of professional ethics because of the significant impact of educational environments of universities in general and King Khalid University in particular on the future of their college students, and because of their core responsibility to provide education that will make communities more civilized, refined and educated.

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Mona Baker's Strategies Used for Translating the Arabic HAND Idioms

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Abstract—The issue of target language non-equivalence in the translation of various text kinds can be handled in a variety of ways. In this context, translation studies have extensively addressed Mona Baker's suggested methods for handling non-equivalence at the word level. However, no research has previously used both her description and evaluating the functional appropriateness of translating informative materials at the same time. Based on Mona Baker's recommended strategies for achieving Target Language Equivalence at the word level, this study compares word-level translation methodologies utilized in an informative text genre. The Arabic HAND idioms were chosen for examination. The primary issue /question is whether Baker's methodology can adequately explain and evaluate the word-level strategies utilized by translators to achieve functional Target Language equivalency? This study aims to achieve the following: pinpointing how Mona Baker views translation, identifying the main strategies suggested by Baker, and determining what "Universal of Translation" is.

Index Terms—Hand idioms, Mona Baker, strategies, translation difficulties, equivalence, omission

I. INTRODUCTION

The emergence of vernacular stations is one of the most effective ways of communication to many people, especially those who cannot communicate fluently via standard variety. Because translating a text is a difficult process, there is no acceptable translation that satisfies all requirements or takes into account all relevant factors. Given this, the translator must first establish the purpose of the source language (SL) system and then to locate a target language (TL) system that will effectively convey the function (Khudaybergenova, 2021, p. 1370).

Translating HAND Idioms is not an easy task due to the fact that they are uttered via different varieties. In addition, each idiom has completely different meanings and explanations according to culture specific items, norms, aspects and traditions. Items that are specifically tied to a particular culture's heritage and knowledge are referred to be CSIs. The degree of loss and gain that the CSIs will undergo when they are translated depends on the distance and difference between two different cultures (Tiwiyanti & Retnomurti, 2017, p. 1). Helpful in solving this problem, Mona Baker –the professor of Translation Studies and Director of the Centre for Translation and International Studies at the University of Manchester Institute of Science and Technology- ("Mona Baker", n.d., para. 1) proposed some strategies that are so useful in the achievement of the translation of the data under scrutiny.

II. LITERATURE REVIEW

A. Research Questions

This study tries to find answers to the following questions:

- (a). What is translation according to Mona Baker?
- (b). What are the main translation strategies suggested by Baker?
- (c). What is "Universal of Translation"?
- (d). How to apply Baker's strategies in translating The Arabian HAND idioms?

B. Previous Studies

The author is listing some of the most significant and recent studies dealing with "translating idioms" due to the importance of prior studies to any research and in light of the understanding that there is no perfect scientific study. They have addressed the subject, and the researcher felt it was important to follow up with them to discuss how they compare and contrast with our study.

The first study is carried out by Putra¹ and Novalinda (2018). The study aims to examine the translation techniques used while translating an English idiom into Indonesian. The novel *The Catcher in the Rye* by J.D Salinger serves as the data's primary source. In translating them, the translator uses the following 4 translation strategies: employing a phrase with a similar meaning and form, translating a phrase with a similar meaning but a different form, paraphrasing a phrase, and omitting a phrase are all examples of idiom translation.

The second study is conducted by Fitri et al. (2019). It proposes that the quality of an idiom translation is determined by the application of proper procedures because an idiom's meaning cannot be determined by its individual words. The purpose of the study was to define the many kinds of idioms that may be found in the *Crazy Rich Asians* book and to

apply Baker's translation strategies to assess the methods employed to translate the idioms. The information was gleaned from the novel *Crazy Rich Asians*' list of idioms. In this study, it is found that translation by paraphrase is the most common strategy used to translate idioms, but it is not appropriate for opaque phrases.

The third study is achieved by Abdelaal and Alazzawie (2019). This study attempted to determine the translation procedures used by Anani in the translation of *Romeo and Juliet* as well as the degree to which the idioms' meanings from the source text (ST) were reflected in the final text (TT). The cultural variations between a source language and a target language make it difficult for translators to translate idioms. The analysis showed that Baker's idiom translation strategies were used by the translator. Also, it was discovered that the most often, the ST meaning of the detected idioms was transmitted.

The fourth study is carried out by Elnoty (2020, p. 17). It investigates the strategies used for the translation of idiomatic expressions from Arabic into English in Mahfuz's works. It identifies the most frequently used strategies, such as using an idiom of similar meaning but dissimilar form, translation by paraphrase, and translation by omission, and suggests the most suitable strategies for conveying the idioms that the researcher views as inappropriately translated. It is recommended that translators have a good command of the TL idiomatic expressions and ask for the assistance of a native TL reviewer (Elnoty, 2020, p. 18).

C. Theoretical Materials

(a). *Universals of Translation*

According to Mona Baker, "universals of translation are linguistic features which usually occur in translated rather than original texts and are thought to be independent of the influence of the source language on the target language" (Baker, 1993, p. 243). The concept of universals of translation was first introduced by Baker in 1993 *Corpus Linguistics and Translation Studies – Implications and Applications*, and since that time, it has been discussed in most translation studies (Kraskowska, 2022, p. 2). Universals of translation are the following linguistic features: avoidance of repetitions present in the source text, simplification, normalization, discourse transfer, distinctive distribution of lexical items, and, finally, explication, which appears to be the most controversial notion. Kraskowska (2022, p. 1) states saying, "Stylometric techniques used to analyze similar data actually indicate the existence of a "translation style" phenomenon on a large scale". The avoidance of repetitions seen in the source text, simplification, normalization, discourse transfer, specific distribution of lexical words, and, ultimately, explication—which seems to be the most contentious idea—are all widely characterized as universals of translation. In fact, literary translators typically work hard to avoid repetitions. For instance, the phrase (he said) is frequently substituted while translating a text from English to Polish with the equivalents *rzek* (he uttered), *odpar* (he answered), or *zauway* (he observed). Here, it is also possible that the editors and source text's writers will make revisions. In this situation, the issue of self-translation, or the second version of the same text, is very interesting. While normalization involves conforming the language of the source material to the norms of the destination language, simplification often deals with grammar (which usually go against the non-normative stylistic features of the original). Stylometric investigations, Kraskowska (2022, p. 2), have shown that normalization and simplification appear less frequently and are typically utilized in translations of intellectual or scientific materials. Discourse transfer refers to instances in which the structure of the source text is transmitted to the target text, contravening the requirements of the target language, and is related to Gideon Toury's "law of interference" in translation. One place where this phenomenon might be seen is at the level of syntax. In fact, because of this unwelcome interference, the sentences in the translated text frequently still include aspects of the syntactic structure of the original language. It is also claimed that translations have a specific distribution of lexical elements (i.e. some words appear more frequently in translated than in source or non-translated texts). Last but not least, explication is a transformation that entails making explicit in the target text what is implicit in the source text or making already apparent source material even more explicit. In other words, when something suggested in the source text is conveyed explicitly in the target text or when a specific area of the source text has been highlighted in the target text through the use of lexical devices, explication has taken place. Systemic variations have no effect on explication. The fact that we may modify the target text to make it less clear is another argument in favor of explication. Thus, explication parallels the over-translation method. Over-translation, also known as amplified translation, involves adding more information to the target text. Over-translation, on the other hand, is the outcome of the translator's deliberate action and often pertains to certain passages in the text, whereas explication is a somewhat unconscious global cognitive process. Therefore, it may be said that explication is a representative example of Mona Baker's universal of translation since it manifests itself "beyond the specific," according to Andrew Chesterman. Another concept of translation is loss and gain. Loss as a notion refers to the disappearance of specific discourse elements from the source language in the target language (Nozizwe & Ncube, 2014, p. 676). In other words, some aspects of the Source Language (SL; henceforth, SL) such as its properties and process of transfer to the target text are caused by the differences between the two linguistic structures. Gain, on the other hand, refers to a circumstance where the target text acquires qualities that are absent from the source language. Gain is defined by Sallis (2002, p. 89) as the issue of the translation more fully expressing the message as compared to the original text.

(b). *Elementary Notions in the Theory of Translation*

Before dealing in detail with the translation strategies suggested by Baker, the translators must be introduced to some elementary notions in the theory of translation. They are instructed in the diverse factors that are elaborated in the process of translating. Such factors, which will be later related to specific strategies, are dealing with the TL and SL culture with all its aspects; beliefs, norms, values and social practices.

Newmark (1981, p. 7) indicates that the translators should be aware that their work as translators is developed in four levels; translation as a science, which requires knowledge of the facts and the language that describes them as well as verification, translation as a skill, which calls for appropriate language and acceptable usage, translation as an art, which separates good writing from undistinguished writing and is the creative, intuitive, and occasionally inspired level of the translation, and translation as a practice (Aguado-Giménez & Pérez-Paredes, 2005, p. 295). Decisions are constantly presented to translators. They are either intentionally following a translation theory while creating them or doing it instinctively. What translation theory actually does is identify and define a translation problem, list all the factors that must be considered in order to solve the problem, make a list of all the potential factors that could affect translation procedures, and then suggest the best translation procedure and translation. Because of the following, translating involves making decisions and addressing problems: first, decision-making due to the options the translator must choose from. Translation is a matter of choice, but choice is always motivated, according to Hatim and Mason (1990, p. 12; cited in Aguado-Giménez & Pérez-Paredes, 2005, pp. 295-296), who also note that "omissions, additions, and adjustments may be justified, but only in connection to intended meaning". Second, the ability to solve difficulties, as the translator is always "working to solve a thousand tiny problems in the setting of a major one.

III. METHODOLOGY

Idioms are widely employed in daily communications in the Arabian countries to deliver effective messages. The purpose of this study is to look into HANID idioms and translate them into English. To consider this matter, a number of these idioms are randomly selected from people in streets; ten of them are chosen to be translated into English. This study illustrates the translation strategies drawn by Mona Baker (1992, p. 72) since traditional translation techniques will not function effectively to understand them. These strategies are:

A. *Using an Idiom of Similar Meaning and Form*

This approach entails utilizing an idiom in the target language (TL) that has essentially the same meaning as the source language's idiom and also contains lexical elements that are similar. Such a combination is really rare to happen upon (Baker, 1992, p. 74).

B. *Using an Idiom of Similar Meaning but Dissimilar Form*

Finding a fixed phrase or idiom in the target language that is composed of different lexical elements but has a comparable meaning to the source language's expression or idiom may be achievable.

C. *Translation by Paraphrase*

Due to variations in the stylistic preferences of the source and target languages, this is now the most popular method of translating idioms when a correspondence cannot be found in the target language or when it seems undesirable to employ idiomatic language in the target translation (Baker, 1992, p. 74).

D. *Translation by Omission*

An idiom could occasionally be completely omitted in the TT, just like it does with single words. It might not have a close equivalent in the target language (TL), its meaning may be difficult to interpret, or it might be for aesthetic reasons (Elnoty, 2020, p. 18).

These strategies support solving equivalence problems, favor translation as a process mindfulness, and they present interpreters with chances to discuss and reflect on contextualized theoretical matters (Aguado-Giménez & Pérez-Paredes, 2005, p. 294).

IV. DISCUSSION

A. *Idiom Definitions*

Idioms are defined by Ayto (2004, p. vii) in details in his book (Oxford Dictionary of English Idioms). To begin at the beginning, he starts with a question; what is an idiom? The shortest meaningful replay to this inquiry would be: "a phrase that behaves like a word". In order to understand idioms meaning, that does not mean their literal meaning, since the literal sense would be inappropriate. On the other hand, understanding each single word does not get us very adjacent to the sense of the phrase. So we must explain the phrase as a whole not parts. Ayto (2004) adds: semantic mistiness is one key merit of an idiom. The other is that its components (words) of which they are made up are more or less decisively immovable and in most cases is little or no scope for changing them.

Cambridge Dictionary of American Idioms (2003, p. ix) proposes another definition and also similar in some aspects. It states that "an idiom" is a phrase whose sense is different from the sense of each word considered separately. These phrases have immobile form. They often cannot be changed- and they are often informal. They can also be vernacular,

rude slang, or even somewhat formal. Many idioms are used in ordinary spoken language. They may be shown in newspapers, magazines, and books. They might be part of one's everyday chat.

The meaning referred to as an idiom is a collection of words that have been proven by usage to have a meaning distinct from the meanings of the individual terms (e.g. over the moon). It is a way of speaking that is intrinsic to a language, individual, or group of individuals. Any set of words that convey a meaning that cannot be inferred from the individual word. In other words, the only way to understand an idiom is to be familiar with it. The above definition is suggested by Pemba Yun (2018, p. 1). By their very nature, you can't determine the meaning of the sentence just by looking at it. Elnoty (2020, p. 18) states that the term "idiomatic" refers to a phrase or sentence that has the structure of an ordinary phrase but tends to be fixed in form and does not easily fit into different combinations or permit the word order to alter. Idioms are embedded elements of a language. These idiomatic phrases, which are excellent for conveying a speaker's intentions in a variety of contexts as well as the culture and writing style of the author, are common in Arabic and English and number in the thousands.

B. Difficulties in Translating Idioms

The ability to recognize and interpret an idiom correctly, as well as the challenges associated with rendering the various aspects of meaning that an idiom or fixed expression conveys into the target language (TL) are stated to be the two main issues that idiomatic and fixed expressions pose for translators by Baker (1992, p. 65). In addition, Baker points out that the first challenge a translator encounters is being able to identify an idiomatic term (1992, p. 6). She says it's more likely a translator will identify a term as an idiom if it's challenging to grasp and makes little sense in the context (1992, p. 65).

Baker (1992, pp. 68-71) outlines the primary difficulties associated with interpreting idioms as follows:

1. *There might not be a TL equivalent for the idiom or fixed statement.*
2. *The idiom or fixed expression may have a comparable equivalent in the target language (TL), but the context in which it is used may differ. The two expressions may also not be pragmatically transferrable.*
3. *The phrase may be employed in the ST simultaneously in both its literal and idiomatic connotations.*

The play on idiom cannot successfully be replicated in the (d) The frequency with which idioms are employed, the situations in which they can be utilized, and the very convention of utilizing them in written discourse may vary between the source and target languages. TT unless the TL idiom is congruent with the SL idiom both in form and in meaning.

HAND Idioms are idiomatic expressions in whose component the item (HAND) is available. Parts of the body are usually used in the idioms like; On your toe. That means (alert), Tear one's hair out. That means (Be extremely worried), To bite your tongue. That means (to try really hard not to say what you really feel), Blood is thicker than water. That means (family relations take precedence over others), and many others (web- source 2). This study focuses on Arabic Hand Idioms, i.e. idioms that have the item HAND as one essential part of them. They are common in the Jordanian everyday speech. The suggested translations are found on some websites like;

<https://www.dansenseienglish.com/idioms/angry/>

<https://7esl.com/idioms-with-hand/>

Some translations are found in the Arabian reference (Amer, 2020, pp. 136-150).

Idioms listed down are investigated in this study.

- ايدو ماسكة (بخيل)
- ايدو خضرا (يزرع ويثمر زرعه)
- ايدو طابلية (بيقدر يعمل أشياء كثيرة)
- ايدو واصلة (واسطة قوية)
- ايدو طويلة (يؤدي من حوله)
- ايدو خفيفة (حرامي وشاطر)
- ايدو على قلبه (بيخاف كثير)
- ايدو والكف (عصبي)
- ايدو بزنارك (أطلب مساعدتك)
- غاسل ايدو (يأنس)

They are chosen randomly, based only on the occurrence of the word HAND (ايدو/ ايد) in them. Some of them only are selected to be analyzed in this study.

V. DATA ANALYSIS AND RESULTS

Baker suggests the following classification of strategies used by professional translators (1992, pp. 26-42). This framework (Aguado-Giménez & Pérez-Paredes, 2005, p. 298) is chosen to analyze the selected data and to achieve the aims of this study.

TABLE 1
BAKER'S (1992) TAXONOMY OF TRANSLATION STRATEGIES

	Strategy	Comments
1.	Translation by a more general word (superordinate)	Related to propositional meaning. It works in most languages (p. 26).
2.	Translation by a more neutral/less expressive word	It has to do with differences in expressive meaning (p. 28).
3.	Translation by cultural substitution	This strategy involves replacing a culture-specific item with a target language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader (p. 31).
4.	Translation using a loan word	Related with culture-specific items, modern loan word plus explanation concepts and buzz words (p. 34).
5.	Translation by paraphrase using a related word	This is used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency of use in the source language is higher than in the target language (p. 37).
6.	Translation by paraphrase using unrelated words	This is used when the concept in the source language is not lexicalized in the target language (p. 38).
7.	Translation by omission	Omission of words which are not vital to the development of the text (p. 40).
8.	Translation by illustration	Use of illustrations when the source word lacks an equivalent in the target language (p. 42).

Text 1: eidoh khadrah (ايدو خضرا)

In this idiom, the strategy of similar meaning and different form is used in its translation into TL. This idiomatic expression is translated into “Have a green Thumb”, in American English or “Have a green finger” in British English. Both translations refer to the same meaning in the TL; to be good at gardening and making plants grow well.

Text 2: eidoh wasleh (ايدو واصلة)

In the above example, there is an Arabic idiom that refers to the person who is strong, powerful, and well personalist. It is suggested to translate it into “Have a hand in.....” or “Kings have long arm”. In this first translation, the strategy of same form, same meaning is adopted. While in the second, the strategy of paraphrasing is used. We prefer the second one as it keeps the figurative effect (metaphor: kings are powerful and can do whatever they like).

Text 3: eidoh mafto7a (ايدو مفتوحة)

The above idiomatic expression is so common in the Arabic society, referring to generous people who are many and countless.

The strategy of paraphrasing is suggested, since finding an equivalent idiomatic expression has failed. The suggested translation is: “His money burns a hole in his pocket”. The meaning is clearly revealed, and the expression is well-understood.

Text 4: eidoh taweeleh (ايدو طويلة)

The researcher believes that this translation “He is Sticky- fingered” (means given to stealing) is the most suitable one for this idiom. The strategy of dissimilar form and similar meaning is used. A person of such characteristic is so harmful, and mischievous. We have chosen this translation, since there is no equivalent expression found in the TL.

Text 5: eidoh maskeh (ايدو ماسكة)

This idiom is approaching in its meaning the idiomatic expression “Miserly Sort”. The sense refers to someone disinclined to spend or part with money; a skinflint. The strategy of ‘same form; same meaning’ is used in this text. We believe that this translation is equivalent to the meaning of the idiom in the SL.

Text 6: eidoh khafeefeh (ايدو خفيفة)

The researcher here is puzzled between two translations for this idiom that are entirely different. In the Arabic culture, *ايدو خفيفة* might refer to “pickpocket” and in this way it is preferable to be translated into “light- fingered”. In some other countries like Iraq, *ايدو خفيفة* refers to the person who is professional in his work, so we have chosen to translate it as “professional cynic”. It refers to the person who always behaves in a particular way. In both of the above translations, the strategy of ‘the similar form and similar meaning’ is used.

Text 7: eidoh 3ala galbuh (ايدو على قلبه)

This idiom is so flexible in its translation. It refers to the person who is coward. It might be translated into; “He is a friady cat” / “He is a scaredy cat”/ “He is a chicken”. The strategy of paraphrasing is used in the transformation of the meaning into the TL. Another strategy is used that is omission. The item *قلبه* is not mentioned in the translation. Instead, other words are used conveying a close meaning.

Text 8: eidi bzennarak (ايدي بزئارك)

In this idiom, we have failed to find an equivalent expression, therefore, we may use one of these expressions to convey the meaning. The strategy of paraphrasing and the strategy of omission are used. The suggested translations are; “Give me a hand” or “Lend me a hand”. The strategy used is dissimilar form and similar meaning.

Text 9: ghazel eidoh (غاسل ايدو)

This idiomatic expression has the meaning of hopelessness. It might be translated into one of these suggestions; “In Your Dreams” or “When Hell Freezes” or “I will eat my hat if you win the match”. In the three suggestions, the strategy of paraphrasing is used. The literal translation “washing his hand” has a very far and different meaning.

Text 10: eidoh wel kaf (ايدو والكف)

This last selected idiom has the meaning of anger. The person is very angry and nervous. The suggested translation for this expression is “I’ll get banana”. The strategy used is paraphrasing. Another translation that may convey a synonymous meaning is “AT MY WITS’ END”. When you are at your wits' end, you are on the verge of exploding. But you're attempting to remain calm, it's becoming impossible. Another translation is “THROW A FIT”. This idiom is flawless for individuals who have totally lost it. They are so angry that they completely lose control. There are lots of other idioms with very similar meanings such as: throw a wobbler, go off the deep end, go spare, blow a fuse, do (his) nut and lose it, and so many others. In all these examples, the strategy of paraphrasing is used.

The research shows that the most used strategy for translating idioms is by paraphrasing. Then comes the strategy of an idiom of similar meaning but dissimilar form. This proves that the translators have a good cultural experience concerning the idiomatic terminologies they faced. The strategy of ‘same meaning, same form’ comes in the third level, and finally the strategy of omission comes in the fourth level.

VI. CONCLUSION AND RECOMMENDATION

It is recommended to study IDIOMS with the pragmatic tools of analysis and pinpoint how they are tackled via speech acts and implicated. It is also advisable to study them with Critical Discourse Analysis and identify their ideology. Transferring ideas and meanings from one language into another requires hard work of translation. Yet, translating some ideas from one language into another might be challenging. Among these ideas, idioms—particularly those used in everyday speech—have a prominent position. Many scholars including ‘Mona Baker’ suggest some strategies to ease the translation of idioms.

APPENDIX

The Arabic Hand Idioms

ايدو مالحة (بيخرب كل شيء يمسكه)

ايدو على قلبه (بيخاف كثير)

ايد من ورا وايد من قدام (مفلس)

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Aspects of Successful Multilingualism

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Abstract—Multilingualism is always an interesting case, particularly regarding how multilingual individuals maintain their languages. Sometimes they are successful, but sometimes due to some factors, they fail to maintain their languages which leads to language attrition. This paper compares three multilingual Indonesians from two different generations in terms of how their languages were acquired, what those languages meant to them, and what has happened to those languages. Questionnaire and semi-structured interview results reveal that while attitude towards the second language is a factor not to be underestimated, the opportunity to use a second language also plays a significant role in one's language maintenance. In addition, government policy is a critical factor. One alarming finding is that positive progress does not always result in positivity in attitude, particularly attitudes toward the first language.

Index Terms—multilingual, multilingualism, language shift, language attrition, language maintenance

I. INTRODUCTION

Indonesia consists of hundreds of different tribes and ethnicities with their own languages. In fact, as many as 718 tribal languages are spoken in Indonesia (“Daftar Bahasa Daerah di Indonesia – kemdikbud”, n.d.). In 1928, the young people of Indonesia pledged to use one language – *Bahasa Indonesia* – as a unifying language (“Indonesian Embassy Commemorates 93rd Youth Pledge Day, 31 October 2021). As a consequence, most Indonesian people are bilingual. They speak at least two languages: their ethnic/local language and the Indonesian language.

When Indonesia was occupied by the Dutch, the Dutch children attended exclusive schools and were taught by Dutch teachers. As far as Indonesian families were concerned, only the elite were allowed to send their children to those schools. At that time, Dutch was an official language in Indonesia.

After Indonesia was seized from the Dutch by the Japanese in 1942, the Dutch language was banned and it lost its status as an official language. However, not all of the Dutch left the country; many of them stayed. Some of them were teachers who went on to teach at schools attended by the children of ordinary Indonesians. Henceforth, it was not only the elite that had access to Dutch, but ordinary Indonesians as well. As a result, many urban Indonesians of that generation mastered the Dutch language. Not as many Indonesians speak Dutch today, primarily because it is no longer an official language and therefore not taught at schools.

It has been mentioned that Indonesia is a multiethnic country. In addition to the native Indonesians, there are the descendants of the Dutch, whose numbers are progressively dwindling, as well as Indonesians of Chinese descent. Unlike the Dutch, the Chinese settlers came to Indonesia to do business. In her paper, Said (2019) asserts that the Chinese merchants functioned as a bridge between the native Indonesian and non-Indonesian merchants. Consequently, the Chinese language was used as a *lingua franca*.

It is very unfortunate that although the Chinese – unlike the Dutch – did not colonize Indonesia, the *Orde Baru* (the New Order), which took over the Indonesian government in 1966, promoted negativity and animosity between the native Indonesians and the Indonesians of Chinese descent. In 1967, they even banned the Chinese language from being taught and used, and Chinese schools were forced to close as a result. Chinese New Year celebrations were also banned. Chinese Indonesians who used Chinese names tended to face even worse discrimination. As a result, many Chinese Indonesians chose to use Indonesian names. It was not until 1998 – by order of the late K. H. Abdurrachman Wahid (Gus Dur), the president of Indonesia at the time – that everything changed. Since then, Chinese New Year has been allowed to be celebrated openly and has even been designated as one of the national holidays. Moreover, Mandarin is now allowed to be taught and spoken (Said, 2019; Sutami, 2016).

As explained above, some of the older generation who lived before the *Orde Lama* era (the Old Order, which started sometime after Indonesian independence and ended in 1967) attended Chinese or Dutch schools. This, of course, resulted in their mastering another language besides *Bahasa Indonesia* and their local/ethnic language. The question that arises is: What do they do with the many languages they learned?

This study investigates how three people from different generations learned and acquired languages, what drove them to learn these languages, and how they retain proficiency in these languages. The languages concerned are Indonesian, English, Dutch, Mandarin, and Korean.

The respondents in this mini-research paper were two people in their late 70s and one person in her 30s. They reflect interesting language situations and conditions related to their educational backgrounds, especially prior to the university level. It was also interesting to observe the way they acquired their languages, why they were compelled to learn them, and what they do to retain proficiency in these languages.

Their views and attitudes toward the languages they have mastered are also examined. A further objective was to establish what other factors contributed to their ability to learn their various languages. Finally, we examine how the research findings can contribute not only to language teaching and learning, but also to language maintenance.

II. RESEARCH QUESTIONS

As briefly mentioned above, the following research questions were formulated for this paper:

1. How did the respondents acquire their languages?
2. What factors drove them to learn languages?
3. How successful are they in maintaining the languages they have mastered?

III. LITERATURE REVIEW

In order not to lose the languages one speaks, one needs to maintain them – a phenomenon known as language maintenance. Hudyama (2012) believes that the most effective way to maintain a language is by using it at home. In this regard, Rohani et al. (2005) state that parents, both consciously and unconsciously, create an environment that will either nurture or impair heritage language acquisition. This statement demonstrates how important it is to use a language at home if one wants to maintain it. At the same time, it emphasizes the importance of language policy at home. Moreover, Chick et al. (2017) point out that exposure “in both informal and formal environments” is necessary for language maintenance. This is particularly applicable to heritage language, which is the focus of their research.

One can also maintain one’s language by interacting with people who speak the same language outside the home. Holmes (2013) uses the example of the Greek community in Wellington, New Zealand, who attend the same community church, the Greek Orthodox church, in which they use the Greek language. Greek is also used as a means of communication in a number of shops that sell goods imported from Greece. In addition, Alshafi (2019) states that in their effort to maintain their heritage language, the Arab community in New Zealand established an Arabic weekend school.

One encounters the same thing among the Chinese communities who live in the various Chinatowns in the USA. They use their own dialect when they are doing business with their fellow Chinese. This is how they keep their heritage language alive even though they no longer live in their native land where the language is spoken.

A study on language shift in the Estonian-language community in Russia was done by Kūin (2015). The circumstances are similar to that in Indonesia during the New Order period (1966–1998) in the sense that both governments prevented a certain language from being used for political purposes; and in so doing, they ensured that members of the community in which that particular language was widely used spoke the dominant language instead. The study revealed that in their communication outside their home, the respondents – all of whom are non-Estonians – used both the Estonian language and Russian. A small percentage used their native language at home.

A concerning finding in relation to motivation is that it decreases as the learner becomes older. This was found by Ghenghesh (2010) in her study involving students of English and their teachers at a high school in Tripoli. However, this may not always be the case, as motivation is quite strongly related to the character of an individual. A resilient person usually has stronger motivation than one who gives up easily. It seems that there is a factor that plays a more significant role in learning motivation than the learner’s age.

IV. MATERIALS AND METHODS

In order to answer the research questions, information on the respondents’ language ecology was needed, and this information was collected by means of questionnaires. Semi-structured interviews were then conducted based on the respondents’ answers in the distributed questionnaires.

In the first part of the questionnaire, the respondents were asked to furnish their name, age, occupation, and cultural background, and to state which communities they belonged to. Even though all the respondents were Indonesians, information about their cultural background was necessary since Indonesia has over 1,300 different ethnic groups (Na’im & Saputra, 2010), each with its own customs, traditions, and languages. Questions relating to the respondents’ languages, language acquisition, language attitude, and language maintenance were asked in the second part of the questionnaire.

When the respondents had completed the questionnaire, their answers were examined, and semi-structured interviews were conducted based on the answers. In the interviews, the respondents provided explanations and elaborated on their answers. Each respondent was interviewed separately, and there were two sessions of interviews. This was because once the data obtained in the first session had been processed, it became clear that more detailed information was required. The first session of the interview lasted for approximately 20 minutes for each respondent, while the follow-up session was much shorter – approximately 10 minutes per respondent.

With a view to answering the research questions, the answers obtained from the questionnaires and interviews were studied on the basis of theories related to second language (L2) acquisition.

V. RESULTS AND DISCUSSION

A. Results

As mentioned above, there were three respondents in this case study. The first respondent was YS, a 79-year-old female who spoke Indonesian, Dutch, Javanese, and English. Javanese is an ethnic language spoken by the Javanese people, who originally resided in Central Java. The second respondent was RB, a 79-year-old male. Like YS, RB also spoke four languages, namely Indonesian, English, Mandarin, and Sundanese. The Sundanese language is an ethnic language spoken by the Sundanese tribe native to the West Java area. The third respondent was AJ, a 33-year-old female who spoke Indonesian, Sundanese, English, Mandarin, and Korean. The respondents' profiles are presented in Table 1 below.

TABLE 1
RESPONDENTS' PROFILES

RESPONDENT	GENDER	AGE	OCCUPATION	EDUCATION	CULTURAL BACKGROUND	LANGUAGES	COMMUNITIES
YS	F	79	Housewife	Bachelor of Law	Javanese Chinese Indonesian	a. Indonesian b. Dutch c. Javanese d. English	- Diocese marriage preparation & counseling division - Catholic parish
RB	M	79	Employee	Bachelor of Economics	Chinese Indonesian	a. Indonesian b. English c. Mandarin d. Sundanese	- Diocese marriage preparation & counseling division - Catholic parish - Catholic catechesis & conformation preparation
AJ	F	33	Lecturer	MA in linguistics	Sundanese Chinese Indonesian	a. Indonesian b. Sundanese c. English d. Mandarin e. Korean	- Fandom (online community)

(a). Respondent YS

Indonesian was Respondent YS's first language (L1) and mother tongue, which she acquired at home as a child. The second language she learned was Javanese, which she started learning at school when she was about six years old, and her third language was Dutch. She started learning English in junior high school when she was about sixteen years old.

What was most interesting about Respondent YS was her proficiency in Dutch and her obsession with improving her English, even at her current age. Although Respondent YS learned Dutch formally for only one year – when she was in the fourth grade of elementary school – her proficiency in the language was relatively high. Even though she had never taken any Dutch proficiency tests, she spoke the language very fluently and could communicate effectively with native Dutch speakers both orally and in writing.

When asked how she managed to master Dutch so successfully even though she had only learned it formally in the fourth grade, Respondent YS recalled that as the youngest of 19 children, she wanted to be able to speak like her siblings all of whom spoke Dutch fluently as they attended schools with Dutch as the medium of instruction.

Respondent YS's explanation above reveals that she was very highly motivated to learn Dutch. In her view, unless she could speak Dutch, her siblings would not take notice of her. This confirms Ellis's (1997) theory that motivation is of high significance in the success of L2 learning. In more precise terms, Respondent YS's motivation is integrative. In addition, Respondent YS seems to have good language aptitude as she can pronounce the Dutch sounds quite accurately and although she formally studied Dutch for only a year, her Dutch grammar is acceptable. This is confirmed by the fact that Dutch native speakers have no problem understanding her, both in spoken and written communication.

In her efforts to talk to her siblings in Dutch, Respondent YS listened to them when they were talking to one another and imitated what they said. Respondent YS uses Indonesian and Dutch every day. She uses Indonesian with everyone she interacts with, but Dutch only with certain people – often when she does not want others to know what she and the other speaker are talking about. When talking with her sisters, she uses Dutch 100% of the time, and when conversing with her late aunt, she used the formal type of Dutch. Knowing when and how to use the different types of Dutch reflects Respondent YS's high competence in Dutch.

Another interesting fact is that over the past few years, Respondent YS has been using Dutch more frequently when conversing with her husband and daughter, with whom she did not usually use Dutch. Not being aware of this, Respondent YS came to realize that this started in situations when she could not remember a particular word when she

speaking Indonesian. Moreover, she added that she suspected that she had become like her sisters who exhibited a similar language behavior.

Her sisters are all over 90 years old. In the past five years or so, they have been using Dutch on an increasingly frequent basis, even when talking to their nieces and nephews, with whom they usually spoke Indonesian. One of her late sisters even spoke exclusively in Dutch in her final years, including to her caregiver who knew no Dutch at all. She simply stopped speaking other languages including Indonesian. It seems that as they grow older, Respondent YS and her sisters find it easier to retrieve Dutch than Indonesian. This appears to be an early sign of language shift, and it is intriguing that Respondent YS is shifting from her L1 (Bahasa Indonesia) to her L2 (Dutch). This may, however, be an early sign of language attrition.

In terms of her use of English, Respondent YS exhibits a very positive attitude; she likes the English language very much. Sadly, since she uses English only infrequently, she possesses only a pragmatic knowledge of the language. In the interview, she mentioned several times that she really wanted to improve her pronunciation to make her “sound more English” (verbatim). Not having a partner with whom to speak English is the main reason why she rarely uses the language. She sometimes has the opportunity to use English when delivering a church marriage preparation program. Since this program was adopted from an American program, it includes terms that have no Indonesian equivalent, and it is in such instances that Respondent YS has to use English. Moreover, she sometimes uses English to explain some of the concepts in the program.

Another reason why Respondent YS wants to regain her proficiency in English is that she likes English literature. Relating this to Ellis’s four types of learning motivation, this clearly belongs to integrative motivation, as literature is part of culture.

Respondent YS uses Javanese when talking to her siblings, domestic assistants, and members of the *lingkungan* (a sub-area of a parish) most of whom happen to be Javanese-speaking people. This enabled her to retain her Javanese, despite having stopped learning it when she finished elementary school – she moved from Centra Java, where Javanese is spoken, to Bandung, when she started high school. Her level of proficiency in Javanese is almost the same as her Indonesian, but certainly higher than her English. Frequent use of the language enables Respondent YS to maintain her Javanese as she has the opportunity to use it with a relatively high number of people around her.

(b). *Respondent RB*

Like Respondent YS, Respondent RB also speaks four languages. In addition to Bahasa Indonesia, he speaks English, Mandarin, and Sundanese – all at the intermediate level. Moreover, just like Respondent YS, Respondent RB is a coordinate bilingual.

Interestingly, when Respondent RB started to learn Indonesian at school, he felt proud because at that time the language used by the Indonesian people was *Bahasa Melayu* (Malay); at that time *Bahasa Indonesia* was considered more prestigious than *Bahasa Melayu*. Being able to speak *Bahasa Indonesia* demonstrated that one was educated and intellectual; when he was young, therefore, Respondent RB valued Indonesian as a language of the intellect. When he mentioned this in the interview, which was conducted many years later, there was still a sense of pride in the way he referred to this. Moreover, Respondent RB also regarded Indonesian as being on a higher level than Malay. This valorization and positive attitude meant that he liked learning and speaking Indonesian.

In terms of his English language acquisition, Respondent RB recalled that being able to speak English at that time was also a source of pride because he was one of the few students at the Chinese-speaking school he attended who could speak English, which at that time was regarded as a prestigious language. This also demonstrates how valorization boosts an L2 learner’s interest in learning.

Regarding his current use of English, Respondent RB admitted that he does not use it very often since he has no-one with whom to converse in English. As in the case of Respondent YS, not having anyone with whom to use the language is a factor in the decline in Respondent RB’s proficiency in English, in addition to the fact that he had only reached the level of pragmatic knowledge. However – and again similar to Respondent YS – Respondent RB is motivated to maintain his English language. He plans to attend an English course at church when he retires. When asked why he did not ask YS, his wife, to be his English conversation partner, he replies that Respondent YS did not take him seriously.

Respondent RB’s Mandarin is an interesting case. He learned the language when he was in elementary school and in fact attended a Chinese-speaking school until he finished high school. As was to be expected, his proficiency in Mandarin was high; he used the language daily when conversing with his school friends. Respondent RB’s knowledge of Mandarin can therefore be regarded as being at the sociolinguistic level.

Valorization also played an important role in Respondent RB’s acquisition of Chinese. He also views Chinese as a language of the intellect, but for a different reason than in the case of English. Respondent RB was strongly influenced by his father; he was proud of the fact that it was only he and his father who were able to speak Chinese at home.

Unfortunately, when he finished high school and moved to Bandung, he lost contact with all the friends with whom he used to speak Mandarin. He was nonetheless, able to maintain the language as there were always Mandarin books and magazines to read.

In 1966, the Indonesian government banned the use of Chinese characters in newspapers and magazines by issuing decree TAP MPRS No. 32/1966. This ultimately resulted in the Chinese language being banned. This is similar to what the Slovenian government did to the Italian language as Jagodic (2011) has pointed out; and to what happened in

Estonia, as explained by K  n (2015). Consequently, Respondent RB's access to the Mandarin language became even more limited and his Mandarin skills deteriorated as a result. At present, he maintains his skills in Mandarin only by reading books he has had in his possession for decades. He sometimes practices writing Chinese characters and occasionally he calls his friends with whom he can chat in Chinese. However, as he does not do this regularly, it hardly helps.

When asked how he felt about the deterioration in his Mandarin, Respondent RB expressed his regret and profound disappointment. He even held the Indonesian government responsible for this. In his opinion, he currently retains only 40% of his previous ability to speak and read Mandarin. He believes that his once advanced level in Mandarin has declined to the intermediate level. Again, having hardly anyone with whom to use the language causes a serious deterioration in one's language ability. In addition, it is clear that government policy can cause one's language skills to deteriorate. This fact saddens Respondent RB and has made him determined to find communities in which he can sharpen his Mandarin skills.

(c). *Respondent AJ*

The case of Respondent AJ differs slightly from Respondents RB and YS. She speaks Indonesian, Sundanese, English, Mandarin, and Korean. She took the UKBI (*Ujian Kompetensi Bahasa Indonesia/Indonesian Language Competence Test*) and was awarded the grade of *sangat unggul* (excellent), only one level below the highest grade, which is *istimewa* (exceptional). As an English lecturer and a very active user of English, her IELTS score is 8.5, which is also high. Respondent AJ claims that her level of Sundanese is intermediate, although daily observations have revealed that she is extremely fluent in Sundanese and is able to use all three levels of the language – *lemes, sedang, kasar* (high, medium, low) – appropriately. Moreover, she states that she is a beginner in Mandarin and Korean – having passed TOPIK 1, which is the lowest level of the Test of Proficiency in Korean.

Respondent AJ acquired Indonesian and Sundanese in early childhood and uses both languages in her daily interactions. She learned English at elementary school and uses it every day at work with her fellow English teachers and her students. In addition, she improves her English significantly as a member of the fandom internet community, which consists of fans of certain TV serials or characters. The members write fiction using the characters of their favorite TV serials and exchange their stories. All her interaction in this community is done in English. She also uses English online as she has many international friends. Like the other two respondents, Respondent AJ is a coordinate bilingual.

Respondent AJ has not been using her Mandarin and Korean very often lately. The reason for this is that there is no one with whom she can speak these languages and there are no opportunities for her to use them. Another reason she uses Korean so seldom is that she has stopped taking Korean lessons; moreover, she barely has time to watch Korean series since her job as a teacher takes up much of her time. She is not happy with the fact that she hardly ever uses Korean or Mandarin, which is the reason for the decline in her proficiency in these languages. She also intends to practice on her own or even encourage a friend or sibling to learn Korean so that they can practice together.

What makes Respondent AJ interesting is the way she mastered the languages she speaks, especially Mandarin and Korean. Unlike English and *Bahasa Indonesia*, which use the Roman alphabet, Korean and Mandarin have their own characters and alphabet. It is significant that Respondent AJ learned Mandarin by herself when she was ten years old. Respondent AJ was motivated to learn Mandarin by the proliferation of TV series from Hong Kong, which reached a peak of popularity around that time. She started acquiring Mandarin by listening to what the actors were saying and matching their words with the English subtitles. This enabled her to build up her Chinese vocabulary. She went on by imitating how the characters speak, and ultimately she bought a Chinese dictionary to learn how to write the characters. Subsequently, she tried arranging sentences by combining the words she had learned. Interestingly, she did not feel any strong emotion when Chinese-speaking people understood what she said to them.

This was not the case when it came to learning Korean – although one of the factors that made her keen to learn Korean was the many television series in that language. Another factor was that she found the characters in the series appealing. Different from her experience with Chinese, Respondent AJ felt ecstatic when she could make herself understood by using Google Translate; she felt that she had actually accomplished something. She felt a stronger sense of pride because, in her opinion, Korean grammar is far more complicated than that of Mandarin; in fact, more complex than any of the languages she has learned so far.

When asked to share the secret of her language success, Respondent AJ said she did not regard herself as a successful language learner. In her opinion, what makes her able to learn and master so many languages is the fact that she is relentless when she wants to learn something; she tries to access as many teaching aids as she can – such as books, dictionaries, and recordings, for example.

Respondent AJ believed that Korean is a more difficult language to learn than Mandarin. The reason for this is that she started learning Korean in her thirties, whereas she was only ten when she started learning Mandarin – although nobody taught her. In her opinion, if a person starts learning a language before the age of 14, they are more likely to be successful than those who start learning it after the age of 14.

Regarding the characters, she said that the Chinese characters are more difficult than the Korean ones; while Korean has its own alphabet, if one forgets a character in Mandarin, one forgets the entire word. Interestingly, despite her claim

that Mandarin is easier to learn, Respondent AJ believes that when it comes to reading, Korean is obviously far easier. She is currently learning Spanish on her own.

B. Discussion

Indonesian is the mother tongue of all three respondents. They all learned Indonesian formally at school, although they had started using the language at home even before they attended school. Since they were exposed to *Bahasa Indonesia*, Respondents YS, RB and AJ have been using it in their daily interactions – at home, at work, when doing business, and so forth.

Their different views and attitudes towards *Bahasa Indonesia* are the results of the way Indonesia's education system developed. In the case of Respondent RB, in particular, Indonesian is a prestigious language. As mentioned before, when he attended school in the 1950s – which was only shortly after Indonesia gained its independence – most Indonesians spoke a colloquial, the variety of *Bahasa Indonesia*. According to Sneddon (2003), at that time formal Indonesian was only taught at school. He further asserts that “formal language... is mastered by better educated (and therefore usually wealthier) people, it is generally regarded as superior to informal speech; it is the prestige form of the language.” In other words, being able to speak formal Indonesian indicates a person's level of education. This lent a sense of exclusivity to the language, which is what led Respondent RB to regard the Indonesian language as prestigious.

At that time, less than 40% of Indonesians spoke the language. A 1970 census documented that the proportion of Indonesian native speakers had reached 41% of the population, which was considered rapid growth. Based on this information, it can be concluded that the number of Indonesian speakers in the 1950s must have been very small. This emphasizes the exclusivity attached to the use of *Bahasa Indonesia*.

Respondent AJ, who was born in the 1980s – long after Indonesia gained independence in 1945 – was faced with a different situation. Education in Indonesia has developed over the course of time, and most Indonesian people can speak and use formal Indonesian. According to a census carried out in 1990, 83% of the Indonesian population speaks formal Indonesian (Sneddon, 2003). This means that the language has lost much of its exclusivity since Respondents YS and RB were at school. Consequently, being able to speak formal Indonesian is no longer regarded as a sign of prestige. However, as a university lecturer, Respondent AJ still appreciates Indonesian as she is aware of the importance of a national language. Notwithstanding the different attitudes towards Indonesian, all the respondents consistently use it as a medium of communication.

In terms of the English language, all of them were exposed to it years after their exposure to Indonesian. As a foreign language in Indonesia, it is a compulsory subject in junior and senior high school. Respondents YS, RB, and AJ have positive attitudes toward English. To RB, particularly, English is a prestigious language. Sadly for respondents RB and YS, they have close to no opportunity to use it which leads to an early stage of language attrition. Even though both RB and YS are highly motivated and eager to maintain their English, there being no one to use it with causes them to slowly lose their ability to speak the language.

Respondent AJ is a lot more fortunate than Respondents RB and YS. As an English lecturer, she has many opportunities to use it every day – both when conversing with her students and colleagues and when writing academic papers. The fact that she is a member of the fandom community also enables her to use her English consistently. This also explains how she managed to achieve a high IELTS score.

It is clear from the questionnaire and interview results that the three respondents are coordinate bilinguals. Quoting Ervin and Osgood (1954) and Lambert et al. (1958), Javier (2007) explains that coordinate bilinguals have a so-called coordinate linguistic system. He explains that a coordinate linguistic system is typical of a person who learns a second language independently and in different contexts – for example, exclusively outside the home or only after infancy. All coordinate bilinguals learn their languages one after the other. In addition, they speak the languages they master equally well, with hardly any interference between them. It is for this reason that Brooks (1964) and Diller (1974) as cited in Javier (2007) categorize coordinate bilinguals as “truly” bilingual.

The case of Respondents RB, YS and AJ's English demonstrates that in terms of language maintenance, aspects other than attitude and valorization also play a key role. Opportunity and a partner with whom to use the language are also crucial in helping a person maintain their language skills.

This study agrees with Curdt-Christiansen (2016), Dauenhauer and Dauenhauer (1998), Dobrin (2014), King (2000), Kroskrity (2009), Ó hÍfearn áin (2013) and Senayon (2016) – as cited in Roche (2019) – that positive attitudes towards a language do not automatically entail positive actions towards it. The case Respondent RB's Mandarin confirms this. Respondent RB's very positive attitude towards Mandarin, which is his heritage language, was repressed due to the Indonesian government's policy in the late 1960s, which prohibited the use of the language. The massive and systematic ban on anything related to China caused him to lose his skills in Mandarin. His efforts to maintain his heritage language by reading and practicing to write the characters helped only to a limited extent. Respondent RB's case also demonstrates that valorization and attitude are not sufficient to maintain one's language. This paper therefore also agrees with Chick et al. (2017) that in order to maintain heritage language, “regular exposure in both informal (e.g. home) and formal (e.g. education) environments” is crucial.

It appears that age did not reduce the respondents' motivation to learn. This was reflected particularly in Respondents YS and RB, both of whom were still eager to improve their English language skills. This is the opposite of what Ghenghesh (2010) found in her study, namely that motivation decreases with age; moreover, it may be due to the

respondents' positive attitude towards English. In addition, Respondent YS's high level of motivation is complemented by her resilience. This demonstrates, once again, that motivation is highly significant in successfully learning a language, and so is one's character.

Respondent AJ's experience in learning Chinese seems to confirm the golden age theory of language acquisition. Overall, however, Respondent AJ's positive attitude and aptitude for language in addition to her strong motivation are the factors that played a significant role in her language learning success.

The three respondents in this study were successful language learners. All of them displayed positive attitudes, high learning motivation, as well as early exposure to most of the languages they learned. It was their different circumstances in their adult lives that led either to positive development or language attrition.

VI. CONCLUSION

As mentioned above, this study aims to find out how the respondents acquired their languages, what factors drove them to learn languages, and how successful they are in maintaining the languages they have mastered. The questionnaire and interview results reveal that motivation is one of the key requirements for a language learner to succeed. Motivation is also important for one's language maintenance. Language aptitude or language talent also plays a role in one's success in learning a foreign language, as L2 learners who have a good language aptitude will require less effort to master a foreign language than those who have no language aptitude.

Government policy and a country's political situation can have a serious impact on the language(s) spoken in that country. They may result in language shift or even language death. Therefore, those who make language policies must have sufficient and accurate knowledge of the languages in the country concerned. It is also essential that language teachers are involved in language planning and language policy making.

A significant cause for language shift is the lack of language maintenance at home. If, for example, a multilingual family were to establish a one-language policy day for each language, they might not have a problem finding partners to maintain their foreign languages.

There seems to be a positive correlation between language knowledge level and the "vulnerability" of one's language. If a person's L2 knowledge is already high, the likelihood that the language will be well retained if it is not used frequently is higher than if the L2 knowledge is low. In terms of language teaching, this mini research has revealed that an L2 learner who is strongly motivated and has a positive attitude and good aptitude is an ideal student. The task of the foreign language teacher is to motivate their students and reinforce the positive value of the language their students are learning. Such an approach is likely to result in a more fruitful language teaching process.

Concerning attitudes towards *Bahasa Indonesia*, it is unfortunate that positive progress in one area can bring about a decline in another. In this case, developments in education resulted in the language losing its exclusivity status as a prestigious language. This is a dangerous thing since it could result in the younger generation being less motivated to learn their national language.

The researcher is of the opinion that significant measures should be taken by the Indonesian government to inculcate a positive attitude in the younger generation and motivate them to learn and use proper Indonesian. It is alarming that the younger Indonesian generation prefers using English to Indonesian. Unless this is addressed seriously, the Indonesian language may lose its speakers and its status as a national language.

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Emojis in EFL Communication: An Analysis of the Language-Like Functions in Emoji Use by Saudi Female Learners

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Abstract—Emojis are fast becoming an integral part of communication and taking the shape of a ‘language’ in its own right. This raises pertinent questions as to the future look of formal digital communication and the purposes for which this visual input is used by EFL learners. This mixed methods study investigated what prompts female EFL learners at Qassim University to use emojis, the communicative functions they fulfill, and whether their use hinders or facilitates communication. A WhatsApp group was created. A total of 21 female students were added to the group. The researcher observed their chat for 4 weeks. An interview was also used to collect data on the purposes and functions of using emojis. Results indicate that there are nine broad functions that are fulfilled by emojis when used by EFL learners: expression of emotions, enhancing tone, visual quotient, regional variations, efficient communication, creativity, word substitution, peer prompt, and playfulness. Further, irrespective of the purpose of emoji use, the participants see it as an enhancement of their English communication on a formal platform, and that fears that visuals can fully replace the text for foreign language learners are totally unfounded. This study recommends the investigation of using emojis for developing students' autonomy.

Index Terms—adult learning, communication, emoji, EFL classroom, function

I. INTRODUCTION

Mere printed words are no longer comprising transmission of message. Demir (2011) figured this out and broke down the components of ‘communication’ into different components in face-to-face exchanges: 55% nonverbal, 38% vocal, and 7% words. Analyzed carefully, this conclusion means that **mere words** as in the written form, constitute only limited portion of the message as the face-to-face element is totally missing in this. The huge gap in communication is somewhat bridged by visuals (Al-Ahdal, 2013; Wang et al., 2019). Visual elements in communication refer to any of the non-textual components that are used to convey meaning, enhance understanding, or evoke emotions in various forms of communication. Visual elements enhance communication by appealing to our visual senses, aiding in understanding, making information more memorable, and adding emotional depth to messages. Visual elements are especially important in digital communication, where face-to-face cues like body language and tone of voice are absent (Sun & Zhu, 2022).

Among visual inputs in communication are emojis and similar tools such as GIFs in WhatsApp; they have emerged as compelling additions to online conversations. Moreover, the history of emojis is not all that new as GenX would like to portray (Shah & Tewari, 2021). The hieroglyphic scripts of the ancient civilizations used images to convey a thought, an idea, or an object (Sergeant, 2019). More recently, in the computer age, the QWERTY keyboard features were modified to add warmth of facial expressions to otherwise drab ‘conversations’ or where words failed to convey the precise emotion. It is notable however, that the emoji culture came into its true element in the past few years when ‘friends’ became increasingly virtual with the popularity of Facebook and texting invaded the physical world of communication (Zhou et al., 2017). The contemporary world is increasingly adapting itself to optimize the use of technology in communication from status, story, and bio updates on some applications, to ‘textese’, the special language of texting on others. Whatever the application or its feature, the aim is to express oneself more clearly in the immediacy of the moment and without the natural handicap that accompanies the written word. Through technology and its massively dynamic forms, the learning process takes on another dimension wherein the world itself is the learning space rather than the four walls of the classroom. The onus to use tech resources like never before, adding relevance and depth to learning, and exchange of ideas with infinite possibilities, can all become a reality when teachers are in step with the tech savvy generations that come to the contemporary lecture halls. Emoji is a relatively new area of research and with many unexplored aspects in its use in language learning. This study focuses on answering the following questions on the use of emojis by EFL learners in Saudi Arabia:

Research questions

1. What are the purposes and frequency of emoji use by Saudi EFL learners on a formal communication platform (WhatsApp EFL group)?

2. Does emoji use enhance or hinder the communication of Saudi EFL learners?

II. LITERATURE REVIEW

Communication is a linguistic act, its etymology lies in the Latin term ‘communicare’ or ‘communico’, they both mean ‘to share’ (Yamamoto, 2019). This is an interesting fact as it implies that the mechanism of communication is commonly owned by at least two persons, it consists of symbols which are accepted and recognized by them to ensure the acquisition, exchange, storage, retrieval and processing of the shared information. It is, thus, a social act. Emoji refers to small images, icons, or symbols that are utilized in electronic communication platforms such as text messages, social media, email, and other text fields (Alshenqeeti, 2016). Users use such icons to add some emotions to the conversation. Shigetaka Kurita who was of Japanese origin, is credited with creating the first emoji in 1999 (Mitra et al., 2021). The current number of emojis in September 2021, is a staggering 3,633. However, this number is expected to grow as more and more emojis are introduced in the future (Olivier, 2022).

Many previous studies investigated the use of emoji in different settings including in China and Saudi Arabia, Zhou et al. (2017) examined how Chinese adults in rural, small-town, and urban settings creatively and ingeniously balanced the usage of emoji, stickers, and text in their mobile communication practices using both qualitative and quantitative data from 30 participants. The study also examined the design implications of the research for the HCI area, providing strategies for utilizing the non-textual communication behaviors unearthed in circumstances where merely communicating through text might not be sufficient.

Hu et al. (2017) studied the intentions and sentimental impact of emojis on social media platforms. Starting with the presumption that emojis are a popular new tool used in computer-mediated interactions for communicating nonverbal cues, this study first examined people's motivations for utilizing four categories of emojis—positive, neutral, negative, and non-facial—from the message sender's point of view. Thereafter it evaluated the levels of willingness to use various emoji kinds for seven common communication goals that people often rely on nonverbal clues for. In-depth statistical hypothesis testing revealed subtle distinctions between different emoji types in terms of intended applications in addition to reporting the popularity of the intentions. Second, the studied analyzed the sentimental effects of emojis and their duplicates on verbal messages from the standpoint of message recipients. The researchers thoroughly examined emoji adoption in CMC from the viewpoints of both message transmitters and receivers. To analyze the data gathered, two user studies were designed and comprehensive statistical assumptions tests were run on them. The results reveal that the most common purposes of emoji use are to express feelings, to strengthen expression, and to modify tone. Additionally, findings point to the small variations within emoji categories, such as the preference for negative over positive emojis for conveying emotion and neutral emojis for sarcasm. The study also investigated the interpretations that message receivers have of the emotion that emoticons suggest. Emojis and vocal communications are combined rather than being kept separate. Findings of the study demonstrate the diverse sentiment impacts of emojis: neither positive nor negative emojis have an impact on the sentiment of plain verbal communications that are positive or negative. Additionally, the findings imply that, in most instances, using two emojis does not convey a more powerful emotion than using only one. This interesting research offers insightful information about how to use emojis and throws more light on this type of nonverbal cue substitute that is becoming more and more common in conversations.

Arafah and Hasyim (2019) conducted a study on linguistic functions of emojis in social networking conversations. This study was focused on how emojis are used linguistically in WhatsApps social media chats. Barthes and Morris' semiotic methodology was applied in this case study. Online survey distribution and screenshots of emoji-heavy interactions on WA social media are the two approaches used to collect data. According to the study findings, emojis are grammatical components of language used in web-based communication. They serve as a sign vehicle, designatum, and interpreting relation in social media communication by producing syntactic, semantic, and paradigmatic emoji aspects of signs.

The findings of the investigation of Veytia-Bucheli (2020) show that graduate students are using emoticons more frequently in WhatsApp. The highest rates were found in the category of social interactions, demonstrating that for the students, perhaps the most crucial benefit of using emojis is to foster empathy, improve conversation quality, and boost confidence. The expression of sentiments, comprehending messages, and composing styles were additional categories. Emojis could be useful in this context to enhance social engagement in the instructional frameworks itself (designing an atmosphere of confidence, which is divided a space for dialogue that promotes social cohesion, and collaborative cooperation) within instructional situations and inside learning models in heterogeneous online and traditional domains. Educational technologists might be quite interested in these innovative training frameworks as these demand deeper investigation.

Alshenqeeti (2020) enunciated on Emojis in a socio-semiotic study on their emerging use. The goal of the study was to look at how and where emojis fit into language usage, and to specifically determine if these virtual pictograms—also known as logograms or ideographic symbols—reflected a more profound human desire for artistic expression that had been represented through pre-alphabet methods of communication, or whether they were the result of a new language created by a more technologically advanced generation. A quick analysis of older visual communication techniques revealed that the emojis that are used on a daily basis now have roots in pictographic representations of objects and emotions. Several early linguistic structures that started as visual representations of the users' surroundings can be

shown to have their representation of common items and emotions in a visual style. In addition, the evolution of Egyptian hieroglyphics and Sumerian Cuneiform over the centuries can be used to understand how emojis evolved from simple visuals to richer carriers of meaning through strings or combinations that do not require any text at all. This demonstrates that the "emoji language" is only a modern variation of an ancient method of conversation. In this sense, it may be claimed that emojis constitute a type of indirect language, giving individuals a way to code-speak with their own social circles. This aspect is what has led some people to believe that it is solely for the next generation, but preliminary research indicates that this is not the case. In fact, we may say that it is the openness of people towards technology and the creation that attracts users to add emojis during conversations and makes it more valuable and interesting to users.

Algaraady and Mahyoob (2021) worked on writing issues faced by EFL students during the usage of Emojis while communicating via social networking messages. The purpose of this investigation was to determine how emoji usage by EFL students affected their writing abilities and to emphasize the students' perspectives towards this emerging form of communication. The study explored various ways that emojis are used in social networking apps, the factors that have contributed to their increased use in casual conversation, and the extent to which their presence can supplant textual language. The findings demonstrate that the research variables' p-values are equal to 1, which is significantly larger than alpha, and that there is little variation in respondents' estimates of the parameters. This suggests that the utilization of emojis in texting has an impact on how individuals use language. Additionally, the results show that both standard and non-standard languages are seriously threatened by the use of emojis, short forms, contractions, and acronyms in text messaging. The findings of this investigation demonstrate that this new form of communication may eventually displace most of the dialects that social media users feel emojis best capture. This study also found that emoji use has a significant impact on interpersonal interaction, but that conventional writing abilities would have a negative impact on using these trending and emerging tools used in communication. We can see the consequences of these negative impacts by proven spelling, structural errors, and low expressions in EFL students while learning the real language.

Most recently, Cavalheiro et al. (2023) reported that emoji usage is frequently influenced by personal traits (such as gender, age, and personality), relational aspects (such as intimacy with particular others), reasons for using them (such as because emojis allow for better emotion expression), and the context in which they are used (for example, emoji usage is seen as more appropriate with close friends). When taken together, research has not yet looked at whether or how these factors are related to the frequency of emoji use. When taken together, it is also not clear whether or how these factors are related to the degree of emoji use. This study investigated the relative contributions of individual qualities, perceived relatedness to others, and motivations to explain the frequency of emoji use with various interlocutors in a correlational study (N = 444). Being younger, having a higher conscientiousness score, and using emoji for personal interaction were all associated with more frequent usage of emoji with close interlocutors (such as family and friends), according to hierarchical linear regressions. Age, a lower agreeableness rating, and a perception of greater relational intimacy, on the other hand, were indicators of emoji use frequency with more distant interlocutors (such as supervisors and doctors). The overall findings demonstrate the necessity of taking into consideration several variables at various levels to investigate emoji usage patterns in digital conversation.

III. METHODS

Research design

The study adopted a mixed methods approach with observation and interviews forming the two data axes. In collaboration with the regular EFL faculty in the BA program at the Department of English and Translation, Qassim University, in the second semester of academic year 2022-2023.

Participants

A WhatsApp group was created expressly for assignments related queries, clarifications, and submissions. It included 21 fresher female learners aged between 18-20 years. The researcher explained the learners the aim behind the creation of the WhatsApp group and asked their consent to copy their daily conversation in the group. Students hugely welcomed the idea as any technological intervention immediately resonates with them. Spread over the entire semester, the researcher maintained a daily record of emojis finding place in the group messages and summed up the data at the end of the designated four week period.

Data collection

Quantitative data in the form of observation of emoji use were gathered and collated with responses received in the personal interviews. The leading themes that emerged in the interviews were then identified and summarized with each of the nine purposes for which Saudi EFL female learners use emojis. The researcher was one of the group participants and thus, had access to first-hand primary data. Analysis of messages over a period of four weeks collated with personal interview data helped identify nine purposes where the participants replaced language with emojis.

IV. RESULTS AND DISCUSSION

RQ1: What are the purposes and frequency of emoji use by Saudi EFL learners on a formal communication platform (WhatsApp EFL group)?

Table 1 depicts the distribution of emoji use by EFL learners at Qassim university in a WhatsApp group created for the express purpose of assignment related queries and information exchange. In all there were 1396 occurrences of emojis in the four-week period. Their purpose and frequency of occurrence are summarized in Table 1 below:

TABLE 1
PURPOSES AND FREQUENCY OF EMOJI USE

Purpose	Frequency of use
Expression of emotions	325
Enhancing tone	216
Visual quotient	248
Regional variations	119
Efficient communication	90
Creativity	63
Word substitution	247
Peer prompt	52
Playfulness	36

Table 1 displays the 9 purposes of using emojis. They are expression of emotions, visual quotient, word substitution, enhancing tone, regional variations, efficient communication, creativity, peer prompt and playfulness. The researcher then interviewed the participants asking them the function of using emojis in their communication.

1. **Expression of Emotions:** One-to-one interview revealed Emojis help convey emotions and feelings in text-based conversations, which can often be challenging to do through words alone. They add nuance and context to the message, making it easier to understand the sender's emotional state. As can be seen in the data, the maximally occurring (325) emojis are for the purpose of expression of emotions which is understandable as the participants were to use only English for communication on the group and not permitted to resort to mother tongue at any cost. Expression of emotions in a foreign language (English in this case) can be a big hindrance, rather, a handicap, in communication, and by resorting to emojis, the participants overcame the problem. Under this purpose, only the face emojis such as 😊, 😄, 😁 were used by the participants.
2. **Visual quotient:** The closest runner up to the tone enhancement purpose of emoji use is visual quotient (248), that is use of emojis to make the message more appealing to the reader even though the lexical composition is adequate for the purpose, and it was characterized by the use of neutral emojis such as 🤔 and 🌴. Emojis make messages visually appealing and engaging. They can break up long blocks of text and add colour and personality to conversations. In short, this purpose occurred where the message was anyhow conveyed even without the emoji, but the emoji was added to make the messaging look less menacing and boring.
3. **Word substitution:** Very close to visual purpose was that of word substitution (247), and data reveal that language deficit is hardly the reason for this as the words being substituted are basic to the EFL vocabulary such as the finger sign 🖐 for the pronoun 'this', ✈ for travel, and ⌚ for time running out. Used in this sense, this purpose can be seen as a conjugate of the earlier two functions, i.e. word substitution for expression and visual quotient.
4. **Enhancing Tone:** Emojis can be used to clarify the tone of a message. For example, adding a smiley face 😊 can indicate that a message is meant to be friendly or light-hearted, whereas a stern face 😠 may indicate frustration or seriousness. The function enhancing the tone of the message (216) came at a close second and since emojis are used here to 'enhance', it does not necessarily convey language deficit as the reason of emoji use.
5. **Regional variations:** Emojis can bridge cultural and language barriers by providing universally understood symbols. A thumbs-up 👍, for instance, generally signifies approval or agreement, regardless of the recipient's language or culture. Object names (119) come at a distant fifth position in purpose of emoji use. One of the unique features in the usage by the EFL learners in this study was the use of the crown 👑 and the typically Arab emoji which are regional ways of expressing appreciation and humility in requests respectively. Such usage betrays the 'inner circle' or 'shared' meaning as for an outsider it may be confusing to interpret their application.
6. **Efficient communication:** *A picture is worth a thousand words.* Emojis can convey complex ideas or sentiments succinctly. Instead of writing out a detailed explanation, a single emoji can convey a message effectively. In some cases in the data emojis (90) have replaced phrases such as in the use of the 🔥 symbol which is used by some participants to represent something exciting or impressive, the others are the more universal thumbs-up 👍 which generally signifies approval or agreement.
7. **Creativity:** People enjoy using emojis to be playful and creative in their conversations. They can create unique combinations of emojis to express specific thoughts or ideas. For instance, some participants used an unusual combination (63) of pleasant emojis such as single flowers, a bouquet or bunch of flowers and leaves together to express their support for an idea. Another participant used the 🌸 emoji when the teacher appreciated her assignment inputs, yet another used the Japanese alphanumeric 🎉, which translates to 'congratulations'. She disclosed that she was learning Japanese online!

8. **Peer prompt:** The use of emojis has become a social norm in many online and text-based interactions. People use them because others do, and it's a way to conform to the established norms of digital communication. Peer prompts constituted a relatively smaller (52) number of purposes in the current study.
9. **Playfulness:** Some individuals develop their own emoji "language" or style, using specific emojis that have fun meaning within their social circles or relationships. Emoji use for playfulness (36) constituted a small portion of the data. During the interviews, however, participants admitted that they practice this more freely in informal groups such as with friends and close relatives, but the presence of the teacher and the researcher inhibited this purpose in the group.

The study found 9 purposes of using emojis. They are expression of emotions, visual quotient, word substitution, enhancing tone, regional variations, efficient communication, creativity, peer prompt and playfulness. These findings are in line with Hu et al. (2017). They concluded that the most common purposes of emoji use are to express feelings, to strengthen expression, and to modify tone. Additionally, findings point to the small variations within emoji categories, such as the preference for negative over positive emojis for conveying emotion and neutral emojis for sarcasm. This fact is also proven by the findings of the current study as participant exchanges show a certain shared knowledge of the emojis, not only in the sense of the regular meaning that some of them imply, but also, so far as the irregular but 'inner circle' use of some unconventional emojis is concerned. During the communication process here, for example, a participant who is the sender of the message selects the symbol of fire/ flame (🔥) to imply appreciation for a unique or exciting idea, a usage which is out of the ordinary but is clearly understood by the recipient of the message. This intention came to light when the researcher interviewed the participants who had used such unconventional emojis. It was deemed by the participant to fit the situation and concretized the meaning which she could not do in English for lack of adequate proficiency. Emojis thus, fulfil certain social and/ or individual communication needs to fill in for language deficit. Similarly, at the receiver's end, those symbols are identified within the shared paradigm of recognition and realization of the meaning intended by the speaker. It is to be noted that the symbols may evolve arbitrarily but always within the paradigm of 'sharedness' (as in the case of 🔥) due to factors such as intellectual, emotional, and psychological needs.

RQ2: Does emoji use enhance or hinder the communication of Saudi EFL learners?

The participants unanimously agreed that 'emoji use did not hinder their communication in any way nor did they see it as an escape from language use'. 12 of the respondents added that they would rather use other apps such as the online dictionaries and translation apps than to resort to emojis in place of language as they understood that such visual input was not part of real life formal communication. **The second emerging theme** was that the EFL learners used the emojis only to shoulder emotional overload, that is, when they felt well-defined positive or negative emotions and needed to enhance the textual message. On the other hand, they least used emojis to convey information as they were apprehensive of how the visual may be interpreted by the recipient. Both the findings in this study, thus, indicate that language proficiency deficit is not the motivating factor in the EFL learners' use of emojis and that emojis are not moving towards replacing words, at least, not in the Saudi EFL learner base. Findings also showed that emoji use did not hinder their communication in any way nor did they see it as an escape from language use. This finding disagrees with Algaraady and Mahyoob (2021) who found that the utilization of emojis in texting has an impact on how individuals use language. Additionally, the results show that both standard and non-standard languages are seriously threatened by the use of emojis. The frame of reference for the process of emojis usage is the communication environment. With a great deal of social and global advancement, the need arose to match these with the developments in efficient techniques of communication.

V. CONCLUSIONS

In the digital age, Emojis have qualified from the social media lexicon to mainstream communication and have evolved beyond traditional text-based exchanges to incorporate a diverse array of visual elements. This research delved into the fascinating realm of communication dynamics, aiming to illuminate the nuanced role that emojis play in shaping understanding within virtual communicative exchanges. As the digital landscape continues to expand, uncovering the intricacies of how learners utilize these visual components to either enrich or impede comprehension is likely to hold significant implications for effective online communication. This study explored the multifaceted dimensions of this phenomenon, shedding light on the ways in which these visual cues contribute to the intricate tapestry of virtual interaction. Through a meticulous investigation, the researcher gained deeper insights into how these seemingly minor elements wield considerable influence on the intricacies of conveying meaning in the modern digital discourse.

Emojis are being hailed as setting the standard for the growth of visual communication for exchanging ideas and knowledge, and they are progressively becoming a part of the lexicon that many of today's children are familiar with and regularly use. Although research suggests that their use can aid in explaining or deciphering communications, a number of obstacles have prevented their widespread use in feedback and communication in education. To ensure that the intended meaning of an emoji is conveyed, organizations that incorporate emojis for branding and marketing, including Pepsi, MTV, and Burger King, depend upon specially produced emoticons that their customers can recognize and use in their text messages. Customers utilize these emoticons when talking to their friends and family in addition to

choosing and ordering products and offering feedback on services. Emoji usage in institutions of higher learning needs to be just as purpose- and meaning-driven as its popular business application, and designers of instruction need to identify and create a set of emojis specifically made to support contemporary social-constructivist learning. The following are recommended based on the study findings:

1. Emojis are not a 'language' yet but that does not discount their large presence amongst the EFL learners' communication. It is important that EFL learners be sensitized to the cultural aspects of using emojis.
2. Quasi-language such as emojis can be fun for learners in the EFL classroom and teachers should design activities that use this fact for language learning.
3. Emojis can be used as great ice-breakers in teaching the more challenging skills such as writing by devising tasks such as story composition using emojis.

Though a unique study, its inclusion of only female learners was an unavoidable limitation. It is hoped that future replications will design mixed gender studies with a larger number of participants for more reliable results.

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Impact of the Interviews on the Students' Speaking Skills

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Abstract—This study was conducted to explore the potential benefits of interview activities in improving the speaking skills of EFL students. As EFL students often require additional support to improve their speaking skills, the authors adopted a quasi-experimental approach involving pre-and post-tests to analyze the effectiveness of this intervention. Participants were divided into two groups - an experimental and a control group - with the former undergoing a pre-test, treatment session, and post-test. At the same time, the latter only received pre- and post-tests. The study evaluated various speaking skills, including fluency, grammar, vocabulary, pronunciation, and comprehension. The results indicated that the intervention positively impacted the experimental group's speaking skills, with their improvement significantly higher than that of the control group. The interview technique effectively enhanced EFL students' speaking skills, enabling them to participate more actively in learning activities and boosting their confidence when communicating in English. The research findings provide encouraging possibilities for individuals who aim to improve their oral communication abilities, paving the way for them to achieve greater academic and professional success. With these insights, learners can confidently sharpen their speaking skills and effectively communicate their ideas, opinions, and perspectives, which can positively impact their personal growth and career advancement.

Index Terms—interview activities, EFL students, speaking skills

I. INTRODUCTION

A. Study Background

The significance of English as a language cannot be overstated, as it has become the most widely spoken language globally. It is the primary language of various fields, including scientific research, medical studies, and monetary transactions. Most importantly, it has become the go-to language for international communication (Ali, 2022). Therefore, it is imperative that those in Iraq who are learning English make it a priority to improve their speaking skills, as this would enable them to engage effectively with individuals from diverse linguistic backgrounds.

For several years now, the Iraqi government has been providing financial aid to support the English language education of students across all levels of education, from elementary to university. However, despite these efforts, progress in improving students' speaking skills has been slow and inadequate, with little overall improvement noted (Al Hamdany, 2018). In response, the government initiated a program in 2011 to refine and enhance English language teaching strategies and methods in schools and universities throughout Iraq. This program, which received partial funding from UNESCO and was implemented across various levels of learning, is geared towards improving student proficiency in the English language (Avci & Doghonadze, 2017). Given the current state of affairs, the government must take more substantial and decisive measures to expedite the progress of English language education in Iraq.

Developing proficiency in English speaking is a complex task for EFL learners, as it requires mastery of several essential components. These include proper pronunciation, a solid grasp of grammar, a broad vocabulary, fluency, and comprehension. Additionally, speaking fluently requires the speaker to use words and phrases easily, with little conscious thought, when producing sentences in real-life communication. Furthermore, linguistic and general knowledge must be activated to effectively produce the message (Kuśnierek, 2015). Therefore, to enhance the English-speaking skills of language learners, it is necessary to comprehend the obstacles they face and employ various strategies

(Rao, 2019). To facilitate effective and comprehensive instruction of speaking skills, lecturers must employ various instructional strategies and techniques (G, 2019).

B. Problem Statement

Effective communication is a complex process that involves various skills, one of which is speaking. It is widely acknowledged that speakers who can convey their messages with conviction and passion are more likely to establish a connection with their audience and leave a lasting impression (Puspitorini, 2018). However, in Iraq, students face significant challenges when mastering speaking skills, making it difficult to communicate with people from other countries. Despite investing considerable time and effort in learning English, Iraqi students still need help to speak the language fluently and appropriately (Ugla, 2021). The primary reason behind this issue is the teaching method used in Iraq, which relies heavily on grammar-translation. This approach prioritizes teaching the grammatical rules and translating them from one language to another rather than focusing on developing students' speaking skills (Naeem & Saad, 2020). As a result, students often need more confidence and the ability to communicate effectively in English, which can hinder their personal and professional growth. To address this issue, there is a pressing need for new teaching methods that prioritize the development of students' speaking skills. Teachers in Iraq must incorporate new approaches and techniques that enable students to practice speaking and build their confidence in language use. By doing so, students can communicate more effectively with people from different countries and cultures, enhancing their social and professional opportunities.

The research in question primarily focuses on exploring the effects of interview activities on the speaking skills of English as a foreign language (EFL) students. Given that these students often require assistance honing their speaking skills, the study seeks to shed light on the potential benefits of interview-based communication. Quynh and Van (2021) noted that a back-and-forth exchange of questions and responses characterizes interviews. During an interview, the interviewer poses questions, actively listens to the responses, and provides their answers. Both parties then evaluate the information exchanged in light of their preexisting knowledge. This dynamic can foster a more engaging, meaningful, and stimulating communication experience.

It is worth noting that Vygotsky's sociocultural theory provides a strong theoretical foundation for employing interviews as a valuable tool in language learning. This theory posits that learning is most effectively facilitated through social interaction and knowledge-sharing among individuals (Nunan, 1999). Interviews, therefore, present a highly conducive learning environment for students as they are encouraged to engage with one another in an immersive, interactive setting. Through the power of interviews, EFL students can develop their speaking skills in a highly effective and enjoyable manner, leading to a more comprehensive understanding and mastery of the English language.

C. Study Objective

To examine the impact of the interviews on the students' speaking skills.

D. Significance of the Study

This research aims to evaluate the impact of interview activities on students' speaking proficiency. If the results turn out to be positive, these activities can be used as an effective guide for students to enhance their English speaking skills. It is noteworthy that various scholars, such as (Fattah & Saidalvi, 2019), have emphasized the importance of teaching communicative activities to promote students' fluency and effectiveness in English speaking. The researchers anticipate that the findings of this study will be of great value to curriculum developers, English educators, course designers, and educational institutions that support students who struggle with speaking difficulties. By utilizing these outcomes, these stakeholders can develop more effective strategies to overcome these challenges and assist students in realizing their full potential in English communication.

II. LITERATURE REVIEW

When teaching speaking, teachers must provide interesting topics, techniques, and methods to engage students. One effective technique for teaching speaking is the interview. Teachers can select themes for students to use as interview questions, which allows them to gain knowledge from others and develop their social skills outside of the classroom (G, 2019). According to Quynh and Van (2021), interviews are an incredibly effective means of communication that stimulates cognitive processes in the brain and leads to more engaging and substantial conversations. Interviewers create an atmosphere that fosters communication by asking pertinent questions, providing thoughtful answers, and actively listening. Additionally, the interview technique increases students' confidence, improves their fluency, and provides valuable practice for specific lessons (Wulandari, 2017). Ultimately, the teaching and learning process should be engaging to improve students' speaking skills in the classroom.

Vygotsky's Sociocultural Theory provides a strong foundation for utilizing interviews as a valuable tool in language learning. This theory, emerging in psychology, examines society's contributions to individual development and has gained popularity since the 1990s, particularly in educational settings (Cherry, 2022). According to Vygotsky, learning occurs in a social context, where expertise is shared through social interaction. In this view, language is essential, providing us with a means to make sense of the world, categorize our experiences, and share them with others (SÄLJÖ,

2009). Vygotsky believed that language acquisition could occur in a social context that fosters the development of communicative competence (Nunan, 1999).

Mastering speaking is an essential skill for language learners. It involves a complex process of sending and receiving messages through verbal and nonverbal symbols like gestures and facial expressions (Lahmar & Bouhania, 2019). Undoubtedly, it is the most challenging skill to conquer when learning English (Sandra, 2022). One speaks to express opinions, persuade others, provide information, or give instructions and get things done, such as describing something or someone, complaining about others' behaviour, and requesting and providing services (Umiyati, 2017). Leong and Ahmadi (2017) assert that speaking in front of an audience is one of the most critical skills to cultivate and improve through effective communication. Given that it requires a lot of practice and exposure, it is one of the most difficult skills for students to master. Proficiency in spoken language, whether in formal or informal settings, indicates effective communication skills (Garcés, 2021). However, students can significantly enhance their speaking skills with the proper technique.

Various studies have been conducted on the effectiveness of interview techniques in improving students' speaking skills. Notably, Listriyana's (2018) study on "Teaching Speaking Skill through Interview to the Eighth Grade Students of SMP PGRI 9 Denpasar" showed a significant improvement in students' speaking skills after each cycle, with positive responses from students towards the interview activities. Similarly, Tria and Supardi's (2015) study on "Improving Students' Speaking Skills through Interview Technique" demonstrated the effectiveness of the interview technique in enhancing speaking skills, as evidenced by increased scores after each cycle. Permanasari's (2014) research titled "Improving Students' Speaking Ability through the Three Steps Interview Technique" further supported the success of the interview method in improving students' speaking skills, with noticeable improvements in post-test scores after each cycle. This current quasi-experimental study also utilized interview techniques to enhance students' speaking skills, specifically focusing on intensive speaking within a limited language area. Altogether, these studies provide compelling evidence for the effectiveness of interview techniques in improving students' speaking skills, which could positively impact their academic and professional objectives.

III. METHODOLOGY

Design of the Study

When researching, there are numerous factors to consider when selecting the most suitable method. These factors encompass the topic of the study, the research questions, and the study's objectives. In order to arrive at a well-informed decision, the researcher must analyse the research problem, scrutinize the literature, and determine whether a quantitative or qualitative approach is better suited to the study (Creswell, 2012). A quasi-experimental technique was utilized in our case, with the authors focusing on pre-and post-tests. To implement this technique, two experimental and control groups were required. The experimental group received a pre-test, a treatment session, and a post-test, while the control group only received a pre-and post-test. The assessment process considered fluency, grammar, vocabulary, pronunciation, and comprehension. Treatment was administered over twelve weeks.

Participants

Our research on the effects of interview activities on the development of students' speaking skills involved a meticulously planned experiment with two groups of 40 participants. We selected all second-stage students admitted to the College of Basic Education at the University of Sumer for the academic year 2022-2023 to participate in our study. Our aim was to gather accurate and comprehensive data on how interview activities impact students' oral communication abilities.

Collection of Experimental Data

In order to assess the speaking level of the two groups, a pre-test will be allocated. The pre-test will consist of an oral assessment of 20 points for both groups. Various free-assigned topics from daily life and experiences will be discussed and recorded during the assessment. The test will focus on five criteria to evaluate the students' speaking skills: pronunciation, grammar, vocabulary, fluency, and comprehension. Each of these criteria will be scored on a scale ranging from 0 to 4 points.

After completing the pre-test, the experimental group will begin its treatment, which will last 12 weeks and include weekly sessions. The teaching material used will be standard textbooks to help the students develop their speaking skills. The experimental group will be divided into several groups, consisting of four students each. Each group will be labelled A-B and C-D, respectively, and the teacher will assign a topic to each group. During the session, student A will interview student B, and student C will interview student D. The roles will then be reversed, and each member will share a summary of what they learned during the interview. This technique will allow students to practice speaking skills both inside and outside the class and socialize with their peers.

After completing the 12-week treatment, both groups will undergo a post-test to evaluate the effectiveness of the experimental group's interview technique. The post-test will be the same as the pre-test, consisting of an oral assessment. The scores will be divided into the same five criteria: pronunciation, grammar, vocabulary, fluency, and comprehension. The post-test will determine whether the students' speaking skills have improved after exposure to the interview technique.

Validity and Reliability of the Tests

Reliability and validity are crucial evaluation criteria for assessing the quality of research. They determine the precision and consistency of a particular approach's measurement. Therefore, it is paramount to consider reliability and validity during research planning, method organization, and result write-up, especially in quantitative research. These criteria must be revised to avoid various forms of research bias that can devastate the results (Middleton, 2023). To ensure high content validity, the authors will evaluate students' speaking skills using tests and create the speaking test topic based on the college's curriculum and English book. The authors will use a speaking rubric to grade students' speaking ability scores to determine the speaking test's reliability. Additionally, to determine the pre-and post-test speaking tests' results, the authors will invite two raters with qualifications that include a TOEFL score of at least 500 and at least five years of experience teaching English to evaluate the students' speaking tests in the experimental and control groups. After completing this phase, the authors will approach them to enlist their help in assessing the students' speaking skills.

Analysis of Experimental Data

This research study will determine the effectiveness of interviews in enhancing students' speaking skills. It will involve two groups of students, one serving as the treatment group and the other as the control group. Data will be collected on the speaking abilities of both groups prior to and after the evaluation to determine their mean and standard deviation scores. The Statistical Package for the Social Sciences will be utilized to compare their speaking abilities before and after being taught how to interview. The statistical difference between the means will be determined by computing the mean scores and standard deviation. The study aims to provide a comprehensive understanding of the impact of interviews on speaking skills and offer critical insights into how they can be used to improve these skills.

IV. FINDINGS

Two evaluators assessed the students' speaking skills, covering various aspects such as pronunciation, grammar, vocabulary, fluency, and comprehension. The evaluation was carried out in the pre-test and post-test trials for the control and experiment groups. Upon analyzing the descriptive statistics, it is evident that the mean post-test scores for both the control and experiment groups were higher than their respective mean pre-test scores. Specifically, the control group had a mean pre-test score of 5.9500, which increased to 7.800 in the post-test. Similarly, the experiment group had a mean pre-test score of 6.100, which increased to 9.900 in the post-test. This observation indicates that the intervention implemented positively impacted the students in the experimental group, as their score improvement was significantly higher compared to that of the control group.

TABLE 1
DESCRIPTIVE STATISTICS

		Mean	N	Std. Deviation	Std. Error Mean
Control	Control Pre-test	5.9500	20	5.53910	1.23858
	Control Post-test	7.8000	20	5.14628	1.15074
Experiment	Experiment Pre-test	6.1000	20	3.30709	.73949
	Experiment Post-test	9.9000	20	5.15956	1.15371

TABLE 2
GROUP STATISTICS

		Group 1	N	Mean	Std. Deviation	Std. Error Mean
Pre-test	Experiment		20	6.1000	3.30709	.73949
	Control		20	5.9500	5.53910	1.23858

TABLE 3
GROUP STATISTICS

		Group 1	N	Mean	Std. Deviation	Std. Error Mean
Post-test	Experiment		20	9.9000	5.15956	1.15371
	Control		20	7.8000	5.14628	1.15074

The paired sample correlations between the pre-test and post-test showed a higher degree of correspondence for the pre-test and post-test in the control group than the experiment group, indicating that some level of difference exists in the students speaking skills in the experiment group (pre-test and post-test).

TABLE 4
PAIRED SAMPLES CORRELATIONS

		N	Correlation	Sig.
Control	Control Pre-test & Control Post-test	20	.808	.000
Experiment	Experiment Pre-test & Experiment Post-test	20	.321	.167

The paired sample test for the pre-test and post-test in the control group showed a lesser difference of -1.8500 compared to the difference in the pre-test and post-test of the experiment group (-3.800). These results showed that the

post-test for the experiment group was significantly different from the control group, even though there was a significant difference between the control and experimental groups.

TABLE 5
PAIRED SAMPLES TEST

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Control	Control Pre-test Control Post-test	-1.85000	3.3289	.74436	-3.40797	-.29203	-2.485	19	0.022
Experiment	Experiment Pre-test Experiment Post-test	-3.80000	5.1565	1.15303	-6.21332	-1.38668	-3.296	19	0.004

One of the assumptions of the t-test is the homogeneity of the variance in the two groups which are meant to be compared. It can be deduced from Levene’s test for equality of variance that there is no difference in the variance of the control and experiment speaking skills. Hence the result from the t-test analysis is validated. From the results, it can be observed that the mean of speaking skills for the control group (5.9500) is significantly different from the experimental group (9.900) of the students, and the t-test for equality of mean showed a significant difference of p-value < 0.05). It can be concluded that the intervention of speaking skills in the experimental group is very effective compared to the control group.

TABLE 6
GROUP STATISTICS

	Trial	N	Mean	Std. Deviation	Std. Error Mean
Speaking Skill	Control	20	5.9500	5.53910	1.23858
	Experiment	20	9.9000	5.15956	1.15371

TABLE 7
INDEPENDENT SAMPLES TEST

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Speaking Skill	Equal variances assumed	.030	.862	-2.334	38	.025	-3.9500	1.69267	-7.37663	-.52337
	Equal variances not assumed			-2.334	37.81	.025	-3.9500	1.69267	-7.37720	-.52280

V. DISCUSSION

The findings from the research on students' speaking skills have yielded promising results for the experimental group. The intervention that was implemented had a significant impact on the improvement of their speaking skills. These results provide strong evidence to support the hypothesis that the experimental group performed better than the control group. The scores collected during this study effectively measured the difference in the attainment of speaking skills between the two groups. Moreover, they were instrumental in determining the significant difference in performance between the experimental and control groups. The positive outcomes of this study suggest that interview activities can be a useful tool for students to enhance their English speaking proficiency. This research provides valuable insights into the effectiveness of instructional methods that can help students improve their speaking skills, ultimately leading to better academic and career opportunities.

VI. CONCLUSION

In Iraq, English is considered a foreign language, and learners often require assistance since it is not commonly used in their day-to-day conversations or something they are naturally familiar with. The significance of instructors in creating a dynamic learning environment for teaching speaking cannot be understated. Their role is crucial in aiding learners to develop and improve their English speaking skills. The interview technique is one of the basic and effective speaking-learning techniques instructors use. It is a form of communication that uses questions and responses to interact. By stimulating the cognitive processes in the brain, it is an excellent way to learn how to speak effectively. Research findings and discussions show that the interview technique improves students' speaking skills, as evidenced by improved scores. The students improved their speaking abilities by actively participating in the practice sessions where they interviewed their friends and shared their opinions on various topics. In conclusion, the interview technique is an effective way to improve students' speaking skills. It provides a platform for students to engage in active learning,

enhancing their communication skills and boosting their confidence when speaking English. By creating a dynamic environment for teaching speaking subjects, instructors can help their students overcome language barriers and communicate effectively in English.

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Establishment of a Chinese Paremiological Minimum Based on International English Media

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Abstract—Paremiological Minimum (PM) is defined as a set of proverbs that all members of a particular speech community know or an average adult is expected to know (Đurčo, 2015b). Acquiring such frequently used proverbs will lead to meaningful and effective communication by native speakers or foreign speakers (Mieder, 1993). The study of creating PM has been conducted in many countries globally for at least 50 years, but no researcher has engaged in PM for Chinese language. Classic Chinese proverbs are discourse symbols that embody Chinese values and represent traditional Chinese culture, and are frequently quoted by dignitaries from various countries and overseas media. This study proposes to build a Chinese Paremiological Minimum (CPM) by investigating Chinese proverbs in FACTIVA (2012-2021), from the media of English-language speaking communities with a view to identify the frequently quoted Chinese proverbs. Meantime, four selection criteria are placed emphases on the process of creating CPM: Currency, Internationality, Frequency and Authenticity, namely CIFA frame, different from the previous research approaches which merely focused on the frequency or familiarity for the PM creation. The establishment of CPM is bond to promote a further insight into the Chinese mind, language and culture, resulting in long-term benefits to speakers of other languages and English language learning and teaching in China, for the mastery of PM is an effective way to enhance language proficiency and understanding in intercultural communication.

Index Terms—paremiological minimum, Chinese proverbs, international media

I. INTRODUCTION

Paremiological Minimum (PM) is regarded as a set of proverbs that all members of a particular speech community know or an average adult is expected to know (Đurčo, 2015b). Acquiring such frequently used proverbs will lead to meaningful and effective communication by native speakers or foreign speakers (Mieder, 1993). Permjakov (1989) established the first so-called paremiological minimum by utilizing his paremiological experiment in Moscow in the 1970s. Since then, It has been argued that true language understanding cannot occur without not only certain words and grammatical rules but also “certain minimum knowledge of widely used paremiological cliches” (Haas, 2008, p. 319; Permjakov, 1989, p. 92). Proverbs have always been effective verbal devices, and culturally literate persons, both native and foreign speakers, must have a certain paremiological minimum at their disposal to engage in written or oral communication. It will assure meaningful communication for both native and foreign speakers to frequently use those proverbs (Leece, 2009; Mieder, 2005).

To gain more meaningful access to language, Mieder (1993) encouraged scholars to establish paremiological minima for their own countries or languages. Paremiological minima similar to that created of the English language by Mieder or of other languages have been created by paremiologists, such as English, Czech, German, and Hungarian and so on.

However, to date, there has yet to be anybody of work that establishes a paremiological minimum for the Chinese language, though many collections of Chinese proverbs exist, no scientific methods can validate them. This gap is further broadened when taking into consideration the permeation of Chinese culture and language throughout the world, brought about by the migration of the Chinese diaspora, and increasingly brought on by the introduction of China’s Reform and Opening Up Policy in 1978 (Welch, 2018). As such, the Chinese voice has been increasingly heard with the arrival of the information age and globalization. Within this space of cultural exchange, Chinese proverbs are frequently used and extensively accepted in the media of many languages around the world, especially in the language of academia and technology, English source.

One of the main reasons for this is that it has been acknowledged that there exists a certain amount of respect bestowed upon Chinese proverbs as they are seen as a representation of wisdom accumulated in China’s traditional culture and folk knowledge spanning five thousand years (Rohsenow, 2003). As a result, the understanding of these proverbs may boost to gain a deeper insight into the Chinese mind, language and culture.

To better facilitate this undertaking, this study aims at establishing a bilingual paremiological minimum for Chinese proverbs, with a set of specific criteria for determining its scope of inclusion. First, the minimum is based on the use of Chinese proverbs in international media, specifically in the English language. Secondly, the minimum is based on the frequency of the usage of the Chinese proverbs in the international media to ensure that the proverbs are currently and

universally accepted within the English language community, since Mieder (1993) asserts that the frequency of appearance in a corpus is the most significant aspect when determining the currency of a proverb and its significance in society. In this study, all the candidates of Chinese proverbs come from a worldwide database, the Dow Jones Factiva, which is the world's most comprehensive collection of news and media. This study investigated 15886 passages marked with the terms "Chinese proverb" or "Chinese saying" or "Chinese idiom" or "Chinese adage" between the years 2012 to 2021 via FACTIVA to identify the frequently used Chinese proverbs in international English language media.

The primary significance of the study is to provide a bilingual minimum for EFL (English as a foreign language) teachers in China and CFL (Chinese as a foreign language) teachers as supplementary teaching materials, and EFL or CFL curriculum policy designers for references. Also, it is hoped that the research methods, strategies, and findings will be constructive to the researchers in the field of paremiology, especially expanding the research horizon of Chinese proverbs. Moreover, it is also important for native Chinese students who are learning English to learn the commonly used Chinese proverbs at their disposal to share the Chinese wisdom with people from other countries, because proverbs learning and teaching helps enhance the development in intercultural competence (Mieder, 2015; G özpinar, 2014).

Therefore, this study may serve as one of the solutions to the phenomenon of the Chinese culture aphasia which has been a major problem in teaching EFL in China. Chinese culture aphasia refers to the fact that the multicultural teaching and learning in EFL have become the only English language culture teaching, ignoring other countries' cultural expression teaching, especially Chinese native culture teaching has also got no enough attention. Because of the long-time existence of Chinese culture aphasia, the students' ability to express Chinese culture in English is generally weak, so two-way intercultural communication often leads to a unilateral communication (Zhang et al., 2019).

It ought to be referenced here that for coherence, the term Chinese proverb is by and large alluded to as different sorts of Chinese colloquial and set articulations, including folk adage (*súyǔ*), Chinese idiom and Chinese saying. *Súyǔ* is known as expressions or sentences broadly utilized by the overall population in the casual talk, whose structures are moderately fixed and are basically utilized to communicate scorn or criticism (Jiao & Stone, 2014; Nikolaeva et al., 2017). For example "One hand alone can't applaud" (一个巴掌拍不响). Chinese idiom includes as four-character phrases. For example "国泰民安" (Bring flourishing to the country and carry security to the individuals). Chinese sayings refer to literary quotation or an aphorism. Generally speaking, the three terms indicate the same object in this study, for their original structures, may have changed when adapted in the English language.

II. LITERATURE REVIEW: DEVELOPMENT OF PAREMIOLOGICAL MINIMA

The earlier definition of Paremiological Minimum was widely accepted, referring as lists of those proverbs that are known and continue to be in current use (Mieder, 1993), which focuses on the familiarity with the proverbs included in PM. But Ďurčo's (2015) defining tends to be sort of expectation that such a PM should be known by the average adults in a speech community. In this study, the research was based on the latter concept that a PM is not necessarily familiar to all, but its practical value helps to get its popularity. In accordance with Mieder, acquiring such frequently used proverbs will lead to meaningful and effective communication by native speakers or foreign speakers. The paremiological minimum goes along with cultural literacy. In the last four decades, scholars especially in Russia, Germany, U.S. and Czech Republic, have tried to establish the paremiological minimum for their respective language. All the previous works can be classified into two groups according to the research methodology: demography-based minima, and corpus-based minima. However, most paremiological minima have more or less questionable defects.

Mieder (1993) summarized the common problems with the previous contribution concerning proverbs: One is the quality as a proverb. He asserted that a proverb must have some currency for a time. However, he failed to mention how long the period should be. In reality, it is hard to determine the span. The other problem is frequency of a given text in a certain time. Frequency is not completely equal to familiarity put forward by Primakov 1970s, though they are relatively in conjunction with each other. To put it briefly, as for the previous paremiological work, most of them fail to meet all the three qualities: currency, frequency, and familiarity.

In 1930, the American sociologist William Albig (1931) used demographic methods to make the so-called first paremiological list with 13 most well-known sayings, dependent on the appropriate responses of 68 college understudies who were approached to write down all the precepts they could make sense of in thirty minutes. After eight years, another American humanist Read Bain accomplished comparative work yet utilizing 133 understudies to record the proverbs they could. Nevertheless, the sample they used was relatively not big, therefore the result's validity could be called into question decades later.

Primakov, the first advocator of paremiological minimum, conducted the paremiological experiment in the 1970s for establishing the minimum of Russian proverbs. From his perspective, in that situation, instead of giving an accurate definition of minimum, the proverbs in the minimum should be known by all the people, meaning proverbs with high familiarity. The first step of the experiment was to ask a group of informants who live near Moscow or nearby to give marks to all the unknown proverbs from 1491 items. The second step was to ask another group of informants to mark the modified list of the proverbs. Finally, 500 proverbs were left for the minimum with the average knowledge of more than 90%. Later the minimum was reduced to 300 items for smaller dictionaries in bilingual languages, e.g. Russian-German, Russian-Bulgarian (Ďurčo, 2015; Permjakov, 1989). The demographic methods still bear the limitation of

small samples of items and the small number of informants, but the concept of high familiarity and bilingual model provides a worthy reference for the establishment of an acceptable minimum.

In 1993, the Czech paremiological minimum was created by Schindler (Mieder, 1993) based on a list of proverbs to which was added the missing part by informants, contrary to the direction of Permjakov's experiment. Both Schindler's and Permjakov's proverb beginnings were questioned by Čermák for where the list of proverbs came from and on what basis it was based and elected.

Hirsch established his minimum with a list of 265 proverbs published in *Cultural Literacy: What Every American Needs to Know* (Hirsch et al., 1988) in light of past Hirsch's investigation of national periodicals (Hirsch, 1987), but Mieder (1993) noted that Hirsch did not give sufficient evidence about how he came up with the list, nor did he verify the proof of the frequency. That is to say, he failed to state that his minimum was able to meet the most important quality: frequency. At last, Hirsch had no choice but to admit that his list was 'unscientific'.

Mieder's phrenological minimum with high frequency is based on his previous archived sample of 1200 items, and large proverb collections which contain 5500 items from more than 6000 books and newspapers. His small list consists of 33 frequent proverbs with more than 13 references in observed texts (Ďurčo, 2015; Mieder, 1993). Though Mieder's minimum work was not based on modern corpus research, the large number of data resource guaranteed the validation of the currency and frequency in that situation.

Kimberly J. Lau created a list of 188 proverbs by investigating more than 2300 full-text information sources derived from newspapers, magazines, journals, and newsletters of U.S. and overseas countries. He took the proverbs according to how many "hits" would be registered on the large electronic database, covering 25 years. Nevertheless, these texts were all selected from the print media and did not necessarily justify their currency in oral speech. However, in contrast with Mieder's minimum list, Lau's PM is more advanced both in size, sources and technology, though the currency is questionable due to the long range of 25 years.

Another modern approach to establish a paremiological minimum was started by Čermák from the Czech Republic, who based his investigation on a very large corpus in searching the proverbs in actual contexts, which had not been possible before (Čermák, 2001; Ďurčo, 2015). He collected 243 frequent proverbs tested against 10 million words of the Czech National Corpus with a span of 15 years. Ultimately, the first 100 most frequent proverbs are included in the new paremiological minimum. With the modern approach, more paremiological minima were continuously built up: Steyer built a list of 300 frequent proverbs in 2012; Ďurčo tried to find the top intersection of familiarity level given by speakers and the frequency of occurrence in the Corpus and created a Paremiological Optimum of Slovak Language with 100 proverbs in 2015. Ďurčo spontaneously concerned the two essential parameters of familiarity and frequency in spoken and written context.

This study is based on the predecessors' achievements, absorbing their merits, but expanding the samples with the aid of modern technology and adding new parameters: internationality and authenticity, for the creation of CPM occurs in the background of international media, authenticity examination has become indispensable. Meanwhile this study proposes that determination of the classification be the first phase of creating a PM.

III. RESEARCH PROCEDURE

A. Classification of the Paremiological Minimum

In terms of the purpose of establishing the paremiological minimum, PM can be classified into various types, leading to diverse functions according to the usage scopes: Nationality, Industry, Region, Gender, Discipline. However, not much literature about the categories of PM has been recorded till now. Most of the previous paremiologists did not declare the classification of their PM works. But Ďurčo (2015) proposes making specific minima on the basis of various criteria and in line with different purposes.

Determination of the genre of the paremiological minimum may be the foundation for the establishment of the CPM. In this study, the CPM is set up to be a national level of PM for international communication. The target population should be in a large scale, not only English learners or teachers in China, but especially those who are interested in Chinese thoughts, values and culture and desire to have deep insights into China.

The genre of the minimum lies in the final purpose of the paremiological study. The present study aims to establish one CPM for the students of EFL or CFL to master the most popular Chinese proverbs widely and currently used in the international English media, so that the database of Factiva becomes the selection scope or candidate-selected pool.

B. Identification of the Chinese Proverbs

To ensure the currency of the CPM, the daily-updated database Dow Jones Factiva was finally located as the candidate-selected corpus.

To identify which proverbs are recognized for the inclusion of the minimum, keywords "Chinese proverb or Chinese saying or Chinese idiom or Chinese adage or Chinese maxim" were inserted into the searching box, with the following conditions:①The duration is restricted to the past ten years (2012-2021).②The button of republished articles is turned on, because the same article is often republished by other news organization, maybe in another time, just increase the

frequency of the proverbs.③With all the themes, all the industries, all the authors, all the sources on.④ The language is confined to English. In the given conditions, different numbers of proverbs are found out along with diverse key words.

The total number of the searching results is 15886 entries, respectively including 6487 with the label of Chinese proverb, 7618 with Chinese saying, 1301 with Chinese idiom, 404 with Chinese adage and only 76 with Chinese maxim. Totally 1020 Chinese proverbs have been collected, with all the variations of one proverb being placed in one entry. All the identification work has been done by manual labour in order to identify the variants for each expected proverb. The following Table1 illustrates one typical case with nine variants.

TABLE 1
CASE OF PROVERBIAL VARIATION

Prototype	千里之行始于足下
Variant 1	A journey of a thousand miles begins with a single step
Variant 2	The journey of a thousand miles begins with a single step
Variant 3	A journey of thousand steps begins with a single step
Variant 4	The journey of a thousand miles begins beneath one's feet
Variant 5	The longest journey begins with a single step
Variant 6	Every journey starts with a single step
Variant 7	To take a 1000 mile journey you have to take the first step
Variant 8	Reach our destination, we must begin our journey
Variant 9	A long journey can be covered only by taking one step at a time

Now a big problem comes up. That is how to select the core variant among all the variants for the entry into the CPM which will be discussed in IV-B Determination of SIP among variants.

C. Examination of Frequency

How to test the frequency of the selected proverbs is a vital procedure in this study in that the sequence of the proverbs in the minimum would be decided in terms of recorded frequency. All the candidate proverbs were put into the searching box one by one to test the frequency in the corpus. The frequencies of one proverb's variants were added up for one proverb's frequency.

Some searching skills are used in the process of frequency investigation in Factiva:① Any proverb which contains one or more of the following terms (and, or, not, same, near, date) should be enclosed in double-quotes. E.g. "Wealth does **not** last three generations". ② The use of common search operators. **Quotes**: Use quotes to search for an exact phrase. Example: "network administrator"; **Parenthesis**: Combine modifiers to create a more complex search. Example: network AND (administrator OR architect); **AND**: Include two search terms. Example network AND administrator; **OR**: Broaden your search with multiple terms. Example: "network administrator" OR "network manager"; **NOT**: Used to exclude a specific term. Example: administrator NOT manager. Through examination of frequency, 170 Chinese proverbs were filtered with no less than 10 hits of frequency from the 1020 items.

D. Verification of Authenticity

Text authenticity (Lee, 1995) is defined in terms of the origin of the materials. A text is usually regarded as textually authentic if it is written just for a real-life communicative purpose. In this study, textually authentic materials refer to the fact that all the inclusions of the minimum are precisely originated from Chinese origins.

The verification of the textual authenticity went through two processes. In the first place, it is a corpus-based test. While selecting as one candidate in the minimum in terms of the frequency, another test, authenticity identification went along with it. It is commonly perceived that the widely used proverbs in international media should appear more constantly in the authentically original context---Chinese media. This assumption was sufficiently verified by the practical work result in this study as the following table shows.

TABLE 2
COMPARISON OF FREQUENCY IN DIFFERENT TEXT BACKGROUNDS

No.	English version of Chinese proverbs	Frequency of English context	Chinese version	Frequency of Chinese context
1	A journey of a thousand miles begins with a single step	1086	千里之行，始于足下	1932
2	Women hold up half the sky	1060	妇女能顶半边	384
3	Crossing the river by feeling the stones	518	摸着石头过河	8761
4	Good things come in pairs	216	好事成双	1807
5	If you want to get rich, build a road	98	要想富先修路	3385
6	Close neighbors are better than distant relatives	64	远亲不如近邻	1195
7	The best time to plant a tree was 20 years ago. The second best time is now	282	种一棵树最好的时间是十年前，其次是现在	18
8	when the winds of change blow, some people build walls, others build windmills	40	风向转变时，有人筑墙，有人造风车	2
9	If you want to go fast, go alone; if you want to go far, go with others	1339	走得快，一个人走；走得远，结伴行	25

It can be seen from the above table that the former six proverbs both in English and in Chinese appear normal: they both have high frequency in English media or Chinese media of Factiva and most of them have higher frequency in Chinese media than they are in English media. However, the seventh, the eighth and ninth have much higher frequency in English media than they are in Chinese media, which gave rise to the author's doubt about its Chinese origin. After much tracking down, the truth came on the surface: "The best time to plant a tree is 20 years ago. The second best time is now." was originated from the book *Dead Aid* whose author is an African economist. This proverb is the closing words of the book, concise but thought-provoking. The origin of "when the winds of change blow, some people build walls, others build windmills" is not sure. But "If you want to go fast, go alone; if you want to go far, go with others" is a proverb popular in Africa.

The second verification process went on within dictionaries: *A Dictionary of Chinese Proverbs* and *A Dictionary of Chinese Proverbs and Maxims with English Translation* to test whether the Chinese proverbs are really involved in the authoritative dictionary in China. Firstly, every proverb roughly selected for the CPM was checked whether they were included in the Chinese proverb dictionaries. Secondly, those proverbs which could not be verified their Chinese origins were moved off the CPM. The unauthentic proverbs are almost coincident with those which are unauthentic from the first step of authenticity examination, a few proverbs with higher frequency in English media of Factiva, but discovered lower frequency in Chinese media of Factiva were found unauthentic. E.g. *Love your neighbours, but don't pull down the fence*. It wasn't found in the Chinese proverb Dictionary. But it was initially used by Benjamin Franklin, the Founding Father of America.

Through the two procedures, 18 fake Chinese proverbs were detected. However, why do so many people like to say "As a Chinese proverb says"? Further research offers evidence for the wrong citation in IV-D.

IV. RESULTS AND FINDINGS

A. Analysis of Ineffective Searching Results

While collecting the candidate proverbs, one questions came out: Whether the 15886 entries are equal to the same number of expected candidates for the CPM?

Definitely no. Not all the key words for searching are effective. Some special situations are recognised:

(a). Factiva can't automatically identify the difference between "Chinese saying" and "Chinese, saying". "Chinese saying" with a comma or without a comma are identified as the same. The same case scarcely happens to "Chinese proverb", "Chinese idiom", "Chinese adage" and "Chinese maxim".

E.g1: They screamed at us in **Chinese saying**, 'Give me your phone! Show me your phone! We saw you taking photos and posting them on Weibo!' They were screaming and pointing their fingers an inch away from our faces. I panicked and began sweating. I felt nauseated.

(b). Each label of key words will not necessarily be followed by a proverb or saying.

E.g2: There may be no **Chinese proverb** or other mystical connection to the sequential date, but wedding industry officials know it has a special allure.

(c). The word of "saying" sometimes does not mean "a well-known phrase or statement that expresses something about life that most people believe is wise and true", but refers to what someone has said. It is believed that what has been said by a common person is not a proverb or a famous saying.

E.g3: New Zealand may have been better to follow another **Chinese saying**, "do, and don't say", *zuo er bu shuo*. Sometimes, when it comes to diplomacy, the less said the better.

The above exceptions prove again that machines can never replace the work of human beings. In terms of the nature of Factiva, manual work plays a critical role in reducing the wrongdoings by the machine itself to a great extent. Also, the process of identification needs to sift and analyse attentively.

B. Determination of SIP Among Variants

In contrast with English translation versions, the prototypes of Chinese proverbs are more fixed and unchangeable. Nearly all the English versions of the Chinese proverbs have a lot of variants. Only a few exist just in one or two forms. Among all the variants, generally, there is one core proverb which has the highest frequency. E.g. *Women hold up half the sky* was counted by 622 hits in the corpus. However, the other two "*Women hold up half the world*" & "*Women can lift half the shy*" both have one hit respectively. In this study, the core proverb was represented as the most widely used proverb to the minimum.

The cause of variants is related with English translation of the Chinese proverbs. It is quite common that in English media, the Chinese proverbs are translated or used more freely and flexibly than they are in Chinese. The various forms for one Chinese proverb come out in English. The question is how to determine which proverb in English should be selected into the CPM among numerous variants?

Neal R. Norrick (1985) believes that every proverb has the Standard Proverbial Interpretation, the **SPI**. Based on the research of proverbial variants, one variant is relatively fixed and closer to the SIP. In this study, the Chinese proverb can merely regarded as the prototype of all the proverbial variants, but all the proverbial variants must be around one relatively stereotyped proverb on which other variants' connotations reflect. That is the SIP, which is definitely selected

to be the candidate proverb going into the CPM. But how can we determine the proverb with SIP for all the proverbial variants of one Chinese proverb. In this study, three factors were taken into consideration for determining the SIP. First, it can be as a centred proverb, from which the other variants are originated by making some changes, such as simplification, substitution, extension or reverse usage (Li, 2013).

The other principle is the frequency of the proverbial variants. As the time going and changing, language always follows. In this study, the most frequently used variants tend to bear the priority to be selected as the proverb with SIP firstly.

The third principle comes from the mean length of the Czech proverb suggestion: In view of the frequently oral, spoken use of proverbs and pressure on their communicative economy, it seems that the mean proverb length count could be equally important. Therefore, if two proverbs have the same frequency, the proverb with fewer words would be taken into consideration. Coincidentally, it was found in this research, most core proverbs possess the most frequent occurrences in the Dow Jones Factiva but shorter length.

The following table shows how the Chinese proverb “If you want to get rich, build a road” stands out of the other 20 variants for its high frequency and centred position.

TABLE 3
VARIANTS FROM ONE PROTOTYPE IN CHINESE (要想富先修路)

	Variants	Type of changes	Frequency
1	If you want to get rich, build a road	With SIP	23
2	If you want to be rich, build a road.	Substitution	5
3	If you want to become rich, build the road first	Substitution & Extension	1
4	If you want to get rich, build a road first	Extension	6
5	If you want to develop, you have to build the road first	Substitution & Extension	2
6	If you want to grow rich, build a good road first	Substitution & Extension	5
7	If you want to prosper, consider building roads	Substitution	3
8	If you want to become rich, you must first build a road	Substitution & Extension	8
9	If you want to become affluent, build a road first	Substitution & Extension	3
10	To get rich, first build a road	Simplification	14
11	To be rich, build roads first	Simplification	7
12	To get rich, build roads and bridges	Simplification & Extension	3
13	To end poverty, first build a road	Simplification & Substitution	1
14	To get well and rich, first build road and bridge.	Simplification & Extension	1
15	Building roads and railways leads to prosperity in all sectors	Substitution & Extension	4
16	Build road firstly if you want to be wealthy	Substitution	1
17	When you want to make the lives of the community better, build a road	Extension	1
18	When the road is through, the money will flow	Substitution	2
19	When the road is connected, the money will flow	Substitution	1
20	Roads lead to riches	Simplification	1
21	Wealth is not far away if roads are built	Reverse usage	5

C. Discoveries in Frequency Examination

While searching for the frequency of the proverb, there is a big difference with double quotes or without: Wealth does not last three generations, without the use of double quotes, 2276 items are found, but most of them merely contain the two words “wealth does”, excluding the part of the words after “not”. After adding the double quotes: “Wealth does not last three generations”, 17 results were found in Factiva. Therefore, searching skills should not be ignored in the study for they exert great influence on the result of the research.

Besides the searching skills obtained in the study, some extra unexpected findings have been also achieved: The frequency of one candidate proverb the author recorded in the process of Chinese proverb identification is much lower than it is in reality in most cases. While counting the frequency of one variant, usually the whole sentence would be inserted into the searching box, such as No.1-8 in the following table (Table 4). However, when the sentence segment “curse the darkness” which was included in No.1-4 (Table 4) was inserted into the searching box, a surprising frequency of 1069 came out. That is to say, “curse the darkness” can be a look-like variant with high frequency. The sentence fragments are more on behalf of the frequency of SIP. So trying to find out the most representative segment would make the frequency examination more scientific and valid.

TABLE 4
OCCURRENCES OF “IT’S BETTER TO LIGHT ONE CANDLE THAN TO CURSE THE DARKNESS” IN FACTIVA

No.	Variants	Frequency
1	It's better to light one candle than to curse the darkness	+70
2	Better light a candle than curse the darkness	+4
3	Don't curse the darkness; light a candle.	+36
4	We are not here to curse the darkness.	+34
5	It is better to light a candle, then to rage at the darkness.	+4
6	Rather light a candle than complain about the darkness.	+1
7	Rather light a candle than complain about the darkness.	+4
8	How do we "light the candle" in a South Africa that is burdened with as many challenges as we have?	+4
	Total	157
No.	Sentence segments	Frequency
1	light the candle	955
2	curse the darkness	1069

However, when the sentence segment “light the candle” was searched in Factiva, it occurred 955 times. But this time, many “light the candle” have no close connection with the connotation of “It's better to light one candle than to curse the darkness”. They have only the literal meaning and cannot stand on behalf of the proverb with SIP, which exactly justified this point that SPI is mostly the implicit connotation rather than the literal meaning. For instance, the literal meaning of the proverb, "Too many chiefs, not enough Indians," does not capture the SPI it expresses (Norrick, 1985).

From the above attempts, the author put forward a conclusion that the frequency of the sentence segment is much closer to the actual statistic data. This finding is coincident with Hui's discovery: In most cases, the frequency of sentence segment is much higher than the sentence variant (Hui, 2012). But whether the sort of sentence segment can be perceived as variant is to be discussed.

But why does the frequency of the representative sentence segment is much closer to the actual hits than the total frequency of the sentence variants?

On one hand, many Chinese proverbs were quoted without the label mark “Chinese saying or proverb” in real context, so that these Chinese proverbs would be left out in the process of identification of Chinese proverbs. Also, the real amount of the frequency of the selected Chinese proverbs is much higher than what can be counted by adding the frequency of all the variants.

On the other hand, Table 5 shows 7 examples, including the representative sentence segment “Know yourself and know your enemy”. We can see no example is completely equal to one of the sentence variants in Table 6 (1-5), but every sentence segment represents the SIP of the proverb. Therefore, a conclusion may be drawn that most sentence segments are more flexibly used in real language than sentence variants, which attributes to the flexibility of language use and also may take the place of the sentence variant with SIP while examining the frequency of proverbs in the corpus.

TABLE 5
OCCURRENCES OF “KNOW YOURSELF AND KNOW YOUR ENEMY” EXAMPLES IN FACTIVA

Year	Source	Examples
1	2012 Washington Post.com	The ancient Chinese military strategist Sun Tzu once said, “ Know your enemy and know yourself .” In our current struggle against violent extremism, we would humbly add, “Know your allies.”
2	2016 Independent Online	The book was originally written by military strategist Sun Tzu to help explain how to win in warfare. However, over the years, people have found that the tactics described in the book, such as “ know yourself ” and “ know your enemy ” can help people succeed in the day to day struggles of life.
3	2016 Congressional Documents and Publications	The core of military strategy, Sun Tzu tells us, is know your enemy and to know yourself . It is impossible to defeat what you do not, first, understand.
4	2017 CNN Newsroom	There could be some things that occur because of this, but, you know, using an old Chinese philosopher, Sun Tzu, you've got to know your enemy and know yourself and know the terrain, and at the strategic level in this case all three of those things have a whole lot of implications.
5	2018 The Telegraph Online	What was needed was good intelligence and self-knowledge – “ Know your enemy and know yourself ” – but even that, says Andrew, is no guarantee of victory.
6	2019 The Sociable	As cliché as it may be, it appears that China is adhering to philosophical elements of one its most brilliant minds — Sun Tzu — to know your enemy as you know yourself and to wait patiently until your opponents' vulnerabilities are exposed.
7	2020 The Daily Telegraph	Testing for Covid-19 infection is vital if we want to beat this disease without delay. When you are fighting an enemy you need to know your enemy , their strengths and their weaknesses. You must also know yourself . "That way you need not fear the result of a hundred battles," ironically so says The Art of War by Sun Tzu.

TABLE 6
OCCURRENCES OF “IF YOU KNOW YOUR ENEMY AND KNOW YOURSELF, YOU WILL NEVER BE DEFEATED IN 100 BATTLES” IN FACTIVA

No.	Variants	Frequency
1	If you know your enemy and know yourself, you will never be defeated in 100 battles	+4
2	Know yourself and your enemy; in a hundred battles you will never be in peril	+1
3	If you know yourself and your enemy, you need not dread the result of a thousand battles	+2
4	Know yourself and know your enemy and you will win every battle	+1
5	Know yourself and know your enemy and you will win every battle	+3
6	If you know yourself and the others, then you will not fall into danger even if you fight for a hundred times	+1
7	Knowing yourself and your opponents is a guarantee of victory	+1
No.	Sentence segments	Frequency
8	Know your yourself and know enemies	54
9	Know yourself and know your enemy	173

D. Causes of Unauthenticity

Through this verification process of the textual authenticity, 18 selected proverbs were removed from the CPM, because they were found to be non-authentic Chinese proverbs or unsure to know the origins or extremely low frequency in the authentically original context, Chinese media.

As mentioned in Table 2, some proverbs with the mark of key words “Chinese proverb or Chinese saying” collected from Factiva may not necessarily have Chinese authentic origins. But why did this phenomenon often appear in the international media? Why do “As an old Chinese saying goes” or “As a famous Chinese proverb goes” become the popular expressions when people quote a proverb or saying? The following illustrations may cast some light on this issue.

It is a well-known tactic for politician and academics to attribute unknown sources to ancient Chinese proverbs or sayings, but it is not known within China (Green, 2004). For many westerners, China is still the “mystic nation in the East”. China has the reputation of being home to many wise old men that spoke enlightened truths, just like Confucius, Laozi and other eastern philosophers. It is common for the people in the west to claim that a quote is Chinese when they are not sure about its origin (Herzberg & Herzberg, 2012).

Chinese proverbs have got great popularity in American communication thanks to the unquestionable wisdom and persuasion capacity (Nikolaeva et al., 2017). In history, several American presidents used to be excellent Chinese proverb users. When former US President Barack Obama visited China, he quoted a Chinese proverb from “The Pipe”: “If you want one year of prosperity, then grow grain; if you want ten years of prosperity, then grow trees; but if you want one hundred years of prosperity, then you grow people”. In 1984, when President Reagan visited China, he quoted Chinese saying: “Good friends feel close to each other even when they are thousands of miles away”. When talking about Sino-US cooperation, Reagan used the proverb “When brothers are of the same mind, they have the power to cut through metal”. When US President George H.W. Bush, who has a deep relationship with China, visited China in 1989, he showed off his knowledge of China, quoting proverbs such as “One generation plant the trees in whose shade another generation rests”.

In 2016, two Russian scholars (Ekaterina A. Iakovleva and Olga V. Nikolaeva) conducted a systematic study of the popularity of Chinese proverbs in American culture. They argue in the paper that the use of Chinese proverbs is becoming more common in the U.S. media, whether it involves China or not. They also give the reason for the integration of Chinese wisdom into American culture which lies in the rising of China position along with expansion of diplomatic contacts and ties. Anyway, it is an indisputable fact that the popularity of Chinese proverbs in the international community has never diminished.

Ultimately a bilingual paremiological minimum was established with a list of 152 Chinese proverbs in English version based on their Frequency in the corpus spanning from 2012 to 2021. The corresponding Chinese version was presented along with their frequency within ten-year span. As for the size of a paremiological minimum, there is no set standard (Čermák, 2001). The proverbs in this study were put in sequence on the decreasing frequency scale. Merely those proverbs whose frequency is equal to or more than 10 are listed in this minimum.

V. CONCLUSION

This research made a new model for the paremiological field. It was bridged by English as a lingua franca. Bilingual paremiological minima or minima used internationally are likely to be an academic tendency along with the globalization era because people on the earth are increasingly keen to share the common knowledge and culture to deal with the commonly confronted issues. In the creation a CPM in this study, four major relevant elements were taken into account: currency, internationality, frequency, and authenticity, CIFA frame, which cast new light in the practice of the establishment of minima of international pattern.

The determination of the span for PM is one critical factor to ensure the currency of the proverbs to keep its popularity, but nothing is permanently current, therefore, the range of the duration is expected to vary according to the

purpose of the research. The attention of the study focused on the Chinese proverbs which are used in the background of the international media, the other type of minima in the background of various fields is advocated to be established, too.

The included proverbs in the study were collected from the international media database, Factiva. The purpose of the study is not only for academic research but for the goal to help people in the shared future of globalization to get a deep insight into China and the world, enhancing the mutual understanding and international communication and cooperation in the shared global community. In fact, from the top-hit 152 Chinese proverbs, the national spirit and character of China can be glimpsed at. Items 18, 68 and 87 reflect that Chinese people highlight more scientific facts than anything else; 16, 23 and 34 show the essential expectation of peace and harmony and great tolerance in Chinese culture; 7, 38, 86 and 138 imply the attitudes to friends and 54, 135 gratitude for assistance; 8, 33 and 96 show the diligence and perseverance of Chinese people; 6, 9, 22, 82, 88 and 132 indicate the desire for solidarity. More proverbs contain Chinese cultural elements, such as 28, 49, 74, 113, 150. The study on the analyses of Chinese culture and values of CPM may come in the author's next publication.

An intangible conclusion may be drawn at the end of the completion of the minimum: the significance of the study consists not only in the field of language teaching and learning in English and Chinese, but also CPM is an epitome of Chinese culture, just as a claim was held that investigating the vocabulary and proverbs can help a person to get insight into other people's world views (Kimenyi, 2006). Additionally, standing from the perspective of international background, the minimum reflects the common desire of all the people in the world: peace and harmony, solidarity and friendship, truth and sincerity because these Chinese proverbs are frequently quoted in the international media.

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Acquired Versus Learned Systems in Second Language Acquisition: A Review of Studies Based on Krashen's Hypothesis

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Abstract—This research aimed to explore the contribution of Krashen's learned-acquisition hypothesis within the context of second language education. Due to a lack of empirical research exploring teaching methods specifically founded upon the learned and acquisition systems of the said hypothesis, a contingent approach was taken whereby the learned system was deemed congruent with teacher-centred learning and the acquisition system was reflective of student-centred learning due to the conscious and subconscious components, respectively. This research adopted a secondary methodological approach to permit the design and completion of a literature review, which was needed to collectively evaluate original (primary) evidence sources regarding evidence for or against Krashen's theory of second language acquisition and an acquisition-learning distinction. The findings of the research showed that student-centred learning offers varied advantages over teacher-centred learning in terms of outcomes of value within second language education. Moreover, the findings showed that student-centred learning was associated with meaningful and statistically significant improvements in students' affective wellbeing and academic performance within second language education. Such findings were observed across child and young adult student groups and thus, show the dynamic utility of student-orientated learning for enhancing education quality and related outcomes.

Index Terms—acquisition, learning Krashen's theory, systematised review

I. INTRODUCTION

This systematised review aims to explore the empirical evidence supporting or refuting the hypothesis of an acquisition versus learning distinction. This theory was initially proposed by Stephen Krashen within the context of second language acquisition, which posits that the learning of a second language comprises a different process than that of acquiring the said language (Krashen, 1982). Krashen's theory comprises five core hypotheses, which include: the monitor, input, affective filter, natural order and acquisition-learning hypotheses (Schutz, 2019). The acquisition-learning hypothesis is the most critical of the said hypotheses with Krashen implying that performance in learning a foreign language comprises two independent systems, known as the acquired and learned systems. The acquired system describes that a second language is acquired as a result of subconscious processes, similar to those that occur in children learning their first or native language. As such, the acquired system relies upon the use of and engagement in meaningful communication within the desired language, in order to stimulate cognitive pathways associated with learning and memory (Hunkler, 2016). In contrast, the learned system represents a product of usual or formal teaching instruction, in which, there is a conscious component of learning a second language. Thus, teacher-orientated models tend to be associated with the learned system, while student-centred models tend to support the acquired system (Chen, 2022).

While Krashen's linguistic-learning hypothesis is one of the most popular theories that remains accepted and in use within second language education, the hypothesis observes some challenges and limitations (Hunkler, 2016). These include that Krashen's theory does not assume that grammatical competence is acquired or learned through practice of using a language; this has been disputed by other educationalists within second language education (Bailey & Fahad, 2021). In addition, the learning-acquisition hypothesis implies that a second language ability arises from either of said systems and thus, failing to acknowledge the potential combined value of such processes and their inter-relatedness in contributing to language fluency or competency (Bailey & Fahad, 2021). Given the persistently growing demand for second language ability and fluency across nations, it is important to understand the value of this educational theory in influencing language education and related outcomes, particularly in light of the relative ease of first language acquisition and evidence showing that second language acquisition can be difficult to achieve (Eaton, 2010; Steber & Rossi, 2021).

To understand the value of the acquisition-learning hypothesis further, it is important to explore the background evidence. Thus, the remaining structure of this research comprises a background literature review, which summarises the evidence regarding what is already known about the value and contributions of Krashen's linguistic theory to educational outcomes. This section terminates with the primary research aim, followed by the methodology that comprises a description and rationale for the methods utilised for literature search, evidence selection, data extraction,

quality appraisal and results synthesis. The key findings are then discussed in the proceeding section, followed by a discussion of the evidence with the limitations of the review and implications for ongoing educational practices and related guidelines and policies pertaining to second language education provision. Finally, a brief conclusion is provided, which summarises the key elements of the research.

II. LITERATURE REVIEW

A scoping search for key literature was undertaken using the databases described in the following methodology. Pertinent research for the background context of this review is described in this section. This provides the rationale for reviewing the literature using a systematised means, which has been informed by the research question that concludes this section.

In an author-inspired case, Bailey and Fahad (2021) describe the contributions of Krashen's hypothesis to their own leaning of English as a second language. The authors denote how Krashen's theory remains popular among second language teachers but such persons have tended to believe that inter-individual variances in language ability are likely to arise from learner identity and motivation, as opposed to differences across subconscious and conscious learning, albeit motivation influencing the conscious or learning-based hypothesis. The authors also describe their learning of a foreign language as a self-guided journey, in which, at the time of learning in Iraq, English teachers were scarce and their teaching ability was poor. Thus, the authors relied upon self-guided exploration of English-based materials to assist in their learning, which enabled them to marginally pass the examinations. These findings would fall in support of the acquisition system of Krashen's hypothesis in light of the subconscious component influencing language performance. However, due to the guidance provided by the teachers, albeit limited, this also implies that the opposing learned system also contributes to second language learning, although the overall weighting may fall in favour of an acquisition dominant process. Although this case study provides valued insight into the learning of the authors in regard to English as a second language over time from student to teacher, the findings may not be reflective of generic student populations.

Research specifically exploring the association between teaching approaches consistent with the learned or acquired systems of Krashen's theory upon second language ability has been lacking. Thus, concepts or teaching approaches congruent with both of these systems are briefly explored as to provide rationale for this position for the systematised review. As the learned system is one of conscious learning, it can be deemed congruent with teacher-orientated or teacher-centred models whereby students rely upon the extent and quality of teaching provided by instructors through formal or direct means (Ameliana, 2017). In contrast, student-centred models of learning encourage individuals to engage in self-directed learning through the use of provided or readily accessible materials and thereby, teachers tend to play a more facilitative role in the learning process (Wright, 2011). There has been a recent increase in the uptake and reliance upon student-centred models of teaching second languages across the globe in light of the COVID-19 pandemic and the social containment restrictions placed upon populations of students (Marin, 2022). Dyadic models of teaching second languages also exist and tend to be described as learning-centred models, in which students are encouraged to embrace self-directed learning to permit consolidation of content taught via teacher or instructor provided means (Bremner, 2019).

Student-centred learning and hybrid models of education within the context of second or foreign language teaching has also been possible through the considerable advances in information technology, software applications and the internet, permitting students to access a broader and more interactive and dynamic range of materials (Wright, 2011). In addition, models based on remote learning have provided students with greater freedom and convenience of learning second languages, which have been associated with positive performance and attainment in light of conforming to and/or overcoming the varied barriers to second language acquisition (Tao & Gao, 2022). Hybrid models within second language education have also become important options to help students excel in and attain their language desires given the removal or minimisation of power and authority that has been traditionally conveyed by instructors within formal models of education provision (Johnson & Majewska, 2022). Indeed, student preferences for learning a second language tend to favour styles that are conducive to indirectness in learning with interactive, meaningful and enjoyable components, all of which, formal models have tended to lack (Lorenzo, 2016; Moenikia & Zahed-Babelan, 2010).

Aside from Krashen's learning-acquisition hypothesis, other literature has explored the contributions of alternative theories, such as Chomsky's theory of innateness, which implies that children have an intrinsic ability and window of opportunity to acquire language. This suggests that language acquisition is biologically determined and this has become known as the language acquisition device (Sobecks, 2020). However, limited empirical evidence exists to support Chomsky's theory and moreover, much of the theoretical basis is centred around first as opposed to second language acquisition (Kuhl, 2000). In a similar regard but with some association with the acquisition system of Krashen, Vygotsky's theory of sociocultural development implies that language acquisition requires exposure and engagement within society, in order to interact, experience, model and reflect upon external experiences (Mcleod, 2023). Such experiences help to induce cognitive and neural processes that promote learning or acquisition of a subject but in the context of second languages and through the principle of the zone of proximal development, there has been a lack of empirical research to support its contributions in the field (Pathan et al., 2018).

While a similar paucity of research has led researchers to explore the contributions or value of the acquisition and learning systems of Krashen's hypothesis within the context of second language ability, wider research may be used to explore the distinction more definitively. Therefore, this research aims to uncover the potential distinction between the acquisition and learning systems to address the noted gap. This aim has been translated into a central question statement to provide focus for the investigator, which is:

A: Does the empirical research support a distinction between the acquisition and learned systems of Krashen's theory among students undertaking a second language?

III. METHODOLOGY

This research adopted a secondary methodological approach to permit the design and completion of a literature review, which was needed to collectively evaluate original (primary) evidence sources regarding evidence for or against Krashen's theory of second language acquisition and an acquisition-learning distinction in this process (Gough et al., 2012). To add rigour in the review methods, a systematised form of review was utilised as such reviews tend to adopt a similar extent of methods typically used within systematic reviews due to minimising the risk of various errors and biases (Grant & Booth, 2009). A systematised, as opposed to systematic, review was undertaken in light of completion by a single investigator and due to the key findings comprising a narrative synthesis of the evidence identified (Sataloff et al., 2021). The search for literature of relevance to the topic area was undertaken using electronic databases commonly utilised within other education and linguistic based reviews. These included Education Resources Information Centre (ERIC), Journal Storage (JSTOR) and the British Education Index (BEI). Rationale for the databases searched included, first, that ERIC represents one of the most popular and utilised databases within language education and thus, comprises indexing to a broad range of journals of value to the topic of interest (ERIC, 2023). Such indexing helped to capture key studies congruent with the inclusion criteria noted in a later part of this methods section. However, as ERIC does not comprise all journals and thereby, articles of relevance to the topic, the searching of other databases was important in reducing the risk of searching bias. This is a type of bias that can arise, often in scoping reviews, where non-extensive or non-informed searches for literature remain incomplete and thus, one or more studies of value to a topic are precluded from evaluation and/or discussion (Aromataris & Riitano, 2014).

Thus, JSTOR was also searched, particularly as this database is equally as populated in educational reviews with described indexing to over 1,000 education and linguistic related journals; yielding a source range in the order of millions of unique studies (JSTOR, 2023). In addition to JSTOR, the BEI was searched to help capture any locally specific evidence. The BEI comprises a dominance of journals and articles specific to the UK context and, thus, was evidence important to include in this review for reasons of optimising generalisability of the findings to the target populations in said nation (EBSCO, 2023). Aside from containing over 300,000 unique records, BEI also comprises a range of reports and theses, which represents Grey Literature that can be of value to review research (EBSCO, 2023). Although the searching of these databases was deemed sufficient to inform the findings of this review and to help generate a credible insight into the topic area, a key term search of Google Scholar was also undertaken to help capture any studies precluded from the indexing methods within the core databases of ERIC, JSTOR and BEI (Dixon et al., 2010). Google Scholar is a powerful search engine with links to scholarly and academic research and reports and, thus, can be useful in capturing evidence published outside of journals indexed to specific databases (Dixon et al., 2010). Additionally, a citation snowball technique was used to help identify any relevant studies based on reference lists reported among eligible studies and research included in the background and literature review components of this work. Such methods can help to further reduce the risk of searching bias while improving the efficiency and ease of identifying topic-relevant studies (Preston et al., 2015).

The search terms applied to ERIC, JSTOR and BEI were devised using the study aim and its population, exposure and outcome (PEO) elements (Pollock & Berge, 2018). This generated the basic search phrases, which included a population of 'students', an exposure comprising 'education' or 'learning' in relation to methods congruent with 'Krashen's linguistic theory' and outcomes related to 'performance' and 'attainment' in 'second language' subjects. However, to ensure the capturing of key evidence, such terms were supplemented with a range of supplementary terms including synonyms, acronyms and variant phrases (Purssell & McCrae, 2020). Such terms were combined in a series using Boolean operators with 'OR' employed to link terms and groups of terms with an optional command and 'AND' being used to mandate such links (Boland et al., 2017). Thus, the following search string was developed and applied to database search: ["students" OR "learners"] AND ["Krashen's linguistic theory" OR "Krashen's theory" OR "acquisition-learning hypothesis" OR "acquisition and learning" OR "acquisition-learning distinction"] AND ["performance" OR "attainment" OR "achievement"] AND ["second language" OR "foreign language"]. After the retrieval of literature, the records were managed using referencing software. This enabled the detection and discard of duplicate records and following this, a systematic process of filtering to determine studies most suited for addressing the review aim. This involved the use of inclusion and exclusion criteria across the two common filtering steps of title/abstract and full-text screening (Boland et al., 2017). The inclusion criteria comprised studies published in English language in a chosen period of time (past 20 years) and reporting upon population, exposure and outcome elements congruent with the review aim. Due to the complexity and nuances of the topic area, the investigator also engaged in an additional full-text screening step to clarify whether evidence sources were eligible for inclusion in the synthesis.

Data needed for evidence synthesis from studies deemed eligible for review was extracted using various steps to optimise accuracy and reliability in the process and to reduce the risk of extraction errors. This involved the use of electronic proformas and a central database to permit the direct translation of article data into the database. The extraction process was also repeated for each study to help detect and resolve any extraction errors (Pursell & McCrae, 2020). The key findings were analysed in accordance with the principles of narrative synthesis. This comprised the deconstruction of reported data into relevant components and using a descriptive, comparative and critical position to report upon findings of interest to the review aim (Ferrari, 2015). Due to the importance of critical appraisal in systematised reviews, the methodological quality of the informing research was assessed using principles outlined by the Critical Appraisal Skills Program (CASP, 2020).

IV. RESULTS AND DISCUSSION

Much of the literature identified to address the research question had focused upon examining the impact of models of education consistent with Krashen's learned or acquisition systems within the context of English as the second or foreign language. In the first study that met the eligibility criteria, Markina and Molla (2022) explored the impact of student- versus teacher-centred models upon participation among students undertaking English as a second language. A cohort of 41 secondary school students aged 14-15 years were recruited into the study. Teacher-centred education was delivered for three sessions as phase 1 followed by three sessions of student-centred education for phase 2. Students were categorised into two groups based on the lowest achievers in English as a second language; poorest achievers and poor achievers. Participation as the outcome measure was determined using a subjective teacher-based judgement of student engagement in the learning process. The results showed that both achiever groups observed meaningful improvements in participants during phase 2 relative to phase 1, supporting the value of student-centred learning in optimising participation. The extent of participation increased from 68-79% to 88-100% in the poor achiever group and from 65-74% to 87-92% in the poorest achiever group. Thus, there was an overall mean improvement of 20% in participation across groups. However, the differences between phase 1 and phase 2 were not determined using significance testing and thus, it is unclear whether the mean change of 20% is meaningful. Due to the subjective measurement of participants, there is also concern for measurement bias. Other limitations to this research included the lack of randomisation, posing a risk of selection bias, and a small sample size with a lack of power to support significance testing, posing a risk of type II error.

Other research has focused upon outcomes related to performance and attainment in second language learning, providing more insight into the comparative influences of student and teacher-centred learning. In the first and most recent example, Awla and Haji (2023) compared the effects of implementing a student-centred approach to the English as a second language classroom for a cohort of 181 university students to explore whether such teaching was superior to conventional teacher-centred learning. The authors used a mixed-methods design with quantitative and qualitative components to derive objective and subjective evidence regarding the teaching approach effects. However, no direct comparisons between student- and teacher-centred learning were conducted to address this question, rather the effects of introducing and delivering student-centred teaching were explored. The results showed that the majority of subjects were accepting and comfortable with learning via student-centred means (60.2%) and this helped to enhance their English speaking skills as the approach created a friendly, engaging and supportive atmosphere for learning. However, there was evidence of teacher guidance and support throughout the delivery of student-centred learning, thus, supporting a hybrid model of English teaching. Despite this, teachers reported that they adopted facilitative roles in the classroom and, thereby provided instructions and guidance for students to self-explore English speaking content and in practicing speaking skills with their peers. This ensured students had a greater number of opportunities to practice English speaking and in turn, this was perceived to accelerate and optimise learning of the language. Moreover, students enjoyed learning English in relation to their past and real-life experiences and through having freedom of choice regarding the aspects of English speaking to learn. This allowed students to embrace creativity within English speaking and as such, this advanced the vocabulary and ability of students above and beyond what was normally expected within the curricula of teacher-centred learning. However, some limitations to this research were detected and these may diminish the overall internal validity of the evidence. In this regard, the quantitative questionnaire was developed by the authors but with a lack of psychometric testing, there is a risk of measurement bias. The qualitative interviews were also unsupported by techniques known to enhance trustworthiness and therefore, issues of researcher subjectivity may exist.

Such findings have also been supported in two recent theses. First, Mokhtaria (2017) used a questionnaire and within class observations to explore the effects of student-centred learning upon university students undertaking English as a second language. The results revealed that the use of student-centred learning was associated with greater interactive elements in learning and collaboration between teachers and students. In addition, most students agreed that teachers adopted facilitative roles in the classroom and thereby, encouraged students to engage in peer-peer learning and self-directed learning, in order to optimise their speaking skills, pair and group work were found to support the goals. Overall, the students' oral fluency was perceived to have improved within the teacher observations component of the study and thereby, supported the prior findings of Awla and Haji (2023). In the second thesis, Mahdjoubi (2017) found that using dialogue, among other learned-orientated activities, such as role play and storytelling, were useful in supporting progress in the English speaking skills of university students undertaking English as a second language.

Students were even found to hold strong preferences for learner-oriented teaching over traditional teacher-centred learning due to its greater enjoyment, convenience, freedom and perceived effectiveness of the approach upon English ability. However, it is worthy to note that both these studies observed issues with quantitative measurement, including risks of measurement bias, and qualitative data collection with limited measures used to optimise credibility, dependability and/or confirmability of the findings. Additionally, the findings were based on relatively small cohorts of students and thus, the evidence may not be reliably applied to other student populations undertaking second languages.

In a comparative study and one with fewer threats to internal validity, Kassem (2018) investigated the relative effects of student- and teacher-centred instruction upon a cohort of university students who were undertaking English as a second language. Students were divided into two classes for a period of 12 months with one exposed to student-centred learning and the other acting as a teacher-centred control. The nature of the intervention and control conditions were adequately described to reduce concern for exposure classification and comparative biases. Notably, only one of the key outcomes measured were related to academic performance, as most comprised measures of anxiety, motivation, attitudes, self-efficacy and beliefs in learning English as a second language. Language achievement was measured based on post-completion test scores. Although this may impair conclusions regarding the comparative efficacy of student- and teacher-centred instruction, the measures are important in that they would, at least in part, influence performance and/or attainment in second language acquisition. The key findings showed that the student-centred group observed significantly higher (more favourable) scores across all affective outcome measures, than compared to controls; anxiety: $t=4.23$, $p<0.01$, motivation $t=4.79$, $p=0.01$, attitude $t=5.73$, $p<0.01$, self-efficacy $t=2.74$, $p=0.009$ and beliefs $t=3.18$, $p=0.006$. Such improvements in affective outcomes also co-existed with significant improvements in academic achievement among the student-centred group, compared to the teacher-centred controls (mean scores 216.2 v. 206.0, $t=4.18$, $p<0.01$). Such findings are in support of the acquisition system of Krashen's theory, although the outcomes may need to be interpreted with some caution due to the non-randomised comparative design, which precludes inferences of causation between the exposure conditions and outcomes reported.

Despite some limitations to evidence quality, other studies eligible for inclusion in this research have provided support for the benefits of student-centred learning over teacher-centred instruction within second language education. For example, Lak et al. (2017) explored whether the reading comprehension of 120 students who were undertaking English as a second language differed between student- and teacher-centred approaches. Participants were aged 10-16 years and thus, being younger than the cohort previously reported, could have implications upon teaching approach effectiveness. In addition, the duration of the conditions was shorter and less intense, than the previous study and this may have also impacted the efficacy measures. The duration of the conditions was 10 sessions of 60 minutes delivered over a period of five weeks. The results first showed that students in the learner-centred group exhibited significant improvement in reading performance from baseline to the five week follow-up point (mean 3.27, $T=6.10$, $p<0.01$). Moreover, the comparative analysis revealed that learner-centred teaching was significantly more effective, than teacher-centred instruction upon reading performance and thereby, further supported the findings of the earlier study and the acquisition hypothesis ($t=2.05$, $p<0.05$). Again however, the relationship between the teaching type and reading comprehension cannot be inferred with causation due to the nature of the non-randomised design. To take another example, Zohrabi et al. (2012) conducted a similar comparison between student- and teacher-centred learning among students aged 16-17 years undertaking English as a second language. Such comparisons were conducted for a single lesson lasting at least 45 minutes with outcomes being centred around test scores of an English language assessment. The results showed that students in the student-centred group attained significantly higher (better) test scores, than the teacher-centred group (mean 12.2 v. 9.0, $t=5.13$, $p<0.01$). Moreover, students in the student-centred group attained significantly higher test scores, relative to baseline, than compared to the teacher-centred group ($p<0.05$). Such findings were also validated with a small number of interviews with students, which revealed that student-centred learning was more interesting, enjoyable and engaging when compared to the teacher-orientated group. Overall, the findings of the research showed that student-centred learning offers varied advantages over teacher-centred learning upon outcomes of value within second language education. Evidence was mostly found within the context of English as a foreign language, although the cohorts were mixed with both child and young adult student populations. The results showed that student-centred learning offered positive effects upon students' affective and more importantly, academic performance. The findings were validated by different evidence sources with convergence of results using quantitative and qualitative means, which helps to limit concern for biases that were detected across other included studies.

The importance of student-centred learning in enhancing affective variables, as was evidenced in the study of Kassem (2018), should not be undermined in light of other research showing that affective factors can account for the majority of variance in academic achievement in second language education. In one such research, Alrabai and Moskovsky (2016) found that the combination of motivation, attitude, anxiety, self-esteem and autonomy accounted for 85-91% of the variance in performance at L2 level of second language learning, which were statistically significant and independent effects. Thus, the findings of this research suggest that student-centred learning can benefit second language education through enhancing affective variables that influence learning and/or acquisition of language. In either regard, the primary or most favourable mode of language acquisition appears to be student-centred and thereby, supported a distinction between learning and acquisition with the acquisition system of Krashen being advocated from the cited evidence (Schutz, 2019). Other research has explored the impact of such affective variables as single entities

upon performance and attainment in English as a second language and similar findings that such factors positively contribute to such attainment with significant effects have been reported (Alrabai, 2017; Asif, 2017; Ghorbandordinejad & Afshar, 2017). The value of learner-centred education upon academic attainment in varied subject areas has been supported in a meta-analysis of 42 quantitative studies as reported by Li et al. (2021). The authors found that there was a highly significant effect of learner-centred education upon performance and attainment measures versus teacher-centred approaches (effect size 0.54, 95% CI 0.37, 0.71, $p < 0.001$). However, there was excessive inter-study heterogeneity detected ($I^2 = 99.8\%$) and thus, suggested that the effect size could represent a misinformed estimate due to potential biases among the informing studies. This issue of inter-study heterogeneity was detected among studies included in this review and thus, suggested that future research should focus upon optimising the standardisation of exposure and outcomes measures to help generate more valid and comparable evidence.

However, the findings of this research also showed that student-centred models of learning were not solely in use with some degree of teacher-centred learning remaining, albeit in the form of facilitative, supportive and guiding roles. This suggests that hybrid models of learning within second language education may be most useful in optimising academic performance and attainment across student age groups. Indeed, the use of hybrid or blended learning has been necessary in recent times in view of the COVID-19 pandemic and its isolating nature, necessitating students to engage with education via remote or distant means (Li, 2022). The use of blended learning has been important in mitigating disruptions or delays in education provision for students undertaking varied subjects and thereby, helping to diminish concerns regarding the potential adverse impact of the pandemic upon academic and life prospects (Wahyuningsih & Afandi, 2023). Several studies have recently shown that blended learning modes are associated with superior academic outcomes, compared to both pure student-centred learning and teacher-centred learning (Akyildiz et al., 2021; Ali et al., 2023; Sahni, 2019). Teachers of English as a second language have also advocated blended learning as the best means to providing education due to its positive effect upon students' wellbeing and the vast academic potential (Huong & Hang, 2023). Such reports have also been supported in a recent systematic review of the impact of online and blended learning during the pandemic upon students undertaking English as a second language (Mustafa & Saeed, 2023). Based on evidence drawn from 24 studies, the cited authors showed that all papers reported benefits of online and blended learning, although almost half of the studies highlighted some barriers to student engagement with such learning, such as technical difficulties and limited access to information technology (Mustafa & Saeed, 2023). A meta-analysis of blended learning also revealed that more favourable academic outcomes were observed among students undertaking STEM (Science, Technology, Engineering and Mathematics) subjects, compared to students in non-STEM subjects (Vo et al., 2017). However, a reasonable effect size was observed for the latter group, suggesting that blended learning would promote desirable academic performance in students undertaking second languages (effect size = 0.210 versus 0.496 for STEM).

From a theoretical perspective, the emerging advocacy for blended learning suggests that the learned and acquisition systems of Krashen's hypothesis remain pertinent to contemporary education. However, it appears from the wider literature and the findings of this research; that greater weight is assigned to the acquisition system as students appear to benefit from learning through varied non-instructed means and particularly, via online systems (Dziuban et al., 2018). In response to the original research question (*Does the empirical research support a distinction between the acquisition and learned systems of Krashen's theory among students undertaking a second language?*), the findings of this research suggest that there is a clear distinction between the acquisition and learned systems of second language education given the superior and consistent positive impact of student-centred learning upon performance and attainment outcomes. Thus, the unconscious exposures to learning content and stimuli associated with learning a second language appear vital to enhancing academic outcomes in this context. It is important to consider that education in second languages requires a teacher- or instructor-guided element, particularly as learning English as a second language has been described as one of the most challenging and difficult to attain fluency (Raviv et al., 2021).

V. CONCLUSION

In summary, this review of the literature aimed to explore the contribution of Krashen's learned-acquisition hypothesis within the context of second language education. Due to a lack of empirical research exploring teaching methods specifically founded upon the learned and acquisition systems of the hypothesis, a contingent approach was taken whereby the learned system was deemed congruent with teacher-centred learning and the acquisition system was reflective of student-centred learning due to the conscious and subconscious components, respectively. Studies included in this research were based on reviewing the most relevant and best available evidence and, thus, the findings can be used to support refinements in education provision within the subject of second language education. Studies included here consistently showed that student-centred learning was associated with meaningful and statistically significant improvements in students' affective wellbeing and academic performance within second language education. Such findings were observed across child and young adult student groups and thus, showed the dynamic utility of student-orientated learning for enhancing education quality and related outcomes. Perceptions and views of students also revealed that student-centred learning was much more enjoyable, engaging and convenient when compared to traditional teacher-led instruction and thus, converged with the quantitative academic outcomes reported. The utility of student-centred learning also appears to have increased substantially due to and after the COVID-19 pandemic and the

need for educational institutions to sustain education provision and avoid delays or gaps in education by transitioning teaching models to those with online and remote conditions, and due to the wider reach of education in the new paradigm. It appears that such methods are necessary for the foreseeable future, particularly with empirical evidence to support its positive impact upon outcomes in second language education.

However, a degree of teacher-led instruction is needed within second language education given the complexity and challenges of such subjects. Hence, hybrid or blended modes of learning have risen in popularity and utilisation within this sector. However, future research is needed to further explore the impact of blended learning upon attainment and performance within second language education. Overall, the findings contribute new knowledge to the literature base and, therefore, the author recommends that educationalists responsible for teaching second languages adopt student-centred or dominant models of teaching, in order to optimise the opportunities and attainment of students. The research was based on reviewing the most relevant and best available evidence and, thus, the findings can be used to support refinements in education provision within the subject of second language education.

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Applied Arabic Textbook Readability Level for University Students at Al-Balqa Applied University

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Abstract—Readability is considered one of the main indicators of students' ability to understand reading texts. The purpose of this study was to define the level of Applied Arabic textbook readability for university students at Al-Balqa Applied University in Jordan. In order to do so, Cloze Test was administrated on four texts that students didn't read before taken from the Applied Arabic textbook. A sample of (54) university students participated in the study. The results showed that the four texts were within the frustration level, as the students' results on the four texts ranged between (0.46-0.66). There were no statistically significant gender differences on the readability level; indicating that both male and female students are facing difficulty in reading and understanding the texts of books. The study suggested the need for experimentation of textbooks on students to determine their readability level before implementing them to students to be appropriate to students' reading levels in order to address the problems students face while reading a text.

Index Terms—readability, applied Arabic textbook, Al-Balqa Applied University.

I. INTRODUCTION

According to several researchers (e.g., Su, 2012; Yaşar & Aslan, 2021), curricula are considered official documents directed by the educational system that identifies the targeted group of these curricula and the desired goals to be achieved on the cognitive and skillful level. This makes the curricula the essence of the official education process (Mulenga, 2019). Usually, curricula are organized within a set of familiar topics planned based on the educational level of the targeted students (Priestley & Nieveen, 2020), which needs developing the curricula according to a planned sequence of instructions directed toward the students' educational activities and experiences in order to be consistent with the educational goals and objectives (Okon, 2018).

The absence of agreement among researchers on the concept of the curricula (Rudhumbu & Plessis, 2021) has led to disagreement among researchers in identifying the factors most influential on the curricula; whether they are the cognitive content included in the curricula since this it is related to students' previous experiences (Tabaundule, 2014); or the social contexts where curriculum planners work on developing an education that conforms to multicultural societies, which in turn helps each student to live a successful life within the society he belongs to (Mabwe, 2015). By contrast, the textbooks in the university courses represent the actual implementation of the curricula. Therefore, the curricula experts make their efforts to select reading texts that are appropriate to students' levels and abilities (Abusa'aleek & Khataybeh, 2020) as the textbooks of university courses are one of the main sources to provide students with different types of information and knowledge (Zhang, 2021).

The educational effectiveness of the textbooks of university courses is determined based on several factors, including the easiness of reading the texts; and the level of reading comprehension- since reading is an interactive process between the reader and the reading text (Gul, 2021; Hu, 2023). Thus, the quality of courses textbooks depends on the structure of the written texts and the level of easiness with which they are read and understood as the main purpose of reading is achieving reading comprehension and defining its different aspects and the purpose of the text.

In light of the pivotal role of language in learning other subjects; the main challenge facing curriculum developers of university courses lies in the techniques used in selecting the reading texts to match students' individual differences and conform to their abilities and intelligence level (Kodom & Pearl, 2019). Moreover, when accurately implemented, readability in language is related to understanding part of the written text, and the efficiency by which the reader can understand a text measured by time of reading, the amount of reading recalled, and questions answered, in addition to some other quantifiable measures of the reader's ability to process text (Sholihah, 2018).

With regard to Arabic in particular, the results of several studies showed a number of challenges facing students during reading texts (Abduh et al., 2018). The most important challenges include the difficulty in the structure of the

Arabic text (Zailani et al., 2012) and the semantics which causes difficulty in defining the exact meaning of the word (Shamsuddin & Ahmad, 2019). Accordingly, this study assesses the Applied Arabic textbook readability level for university students at Al-Balqa Applied University since the readability of this textbook was not determined yet, as most studies of Arabic readability concentrated on pre-university stages. Specifically, the study seeks to test the following hypotheses:

- **First Hypothesis:** The texts of the Applied Arabic textbook of Al-Balqa Applied University are not within the frustration level.
- **Second Hypothesis:** There are no statistically significant differences at ($\alpha= 0.05$) in the readability level of the texts of the Applied Arabic textbook in light of gender.

II. LITERATURE REVIEW

Despite the multiplicity and diversity of the curricula, language curricula are still the base of the learning processes of the learning subjects (Dominic et al., 2017). Language is also the main tool of communication; therefore, language learning provides individuals with the needed skills to understand the information and transfer them to others (Rabiah, 2012). Also, reading is considered as the most significant skill among the language skills needed to be mastered since it is the base for learning other curricula (Rintaningrum, 2019). Multiple studies confirm that reading is not just a decoding process for text, but also reaching suitable levels of reading comprehension which is considered as noted by Snow (2010) a process of structuring and extracting meaning at the same time through the interaction with the text.

Readability as mentioned by many researchers (e.g., Hidayatillah & Zainil, 2020) is the level that reflects how it is easy or difficult to understand the text in terms of word or meanings. The aim of addressing readability is to assess students' reading level of the textbooks in the different educational stages to verify whether these textbooks are developed and selected appropriately, and the extent to which they conform to the level of the targeted students (Zhang, 2021). So, readability has a role in defining what is easy and what is difficult in order to make the language more understandable (Oksuz & Keskin, 2022); knowing that texts that are easy read can be understood more smoothly (Asem, 2012; Gallagher et al., 2012).

Moreover, there are multiple readability measurements including the employment of experts and curricula developers' opinions (Larsson, 2006). Sometimes, statistical equations are used to reveal text difficulty for a sample of readers taking into account several factors such as the number of word letters, and the number of the words in the sentence (Greenfield, 2004). However, the most employed method among researchers for measuring readability is the Cloze Test which focuses on fast processing of the written text by omitting some words from it and leaving them for the reader to predict (Sjahrony et al., 2017).

Several studies addressed the influencing factors on readability level. For instance, one study (Yulianto, 2019) showed that the grammatical structure of the text such as the average length of word and sentence, and the text language affect readability. So, researchers suggested readers participate in the process of defining the level of text readability; as reading is an interactive process between the reader and the text (Oksuz & Keskin, 2022). Additionally, other study (Hidayatillah & Zainil, 2020) found that the most influential factor in readability level is the difficulty of vocabulary. Furthermore, the most influential factors in the readability level are the difficulty of the used language in developing the curricula, where students face a huge challenge in understanding the language, which will affect the text readability (Sjahrony et al., 2018). Regarding the readability of the Arabic texts, researchers (e.g., Cavalli-Sforza et al., 2018) asserted that understanding the text is one of the influential factors on the level of Arabic texts' readability; this requires deeper processing of texts by extracting information above the existing lexical and grammatical features in order to facilitate the readability of those texts.

III. PROCEDURES

The study selected a sample of students of Al-Balqa Applied University – Al-Huson University College in Jordan enrolling in the Applied Arabic course ($n = 57$). Data was collected from the students' answers to the Cloze Test. After that, answers were classified and it was found that there are (3) invalid papers for lack of clarity of information. Thus, the final data analysis settled on the answers of (54) students.

The descriptive analytical design was employed to achieve the objectives of the current study. This research paradigm describes the educational experiences represented in the study by the readability of the Applied Arabic textbook taught in the first semester of the academic year 2022/2023 for the students of Al-Balqa Applied University, as well as the factors influencing the readability level in this textbook. Descriptive research is a process that describes experiences in the form of frequencies, percentages, and means (McMillan, 2008) and it is consistent with the purpose of the current study, which is defining the readability level of Applied Arabic textbook consisting of (160) pages covering (17) subjects. Four texts that the students did not study were selected (140-145), since these texts are new to the students, this will make results more accurate in revealing the actual level of readability of the selected textbook.

Instrument of the Study

The Cloze Test is a proper indicator of text readability (Janan, 2011), as there are no other appropriate methods to assess Arabic readability. The current study employed the Cloze Test since it is characterized by structural accuracy and

high levels of validity and reliability. The test depends on the order of the omitted words, the student's reading ability, and the accurate understanding of the reading text. The study followed the following procedures in developing the Cloze Test:

1. Four texts that the students did not read were selected from Applied Arabic textbook in the first semester.
2. Seven words were omitted from each text; in case the seventh word was a preposition, a conjunction, or a relative pronoun, the blank will be in the word following it. Based on this order, the total number of words in the text was (24) words.
3. Reprinting the texts from the book taking into account the following:
 - The length of the blanks of the omitted words shall be equal to avoid the student to think that the differences in the length of the blank are due to the length of the omitted word.
 - The student does not fancy that the different length of words is due to the vacuum length of the deleted word.
 - Printing the text as it is in the book in term of letters, size, font type, space between the words and the lines.
 - Replacing punctuation as they are in the book.

Test Validity

To check test validity, the test was presented to a jury of faculty members working in Jordanian universities who are specialists in measurement and evaluation, curricula, and teaching methods in addition to some educational supervisors. The jury made some remarks that were taken into account regarding the need to copy the text as it is in the textbook in terms of word formation, replacing equal blanks for all the omitted words.

Test Reliability

To check test reliability, it was administrated to a pilot sample consisting of (27) students out of the original study sample in order to ensure that the test instructions are clear and to calculate the correlation coefficient of the test. The time needed to answer each text was defined and the average test time per text was (12) minutes. Also, the test-retest method was used to check reliability by administrating the test and re-administrating it after two weeks. Pearson Correlation was also calculated between their scores on the test. Table 1 shows the reliability values on the test questions and the test in general.

TABLE 1
PEARSON CORRELATION COEFFICIENT OF EACH TEXT OF THE FOUR TEXTS OF THE READABILITY TEST (CLOZE)*

Text	Number of omitted words	%
First Text	4	0.91
Second Text	7	0.88
Third Text	7	0.90
Fourth Text	6	0.89
Total	24	0.90

*Total Sample Size (27) students

Scoring Procedures

The test was scored using matching scoring method, according to the following procedures:

- Give one score to the original word that was in the text prior to its deletion as well as any word that matches the original word and is synonymous with it in meaning, thereby, preserving the integrity of the idea.
- Give zero for the incorrect word.
- Give zero to the blank that has not been filled.
- Spelling and grammar mistakes were not taken into account in scoring.
- The maximum score was one for each blank while the minimum score was zero. Since the test includes 24 blanks, the minimum score is zero and the maximum score is 24. In order to facilitate measuring the readability, the total scores were converted to percentiles to facilitate their classification in levels of readability.

In order to measure the level of readability, the classification proposed by Sjahrony and his colleagues (2018) was adopted as it measures the readability levels of Arabic texts. According to this classification, the scores obtained by students on the Cloze Test are classified on the basis of three categories: Independent reading (90-100%), teaching and learning purposes (75-89%), frustration (0-74%).

IV. RESULTS AND DISCUSSION

The study has endeavored to define Applied Arabic textbook readability level; the results are as follows:

First Hypothesis: "The texts of the Applied Arabic textbook of Al-Balqa Applied University are not within the frustration level".

In order to test this hypothesis, means and standard deviations were calculated (Table 2) for the level of readability of Applied Arabic textbook for the university students at Al-Balqa Applied University.

TABLE 2
MEANS AND STANDARD DEVIATIONS OF THE PERFORMANCE (STUDY SAMPLE) IN THE READABILITY TEST (CLOZE) COMPOSED OF FOUR TEXTS IN DESCENDING ORDER ACCORDING TO THE RELATIVE IMPORTANCE

Text	Lower Score	Higher Score	Mean	Std. Devi.	Readability Level
Third Text	0	7	0.66	0.153	Frustration
Second Text	0	7	0.48	0.105	Frustration
First Text	0	4	0.46	0.232	Frustration
Fourth Text	0	6	0.46	0.156	Frustration

Table 2 shows that the mean scores of readability level ranged between (0.46-0.66) on the four texts. The sample of the study showed low levels of reading performance (frustration level) – based on the statistical standard adopted in this study. The results also showed that the third text was in the frustration level. However, the students' performance was better in this text compared to the other three reading texts. This result mirrors a clear difficulty that can be considered as basically related to the difficulty in the structure of the sentence in Arabic. The sentence in Arabic in which the phonetic, morphological, and semantic structures overlap to help the reader understand the meanings of the vocabulary that relate to the structure of the word and the context in which it appears, which in turn makes it difficult for the student to read the text and understand it.

Moreover, university course developers usually presume that university students have previous knowledge regarding the Arabic text structure; the ability to understand the text; define its different aspects and its main idea. Thereby, they concentrate more on the structure of the text than on its readability level and this is what made it difficult for the sampled students to report higher scores on the Cloze Test used in this study. Finally, after developing university textbooks, these are not subjected to experimental administration on targeted samples of will use these textbooks in their university courses; this creates a gap between what is presumed by the author's and the previous experiences of the university student, and this led to the result of this study. The result of the study is consistent with the results reported by Yulianto (2019); Hidayatillah and Yetti (2020); Oksuz and Keskin (2022); and Sjahrony and his colleagues (2018), as they indicated that the text language, the nature of words used and the length of sentences affect the overall level of readability.

Second Hypothesis: "There are no statistically significant differences at ($\alpha= 0.05$) in the readability level of the texts of the Applied Arabic textbook in light of gender (male, female)".

In order to test this hypothesis, means and standard deviations were calculated (Table 3) for the level of readability of Applied Arabic textbook for the university students at Al-Balqa Applied University in light of gender. T-test was employed to define the statistical differences in the mean scores.

TABLE 3
MEANS AND STANDARD DEVIATIONS OF THE PERFORMANCE (STUDY SAMPLE) IN THE READABILITY TEST (CLOZE) COMPOSED OF FOUR TEXTS IN DESCENDING ORDER ACCORDING TO THE RELATIVE IMPORTANCE

Text	Gender	Number	Mean	Std. Devi.	T	df	Sig.
First Text	Male	27	0.44	0.244	-0.437	52	0.664
	Female	27	0.47	0.223			
Second Text	Male	27	0.47	0.111	-0.921	52	0.361
	Female	27	0.50	0.100			
Third Text	Male	27	0.66	0.178	-0.252	52	0.802
	Female	27	0.67	0.125			
Fourth Text	Male	27	0.44	0.115	-0.871	52	0.388
	Female	27	0.48	0.189			

Table 3 shows that there are no statistically significant gender differences at ($\alpha = 0.05$) in all the texts. It is also noted that females' performance (0.47-0.67) was better than males' (0.44-0.66) in all the texts. Regarding the most difficult text, it was the first text; even so, there were no statistically significant gender differences in the difficulty level of this text. Consequently, it can be noted that gender has no effect on the level of readability of the Applied Arabic textbook, since the results of males and females were so close, even though there was a slight difference in favor of the females. This result is supported by Sjahrony and his colleagues (2018) who found that gender has no effect on the readability level of Arabic textbooks of Malaysian university students.

V. CONCLUSION AND RECOMMENDATIONS

The study aimed to define the readability level of Applied Arabic textbook at Al-Balqa Applied University. In doing so, the study used the Cloze Test. After analyzing the data, the study found the level of readability of the Applied Arabic textbook was within the frustration level, and that there were no statistically significant gender differences in the readability level reported among the sampled students. In light of the results, it can be noted that the difficulty of the texts of this textbook is mainly due to the fact that the curriculum developers focused on writing texts in specialized language more than the level of readability as they assume that the students have previous experiences in Arabic skills that enable them understand these texts. However, the current study confirmed that there is a general weakness in Arabic skills among students, which was confirmed by the absence of differences between males and females in the level of readability. It can therefore be concluded that students generally have poor Arabic language skills.

In light of the previous conclusions, the current study suggests the need for the experimentation of the texts of Arabic textbooks in general on students after being developed to define their readability level, which in turn will define texts with high difficulty levels to redevelop them to become readable. Also, there is a need to support textbooks with extra educational resources to help students read and understand them.

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Illocutionary Speech Acts on Balinese Hospitality Advertising Discourse in Russian: A Pragmatic Study

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Abstract—This study aims to determine the types of speech acts, speech forms, and implicatures used by advertisers in promoting hotels as places to stay for tourists while on holiday in Bali. Advertising discourse as much as 50 data were analyzed using speech act theory. The method used in this study is a qualitative method with a pragmatic approach. The results of this study indicate that discourse on Bali hospitality advertisements on the internet consists of 27 assertive, 20 commissive, and 3 directive speech acts. As for the form of speech, most of the discourse on hotel advertisements is indirect speech acts. This is because in the existing hospitality advertising discourse there are still many utterances stated implicitly. The conventional and unconventional implicatures from this hotel advertisement are information, suggestions, invitations, and offers. By knowing this, advertisers can optimize their advertising speech acts to make it more informative, persuasive and commercial.

Index Terms—speech acts, illocution, implicature, advertising, Russian

I. INTRODUCTION

Research related to speech acts in advertising discourse has indeed been carried out extensively, both in the field of tourism and other fields, involving foreign or local languages. However, researchers have not found research on Balinese hospitality advertising discourse on the internet that uses Russian in it. Even though many similar studies have been found, in this article, only 3 articles will be presented as references. The first is a journal article by Ivanova (2011) entitled "*Kommunikativno Pragmatičeskie Aspekty Textov Internet-Reklamy*" or 'Communicative-Pragmatic Aspects of Internet Advertising Texts'. The author explained that to convey messages to readers, linguistic and non-linguistic aspects can be considered. For linguistic aspects, there are internal and external structures of the characteristics of advertisements on the internet that must be considered. The internal structure referred to is related to speech acts in internet advertising texts which are divided into locutionary, illocutionary, and perlocutionary speech acts. The author explains that these three things are one unit in the preparation of ad text that cannot be separated. The external structure of internet advertising text includes the characteristics of the sender, recipient, message form, communication channel, code, theme, and context. All of these are determined by the capability of the internet as a global communication medium. For research on internet advertising texts, Searle's speech act theory was used which includes directive, representative, commissive, expressive, and declarative speech acts.

Furthermore, we also refer to an article entitled "*The Main Features of Speech Acts Usage in Food Advertising Discourse*" written by Strizhkova et al. (2018). In her article, she explained how important the food industry is in the world today and what are the roles and strategies of producers in advertising food to consumers by using speech act aspects in it. The article analyzed 1,240 food advertisements in Russian and 1,230 food advertisements in English using Austin and Searle's speech act theory. The conclusion is that directive speech acts are the most widely used type of illocutionary act in food advertisements. This is because the main intention of the advertiser is to attract the attention of customers through the representation of the advertised product features and encourage them to buy it.

The next article relevant to this research is entitled "*Bali Tourism Advertisements: A Linguistic Analysis*" written by Pratiwi (2019). The article describes the linguistic characteristics used in accommodation advertisements and describes how the situational context is very influential in advertising discourse. The data in this study were taken from hotel,

villa and resort advertisements published in tourism magazines, such as *Bali and Beyond*, *Bali Now* and *Hello Bali*. The results of the study show that accommodation advertisements have high registers because advertisers use formal linguistic features more often than informal ones. Most advertisements use persuasive sentences to promote their products and to convince consumers to buy their products.

Referring to the three articles that are relevant to this research, we see that there are similarities between this research and previous studies, which is examining advertising discourse using speech act theory. The difference lies in the object of study and the data sources analyzed. In addition, this study describes in detail the types of speech acts, speech forms, and implicatures in Russian Balinese hospitality advertising discourse, specifically on the internet. This difference is certainly a novelty of this research, but it cannot be denied that this research is a continuation of previous research and can be a reference for subsequent research.

Technological advancement, one of which is the internet, has brought people various conveniences, including those related to knowledge and information in the economic, educational, political, social, tourism, arts and cultural fields. One of the contents that are often found on the internet is advertising. When we speak about advertising, it cannot be separated from the use of language. Language has two forms, namely spoken and written. Supporting this, Halliday (1994) suggests that written language is used for action, information, and entertainment (Nunan, 1992; in Pratiwi et al., 2018). Advertising language is a language that focuses on persuading people to buy a product or service. This study generally aims to find the language features of Russian Balinese hotel advertisements on the internet media.

In advertisements, speakers try to show some facts about the product by showing details and explaining them one by one in a very persuasive way, so that the recipient of the message will be interested in the product and ultimately decide to buy it (Seli et al., 2021).

In this digital era, many tourism agents, such as Balinese tourism agents, use internet facilities as a promotional medium. This is based on the premise that promotion via the internet is seen as easier, cheaper and more practical. Currently, digital marketing is seen as more common because almost every individual today uses internet facilities as a medium of communication (Wiranatha & Oka, 2016). One of the promotions on the internet media is in the form of Bali hospitality advertisements in Russian which are specifically aimed at Russian tourists.

The reason we raised Bali hospitality advertisements as the object of this research is that Bali is one of the tourist destinations visited by many tourists, both local and foreign. Everyone is fascinated by the beauty of the Island of the Gods, including tourists from the Land of the Red Bear. Although thousands of kilometers apart, Bali is a popular tourist destination for Russians. With visits from Russian tourists showing an increase from time to time, Bali must prepare itself to be able to receive Russian tourists well, and hospitality is one of the accommodations needed by tourists as a place to stay while on the island of Bali. The visitor data of Russian tourists to Bali are obtained from the Central Bureau of Statistics for the Province of Bali.

Reppen et al. (2002) stated that advertising language is very complex, both in terms of word choice and sentence structure. Advertising is a persuasive communication that can change people's minds and behavior. Advertisements are structured in such a way, delivered with interesting words or sentences to make people curious and interested in the product. Advertisers will also build a positive product image to convince people to choose or buy the products they offer (Pratiwi, 2019).

Hoteliers have made every effort to arrange advertisements with attractive designs. The use of the Russian language in advertising text is more targeted and in accordance with the rules for writing the Russian language, even in terms of competitive pricing. This is intended for the sale of products that meet expectations. However, based on observations so far, many Russian tourists feel dissatisfied and misunderstand the contents of the advertisements they read with what they receive in the field, so this often creates disputes between hotel producers and their consumers. Based on this background, the researcher feels it is important to conduct research with the title "Illocutionary Speech Acts on Balinese Hospitality Advertising Discourse in Russian: A Pragmatic Study".

II. REVIEW OF LITERATURE

A. *Bali Tourism*

Tourism is seen as one of the driving forces for regional development (Chen & Tsai, 2007), including Bali which is one of the islands in Indonesia which is still the prima donna of local and foreign tourists. There are many things that make Bali different from other tourist destinations, including the building of temples which exist in almost every corner of Bali and the Subak irrigation system, which is a traditional procedure for irrigating rice fields passed down from our ancestors (Putra & Hitchcock, 2021). This is what makes Bali so unique and attractive.

Bali with all its unique culture and people, combined with the harmonization of exotic natural landscapes and people's creativity, can be the basic capital for developing tourism that has a competitive advantage (Arianto et al., 2022). Russian tourists visiting Bali as an international tourist destination have experience expectations of natural charm and especially cultural uniqueness (Ginaya et al., 2018). Before they decide on Bali as their tourist destination, of course, there are many sources of information that they use as a reference so that what they hope for can be realized, one of which is through tourism promotion.

B. *Pragmatics*

Advertisement is very closely related to pragmatic analysis. Leech (2011) says that Pragmatics is the study of meaning in relation to speech situations. Leech also argues that pragmatics as a field of study in linguistics has a close relationship with semantics. This linkage is caused by the object studied, both pragmatics and semantics and both study the meaning of language. This is then followed by the opinion of Wijana (2011) who says that pragmatics is the study of language which is bound by context. So, the use of language depends on the situation and conditions when the speech takes place (Khairina & Pristiwati, 2021).

Advertisements are interesting to analyze because almost everyone knows and sees advertisements in their daily lives, and the language used in advertisements is very unique (Pramawati, 2019). Aiming to inform and persuade people to use the company's products and services, advertisers must write a text that is easy to understand. For this reason, advertisers must understand pragmatics, especially related to speech acts. Furthermore, pragmatics is closely related to the use of the language of the speaker whose language is very much bound by the context and culture of the speaker himself (Basra & Thoyyibah, 2017). Speech acts in linguistics and philosophy of language are utterances that have a performative function in language and communication (Arrosid & Munandar, 2018).

C. Advertising

The ad text is structured in such a way that takes into account linguistic elements so that the message the advertiser wants to convey can be well received by the ad recipient (Strizhkova et al., 2018). Dyer (1982) defines advertising as a means to "draw attention to something, tell or tell someone something" (p. 2). The act of 'calling attention' or 'informing' can be done by word of mouth to an individual or a group of individuals (Chiluwa, 2007, p. 29).

Advertising text contains utterances that are monologue in nature since the utterances only come from one source. In addition to this, there is still very little research that specifically examines the role of illocutionary speech acts in monologue texts (Stede & Peldszus, 2012).

D. Speech Acts

With regard to context, Searle (1969, 1979) agrees with Austin on the fact that the success of a speech act is determined or supported by the context considered by the speech participant (Sbisa, 2002). Meanwhile Leech (1983) states that context is any background knowledge or information that is assumed and shared by speakers and listeners or that contributes to a speech that results in interpretation. Likewise, in understanding the text of Balinese hospitality advertisements, the similarity of background and knowledge between advertisers and tourists will support the success of speech acts that lead to product purchases.

Furthermore, Cutting (2002) divides context into three types. The first type is the situational context which explains that speakers and listeners know what is around them. Advertisers and tourists already know each other and are aware that they are in a tourist environment or destination. The second type is the context of background knowledge that is known by speakers and interlocutors of things that exist in this world, including when advertisers and tourists have knowledge related to hospitality, starting from the type of hotel, its facilities, rules and policies, and price for each type of room. Finally, the co-textual context is the knowledge possessed by speakers, in this case, the ability of advertisers to convey their product offers in writing (Arrosid & Munandar, 2018).

Yule (1996) stated that speech acts include apologies, compliments, or requests made through speech and are classified into 3 types, namely locutionary acts, illocutionary acts, and perlocutionary acts. Furthermore, Austin (1962) defines locutionary acts as the words actually spoken by the speaker, or the act of saying something (Witek, 2015). Locutionary acts are acts of saying something or actions of producing speech (Dylgjeri, 2017). There are Bali tourism advertisements on the internet which are only informative in nature and do not intend to influence consumers to buy the product being promoted. This can be seen in the advertisements which contain information about the geography of Bali, the people of Bali, climate, weather, flora and fauna, Balinese culture, and so on.

The illocutionary acts refer to certain actions taken by the speaker when he says something (Haucsa et al., 2020). This can be seen in the Balinese hospitality advertising discourse which explicitly informs and describes a hotel and all the things that complement it. Advertisers using interesting diction try to offer their products and invite consumers to buy them.

Searle highlighted that speech acts are presented in situations of actual language use. Therefore, he said that the basic assumption of speech act theory is communication as the smallest unit in humans which is the implementation of certain types of actions (Bayat, 2013). Searle divides the types of illocutionary speech acts based on the strength of meaning that exists in these illocutionary acts (Saragi et al., 2019). Illocutionary acts are closely related to the intent of the speaker, for example declaring, asking, promising, asking, giving, ordering, threatening, and so on (Arrosid & Munandar, 2018).

Searle (1979) distinguishes speech acts into five types: 1) Representative (Assertive) Speech Acts; 2) Directive Speech Acts (Impositive); 3) Expressive Speech Acts (Evaluative); 4) Commissive speech acts; 5) Declarative Speech Act. Of these five types of speech acts, each has its own characteristics with an emphasis on its meaning (Sholihatun, 2019). This illocutionary speech act can be seen in hotel advertisements which contain information about the hotel, starting from the name of the hotel, the time it was founded, the location, the distance from the airport, and all the facilities in it, including the types of rooms and the price of each this type of room. The advertisement indirectly invites tourists to buy the products offered. The perlocutionary speech acts can be seen in hotel advertisements which contain

various product offers with all things that attract attention. For example, the ad that contains rooms with a discounted price for a limited period really influences tourists to book the room.

Speech of course can be done directly or indirectly. This is in line with Searle's (1979) statement in Simon and Cartis (2015) which states that speech acts can be carried out directly; an illocutionary act is performed directly by an utterance, or indirectly by performing an illocutionary act directly and doing something else indirectly. The difference between direct and indirect speech acts is based on the observation that sometimes there is a difference between what is intended and what is produced (Geukens, 1978). Direct speech acts will occur if there is a direct relationship between speech structure and function (Oktadistio et al., 2018). Indirect speech acts are not only found in spoken conversations, but also in written advertisements (Prastio et al., 2021).

E. Implicature

In the use of language, the meaning contained in it often cannot be understood clearly just by looking at the elements or units that make it up. The meaning of speech acts can only be understood through conversational implicatures. Conversational implicature is formed from a combination of language and situation (Black, 2011). Implicature is closely related to meaningful conventions in the communication process. It is used to understand the difference between "what is said" and "what is implied". What is said can be understood based on the language used, while what is implied can only be understood based on the surrounding context. Thus, what is said refers to the meaning of language, while what is implied refers to the implicit meaning of the utterance. Therefore, implicature shows the difference between what is said and what is meant (Amrullah, 2015).

Based on this statement, we believe that Balinese hospitality advertising discourse written in Russian can be understood by Russians who can understand Russian well. As for the intent of the advertising discourse, Russians can understand it based on the context that surrounds it.

III. METHODS

The method used in this study is a qualitative method with a pragmatic approach. A pragmatic approach is needed to find out the types of speech acts, speech forms, and implicatures of Balinese hospitality advertisement discourse in Russian on the internet.

The source of the data used in this study is the discourse of Balinese hospitality advertisements in Russian on the internet. The data in the form of discourse on Balinese hospitality advertisements were taken by us from various sites on the internet for the 2016-2020 period. The period chosen by us was based on the reason that during this period, Russian people increasingly used internet facilities as a source of information, including in obtaining information regarding tourist destinations and hotels as one of the accommodations needed for travelling. However, many Russian tourists still rely on sources of information through word-of-mouth from family or friends to determine the hotel they will choose as a place to stay while on vacation.

The data collection techniques of sorting and note-taking techniques are used. The initial step taken by us was to collect as many Balinese hospitality advertisements in Russian on the internet as possible. The 50 data on hotel advertisement discourse that was collected were sorted and grouped according to the type of speech act, the form of the speech, and the implicature, and the data were analyzed.

The data analysis technique in this study was carried out as follows: 1) To determine the type of speech act, we analyzed each data that contains pragmatic embodiments, whether the data has the meaning of reports, statements, mentions, orders, invitations, suggestions, requests, prohibitions, news, order, congratulations, anger, shock, hatred, termination, cancellation, or permission; 2) To find out the form of speech, we analyzed each data by looking at the contents of the advertising discourse as a whole. If in an advertising discourse there is a text that explicitly promotes the hotel, then the advertising discourse has a direct speech form. Meanwhile, if in an advertising discourse there is no text that explicitly promotes the hotel, then the advertising discourse has the form of indirect speech; 3) To determine the implicature, the researcher analyzes each data by reading the entire advertising discourse and determining the implicit meaning that exists in the hospitality advertising discourse.

The technique of presenting the data in this study is an informal method by presenting data with detailed and thorough sentence exposure. To know the amount of data based on a predetermined classification, we present the data in the form of tables.

IV. RESULTS AND DISCUSSION

The following data are analyzed with the classification made by Searle regarding illocutionary acts based on 5 criteria, such as a) Assertive: this illocution is bound to the truth of the proposition expressed, for example: stating, proposing, bragging, complaining, expressing opinions, reporting, telling, suggesting, and demanding; b) Directive: this illocution aims to produce an effect in the form of an action performed by the speaker. These illocutions are for example ordering, requesting, demanding, and giving advice; c) Commissive: this illocution is tied to future actions, for example, promising, offering, and making vows; d) Expressive: this illocutionary function is to express the psychological attitude of the speaker towards the situation implied in the illocution, for example, thanking, congratulating, apologizing,

criticizing, praising, condoling, and so on; e) Declarative: the success of illocution will result in a match between the contents of the proposition and reality, for example, resigning, baptizing, firing, naming, punishing, isolating, raising (employees), and so on (Rosyidi et al., 2019). In addition, the data will also be analyzed based on the form of speech and its implicature.

TABLE 1
ILLOCUTIONARY SPEECH ACTS TYPE, SPEECH TYPE, AND IMPLICATURE IN BALINESE HOSPITALITY ADVERTISEMENTS IN RUSSIAN ON THE INTERNET
(TOTAL AD DISCOURSE: 50 DATA)

Illocutionary Speech Acts Type	Amount	Total
Assertive		27
- Reporting	-	
- Stating	23	
- Mentioning	4	
Directive		3
- Ordering	-	
- Inviting	-	
- Suggesting	3	
- Asking	-	
- Forbidding	-	
Commissive		20
- Reporting	20	
- Ordering	-	
- Inviting	-	
- Asking	-	
- Forbidding	-	
Expressive		
- Congratulating	-	
- Angry	-	
- Surprised	-	
- Hateful	-	
Declarative		
- Deciding	-	
- Cancelling	-	
- Forbidding	-	
- Allowing	-	
Speech Acts Total Data		50
Speech Type	Amount	
Direct	16	
Indirect	34	
Speech Form Total Data		50
Implicature	Amount	
Conventional	16	
Nonconventional	34	
Implicature Total Data		50

In the following, 4 examples of data analysis will be presented from 50 ad data that have been collected and analyzed.

1. Курортный отель Melia Bali — экзотическая красота и величие острова Бали. Поддайтесь чарам тропической природы, проведя свой отдых в курортном отеле Meli á Bali — райском храме отдыха, который непременно покори́т Вас своим особым теплом и эксклюзивными услугами.

‘Melia Bali Resort - the exotic beauty and splendor of Bali. Let yourself be enchanted by tropical nature by staying at Meli á Bali Resort, a temple of heavenly relaxation which will surely captivate you with its warmth and exclusive service’.

The advertising text was taken from <https://skyekspert.ee/ru/hotel/melia-bali/>.

By referring to Searle's (1969) theory of speech acts, the ad text above can be categorized as assertive speech acts. It is said so because in the speech there are sentences that are informative, superior, and suggesting. It is informative because the ad text reports that Melia Bali is one of the exotic hotels in Bali. If potential tourists search further for the location of this hotel, information will be obtained that the hotel is located in the Nusa Dua area. The Nusa Dua area is a very beautiful hotel area and most of the tourists who stay at the hotel come from the upper economic level. In addition, the sentences in the ad text are proud or superior to the Melia Bali hotel. This can be seen from the clause *райском храме отдыха, который непременно покори́т Вас своим особым теплом и эксклюзивными услугами* ‘temple of heavenly relaxation which will surely captivate you with its warmth and exclusive service’. In this clause, it is written that Melia Bali is a very enchanting hotel that can provide exclusive services. In fact, every hotel will provide services in accordance with hospitality service standards. The existence of this clause is intended so that ad readers, in this case, Russian tourists, can imagine the beauty of the hotel and are interested in choosing it as a place to stay in Bali.

Based on the form, the speech in the ad text can be categorized as direct speech acts. It is a direct speech act because in the ad text it is clearly stated that the Melia Bali hotel is an exotic hotel and a representation of the splendor of the

island of the Gods. There is also a clause whose meaning is imperative to advise tourists to stay at the hotel, such as the clause *Поддайтесь чарам тропической природы, проведя свой отдых в курортном отеле Meli á Bali 'Let yourself be enchanted by tropical nature by staying at Melia Bali Resort'*.

The implicature of this speech is that tourism agents offer Russian tourists to stay at the hotel. Even though there are no performative verbs that explicitly offer these products, with statements that brag about the beauty of the hotel building and exclusive services, it can be interpreted that the advertisement is promoting the Melia Bali hotel and hopes that Russian tourists will choose it as a place to stay.

2. Это неординарный отель, расположенный в Семиньяке. По достоинству The Oberoi, Bali смогут оценить любители истории и древних цивилизаций. Изысканный стиль, в котором ощущается историческая нотка, подарит незабываемый отдых на берегу океана. Оригинальность гостиницы в том, что на его территории собрана великолепная коллекция антиквара.

'This is an amazing hotel located in Seminyak. History and ancient civilizations lovers will be able to appreciate The Oberoi, Bali. Modern style with a touch of history will give you an unforgettable vacation by the sea. The originality of this hotel lies in the extraordinary collection of antiques collected from its vicinity'.

When it comes to places to stay in Bali, The Oberoi hotel is one of the hotels that is quite well-known and attracts many tourists. This is because the hotel is located in the center of the famous crowd in Bali, namely in the Seminyak area. Seminyak is a tourism area in Bali in form of a beach resort area. In this tourist area, it is very easy for tourists to find luxury resorts, luxury restaurants and private villas.

About 20 years ago, most of the tourists who vacationed on the island of Bali did not know the name Seminyak. This is because previously the area was a remote area separated by paddy fields and fields from the Kuta and Legian areas. The rapid development of highway infrastructure that unites this tourist area with Kuta and Legian has turned this area into a favorite tourist destination, especially for tourists who like nightlife and culinary tourism.

The Seminyak area is very strategically located because it is close to the tourist area of Legian and tourist attractions of Kuta Bali. When compared to the Kuta and Legian areas, Seminyak offers a more luxurious resort area and the atmosphere is much calmer. Here, tourists can also easily find upscale boutiques along the main roads in the Seminyak area. Apart from luxury boutiques, along Jalan Petitenget and Jalan Kayu Aya there are restaurants with international chefs that offer a variety of menus. Most of the menu is Western food, although several restaurants serve Indonesian food.

During the day, the beach in Seminyak is not as busy as Kuta beach, Pandawa beach or Melasti Ungasan beach. But before sunset, tourists who like nightlife start arriving. Along the edge of the beach began to look beautiful lighting and music.

The advertisement written above is taken from <https://travel.miruvashihnog.ru/5-zvezdochnye-oteli-na-bali.html>. Referring to Searle's (1969) speech act theory, the ad text speech above can be categorized as an assertive speech act as well as a commissive speech act. It is because in the speech there are sentences that are informative, bragging, suggesting, as well as affirming. It is informative because the ad text proclaims that The Oberoi is one of the extraordinary hotels with historical nuances in Bali. If potential tourists search further for the location of this hotel, information that the hotel is located in the Seminyak area will be obtained. In addition, the sentences in the ad text are proud or superior to The Oberoi hotel. This can be seen from the clause *Это неординарный отель* 'This is an extraordinary hotel' which clearly shows that The Oberoi is a very beautiful hotel. Moreover, the ad text contains the phrase *смогут оценить* 'can appreciate' which is addressed to art lovers who are amazed by the beauty of the hotel which has a historical nuance. Of course, The Oberoi is not the only hotel with historical nuances, but advertisers use this diction with the aim of giving more value to the advantages of The Oberoi hotel. In the ad text, there is also one complete sentence that brags and features Hotel The Oberoi, which is the sentence *Изысканный стиль, в котором ощущается историческая нотка, подарит незабываемый отдых на берегу океана* 'A Modern style with a touch of history will give you an unforgettable vacation by the sea'. This sentence really invites tourists to choose The Oberoi as a place to stay by stating that the beauty of the hotel will leave a deep impression on tourists.

The ad text is also commissive in that it contains affirmative sentences, such as *Оригинальность гостиницы в том, что на его территории собрана великолепная коллекция антиквара* which will be translated as 'The originality of this hotel lies in the extraordinary collection of antiques collected from its vicinity.' This sentence clearly confirms that The Oberoi is a hotel that clearly shows its uniqueness with a collection of antiques there, both antiques as decoration, and antiques as elements of the hotel building.

Based on its form, the speech in the advertisement text can be categorized as indirect speech acts. It is said to be an indirect speech act because in the ad text there are no words that directly invite or offer tourists to stay at The Oberoi hotel. However, with so many words or clauses that have the meaning of favoring or bragging about the beauty of the hotel, advertisers are actually offering and inviting tourists to stay at the hotel.

The implicature of this speech is that tourism agents offer Russian tourists to stay at the hotel. Even though there is no performative verb that explicitly offers the product, with clear wording that favors The Oberoi hotel, it can be interpreted that the ad is promoting a hotel and hopes that Russian tourists will choose it as a place to stay.

3. Всем известно, что на прекрасном острове Бали при всей его красоте не так много пляжей «не для серфинга» — почти все они с огромными волнами и предназначены преимущественно для экстрима. В этом смысле район Джимбаран на Бали — настоящий рай для любителей плавать, релаксировать и наслаждаться классическим пляжным отдыхом. Лучшим отелем района считается Belmond Jimbaran Puri Bali — его роскошь очаровательно маскируется под аутентичность и простоту, в результате чего возникает ощущение необыкновенной душевности, тепла, первозданной красоты и настоящего умиротворения. Сюда едут на сладкий хани-мун, скрываются от городской суеты, выбирают с детьми или просто познают Бали в его лучшем проявлении.

‘Everyone knows that on the beautiful island of Bali, in all its beauty, there are few beaches that are “not for surfing” – almost all with big waves and geared primarily for extreme sports. In this regard, the Jimbaran area of Bali is a real paradise for those who like to swim, relax and enjoy a classic beach vacation. Belmond Jimbaran Puri Bali is considered the finest hotel in the area - luxury is masterfully disguised as authenticity and simplicity, resulting in an extraordinary feeling of soulfulness, warmth, pure beauty and true peace. People come here for a sweet honeymoon, to hide from the hustle and bustle of the city, to get out with the kids or just to get to know Bali at its best’.

In general, the ad describes a hotel located in Jimbaran, Bali. Jimbaran is the name of a village in Badung Regency, Bali Province. This area is located in the southern area of the island of Bali, approximately 15 minutes from Ngurah Rai international airport. Before developing into a tourist spot, Jimbaran was a fishing village, where most of the residents made a living by being fishermen. But now has changed, almost most of the local residents of Jimbaran make a living engaged in tourism.

The main attraction of Jimbaran Bali tourism lies in the white sand beach, which is known as Jimbaran beach. There is uniqueness in Jimbaran beach and Kedonganan beach which becomes the main attraction of these two destinations. In addition, the uniqueness of Jimbaran beach cannot be found in other beach attractions on the island of Bali. The uniqueness is in the cafe located on the edge of Jimbaran beach, which specifically serves grilled seafood, with Jimbaran Bali special spices. Most tourists are interested in visiting Jimbaran beach in the afternoon because besides being able to enjoy a meal before dinner, they can enjoy the beautiful sunset.

After observing the hotel advertisements in the text above, such as advertisements taken from <https://www.elle.ru/stilzhizni/puteshestviya/luchshie-oteli-bali/>, we then studied them based on a pragmatic approach. According to Searle's (1969) speech act theory, the advertisement text above can be categorized as an assertive speech act. It is because in the speech there are sentences that are informative, bragging, suggesting, as well as affirming. It is informative because the ad text informs readers that Belmond Jimbaran Puri Bali is one of the best hotels in the Jimbaran area, Bali. Advertisers also add that the hotel is a representation of Bali which is so beautiful with white sand that really spoils marine lovers with all their activities. In addition, the sentences in the ad text are proud or favor the area's classic beach. It can be seen from the clause *В этом смысле район Джимбаран на Бали — настоящий рай для любителей плавать, релаксировать и наслаждаться классическим пляжным отдыхом* ‘In this sense, the Jimbaran area of Bali is a real paradise for those who love to swim, relax and enjoy a classic beach vacation’. Jimbaran area, specifically Belmond Jimbaran Puri Bali, is a very beautiful hotel area that is described as a paradise because of its beautiful beach as its attraction. By using such attractive diction, advertisers hope that tourists will be interested in staying at the hotel.

Based on the form, the speech in the advertisement text can be categorized as indirect speech acts. It is said to be an indirect speech act because in the ad text it is not clearly written that offers or invites tourists to stay at the hotel. Moreover, advertisers generalize that everyone already knows Bali, including the Jimbaran area which is a beautiful destination as a tourist attraction. By using such expressions, advertisers indirectly hope that tourists will choose Belmond Jimbaran Puri Bali as a place to stay for tourists while on vacation on the island of the Gods.

The implicature of this speech is that tourism agents offer Russian tourists to stay at the hotel. Even though there are no performative verbs that explicitly offer these products, with a statement that boasts about the beauty of the hotel area and all the activities that tourists can do there, it can be interpreted that the ad is promoting the Belmond Jimbaran Puri Bali hotel to tourists and inviting them to stay there.

4. Один из лучших 5-звездочных отелей Бали, расположенный в Нуса Дуа на берегу океана. Его по праву считают не только одним из самых красивых, но и одним из самых роскошных. Интерьеры и экстерьеры способны поразить даже самого разбалованного путешественника. Отпуск, проведенный в стенах The St. Regis Bali Resort, способен подарить только положительные эмоции. С первых минут вы ощутите дружескую атмосферу и индивидуальный подход к каждому постояльцу. Профессиональный персонал способен выполнить любую вашу просьбу, что, конечно же, сказывается на качестве вашего отдыха.

‘One of the best 5-star hotels in Bali, located on the beach of Nusa Dua. The hotel was considered not only one of the most beautiful, but also one of the most luxurious. The interior and exterior can impress even the most demanding traveler. A vacation spent within the walls of The St. Regis Bali Resort gives only positive

emotions. From the first minute, you will feel a friendly atmosphere and an individual approach to each guest.

The professional staff is able to fulfill your every request, which of course affects the quality of your holiday’.

The ad text is taken from <https://travel.miruvashihnog.ru/5-zvezdochnye-oteli-na-bali.html>. Of the many existing hotel advertisements, we are interested in analyzing the hotel advertisement text above because The St. Regis Bali Resort is a good 5-star hotel and is in great demand by tourists. The St. Regis Bali Resort is located on the beach of Nusa Dua Bali with all the amenities, such as an outdoor lagoon swimming pool, spa salon with a complete menu, free airport-hotel shuttle service by limousine car, as well as free Wi-Fi service at throughout the resort area and hotel rooms. Equally attractive, all villas and suites feature traditional fabrics and panoramic ocean views, iPod docks, flat-screen TVs, DVD players and balconies or terraces overlooking the garden, pool or sea. Some of the suites and villas have a private bath or plunge pool. Butler service St. Registration is available 24 hours. In addition, tourists can work out at the fitness center or participate in a relaxing sauna session to unwind. In this hotel, international dishes are available at the Doll Restaurant and Kayuputi Restaurant, various pastries at the Gourmand Deli, as well as a variety of fresh drinks at the Vista Bar and King Cole Bar. Complete facilities and friendly service from this hotel are the main attraction for classy tourists.

Based on Searle's (1969) speech act theory, the advertisement text above can be categorized as an assertive speech act. Assertive speech acts are speech acts that function to express the truth of information. The text of the ad is said to be so because in ad speech there are sentences that are informing, reporting, saying, and mentioning. Besides that, the ad text is also proud, proposes, as well as emphasizes. It is informative because the ad text tells the reader that The St. Regis Bali Resort is one of the best hotels in the Nusa Dua area, Bali. Advertisers also add that the hotel is both beautiful and luxurious because it is equipped with classy interiors and exteriors. The existence of a sentence stating that the hotel's professional staff always provide good service to its guests is an advantage carried by the ad text. This can be seen from the existence of the sentence *Профессиональный персонал способен выполнить любую вашу просьбу, что, конечно же, сказывается на качестве вашего отдыха* ‘Our professional staff can satisfy your every request which brings joy to your vacation’. The purpose of this sentence is that the advertiser wants to emphasize that The St. Regis Bali Resort is one of the best hotels in the Nusa Dua area that has complete accommodations. Of course, the various amenities of this accommodation can provide a sense of comfort for anyone who stays in it. In addition, advertisers favor this hotel because of the optimal service provided by the hotel's professional staff to every visitor. With all these facilities and advantages, the quality of tourists' holidays will feel more guaranteed.

By seeing its form, the speech in the ad text can be categorized as indirect speech acts. It is an indirect speech act because in the ad text there are no sentences that offer tourists to stay at the hotel. However, the sentences that make up the ad text above are almost all positive sentences that describe the advantages of The St. Regis Bali Resort. By using such expressions, advertisers indirectly hope that tourists will choose The St. Regis Bali Resort as a place to stay for tourists while on vacation on the island of a thousand temples.

The implicature of this speech is that advertisers or tourism agents offer Russian tourists to stay at The St. Regis Bali Resort. Even though there are no performative verbs that explicitly offer these products, with statements that boast or favor the privileges of the hotel and all the accompanying accommodations, it can be interpreted that the advertisement offers Russian tourists to choose The St. Regis Bali Resort as a place to stay for tourists while on vacation on the island of Bali.

V. CONCLUSION

Based on the analysis of the collected data sources in the form of Balinese hospitality advertising discourse in Russian on the internet, it can be concluded that most of the advertising discourse reviewed based on the type of illocutionary act is categorized as assertive, commissive, and directive speech acts. This is marked by the presence of pragmatic embodiment which can be interpreted as information, news, statements, suggestions, offers, and invitations. Meanwhile, based on the form, the discourse on hospitality advertisements consists of direct speech and indirect speech. This can be identified from sentences that are explicitly written or hidden. For implicatures that complement the identification of problems in this study, two types of implicatures are obtained: conventional and non-conventional. When compiling a discourse on Russian-language Balinese hospitality advertisements on the internet, an advertisement copywriter must pay attention to and understand the characteristics of Russian tourists, one of which is to be firm, clear, practical, and straightforward. Therefore, the choice of diction to compose a sentence is an important thing to consider.

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Self-Framing and Other-(Re)framing in Institutional Political Discourse: The Case of Donald Trump's Final Speech Before the UN

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Abstract—The goal of this study is to provide a sociocognitive critical discourse analysis of Donald Trump's 75th UNGA (The UN General Assembly) speech 2020 to demonstrate how Trump (re)framed America and other political actors. The study's methodology has been divided into three stages: (a) identifying the speech's macrostructures (major themes) embodying the speech's global meanings, (b) analyzing the speech's explicit and implicit local meanings, and (c) laying out Trump's subjective context model. Findings revealed that (1) the semantic (cognitive) structure and textual arrangement of Trump's speech are meant to draw attention to two ideologically opposed discourse worlds with skewed, hegemonic intergroup and outgroup representations; (2) a polarized context model, based on the WE/THEY schema, has motivated and controlled Trump's speech for the purposes of persuading the audience, stigmatizing other social actors, and managing opinion formation; and (3) Trump's context model has been shown to control the production of specific microstructures that correspond with a variety of discursive strategies.

Index Terms—context model, discursive strategies, ideology, sociocognitive approach, Trump

I. INTRODUCTION

Before being the 45th US president who occupied several headlines over four years from 2017 to 2021, Donald Trump had a long history as a businessman, a media celebrity, and a Republican politician. Over four years, Trump's speeches, tweets, and debates sparked endless controversies and analyses everywhere and earned him unprecedented media coverage. Once elected in 2016 as the 45th US president, Trump attacked different countries, ethnicities, and ideologies. For instance, he described Mexican immigrants as '*violent drug traffickers*', stated that '*Islam hates us*', and named COVID-19 as a '*China virus*.' Such blunt statements brought prejudicial discourse to the fore and caused Trump to be envisaged by media reporters and political analysts as being xenophobic, and even racist. In an attempt to defend his political stances and actions regarding variant world events, Trump, on 22 September 2020, delivered a speech in the 75th session of the UN General Assembly (henceforth, the 75th UNGA speech) where the American achievements under his administration were the major theme. He presumably sought to flatter the image of the Americans and to provoke strong resentment against other political actors, and simultaneously to persuade all political actors supporting him and his in-group.

Arguably, when flattering the American self-image and attacking others, Trump consciously manipulated self and other representation strategies (US versus THEM) that explicitly or implicitly conform to his cognitive set (*i.e.*, his knowledge, attitudes, opinions, motivations, values, and ideologies) (Van Dijk, 1980, p. 201). Perhaps, Trump, in terms of his repertoire of personal and shared knowledge, selected particular facts, reformulated preferred meanings, formed attitudes, and reproduced events as politicians habitually do "especially for complex or important, institutional discourse" (Van Dijk, 2009a, p. 43). The information that Trump has selected in the 75th UNGA speech is hypothetically meant to configure the overall communicative situation under analysis. The properties of this situation are presumed to help Trump design provisional fragmentary mental representations whereby he took decisions about the information to be stated, entailed, or concealed. Simultaneously, the audience would actively construct meanings, form opinions, and attitudes, and either accept or defy communicated ideologies. Further to this, the audience, upon receiving any information, would activate an epistemic vigilance to avoid the risk of being misinformed (Padilla Cruz, 2014). As a politician, Trump presumably tried to defeat such an epistemic vigilance to be more persuasive.

As will be further demonstrated, none of the studies that addressed Trump's language have provided a full-blown sociocognitive critical discourse analysis of his speeches. Therefore, the present study seeks to offer a sociocognitive account of the respective speech with particular emphasis on its major themes (*macrostructure*), semantic structure, local and global contexts, and Trump's mental representations of the event and speech participants (*context model*). In view of this research gap and assumptions, the study's basic questions are as follows: (a) what are the

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macropropositions contextualizing Trump's 75th UNGA speech? and (b) what is Trump's subjective context model underlying this speech? Answers to these questions fulfill three main objectives: (a) identifying the macropropositions that contextualized Trump's speech, (b) detecting the speech's explicit and implicit local meanings, and (c) outlining the context model that Trump has drawn upon when preformulating and monitoring the speech's semantic structure. Therefore, the present study methodologically follows the framework of Van Dijk's sociocognitive approach (Van Dijk, 2009a,b) as it accounts for the interrelationships among the textual, social, and cognitive dimensions of discourse production and comprehension.

The rest of the article is structured as follows. Section 2 discusses related studies. Section 3 sets out the tenets of the sociocognitive approach. Section 4 offers the study methodology in terms of data description and procedure of analysis. Section 5 analyzes the data. Section 6 summarizes the findings and shares suggestions for future research.

II. LITERATURE REVIEW

The sociocognitive critical discourse analytic approach has proved to be reliable in analyzing how presidents' mental representations of diverse events and states control the production and comprehension of their speeches (*e.g.*, Van Dijk, 2009a; Salama, 2011; Sowińska, 2013; Abidi, 2015; Ghachem, 2015). As far as Trump's language is concerned, many methodologically diverse studies have addressed his idiolect, style, and rhetoric (*e.g.*, Sclafani, 2017; Wang & Liu, 2018; Chichon, 2019, among others). However, relatively few studies have focused on the critical socio-cognitive dimension of Trump's speeches (Chilton, 2017; Quinonez, 2018; Vidrio, 2019; Gil-Bonilla, 2020; Khan et al., 2020; Pradiptha et al., 2020).

Following the procedure of the image schema theory, Chilton (2017) explored how Trump's mental representation of immigration is influenced by the geographical and historical location of his speech. Based on the image schema of containment, immigrants were represented as insiders, and therefore a source of danger and threat. Similarly, Quinonez (2018) addressed Trump's speeches before and after the 2016 US presidential elections. By synergizing critical discourse approaches and corpus-based tools, Quinonez's findings have shown that Trump demagogically framed immigrants as parasitic and dangerous insiders, and stoked anti-immigrant sentiment.

Vidrio (2019) analyzed four speeches delivered by Trump in 2015-2016 with the purpose of explaining the way American public opinion is emotionally structured as far as the issue of immigrants is concerned. Findings showed that Trump used two main strategies to represent immigrants negatively. The first was creating an emotional atmosphere through which the consequences of illegal immigration are intensified, while the second was emotional anchoring through which illegal immigration is emotionally anchored in feelings of resentment. Furthermore, Gil-Bonilla (2020) synergized the sociocognitive approach with conceptual metaphor theories to explore how Trump's social cognitions influenced the way he represented immigrants before (as a businessman) and after being elected (as president). As a businessman, Trump viewed immigrants as an asset. Conversely, as a president, he perceived them as intruders.

Ivana and Suprayogi (2020) explored Trump's mental representation of Iran in a YouTube-based speech delivered after the assassination of Soleimani, one of the Iranian commanders in Iraq. The speech was analyzed on the textual, sociocognitive, and social levels. Findings showed that Iran was represented as the head of terrorism in the world due to its illegal nuclear ambitions.

Khan et al. (2020) applied Van Dijk's ideological square framework to the computer-assisted analysis of Trump's speech at the American Israel Public Affairs Committee during the 2016 US presidential elections. The study aimed at exploring the discursive strategies and local semantic moves that Trump used to legitimize the self and delegitimize the other. Findings showed that this speech was underlain by an Islamophobic ideology as Islam and Muslims were otherized through the polarizing macro strategy of 'us' versus 'them'. Finally, Pradiptha et al. (2020) analyzed the sociocognitive tenets motivating Trump's speech declaring Jerusalem as the capital city of Israel. The data analysis showed that Trump's direct language sought to motivate an emotional involvement with Israel, marking his declaration as a prerequisite to initiating peace in the Middle East.

Based on this literature review, it is crucial to affirm that Trump's representations of other social actors, be they allies or not, vary depending on many different factors, including the situation where speeches are delivered, the time span, and the addressees. Nevertheless, it could be said that no previous study offered a full-blown sociocognitive analysis of Trump's UN speeches in terms of macrostructural analysis, local meanings, and underlying context model. Also, in terms of topicality, most of the previous studies focused on particular topics (*e.g.*, immigration) and social actors (*e.g.*, Iran and Israel). Hence, the present study would hopefully fill in this research gap by offering a critical discourse analysis of Trump's last official speech before the UN General Assembly (75th UNGA speech) on the social, cognitive, semantic, and discursive levels.

III. THEORETICAL FRAMEWORK

Critical discourse analysis (CDA) forms an interesting research enterprise that includes a myriad of rigorous approaches and theoretical perspectives concerned with the discursive reproduction of power, ideology, and inequality. One of the most influential CDA approaches that triangulate discourse, society, and cognition to solve sociopolitical problems is Van Dijk's sociocognitive approach that could be traced in his writings between 1980 and 2015 (Van Dijk,

1980, 1981, 1997, 2008, 2009a, b, 2015). Such a multidisciplinary approach operates at the interface of discourse linguistics, social sciences, and cognitive science shifting between the descriptive, interpretative, and explanatory levels of investigation. It gives an account of how complex information in texts is semantically structured, cognitively processed, and discursively represented. Methodologically, it analyzes discourse in terms of its macrostructure (*i.e.*, major topics), microstructure (*i.e.*, local meanings), and the discourse producer's context model (*i.e.*, his subjective mental representations of the events and states included in discourse). Given the study questions raised above, two main issues will be discussed in this framework: (a) *macrostructures, macropropositions, and microstructure*, and (b) *context model*.

A. *Macrostructures, Macropropositions, and Microstructure*

If text is the material product of discourse that signifies a conditionally-related linear sequence of events or states, discourse is the process describing the interaction between text and context (Brown & Yule, 1983). The semantic structures defining texts are known as 'propositions', and the sequence of propositions that forms the discourse is referred to as 'textbase'. A proposition conceptually represents the minimal information unit in discourse. The sequence of locally coherent cognitive representations of an event, action, or state of affairs in a text is referred to as a 'macroproposition'. In a text, sequences of relevant, functional, and non-stereotypical propositions are known as 'episodes' that are represented in mental models stored in episodic memory (Van Dijk, 1981). Episodes show the organization of textual sequences of propositions, outline macropropositions, perform cognitive functions, and highlight coherence relations among propositions. Therefore, a macroproposition is regarded as an empirical test for the "global coherence of a text" (Van Dijk, 1980, p. 43). Though a macroproposition is a property of local meaning represented on the sentential level, not all sentences in a text are counted as topical or thematic.

Relatedly, the linearly-coherent sequences of macropropositions are referred to as 'macrostructures.' They are global semantic structures accounting for the global meaning of discourse. Though macrostructures are constructed based on local textual information, they have a cognitive basis as they depend on "a language user's cognitive set" commonly geared toward achieving a major goal (Van Dijk, 2009b, p. 42). Regarding the functions of macrostructures in a discourse, they are found to restructure textual data in a simpler manner and keep it parallel to reduce complex information by representing more relevant and important information, allow the adequate use of such information through recalling, paraphrasing, summarizing, *etc.*, and define the global meanings of discourse (Van Dijk & Kintsch, 1983). Accordingly, a text producer, through the conscious selections of a particular macrostructure, might influence the audience's mental representations regarding a particular event. That is, the text producer non-coercively controls the audience's access to particular stories and representations. However, it is noteworthy that macrostructures are not textually explicit, and therefore they are derived from the text's microstructure that represents the semantic (surface) structure of words, phrases, clauses, and sentences (Van Dijk, 1980).

Therefore, by correlating macrostructures with microstructure, discourse can be accounted for on both the micro- and macro-levels (Van Dijk, 1980; Van Dijk, 2009a, b). On the micro-level, discourse is partially comprehended through analyzing and synthesizing microstructure by tracing different linguistic textual properties, including lexicalization, nominalization, verb tense, deictic expressions, clause structure, and rhetorical devices. Among other things, these linguistic properties that are stored in the text producer's short-term memory reflect the text producer's cognitive set (stored in semantic memory), highlight the dimensions of the social context, and call special attention to specific meanings (Kress, 1985). On the macro level, a text's major topics are clarified and semantically linked to highlight the global coherence of discourse.

Just as the same communicative event triggers different mental processing and representations, any discourse is said to be motivated by social cognition that is subjectively mediated through the text producer's mental representations referred to as the 'context model'.

B. *Context Model*

A context, in the sense of a communicative situation, refers to the *social situation* of language use in general, or the *specific situation* of a given text or talk (Van Dijk, 2009a). In a communicative social situation, Van Dijk (1997) deposits, context is canonically structured in terms of key schematic categories, including *setting* (time and place), *participants*, *action/event*, and *circumstances* (previous acts and social situation), *goals* (participant's perspectives, knowledge, and opinions), *current and global relations between participants*, and *group membership* (ingroups and outgroups). Brown and Fraser (1979) and Van Dijk (1997) claim that these discursively relevant properties of the social situation, in addition to participants' cognitive set, influence the production and comprehension of discourse. However, they are not "*directly*" related to the cognitive processes of discourse production and comprehension (Van Dijk, 2009a, p. 4). Rather, the discourse participants' subjective interpretation of the physical context is what "constrains discourse production, structuration, and understanding" (Van Dijk, 1999, p. 124). To account for a language user's subjective dynamic cognitive mental representation of the communicative situation, Van Dijk (1997) proposed the concept of the '*context model*' which is an extended version of the '*situation model*' (*cf.* Van Dijk & Kintsch, 1983).

Context models are regarded as "the cognitive interface between text and context" (Van Dijk, 1993, p. 38). They are subjectively constructed to link personal experiences with shared group experiences, individual opinions with social attitudes, and individual text and talk with the discourse of a group or institution. Context models are built around

language users' mental models that signify their subjective mental representations of experiences and events, opinion structures, and processed knowledge. However, unlike mental models, context models are more 'dynamic' as they are strategically preformulated and then tuned and updated ongoingly during discourse processing for more appropriate and competent interaction (Van Dijk, 1997).

Furthermore, context models are constructed based on language users' "shared sociocultural knowledge about language and interaction" as well as "ad hoc situational personal properties" (Van Dijk, 2009a, p. 10) such as goals, interests, attitudes, values, inferences, motivations, intentions, ideologies, and purpose. In discourse, context models serve to "monitor the transformation of information" into discourse meanings (Van Dijk, 1999, p. 134) as they specify which relevant information to be stated, implied, or concealed. Moreover, discourse models highlight the relationship between semantic macrostructures, macropropositions, and microstructures, control the level of information description and completeness, and define the ways language users socially self-define themselves and other participants in the present communicative situation (Van Dijk, 1997).

When constructing a context model, participants "find an ongoing process of Self and Other perception, categorization and judgment of all participants" (Van Dijk, 2009a, p. 71). This cognitive categorization is always ideologically motivated, especially when sensitive themes are addressed, *e.g.*, racism, ethnic bias, etc. (Van Dijk, 1998; Hart, 2014). Ideological opposites in discourse (*Self* versus *Other*) form what Van Dijk (1998) called '*the ideological square*' that underlies polarized discourses manifested through various strategies including positive self and negative other representation, stereotyping, argumentation, overgeneralization, *etc.* Such strategies are geared towards foregrounding the positive attributes *Self* and negative attributes of *Other*, and backgrounding the negative attributes of *Self* and positive attributes of *Other* while denying prejudice. Furthermore, on a textual level, these discursive semantic strategies are supported by a set of strategic local semantic moves, including disclaimers (*e.g.*, *We are very tolerant toward minorities, but ...*), comparison/contrast (*e.g.*, *Here, we, unlike others, develop very rapidly*), reversing/counter-accusation (*e.g.*, *Blacks are not the victims of discrimination, We are*), mitigation (*e.g.*, *This is never a clash, it's a sort of misunderstanding*), and exaggeration (*e.g.*, *This is the most aggressive actions that humans have ever known*).

To recap, context models reflect language users' social cognitions and perspectivization of the physical context properties. Therefore, there is always a reciprocal influence between context models and discourse structures, although context models are deemed much richer in information than any discourse.

IV. METHODOLOGY

A. Data

The data used in the present study is a web-based script of Trump's 75th UNGA speech delivered on 22 September 2020, at the UN Headquarters, New York City. It can be found online at <https://www.whitehouse.gov/briefings-statements/remarks-president-trump-75th-session-united-nations-general-assembly/>. As transcribed on the official White House website, the speech consists of six paragraphs with around one thousand words. It represents a subgenre of institutional political discourse that is commonly manipulated to exercise power, represents other political actors, offers interpretative frames, allocates roles, and communicates ideologies (*cf.* Wodak, 1989; Van Dijk, 1993; Beard, 2000; Charteris-Black, 2011). These functions are performed by means of a myriad of stylistic features and rhetorical appeals such as the strategic use of deictic expressions, metaphors, metonymies, irony, parallel structures, *etc.*

The rationale behind the selection of this particular speech is that it came during such a critical period in Trump's term, particularly after his administration has been accused of not taking considerable measures to control the COVID-19 pandemic causing thousands of Americans to lose their lives. Also, it came after Trump had been nominated (on August 24, 2020) by the Republican Party to enter the 2020 US presidential elections against the Democrat Joe Biden. In such a politically crucial time, Trump was expected to defend himself and his administration, justify his policies and draw reliable action plans.

B. Procedure

Based on the theoretical framework outlined in Section 3, data analysis methodologically operates at three stages. Firstly, key macropropositions (global meanings) contextualizing Trump's speech will be identified and discussed in terms of the speech's key thematic sentences. Each macroproposition will be marked with a capital (hereinafter, *M*) plus the number of the macropropositions (*e.g.*, M1, M2, *etc.*), and italicized within square brackets. Secondly, the local meanings of the speech (microstructure) will be simultaneously analyzed in terms of lexical choice, syntactic features, and rhetorical devices (*e.g.*, metaphor, metonymy, personification, hyperbole, *etc.*) since these dimensions are inseparable. Extracts from the speech will be italicized and marked with single quotes. Thirdly and finally, Trump's subjective cognitive context model will be framed to show how it controlled the macropropositional content and semantic features of the speech in terms of dominant discursive semantic strategies. To put the textual data analyzed in this paper (*i.e.*, Trump's 75th UNGA speech) into a wider context, key thematic issues will be discussed with reference to Trump's other speeches.

V. ANALYSIS

A. A Semantic Macrostructural Analysis

A close reading of Trump's 75th UNGA speech shows that it involves seven non-reducible macropropositions forming its global meanings. These macropropositions are as follows:

M1: Trump expresses honor to address the UN that used to face great global struggles;

M2: China is in charge of variant worldwide problems in the area of human rights, health, economics, and environment;

M3: America took considerable measures to defeat the China virus;

M4: America is a leading peacemaker;

M5: Trump calls upon the UN to address real global problems related to human rights;

M6: America is a matchless military power;

M7: Trump expresses confidence about the end of the virus and having a brighter future.

Though Trump's speech incorporates diverse subthemes or complex micro topics, they are semantically coherent as they are subsidiary to the speech's macrotheme. Such subthemes are presented in the following order: (1) global problems and America's efforts, (2) China as a trouble-maker, (3) measures taken to confront the COVID-19 virus pandemic, (4) peace-making efforts, (5) the helpless World Health Organization, (6) America's military power, and (7) future opportunities. Taken together, these macropropositions explain the speech's overall coherence and summarize how Trump perspectivizes diverse global issues. As will be demonstrated below, the assignment of these topics influences the event model underlying Trump's speech.

M1 [*Trump expresses honor to address the UN that used to face great global struggles*] marks the socio-political, spatio-temporal context of Trump's speech that happened at the UN Headquarters '75 years after the end of World War II'. At the outset, Trump shows solidarity with the UN members who are always engaged in diverse global struggles. By representing the subtheme of the China virus, M2 [*China is in charge of variant worldwide problems in the area of human rights, health, economics, and environment*] resolves the ambiguity of the word 'struggle'. The significance of M2 hinges on its relation to the most recurrent political actor in the speech: *China*. Trump represented China as a trouble-maker, one on the top of the outgroup, whose negatives are emphasized. That is, China as a heavy-weight political actor is negatively represented as being in charge of diverse global problems such as polluting oceans, overfishing, destroying coral reefs, admitting matchless quantities of toxic mercury into the atmosphere, increasing carbon emissions, abusing world trade laws, and influencing the declarations of the WHO regarding the spread of the Corona virus. Trump's negative representation of China affirms the historical unrest between the US and China (cf. Li & Gao, 2023).

Indeed, there is a strong thematic link between WHO and the UN. The WHO is UN-based organization that is responsible for taking measures to confront any health hazards around the world. Yet, from Trump's perspective, the UN represented by the WHO did not take the required measures to curb the spread of COVID-19 and launched sanctions against China which is thought to be responsible for the virus. Interestingly, Trump strategically made a split between the UN as a successful institution with which he showed solidarity at the beginning of his speech (a member of the ingroup), and the WHO that spread misinformation on the COVID-19 virus (dubbed by Trump as 'China virus'), thereby driving the whole world to a mess and therefore listed as a member of the outgroup. Such a negative representation of the WHO augments his negative stance toward China. In other words, if the WHO wants to become again a member of the ingroup, it must clearly state that China created the virus and spread it across the globe. Keeping the same positive self-representation strategy, Trump affirmed that unlike China and the WHO that disclosed serious information on the virus, America was more courageous. Hence, M3 [*America took considerable measures to defeat the China virus*] comes as a strategic move to highlight the American measures to confront the pandemic, including the mass production of ventilators and the manufacturing of vaccines.

Furthermore, M4 [*America is a leading peacemaker*] represents America as a leading peacemaker that aspires to settle struggles and guarantee security worldwide. To Trump, the basis of such security and freedom is America's prosperity. To make peace, America revitalized the NATO alliance, imposed sanctions on Iran, achieved a peace deal between Serbia and Kosovo, sponsored peace deals in the Middle East, and brought its troops from Afghanistan. Conversely, the UN had little to do with all previous problems. Therefore, M5 [*Trump calls upon the UN to address real global problems related to human rights*] represents the UN as a non-effective organization due to its non-satisfactory performance in many human rights issues such as religious liberty, human trafficking, women's rights, and intellectual property.

Much of America's power and dominance is attributed to its military troops. In M6 [*America is a matchless military power*], Trump demonstrates America's military magnitude in terms of size, expenditure, and armament. Still, America would never launch a war against any country unless extrinsically urged to behave as such. Finally, in M7 [*Trump expresses confidence about the end of the virus and having a brighter future*], Trump, recalls the setting of the social event in terms of place (the UN) and circumstances (having an online meeting amid the COVID-19 pandemic) as he wishes more prosperous years to come.

Having outlined the macrostructure of Trump's speech, the next subsection analyzes the decisions that Trump made on the micro-level to get his social cognition textually manifested.

B. A Microstructural Analysis

The microstructure (local meanings) of Trump's speech analyzed in this section is the result of selections made by Trump in terms of his mental model and socially shared knowledge and beliefs. Through these local meanings, Trump seeks to influence the audience's opinions and attitudes regarding the topics explained earlier. From a cognitive perspective, the whole speech is strategically and ideologically built on positive *Self* (ingroup) and negative *Other* (outgroup) representations. The active voice used throughout the speech marks key political actors or agents. The ingroup includes the UN, America, and other allies, whereas the outgroup includes China, Iran, hardliners, and oppressive regimes. Another textual manifestation of this opposition is the use of pronouns. To show solidarity with the *Self* team, Trump repeated the first-person plural pronoun 'we' 37 times in return for six times for 'they'. Meanwhile, the first-person singular pronoun 'I' is used seven times to mark personal achievements. Also, at the beginning of the speech, Trump described the struggles facing the UN members as 'global' to stress the norms and values of cooperation and coordination governing the UN policies.

The actions of the *Other* team are defined in negative evaluative terms, implying the abuse of the UN laws. Based on the conceptual domain of war, Trump offered his evaluative frame of China and the COVID-19 virus. The China virus is metaphorized as an '*invisible enemy*' (personification), whereas the UN measures to curb the spread of the virus are metaphorized as '*a fierce battle*' that claimed many lives. In terms of this prejudiced lexical choice, China is perceived as a victimizer, the world as a victim, and the virus as China's mass destructive weapon. Describing the virus as '*invisible*' affirms inability to control it, and therefore the increasing fatality rate is justified. Furthermore, the Chinese '*flights*' allowed to travel during the pandemic are metonymically represented as carriers of the infection. That is, passengers, as a part of such flights, acted as a medium for spreading the virus everywhere in the world. Maintaining the same conceptual domain of war, Trump boasted of the action plan set by his administration to confront the virus as America '*launched*' the most '*aggressive mobilization*' to '*defeat*' the virus. However, while war claims lives, Trump's mobilization plan aims to '*reduce fatality rate*' and save partners.

In calling the virus a '*plague*', Trump activates the catastrophic cognitive frame associated with the deadliest pandemic in history: the Black Death. Also, Trump's particular use of the verb '*unleash*' to describe the spread of the virus entails that China created and spread the virus intentionally. To complex the situation and derive a global reaction against China, Trump framed China's environmental activities as worse '*than any country, anywhere in the world*'. For this reason, he used a series of contextually negative qualifiers as manifested in many phrases, such as '*millions and millions of tons of plastic and trash*', '*destroying vast swaths of coral reefs*', '*more toxic mercury*', '*rampant pollution*', and '*its carbon emissions are nearly twice what the US has*'.

For a long time, the subtheme of terrorism is subtly offered as an Islamic property, and therefore eradicating terrorism came as an American strategic move toward peacemaking. In this regard and given the context of the 75th UNGA speech, Trump mentioned two individuals representing two terrorist systems: Al-Baghdadi and Soleimani. The first is Al-Baghdadi who is identified as '*the ISIS caliphate*'. Based on the noun phrase '*caliphate*' which has historical and religious implications, Trump highlighted the ideological background of Al-Baghdadi as a representative of Muslim hardliners incubating terrorists from everywhere. The second persona grounded in Trump's speech as a terrorist is the Iranian military leader Soleimani who is identified as '*the world's top terrorist*' who is eliminated rather than killed. Since Soleimani is a representative of the Iranian regime, Trump calls upon the audience to regard Iran as the '*world's leading state sponsor of terror*'. This argumentative move is strategically manipulated to justify America's withdrawal from the Iran nuclear deal which is negatively described as '*terrible*', and the imposition of sanctions on Iran. Relatedly, through a subtle reference to Iran's nuclear military aspirations, Trump emphasized the magnitude of the American military.

It goes without saying that Trump's speech is ideological par excellence. When Trump said that America produced a record supply of ventilators to combat the COVID-19 virus and shared them with '*friends and partners*' (the ingroup members), it implied that the *Other* team (the outgroup members) would never benefit from them, a stance unmistakably against humanitarian values. Also, based on Trump's statement that the WHO is '*controlled by China*', the WHO is represented as a biased and unreliable authority. This statement, as presumably thought by Trump, would justify his decision to withdraw from the WHO on 29 May 2020. Furthermore, Trump mildly criticized the UN for being an ineffective organization. In asserting that America supports Cuba, Nicaragua, and Venezuela '*in their righteous struggle for freedom*', it is implied that the political systems in these countries are markedly oppressive. Therefore, the oppressed citizens in these countries are represented as members of America's ingroup that need care and support. Equally important, in stating that he rejected '*the failed approaches of the past*', Trump subtly refers to the Obama administration that he described as failing. Attributing negative characteristics can be viewed as a prejudicial discourse practice to damage Obama's image and devalue his achievements as a Democrat.

The Middle East is textually represented in relation to Israel. Remarkably, Trump described the peace deals between Israel, the UAE, and Bahrain in a series of positive terms: '*a landmark breakthrough*', '*a historic peace agreement*', and '*the dawn of the new Middle East*'. To Trump, such peace deals guarantee no more bloodshed in the region. Perhaps, he concealed the agent responsible for previous wars in the Middle East as he

reconciliatorily stated that *'There is no blood in the sand. Those days are hopefully over'*. Based on the conceptual domain of building, it is entailed that Israel's security is the bedrock of peace in the Middle East just as America's prosperity is the *'bedrock'* of security all over the world.

The absence of passive syntactic structures in Trump's speech underlies his assertive tone. His speech style is typically formal as represented by the collective *'we'* which again highlights the ingroup members. The Active voice relates actions with their agents, and therefore Trump's statements were intended to be perceived as facts organized in cause-consequence relations. China's negative actions are used to justify Trump's request to hold it accountable. Iran's negative actions are used to justify Trump's withdrawal from the Iran nuclear deal. Equally important, Al-Baghdadi and Soleimani's terroristic actions are used to justify killing them. Equally important, to increase the credibility of his statements, Trump was keen on using numerical values. For instance, he mentioned that the virus claimed countless lives in *'188 countries'* and that the US-manufactured vaccines reduced fatality rates *'85% since April'*. To stress China's negative image in the area of environment protection, Trump stated that China dumps *'millions and millions'* of tons of plastic and trash into the oceans. To manifest the unprecedented US military expenditures, Trump said that the US spent *'\$2.5 trillion'* during his term. This use of numerical values was perhaps meant by Trump to assure that his stances and attitudes have a pretext rather than being biased or prejudicial.

To represent himself as a man of action, Trump relied excessively on action verbs with contextually positive connotations. Most of these verbs are used in the past tense which grammatically encodes reporting actions that constituted the semantic structure of the speech, e.g., *waged, launched, forged, produced, increased, etc.* The future tense is employed to mark future plans, actions, and wishes, e.g., *will distribute, will defeat, etc.*

The next subsection discusses how such local meanings and formal textual features are geared towards the construction of Trump's context model.

C. Trump's Context Model

A language user's context model controls most of the properties of discourse production and comprehension. The context model underlying Trump's speech is organized by the schematic categories of domain, type of event, setting, social actors, roles, political affiliation, political ideology, and purpose. The key domain of Trump's speech is politics in its general sense, i.e., the politics governing social, political, economic, environmental, and financial issues. The speech took place on Tuesday, 22 September 2020, at the United Nations Headquarters, New York City, US, under the macrotheme of *'The Future We Want, the UN We Need: Reaffirming our Collective Commitment to Multilateralism'*. The agenda of the event (available online at <https://www.un.org/en/ga/>) is aimed at having a global action and charting a future course regarding many crucial themes, including economic growth, sustainable development, international peace, human rights, humanitarian assistance efforts, drug control, disarmament, and racism. Comparing the findings of the macrostructure (i.e., key topics) analyzed in section [A] with the themes constructing the event agenda, it is obvious that there is a great resemblance as they are based on socially shared knowledge.

As the speech is structurally monologic, Trump is the only active social actor as the American president and a UN member. Other passive social actors in the speech include *states* (e.g., China, Iran, Israel, and Afghanistan), *world organizations* (the WHO), and *individuals* (Al-Baghdadi and Soleimani). In terms of his cognitive set, Trump ascribed specific social roles to those social actors. China is represented as a global perennial enemy. Mexico, Guatemala, Honduras, El Salvador, Serbia, and Kosovo are represented as America's allies. Though it might be argued that Trump used to represent Mexico negatively due to the business of smuggling migrants to the US, here it could be argued that Trump is keen on showing Solidarity with most of all UN members and therefore it could be entailed that Trump's problem is not with the Mexican government, but with the illegal migrants crossing the US borders. Consider the following excerpt from Time Magazine (2015):

When Mexico sends its people, they're not sending their best. They're sending people that have lots of problems, and they're bringing those problems with us. They're bringing drugs. They're bringing crime. They're rapists. And some, I assume, are good people.

Conversely, Cuba, Nicaragua, and Venezuela are represented as strugglers for freedom. Iran is represented as a sponsor of terrorism. Israel, the UAE, and Bahrain are represented as partners engaged in unprecedented peace deals. Afghanistan, which was once an enemy, is recontextualized as a participant in peace deals after a long time of war. The WHO is represented as an incompetent organization. Al-Baghdadi is represented as the ISIS caliphate, while Soleimani is represented as the world's top terrorist.

It is noteworthy that Trump is a Republican whose dominant ideology is conservatism that falls on the right-wing axis of political beliefs and values. Republicans support, among other things, free trade, economic liberty, restrictions on immigration, increasing military spending, environment protection, strong alliance with Israel, war on terrorism, peace in the Middle East, defending allies (mostly NATO members), women rights, and, regulating carbon emissions (Levinson et al., 2016). Most of these ideologically motivated core values are consistent with the themes formulating the semantic structure of Trump's speech. Therefore, Trump purposefully sought to highlight all the achievements that have been fulfilled during his presidential term both locally and globally. He sought to show solidarity with the UN action plans, flatter the image of America, and marginalize particular social actors. Indeed, Trump's representation of America as the most powerful and most domineering country manifests a side of his paternalistic mental model that underlies conservative policies. Conservatism corresponds with the Lakoffian notion of the Strict Father Model that

conceptually metaphorizes the nation as a family and the government as a parent (Lakoff, 1996). That is, Trump sought to be perceived as a father who is in charge of the well-being of the family members. In return, those family members are expected to be obedient.

Again, Trump sought to save his self-image as America's president, reestablish the image of America as a leading power, show solidarity with *Self*, threaten the image of *Other*, and manipulate the audience to motivate, create, and maintain shared attitudes and opinions.

Accordingly, it can be figured out that Trump represented two ideologically opposed discourse worlds based on an ideologically motivated clash between an ingroup (*Self*) and an outgroup (*Other*). The positive ingroup attributes and the negative outgroup attributes are emphasized, whereas the negative ingroup attributes and the positive outgroup attributes are de-emphasized. Taking into consideration the dichotomy of *the positive Self* (WE) and *negative Other* (THEY), Trump's context model could be claimed as a *polarized context model*.

Trump's polarized context model, based on the WE-THEY schema, is manifested through a set of discursive strategies. The most explicit strategy is positive *Self* and negative *Other* representation. On the macro-level, Trump highlighted positive information (and concealed negative information) about the ingroup members, and negative (and even denigrating) information about the outgroup members. The ingroup-outgroup polarization is further maintained on the micro level through the use of positive qualifiers with the former and negative qualifiers with the latter.

Trump legitimized almost all the American policies and decisions, and delegitimized the actions conducted by the outgroup members. First, he defended the claims that his administration was not doing well regarding the control of the COVID-19 pandemic. He accused China of spreading the virus, praised America's mobilization plan, highlighted the surplus of ventilators, approved the manufacturing of vaccines, doubted the relationship between China and the WHO, and criticized the false declarations of the WHO and China. Second, for the sake of criminalizing China, Trump listed many reasons for holding China accountable for its actions, and held comparisons in favor of America to inferiorize China. Third, Trump legitimized the killing Al-Baghdadi and Soleimani by describing them as terrorists. Also, he legitimized America's withdrawal from the Iran nuclear deal and the imposition of sanctions on Iran for being the world's leading state sponsor of terrorism. Finally, Trump argued for peace deals between Israel, the UAE, and Bahrain. Accordingly, the ingroup and the outgroup are stereotyped as follows: the ingroup members respect human rights, engage in peace deals, have a super environmental record, and cooperate to find solutions to global problems; conversely, the outgroup members violate human rights, defy peace deals, disrespect the environment, and cause global problems.

The already discussed discursive strategies of categorization, stereotypification, victimization, and (de)legitimization are realized through a set of local semantic moves. One crucial semantic move used by Trump is holding comparisons. Through such comparisons (based on comparative and superlative adjectives), the positive and negative attributes of the ingroup and outgroup are manifested. Another local semantic move is the use of disclaimers in the form of apparent admission. Trump admitted that America is fulfilling its destiny as a peacemaker. Apparent disclaimers are "functional moves in an overall strategy of face-keeping, positive self-presentation, and social impression management" (Van Dijk, 1993, p. 259). Trump also resorted to reversing or counter-accusation to reverse the charges to the outgroup members. For instance, when asserting China's aggressive actions against the environment, Trump stated that '*those who attack America's exceptional environmental record while ignoring China's rampant pollution are not interested in the environment*', i.e., those attackers are whom to be blamed.

VI. CONCLUSION AND FUTURE RESEARCH

In this study, the sociocognitive approach has been applied to the analysis of Trump's 75th UNGA speech 2020 with the main objective of resolving the complexity of the discursive, textual, social, and cognitive strategies involved in the explanation and interpretation of the speech. The analysis focused on the macropropositions contextualizing the speech and the context model that Trump has drawn upon when preformulating and delivering his speech. On the macro-level, the analysis showed that Trump created two ideologically opposed discourse worlds represented on the micro-level by the pronouns '*WE*' (*Self*) and '*THEY*' (*Other*). The speech featured seven coherent macropropositions covering seven topics: (1) global problems and America's efforts, (2) China as a trouble-maker, (3) measures taken to confront the COVID-19 virus pandemic, (4) peace-making, (5) the helpless WHO, (6) America's military power, and (7) future opportunities.

The order of the previous topics proved to be systematic as it reflects how Trump perspectivized them in terms of significance and relevance to the event macrotheme and context. Put simply, Trump followed the inverted pyramid style (Scanlan, 2003) which presents information in a descending order of significance. That is, given the setting of the speech, more important and newer topics (the lead) are mentioned first, namely global problems and the US's efforts, China, and the COVID-19 virus. In so doing Trump strategically intended to let the audience to focus on the most significant issues and to continue listening to him as such topics grab their attention and interest. Moreover, as far as the levels of completeness and descriptions are concerned, the macrostructural analysis showed that certain subtopics were muchly detailed (e.g., the China virus, and the Middle East peace deals), while other topics were mentioned in passing (e.g., the Iran nuclear deal, and previous administration). The particularly selected topics in Trump's speech were found to echo his political ideology as a conservative Republican as conservatives support human rights,

increasing military spending, environment protection, strong alliance with Israel, war on terrorism, peace in the Middle East, and defending allies.

The oppositional discourse worlds are further textually manifested through the speech's local meanings. That is, the *Self* team is always associated with positive qualifiers, while the *Other* team is always associated with negative qualifiers. The peculiar lexical choices made by Trump helped to infer a great deal of the implicit information about the two teams. It not only communicates information but also codes Trump's (personal or socially shared) opinions, and attitudes towards different events and social actors that were always clear due to the dominant active voice. Furthermore, the informational structure of the speech proved to be shared as common knowledge. This also justified Trump's overuse of generic statements. The numerical values supported Trump's credibility. The speech's global and local meanings have been proven to be controlled by Trump's mental representation of the event as a whole.

Based on Van Dijk's notion of the ideological square, Trump's speech is underlain by a polarized context model built on the ideological polarization of an ingroup (WE/US) and an outgroup (THEY/THEM). Wilson (1990) asserts that the WE-THEY schema is the most characteristic discursive manifestation of social, political, and cultural differences. Throughout the speech, the ingroup members are positively represented, while the outgroup members are negatively represented. Positive terms were stylistically and rhetorically manipulated for face-saving functions, e.g., self-glorification and self-defense, while negative terms were manipulated for face-threatening functions. This polarization is also manifested through a set of discursive strategies (categorization, victimization, stereotyping, and (de)legitimization) that were manipulated to provide information, persuade the audience, show conformity to norms and values, gain consensus, and manage impressions.

Further studies are recommended to investigate further the rhetorical devices used by Trump to persuasively construct a positive image of America in front of an audience with various (and even opposing) ideologies, norms, and values. Also, the same discourse analytic approach used in this study could be used to address oppositional discourses and conflicting context models underlying the major themes addressed in Trump's speeches.

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The Pragmatic Functions of *Ḥalāl* and *Ḥarām* in Spoken Jordanian Arabic

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Abstract—The current study investigates the pragmatic functions of the terms *ḥalāl* and *ḥarām* in Spoken Jordanian Arabic. The researchers compiled a number of contexts which include the words *ḥalāl* and *ḥarām* in different pragmatic functions. The scenarios were first judged by a panel of jury. Then the last version of the scenarios was given to 50 native speakers of Jordanian Arabic. The results show that *ḥalāl* conveys several different pragmatic functions for example, expressing something religiously permissible, as a synonym of Cattle, possessions and money among others. On the other hand, *ḥarām* is also used to convey several pragmatic functions such as something religiously forbidden, religious terms as the secret months, and oath and so on.

Index Terms—Discourse Marker, *ḥalāl*, *ḥarām*, Jordanian Arabic, pragmatic function

I. INTRODUCTION

The current article investigates the polysemy and the pragmatic functions of the words *ḥalāl* and *ḥarām*. Carston (2021) defined polysemy as the phenomenon of a word having different meanings. He also stated that polysemy is usually created by triggering new words from monosemous as a start (Carston, 2021). Pragmatics is defined in the Cambridge dictionary as "the study of how language is affected by the situation in which it is used, of how language is used to get things or perform actions, and of how words can express things that are different from what they appear to mean". The analyses of these words can be interesting because they provide a detailed explanation of the different functions and uses of a single word or term. It also reduces pragmatic failures since it clarifies the intended interpretation of them. According to Deda (2013) learning and teaching pragmatics help natives and non-natives to elevate their competence of pragmatics. It also helps them to avoid miscommunications because of cultural differences. All linguistic expressions convey different pragmatic function in different contexts (Hamdan & Abu Rumman, 2020).

The interlocutor's understanding of the pragmatic functions of a particular word can be achieved through: First, the use of presupposition. Second, the use of backchannels as *huh*, *ah...* etc. Third, showing that the person is the place of understanding for example, to answer the question, to correspond with the question. Finally, exemplification, i.e., the repetition and paraphrasing is a good clue of a good understanding (Clark, 1996).

The Jordanian dialect has many phrases and discourse markers with different pragmatic functions such as *ṣādī* 'normal, acceptable', and *ṭayyib* 'good, ok' among others. Some other discourse markers are inspired by Islamic terms such as *inʿallāh* 'with God's will', *wallāh* 'I swear' because Islam is a prominent factor in the Jordanian culture and has a salient impact on the culture. The reason behind choosing *ḥalāl* and *ḥarām* is that they have multiple functions in different domains and they are commonly and frequently used. According to Oxford dictionary *ḥalāl* means "Religiously acceptable according to Muslim law". This term is not only used by Muslims, other Arabs of other religions use it as well. On the other hand, *ḥarām* in Oxford dictionary is referred to as "...from Arabic *ḥarām* 'forbidden'".

These two words are not exclusively related to religious legislation, they are exceedingly rich in pragmatic diversities in different fields. According to Al Jallad (2008) *ḥalāl* is utilized by Muslims and Arabs to point any lawful and permissible matter. On the contrary, *ḥarām* is any prohibited and punishable matter by the Islamic rules. The verb *ḥalāl* in Arabic means legal, licit, legitimate, and unforbidden and it also means to solve or resolve (Al Jallad, 2008). Whereas, the word *ḥarām* in Arabic means forbidden, taboo, outlaw, the holy places (i.e. Macca, Madina, and Jerusalem), wife, and holy. "Forbidden pattern of behavior, speech, dress, conduct, and manner under Islamic law" (Al Jallad, 2008, p. 80). Thus, the words *ḥalāl* and *ḥarām* have contrary connotations i.e., allowed and disallowed respectively and they are used in different contexts to give related pragmatic functions.

Ḥalāl and *ḥarām* are considered discourse markers based on the definition of Schiffrin (1978, p. 31) i.e., "sequentially dependent elements which bracket units of talk". She clarified that discourse markers can be presented in different word classes as conjunctions (e.g. so), adverbs (e.g. then), lexicalized phrases (e.g. you know) and interjections (e.g. uh, oh) (Cited in Maschler & Schiffrin, 2015). The notion of analyzing discourse markers was first presented by Harris (1952) as a method of analysis of both written and spoken language by studying the relationship

between the social and cultural meaning with the language, also between linguistic forms and the function of the communication in pragmatic as well as in a discourse (Cited in Hamdan & Abu Rumman, 2020).

It is worth mentioning that *ḥalāl* and *ḥarām* are vividly used in Jordanian proverbs, wisdom, folk, and songs and in everyday formal and informal conversations. For example, in the proverb, اجمع راسين بالحلال (*gather two people in love in a ḥalāl relationship*), this proverb is used when someone attempts to join two people in the sacred matrimony. Therefore, *bil-ḥalāl* is used to enunciate the meaning of *marriage*. The second proverb is أبغض الحلال عند الله الطلاق (*Divorce is the worst ḥalāl to Allah*), this proverb indicates that getting divorced is allowed in Islam but, according to this proverb, it is not preferable. Another example is العشرة ما بثهون إلا على ابن الحرام (*good relationship is not reserved or respected by bad people*) which is usually used to describe the misbehavior of a close person. The related word in this proverb is *Ibn ḥarām* (the son of *ḥarām*) that is used to refer to a person of bad virtues or behavior (in slang it can be translated into *son of a bitch*). The word *my ḥalāl* is commonly used in Arabic folk songs. For instance, the phrase *yā ḥalāli* (*O my ḥalāl*) appeared in one of the most popular folk songs by the Jordanian singer Omar al-Abdallat. The lyrics goes as يا ربي رَدّوا علي يا ربي مالي يا ربي رَدّوا علي (*O my wife, O my money, O my people, answer me*). Here, in this wedding song the word *ḥalāl-ī* is employed to mean *my wife*.

Al-Kawaldeh (2018) highlighted that Jordanian discourse markers have multiple meaningful senses and are used in the daily conversations. Such markers are well understood in their different contexts by Jordanian people and by some other Arabs. This is because of the mutual understanding of the Arab culture as well as the literal meaning of the two words in Standard Arabic.

This study addresses the use of the words *ḥalāl* and *ḥarām* in the Jordanian community which is part of the Arab and Islamic world. The vast majority of the ethnic groups in Jordan is Arabs and the official language of the country is Standard Arabic. However, the spoken language by its people is the Jordanian Arabic dialect (Jordanian Spoken Arabic). The dominant religion is Islam; more than 92% of the population are Muslims. The words *ḥalāl* and *ḥarām* originated in Standard Arabic, and their basic usage and literal meanings are related to religion especially Islam. Thus, the study addresses the pragmatic functions of the terms *ḥalāl* and *ḥarām* as used by Jordanians in their daily lives.

II. LITERATURE REVIEW

Many studies have been conducted on the pragmatic functions of different terms and discourse markers. As mentioned earlier, religious discourse markers received a massive interest by scholars. For instance, in his paper on the pragmatics of *inʿāllāh* ‘God’s will’ in Jordanian Arabic, Farghal (1995) revealed that this term cannot be understood in isolation and it must be presented in a context. He found that this term can function as a directive, or expressive, i.e. expressing the mid-state of thinking or apology.

In another study, Migdadi et al. (2010) discussed the Arabic religious formula *māʿāllāh* ‘God bless’. They stated that it is used to imply different meanings such as divine will, vocation, a compliment, to express happiness, modesty, sarcasm, and can be used as a conversational backchannel.

Al-Harashseh and Kanakri (2013) studied the pragmatic function and the translatability of the term *ṭayyib* ‘good, ok’ and its cognate *ṭabb*. The theoretical framework for their study was discourse analysis, conversation analysis, and relevance theory. The results of the study indicated that in Jordanian spoken Arabic the term *ṭayyib* and its cognate *ṭabb* are functional with ten pragmatic functions.

In other Arabic dialects, Al-Rousan (2015) examined the use of the discourse marker *maʿ nafsak* in Saudi spoken Arabic. The study found 12 different pragmatic functions for this term: *refusal*, lack of interest/indifference, annoyance, reprimanding, doubt, unwillingness, and distancing oneself from others, challenging, scolding, disappointment, choice, and preserving personal privacy.

Alazzawie (2015) investigated the discourse marker *ʕādī* ‘normal, natural, ok’ in spoken Iraqi Arabic. He found that this discourse marker roughly means *no worries, okay, how dare you? Yeah I hear you, or I've gone through the same thing myself*. On the other hand, Harb et al. (2022) examined the function of the discourse marker *ʕād* in spoken Jordanian Arabic as well as a syntactic account of it. The data were collected by interviewing 60 participants to make a corpus. The article showed that *ʕād* starts the speaker oriented *Ground Phrase*. It also revealed that discourse markers in general can be presented in a sentence without the need of another level of grammatical presentation.

Also, Al-Ghoweri (2016) studied the pragmatic functions of *aḏʕallakum allāh* (may God elevate you) in Jordanian spoken Arabic. The paper revealed that people use this term when they talk about animals, impure places and reprehensible situations. It is also used as a politesse strategy to reduce the sensitivity of taboo words. The researcher further found that what can be seen as taboo in the Jordanian culture might not be taboo in other cultures.

Al-Khalidy (2017) investigated the pragmatic functions of the term *ṭāliʕ* ‘appears, turns out’ in Jordanian spoken Arabic as used in TV comedy series. The results of the paper revealed that *ṭāliʕ* can pragmatically mean: going, going out, hearable, appear, looks like, share, ascending and from now on. These senses can be understood by Jordanian and some other Arab speakers as well.

Al-Kawaldeh (2018) explored the pragmatic uses of the word *wallāhi* ‘I swear’ in Jordanian Arabic. The data were collected by a corpus of 8 hours of spoken discourse including phone calls and face to face interactions. 26 males and females of different jobs and levels of education participated in the study. It was concluded that this discourse marker has various functions; it introduces apology, acceptance, complaint, a request softener, elaboration among others.

Hamdan and Abu Ruman (2020) explored the diverse pragmatic functions of *yāhummalāli* in Jordanian Arabic. A list of scenarios was prepared by including *yāhummalāli* in semi-authentic contexts. Then, 55 participants checked the acceptability of the scenarios. The results clarified that the data presented 19 different pragmatic functions of the term such as regret, disapproval, jealousy, fear, condemnation, expressing anger, shock, sarcasm etc.

In a recent study, Al-Khawaldeh et al. (2023) investigated the pragmatic functions of evil-eye in colloquial Jordanian Arabic. The data were collected through discourse completion tasks and interviews. The findings show that the discourse marker *evil eyes* in Jordanian Arabic is formed by different strategies as exclamation, simile, metaphor, negation, and questions.

III. METHODOLOGY

The data were collected through observation and recording since the researchers are native speakers of Jordanian Arabic. This method is useful because it provides authentic data about what people really do (Wixon et al., 2002).

The researchers composed different scenarios and contexts that included the words *ḥalāl* and *ḥarām*. They were written in Jordanian Arabic with a clear context to explain the pragmatic function of each situation. These scenarios were judged by a jury of three university professors for validation. Then, the familiarity of the scenarios was tested by 50 Jordanian participants who were all native speakers of Jordanian Arabic. They were 25 males and 25 females, aged (30-50) and of different levels of education. Thereupon, they were asked to give their opinion of the acceptability of each function by rating it against a 5-point Likert scale (i.e. strongly agree, agree, neutral, disagree and strongly disagree). Only the scenarios that were rated *strongly agree* and *agree* by the participants were considered as acceptable while the ones that have *disagree* or *strongly disagree* were excluded from the study. Furthermore, only the scenarios that were acceptable by 50% or more of the participants have been included in the study.

Accordingly, this study seeks to answer the following questions:

1. What are the pragmatic functions of the discourse marker *ḥalāl* in different contexts?
2. What are the pragmatic functions of the discourse marker *ḥarām* in different contexts?

IV. DISCUSSION AND FINDINGS

Tables 1 & 2 present the percentages of the acceptability of the pragmatic functions of *ḥalāl* and *ḥarām* and their frequency. Only percentages above 50% are considered acceptable and thus included in the discussion below.

TABLE 1
PRAGMATIC FUNCTIONS OF *ḤALĀL* AND ACCEPTABILITY PERCENTAGES

No.	Function	Acceptability	
		No.	%
<i>ḥalāl</i>			
1.	Religiously permissible	50	100%
2.	Cattle	49	98%
3.	property, possessions and money	40	80%
4.	Son/daughter of <i>ḥalāl</i> - Legitimate child - Positive value to describe a good person - a villain	49	98%
		50	100%
		46	92%
		48	96%
5.	Praising others	37	74%
6.	Granting others	33	66%
7.	Marriage eligible bachelor/ bachelorette	45	90%

The data in Table 1 demonstrate that the highest frequency is associated with two functions of the word *ḥalāl*: religiously permissible/ allowed and son of *ḥalāl*. On the other hand, the lowest frequency, 66%, is associated with the sense of (granting others). The other functions also have high acceptability ranging, i.e. between 74% and 98% which implies that these usages are very common in the Jordanian community.

TABLE 2
PRAGMATIC FUNCTIONS OF *HARĀM* AND ACCEPTABILITY PERCENTAGES

No.	Function	Acceptability	
		No.	%
	<i>harām</i>		
1.	Religiously forbidden	50	100%
2.	Religious terms - holy places - holy months	48	96%
3.	To show sympathy	46	92%
4.	To express dissatisfaction about waste	47	94%
5.	Sarcasm	30	60%
6.	To express reprimand and anger	43	86%
7.	Son/daughter of <i>harām</i> - illegitimate child - a villain	50	100%
8.	Showing disapproval	38	76%
9.	Making oath	48	96%
10.	Women/ relatives	39	78%
11.	The privacy of the house		

The results in Table 2 show that two functions got the highest percentages of acceptability i.e., religiously forbidden and son of *harām* which scored 100% each. However, the least frequent function is the one that implies sarcasm. The other functions also indicate a very high frequency.

Thus, the tables above show that *halāl* and *harām* demonstrate the highest frequencies when associated with religious function. This might be justified by the fact that these words are originally religion-related since, as mentioned above, their literal meaning is to describe something that is religiously allowed / disallowed. Then, the two words shifted to other social and pragmatic contexts. The other functions in both cases indicate high levels of acceptability which reflect their wide spread and common usage by Jordanian people.

A. Pragmatic Functions of *Halāl*

The pragmatic functions of the words *halāl* and *harām* in colloquial Jordanian Arabic are various and multifunctional. In this section, the functions of *halāl* are presented in potential contexts in which they may occur. These contexts are presented first, followed by a dialogue and a short discussion. In the dialogues, *halāl* is highlighted and italicized.

(a). Religiously Permissible

Here, *halāl* is used to imply that the action or the situation is allowed and licit from a religious perspective.

In this context, Ali is asking a yes/no question about the Islamic judgment of eating seafood in Islam. The Islamic judgment allows it.

علي: شو الحكم الشرعي لأكل المأكولات البحرية؟

Ali: What is the Islamic judgment of eating seafood?

بشرى: حلال

Bushra: It is *halāl*.

In this sense, the word in italics *halāl* has a meaning of (it is allowed in religion). According to Hanzaee and Ramezani (2011), *halāl* in Arabic means permissible. To non-Muslims and non-Arabs, *halāl* is also related to permissible food in the Islamic legislation (Al Jallad, 2008). Hanzaee and Ramezani (2011) and Al Jallad (2008) clarify that it is used to describe food, beverages, cosmetics, and personal care products among other consumer products. In addition, *halāl* is used to regulate different types of food and beverages whether they are allowed or not. Sometimes *halāl* is printed on some food products to indicate permissible ingredients, hence a permissible product. Moreover, *halāl* is not only connected with food, it is used to express any allowed action from a religious perspective. People ask about the religious rules and laws about different life aspects such as getting the religious judgment on using birth control, financial transactions and other life issues.

Another point related to *halāl* food is not the species of the animal but the way it was slaughtered which must be according to Islamic rites i.e. *thabḥ halāl* (permissible slaughtering). This phrase is usually printed on the meat products as Muslims do not eat pork. For instance, in the following context Ali wants to buy beef from the supermarket but he wonders whether it is slaughtered according to the Islamic rites or not.

علي: اللحم البقري هذا شكله زكي بس خايف ما يكون ذبح بالحلال.

Ali: This beef seems delicious but I'm afraid that it's not *halāl* slaughtering.

محمد: اه حلال هيو مكتوب عليه.

Mohammad: Yeah. It's *halāl*. It's printed here.

(b). *Cattle*

The word *ḥalāl* is widely used in the Bedouin and rural societies in Jordan to refer to sheep, goats, and other type of cattle.

In the following dialogue Ali is asking Mohammad about the number of his sheep and goats.

علي: قديش عندك راس حلال؟

Ali: How many heads of *ḥalāl* do you have?

محمد: 500 راس.

Mohammad: 500 ones.

In this pragmatic function *ḥalāl* is related to sheep and goats and sometimes cows. On the other hand, *ḥalāl* is not used to describe other type of animals in the Jordanian culture. The reason behind calling the cattle *ḥalāl* is that in the Bedouin culture all of cattle products are permissible in Islam. This function is not utilized in all Arabic cultures, it is more used among Bedouins and farmers in Levantine.

(c). *Property, Possessions and Money*

Halāl can be used to refer to one's property, possessions and money. In the following dialogue, Ali is blaming Ahmad for wasting money and Mohammad tells him that it is his own money and properties and he is free to do whatever he likes.

علي: ليش هيك أحمد بيعزق بالمصاري والأراضي، إذا ضل هيك رح بفلس.

Ali: Why is Ahmad wasting his money and lands, he's going to be broke.

محمد: حلاله وهو حر فيه

Mohammad: They're his own *ḥalāl* and he can do whatever he wants.

In this context, *ḥalāl* is used to represent all of someone's possessions, money and rich belongings. The reason behind this usage is that these properties were gained in a legitimate/ *ḥalāl* manner.

(d). *Son/Daughter of Halāl*

One of the most used functions of *ḥalāl* is the literal meaning of son/daughter of *ḥalāl* ابن حلال for males and bint *ḥalāl* بنت حلال for females. These two terms are used literally and pragmatically and they have different functions as explained in the following.

(e). *A Legitimate Child*

The literal meaning of *ḥalāl* and *bint ḥalāl* is a legitimate child. In the following context Ali is asking whether the orphan boy is a legitimate or a bastard child.

علي: اتبنوا الولد من الميتم.

Ali: They adopted him from an orphanage.

بشري: طيب يعني هو ابن حلال والا لا؟

Bushra: Is he a son of *ḥalāl* (legitimate child)?

علي: اه ابن حلال، كنا نعرف أبوه وأمه، كانوا متزوجين شرعي بس ماتوا بحادث.

Ali: Yes, he is a *ḥalāl* child. We know his parents. They were married legally but they passed away in a car accident.

A *ḥalāl* child is the result of a legal marriage. Thus, it is used literally in this context to ask about the adopted child.

(f). *Positive Value to Describe a Good Person*

Since the word *ḥalāl* is associated with something legal, licit legitimate permissible and allowed, it has a positive connotation. Therefore, it is used by Jordanians to positively describe a good person. In the dialogue below Ali and Ahmad are discussing the virtues of another person who is distinguished by his good manners. Ali is asking Ahmad about his opinion of Sami.

علي: شو رأيك في سامي؟

Ali: What you think of Sami?

أحمد: اه والله، علي/ابن حلال.

Ahmad: oh yeas, Ali is a son of *ḥalāl* (he is a very decent person).

In this context, *ḥalāl* is used to describe the personality and/ or the behavior of a person. It is used positively to express good virtues, manners, and good behavior of a person. It can also be used to show appreciation for behavior of others. For example, in the following dialogue Ahmad brings Ali a cup of coffee without being asked to do so. Ali wants to thank Ahmad and praises him, so he used the phrase *ibn ḥalāl*.

أحمد: تفضل هاي أحلى فنجان قهوة.

Ahmad: here you are. This is the tastiest cup of coffee.

علي: والله إنك ابن حلال، إجا بوقتته.

Ali: Wow. You're a son of *ḥalāl*. It came in the right time.

(g). *A Villain*

Ironically, the phrase *ibn ḥalāl* is used to mean "a villain" based on the contexts. In the following conversation, Ali is ironically describing the bad virtues of Khaled by using the word *ḥalāl*.

أحمد: ما بصدق شو عمل فيك خالد. كثير فظيع الي عمله فيك

Ahmad: I can't believe what Khaled did to you. It was very awful.

علي: اه طلع ابن حلال

Ali: Yeah, he is *a son of ḥalāl* (villain).

Ali here is using *ḥalāl* to express the bad behavior of a person. He describes his disappointment of that person. Sarcastically, it is used to highlight how bad a person can be or as a reaction to a bad behavior of someone. Although the word *ḥalāl* has positive connotations, as mentioned before, it is used here to mean the opposite.

(h). *Praising Others*

The expression *ḥalāl ṣaleik* can be interpreted into different ways depending on the context. It is used to tell someone that he deserves good things. It may also mean "bravo" to appreciate someone's achievement.

In the following context the first speaker gets promoted. The other person congratulates him and tells him that he deserves it.

علي: كثير مبسوطة، ترقيت اليوم بالشغل

Ali: I feel very happy, I got promoted today.

أحمد: ميروك بتستاها كل خير، حلال عليك والله.

Ahmad: Congratulations! You absolutely deserve it. *ḥalāl ṣaleik*.

Here the term has a positive meaning of praising someone's behavior or appreciating his/her achievement. It is used to encourage others too.

(i). *Granting Others*

ḥalāl ṣaleik is used when giving something to others. In the following context, Amal is having a second thought of taking an expensive present from Bushra. Bushra somehow insists that Amal accept it.

أمال: مستحيل أقبل هديتك. كثير غالية

Amal: I can't accept your present. It's too expensive.

بشرى: طبعاً رح تقبلها، حلال زلال عليك.

Bushra: Of course you will. *ḥalāl zala:l ṣaleik* (You absolutely can!! It's all yours).

In the previous dialogue, Bushra is employing *ḥalāl ṣaleik* to indicate that this gift is given with love and pleasantly presented. In addition, it is used to assure the receiver that s/he can take it as if s/he has bought it by their own money.

(j). *Marriage*

The word *ḥalāl* is extensively used in marriage relationships to describe the marriage itself or the wife and the husband. In the following dialogue, Ali is proposing to Bushra. Here, the use of the phrase *bil-ḥalāl* is employed as an indication of marriage.

علي: أنا بدي اياك بالحلال

Ali: I want you *bil-ḥalāl*

بشرى: موافقة

Bushra: yes, I agree.

In Arabic cultures the word *ḥalāl* can be used appropriately instead of the word married/marriage. *Ḥalāl* is used to indicate the legitimate relationship between a woman and a man. It could be used by men and women; spouses may address each other by “حلالى” *ḥalālī* (my legitimate wife/husband). In this case, *ḥalāl* is a term of address in the Jordanian culture to show endearment and affection as explained by Al- Majali and Al-Haq (2021).

It can also be related to the general concept of marriage. For instance, a marriage relationship between two people may be described as *عاشين بالحلال* which literally means (he took her in *ḥalāl*) i.e., (he married her) or *عاشين بالحلال* (literally: They live in *ḥalāl*) which means *they are married*.

(k). *Eligible Bachelor/ Bachelorette*

Ibn (son) *ḥalāl* and bint (daughter) *ḥalāl* *ابن حلال، بنت حلال* can also be used to refer to eligible bachelor and eligible bachelorette in Arabic culture in general. In the dialogue below, a man is asking his friend if he got married with a suitable match.

علي: شو أخبارك؟ إن شاء الله لقيت بنت الحلال؟

Ali: so, tell me. Did you get married? Did you find bint *ḥalāl* (a suitable girl)?

أحمد: لا والله، لسة بدور على بنت حلال تناسبني

Ahmad: unfortunately, I am still looking for bint *ḥalāl* that may be my match.

In the previous context, *ḥalāl* is employed to characterize a woman to be as suitable, good match and with good manners.

B. *Pragmatic Functions of Ḥarām*

Ḥarām is the opposite of *ḥalāl*. It implies the meanings of illegitimate, disallowed, forbidden or not acceptable. In addition, it has some implications related to religiously holy places and times. Below we present the main functions of *ḥarām* accompanied with potential contexts.

(a). *Religiously Forbidden*

In the Arabic culture *ḥarām* is usually used to any forbidden act in any religion. Therefore, the pragmatic function of *ḥarām* means "religiously forbidden". For instance, in the following dialogue the first speaker is asking about the Islamic ruling of eating pork. The answer of this question is expected to be either *ḥalāl* or *ḥarām*. The second speaker replies that it is *ḥarām* (forbidden).

بشرى: هل أكل الخنزير في الإسلام حرام؟

Is pork *ḥarām* in Islam?

أمال: طبعاً حرام.

Amal: of course it is *ḥarām*.

(b). *Religious Terms*

1. *Holy Places*

Here, *ḥarām* is part of compound nouns *البيت الحرام / الحرمين الشريفين* (literally, the holy house/ the two holy places) which refer to the holiest mosque in Mecca and The Prophet's mosque in Madina. Al-Aqsa Mosque in Jerusalem is also called al-bajt al-ḥarām (Al Jallad, 2008). The reason behind calling these holy Mosques *ḥarām* is that initiating war and killing people is prohibited in these areas. Not only people but also killing animals, cutting trees or hurting any creature is prohibited as well. If Muslims kill any animal in those Mosques during their hajj (pilgrimage), Muslims' expiation of sins is paying fines (Kamil & Darajat, 2019).

In the following dialogue the first speaker is thanking God for the opportunity of going to perform pilgrimage by mentioning the expression *البيت الحرام* (the *ḥarām* house). This expression is appropriately understood by the second speaker as the holiest mosque in Mecca where people go when they perform their pilgrimage.

بشرى: الحمد لله رح أزور البيت الحرام

Thank God I'm off to visit the *ḥarām* house.

أمال: ما شاء الله، تروحي وترجعني بالسلامة

Amal: Masha'Allah, have a safe trip.

Performing hajj (pilgrimage) or Omar (small pilgrimage) to Mecca is usually accompanied by visiting Madina, and both of them are called الحرمین *al ḥaramēn* (the two holy places).

2. The Holy Months

The Hijri calendar (Arabic calendar) is used in some Islamic countries especially for religious events, and it's different from the Gregorian calendar. It is a lunar calendar that consists of 12 months (lunar months) with 355 days. Interestingly, four months in this calendar are called the *ḥarām* months (i.e. *thul-qīṣṣa*, *thul-ḥiḍḡa*, *muḥarram*, and *raḡab*). During those months Muslims are not allowed to start a war or even hunt animals or cut trees. According to Kamil and Darajat (2019) in the pre-Islam era these months were also a period of no war.

In the context below Ali is advising Ahmad not to hunt animals during this period.

علي: شو بتساوي؟

Ali: What are doing?

أحمد: بحاول أصيد هناك الغزال.

Ahmad: I'm trying to hunt that deer?

علي: بتحكى جد؟! احنا بشهر حرام، شهر رجب. مابصير تصيد حيوانات بهذا الشهر، حرام.

Ali: Are you serious?! We are in the *ḥarām* month of *Rajab*. You cannot hunt animals in this month it's *ḥarām*.

The word *ḥarām* حرام is used by Ali in the second turn to mean holy month while it is used in the same turn at the end of the sentence to mean forbidden. Both meanings are well understood by Ahmad.

Furthermore, the word *haram* is used in Arabic for non-religious places such as university campus, الحرم الجامعي *alḥaram aldaʒāmiʕī*, (Al Jallad, 2008). The reason behind this usage is that campus is a forbidden place where students and others inside it must obey the rules and keep away from any violation in this place. This represents a shift of using the word from religious contexts to other contexts to give polysemous meanings.

(c). Showing Sympathy

The word *ḥarām* is used by Jordanians to sympathize with other people when they suffer or experience something bad. In this case, the term is usually accompanied by the vocative article *jā*. Hence, *ḥarām* here is not connected to Islamic rules. It can be interpreted as 'what a pity!'. In the following context Amal and Bushra are feeling sorry about Ali because he lost all his money. They use the utterance *ḥarām* to show their sympathy.

آمال: علي خسر كل مصاريه في البورصة يا حرام

Amal: Ali lost all his money in the stock market, *jā ḥarām*.

بشرى: اه يا حرام

Bushra: yeah, *jā ḥarām* (what a pity!).

In this context, Amal and Bushra are feeling sad for the other person's loss. Thus, *jā ḥarām* is used to show sympathy and affection toward others. Usually, it is used after hearing sad news as a reaction to express compassion and pity to an unpleasant event or situation.

(d). Expressing Dissatisfaction for Wasting Things

When wasting things, the expression *ḥarām ṣaleih* 'ḥarām on you' can be used to show regret, dissatisfaction or the need to stop that waste. Here it means "what a loss!". In the dialogue below, Amal wants to throw away a dress of hers but Bushra thinks that the dress should be kept.

آمال: هاد الفستان ما بدي اياه بدي أكبه

Amal: I will throw away this dress. I don't like it anymore.

بشرى: حرام عليك لا تكبيه

Bushra: *ḥarām ṣaleih* (What a waste), don't throw it away.

Bushra here is feeling that the dress is still new and should not be thrown away. It is a way of saying 'what a waste!'

(e). Sarcasm

Using *ḥarām* in a sarcastic way to show disbelief and disagreement is very common in Jordanian Arabic. In the dialogue below, Bushra does not believe Amal. She sarcastically shows her suspicion of Amal's through using the expression *ج حرام* *jā ḥarām* twice.

ماظل معي مصاري بالمرّة أمال:
Amal: I ran out of money.

بشرى: يا حرام يا حرام، صدقتك! أكيد إنك مكنزة.
Bushra: *jā ḥarām! jā ḥarām!* I believe you. You certainly hoard money.

The intonation is essential in this case to show the intended meaning. It clarifies that the second speaker does not sympathize with the first interlocutor; she just does not believe Amal though she says she does.

(f). *Expressing Reprimand and Anger*

ḥarām ṣaleīk can be used to express anger towards a disgraceful or unfair behavior. For instance, in the following context a woman is yelling at her husband for being unfair to her and of the way she has been treated by him.

الزوجة: حرام عليك تعمل فيي هيك أنا ما بستاهل منك هالمعاملة.
Wife: *ḥarām ṣaleīk* (*You're unfair*). How could you do this to me? I don't deserve to be treated this way.

الزوج: الحق عليك، إنت السبب
Husband: It is your fault. You are to be blamed.

In this context, *ḥarām ṣaleīk* is used to blame others for bad behavior. It is a way to inform the addressee that what he/she has done is not acceptable and have hurt feelings.

(g). *Showing Disapproval*

In this context *ḥarām ṣaleīk* is employed to express a sort of denial of disapproval. In the following context, a cook on a Facebook page is cooking a traditional dish. He adds one new ingredient to the dish. One comment on the Facebook is criticizing the addition of the unusual ingredient. A comment replies to it by saying *ḥarām ṣaleīk* to show disapproval of the opinion.

التعليق: هالمنسف يشبه كل اشئ إلا المنسف
A: this mansaf cannot be a real one.

الرد: حرام عليك، والله شكله بشهي
B: *ḥarām ṣaleīk* (come on!). It looks so delicious.

This expression is used as a way of saying, "how could you say that? or you're not telling the truth". Here *ḥarām ṣaleīk* performs the meaning of unfair, prejudicial, exaggerated and underestimated.

(h). *Son/Daughter of Ḥarām*

Like the expression *son of ḥalāl*, *son of ḥarām* is also used to perform more than one function. In the following, *ḥarām* means either an "illegitimate child" or "a villain".

1. *Illegitimate Child*

When the child is not a result of a legal marriage, he/she is called *ibn/bint ḥarām*. This usage is based on the fact that illegal relationships are forbidden in Islam, hence the expression describes the state of the relationship between the mother and the father and not the child itself. In the following dialogue Ahmad is describing the son of Sami as *ابن حرام* *ʔibn ḥarām* because his father and mother are not married.

علي: مبارح شفت سامي وزوجته ومعهم ولد صغير.
Ali: I met Sami and his wife yesterday, and they had a little boy.

أحمد: هما ما تزوجوا وهذا الولد/ابن حرام
Ahmad: They are not married and this child is *ʔibn ḥarām* (illegitimate).

This usage is not formal and it is somehow a taboo word and very offensive because the situation itself is completely rejected in the Jordanian community.

2. *A Villain*

Since the term *ḥarām* is associated with negative connotations in most cases, it functions as a negative description of a person. When someone is described as the son of *ḥarām* (while he is a legitimate child), then it implies that this person is a villainous, bad, nasty, deceitful etc.

Below, Ahmad is describing a man as being the son of *ḥarām* because that man swindled him out of 20000 dinars. Ahmad agrees with Ali about that because this description of that fraud as being the son of *ḥarām* is appropriate in this case.

أحمد: 20,000 دينار علي: ابن هالحرام! نصب علي وسرق مني

Ali: he is such a son of *ḥarām* (villain). He swindled 20,000 JDs out of me.

أحمد: فعلا انه ابن حرام

Ahmad: He is really son of *ḥarām* (he is a deceitful person).

Ali grumbles about the scam he was exposed to. *Ibn ḥarām* also conveys further meaning. It might be used for accusing males and females of immorality and prostitution.

(i). *Making an Oath*

The term *ḥarām* is also used for oath which is particularly related to divorce. For instance, in the following dialogue Sami is refusing an expensive present. He is making an oath by using the word *ḥarām* to convince Khaled to accept to share them the dinner.

أحمد: تفضل معنا على العشاء.

Ahmad: you're welcome to share us our dinner.

علي: والله مابقدر مشغول ولازم أروح.

Ali: I'm sorry. I'm busy and I have to leave.

أحمد: بالحرام لتقعد

Ahmad: I swear you'll share us.

It is very common in the Jordanian community to use the word *ḥarām* to make an oath. Almutlaq (2013) clarifies that oath has several types such as religious swearing. He also explained that (I swear by divorce) *علي الطلاق* or (*ḥarām*) *بالحرام* are used as a way to make an oath in Jordanian Arabic. It literally means 'I swear to divorce my wife if I (you) do this or that' (Almutlaq, 2013).

These types of swearing are not a formal way of making an oath. According to Thneibat (2023) it is used as a strong way of swearing because it is believed that divorce will take place if the oath is not fulfilled. She also argues that making oaths by using marital relationships is limited to informal situations. This supports Almutlaq (2013), who highlighted that this type of swearing is used because the swearer tends to utilize this type to indicate that it is difficult and socially unacceptable to reject what he is swearing about. Moreover, according to Thneibat (2023), it is common to swear by divorce (*bi-ttalāq*) that corresponds with *bil-ḥarām*, which means divorce will take place if the speaker is not telling the truth.

It is also important to highlight that this type of oath is only used by married males. They make oaths in Arabic using *ḥarām* and *ḥalāl* as in *و بالحرام* *يحرّم علي الحلال يحرم علي*, *جِهُرَمَ سَالَايَ*, *سَالَايَ اَلْحَالَالِ* and *بِالْحَرَامِ*. It can be noticed from the previous analysis that *ḥalāl* is not always used for positive functions. Likewise, *ḥarām* is not always related to negative functions as well.

Using *ḥarām* to make an oath can be used in different situations and different forms. For example, *يحرّم علي* *جِهُرَمَ سَالَايَ* (let it be disallowed for me) is used to express that *someone has never done something*. For instance, if Ahmad wants to strongly assert that he does not smoke he may say:

يحرّم علي إذا عمري دخنت

jihram ṣalaī if I ever smoked.

In other functions, it can be used to swear to not do something. For instance:

يحرّم/ حارم علي فوتت داركو

jihram ṣalaī that I step into your house (I will never revisit you).

It is usually used after a strong disagreement with someone to indicate ending the relationship with them.

(j). *Women/ Relatives*

The word *حُرْمَة* *hurma* (a feminine noun derived from *ḥaram*) means a woman in spoken Jordanian Arabic and the plural is *حريم* *ḥarīm*. Even though it is not very common to use this word, it is still used by some people and well understood by all Jordanians. In the following dialogue, Ahmad is asking about a woman that he does not know and Ali

is responding that she is their neighbor. He uses the word *hurma* instead of *mara* (the common word that means a woman in Jordanian Arabic).

أحمد: مين المرأة اللي أعطتك الأوراق؟

Ahmad: Who is that woman who gave you the papers?

علي: هاهي الحرمة جارتنا سميرة.

Ali: This *hurma* is our neighbor Samira.

On the other hand, the word محارم maḥārim are used to refer to someone's relatives whom the man/woman cannot marry (i.e. mother/father, grandmothers/grandfathers, sisters/brothers, daughters/sons, aunts/uncles, nieces/ nephews); thus, the terms refer to males and females alike.

Interestingly, the word *hurma* حرمة البيت can be used to refer to the privacy of houses. For instance, Ali is telling his child that he cannot enter anyone's house without permission because the house has its own *hurma* (privacy).

(Ahmad is a child. He opened the door and entered the house without ringing the bell).

علي: أحمد ما بصير تعمل هيك مرة ثانية لازم ترن الجرس، البيت اله حرمة ولازم تحترمها.

Ali: Oh Ahmad you cannot do this again. You need to ring the bell. You need to respect the *hurma* of the house.

These usages are not far from the literal meaning of *harām*. The women are called *harīm* because there are some restrictions when dealing with women in Islam. Regarding the privacy of the house, the word *hurma* is applicable because there are social restrictions imposed on strangers when entering a house.

V. CONCLUSION

This paper investigated the multiple meanings of *halāl* and *harām* and their pragmatic functions in Jordanian Arabic. These two terms are very common in the Jordanian community. The term *halāl* literally means religiously permissible but it is used to perform several pragmatic functions such as referring to cattle, property, possessions and money, legitimate child, a positive description of a person, a villain, praising others, granting others, eligible bachelor/bachelorette and it may refer to the marriage relationship as well.

Halāl has positive connotations due to its literal meaning (i.e., religiously allowed or permissible). However, it might be used ironically to describe a bad person. On the other hand, the term *harām* literally means religiously forbidden and it is used to perform eleven pragmatic functions: religiously forbidden, dissatisfaction about wasting, expressing reprimand and anger, illegitimate child, a villain, showing disapproval, making an oath, women, relatives of certain type, privacy of the house and holy places and months. Although *harām* is associated with negative connotations in most of its pragmatic usages, it has a positive connotation when talking about holy places and months that are highly valued by Muslims. In addition, some of its derivations such as *hurma* convey other meanings i.e., women, close relatives and the privacy of a house. In sum, the two terms and their derivatives are pragmatically flexible that their meanings can be extended to be used in different situations and social and religious contexts.

APPENDIX

Phonetic symbols: ا ā, ب b, ت t, ث θ, ج ǧ, ح ḥ, خ x, د d, ð, ر r, ز z, س s, ش š, ص ṣ, ض ḍ, ط ṭ, ظ Ḍ, ع ʕ, غ ġ, ه h, و w, ي y, َ a, ُ u, ِ i, long ī, long ū.

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An Application of Causal-Chain Windowing Theory to the Teaching of Writing

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Abstract—Causal-chain windowing is a kind of cognitive process of having the sense of causality in mind, and the cause and result are windowed and attract the attention. Given the appropriate context, the reader can infer the remainder of the event, and different expressions of the same scene, windowed in several different ways, may result in different effects on readers' mind. Therefore causal-chain windowing theory is useful for the teaching of writing, relating to not only static descriptions as expository writing, but also dynamic ones as narrative writing, through proper application of the theory. Although many previous linguists and teachers have applied many other theories to the teaching of writing from several angles, few have applied causal-chain windowing theory to the teaching of writing. And the author aims to find a relatively new angle in the old topic – teaching of writing. This paper sets about from some key notions and introduces causal-chain windowing theory, and applies the latter in two aspects, windowing of attention and causal chain. The paper attempts to illustrate the advantages of applying causal-chain windowing theory to the teaching of writing with some examples and claims that causal-chain windowing theory gives clues to writing “different” articles. The aspect of windowing of attention directs students to change sentence patterns and paragraph constructions, and the other aspect, causal chain, leads them to use proper words to express right causal relationship.

Index Terms—Talmy, windowing of attention, causal chain, teaching of writing

I. INTRODUCTION

Causal chain (causal continuum) is a sequence of linked “events” or “subevents”; windowing of attention (distribution of attention) refers to a cognitive process that puts the noticed part foregrounded and places the remainder part backgrounded. “The portions that are foregrounded by inclusion are windowed and the portions that are backgrounded by exclusion are gapped” (Talmy, 2000, p. 257). Causal-chain windowing is one type of the windowing of attention proposed by Talmy (2000). In causal-chain windowing, the cause and result are windowed and attract the attention.

This type of windowing of attention includes causation event-frames, which will be illustrated in Part Two. Causal-chain windowing is the most interesting one, as it gives people another approach to semantic analysis, in which cognitive linguistics is involved. “Talmy’s approach thus provides a comprehensive cognitive view of how real-world situations are processed in people’s mind and are rendered linguistically” (Ungerer & Schmid, 2001, p. 231).

Causal-chain windowing theory plays a positive role in cognitive semantics and it can be applied to the teaching of writing. A good command of causal-chain windowing theory can help students to write good articles in many aspects such as right grammar and new sentence patterns, strengthen the rigorousness of construction, and make articles have stronger stringency. In short, the proper application of causal-chain windowing theory is not only helpful to the expression of correct causal relationship between subevents, but also good for the writing of several types of articles which need rigid frames. Moreover, it can help students change their prototypical sentence patterns into new ones and thus improve their writing skills.

This paper aims to apply causal-chain windowing theory to the teaching of writing. The application of causal-chain windowing theory can be further divided into two parts: the application of windowing of attention and the application of causal chain, for each can give teachers some clues to improve students’ writing skills. Windowing of attention exerts a subtle influence on the distribution of attention and even on readers’ understanding or emotion, since different expressions of the same scene may have different effects on readers’ mind. Causal-chain windowing theory can direct writing not only in the aspect of windowing of attention, but also in the field of causal-chain. The theory will help students to write compositions with relatively new patterns and compact constructions.

This paper is to demonstrate that applying causal-chain windowing theory to the teaching of writing will be helpful to improve students’ writing skills. When writing articles, some students may have the view that a simple word such as a preposition is not important. This paper attempts to change the view and argues that even a simple word may play a vital role.

In a word, this paper is to apply causal-chain windowing theory to the writing classroom and to make efforts to improve students’ writing skills.

II. THE THEORY OF CAUSAL-CHAIN WINDOWING

Causal-chain windowing theory, introduced by Talmy into cognitive linguistics, gives people a window from which the cognitive system and linguistic device of a speaker can be further searched. Causal-chain windowing, one type of the windowing of attention, is just one fragment of the broader cognitive system. This chapter aims to present the theory of causal-chain windowing, serving as a theoretical basis for its application to the teaching of writing.

A. Notions Related to Causal-Chain Windowing Theory

Although the theory of causal-chain windowing is relatively new, there have appeared some other notions not quite strange such as window, frame, event-frame and windowing of attention which are related to causal-chain windowing theory. Therefore, in order to know this theory better, these notions should be illustrated one by one first. Among them, the most important and basic one is window.

(a). Window

Window, in online dictionary of *Collins*, originally refers to “a space in the wall of a building or in the side of a vehicle, which has glass in it so that light can come in and you can see out” (<https://fanyi.baidu.com/?aldtype=85#en/zh/window>), and from the window, the scene can be observed. In Talmy’s theory, the part of speech of the word *window* is changed into verb, and it means “to distribute attention” or “to focus attention on”. What people pay attention to is just like the scene they look from the window. That is to say, the scene or the event which people look at is in the window of a moving train, and it is just like the content of the photo taken from a sequential event. Therefore, *window* is a verb, and Talmy uses *windowing*, a noun, to refer to the cognitive process – distribution of attention. Talmy (2000) further uses the term *windowing of attention*, in which “one or more (discontinuous) regions within a referent scene are allocated greater attention, while the remainder of the scene receives lesser attention” (p. 76). And this term *window* will be further explained later.

(b). Frame

“The notion of frame was introduced into linguistics by Charles Fillmore in the middle of the 1970s” (Ungerer & Schmid, 2001, p. 206). Fillmore claims that speakers have folk theories about the world, based on their experience and rooted in their culture. “These theories are called frames by Fillmore” (Saeed, 2000, p. 38). In *Longman Dictionary of Contemporary English* (1998), *frame* is “a firm border or case into which something is fitted or set, or which holds something in place” (p. 598). *A Dictionary of Linguistics and Phonetics* states that *frame* refers to “expressional structure, expresses the knowledge about conventions and situations, and regulates the components of such situations and the roles of the participants” (Crystal, 1997, p. 148). “Fillmore proposes that a *frame* is a schematization of experience (a knowledge structure), which is represented at the conceptual level and held in long-term memory” (Evans & Green, 2006, p. 222). Take the frame of BUY as an example.

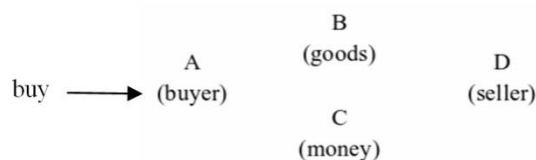


Figure 1. The [BUY] Frame (Ungerer & Schmid, 2001, p. 207)

When thinking about the event of BUY, people consider that there must be a buyer, a seller, goods and money, as is shown in Figure 1. None of the four can be missing, or the buy-event does not come to existence. The notion *frame* is the basis for understanding *event-frame* which is suggested by Talmy.

(c). Event-Frame

As is said above, the notion event-frame is put forward by Talmy on the basis of the frame theory; Talmy (2000) gives the definition of event-frame (p. 259):

A set of conceptual elements and interrelationships that in this way are evoked together or co-evoked each other can be said to lie within or to constitute an event-frame, while the elements that are conceived of as incidental – whether evoked weakly or not at all – lie outside the event-frame.

Event-frames may include an object’s path, a causal chain and an interchange of entities, which are prominent examples. However, there are other components not included in an event-frame, such as the day on which the event occurs, the place where the event occurs, and the temperature of the place, though such factors are certainly part of the event. On the basis of the notion *event-frame*, Talmy (2000) sets forth five types of event-frames: motion event-frames, causation event-frames, cyclic event-frames, participant-interaction event-frames, and interrelationship event-frames, and this paper focuses on the causation event-frames.

Comparing the two notions Fillmore’s *frame* and Talmy’s *event-frame*, it can be found that they are close to each other, but Talmy (2000) states that there are mainly two differences. First, while Fillmore emphasizes mainly the

co-presence of certain interrelated conceptual elements, Talmy stresses the exclusion of other conceptual elements. Second, Fillmore's *frame* only suits a particular language or a set of languages, and it is only fitful in a particular context, while Talmy's *event-frame* is more generic and universal across languages. Moreover, *event-frame* corresponds to the structuring in other cognitive systems such as visual perception.

(d). *Windowing of Attention*

"Linguistic forms can direct the distribution of one's attention over a referent scene in a certain type of pattern and the placement of one or more windows of greatest attention over the scene" (Talmy, 2000, p. 258). Given the appropriate context, the reader can infer the remainder of the event, and different expressions of the same scene, windowed in several different ways, may result in different effects on readers' mind.

The notion of *windowing of attention* is brought up by Talmy (2000), who gives a very detailed definition (p. 259):

This study sets forth the system with which languages can place a portion of a coherent referent situation into the foreground of attention by the explicit mention of that portion, while placing the remainder of that situation into the background of attention by omitting mention of it. Terminologically, the cognitive process at work here is called the windowing of attention, ..., the portions that are foregrounded by inclusion are windowed, and the portions that are backgrounded by exclusion are gapped.

People's linguistic device mediates the cognitive process that people always pay their attention to what is worthy of focusing on. Then, in an event-frame, the portions people focus on are put into the foreground and windowed, while the other portions people are not concerned for are placed into the background and gapped. For example, in path windowing, the path of a moving object attracts the attention, whereas in causal-chain windowing the cause and result are windowed and attract the attention.

For better understanding, a whole event can be considered as a scene or a sequential film, and people just take a picture of what they focus on. The content in the picture is foregrounded and windowed and it will be the window for the addressee to know the whole event. And different expressions (windowed stages) of the same scene may cause different effects on readers' mind, so windowing of attention can give teachers some clues to improve students' writing skills.

As is said above, someone may consider attention and windowing of attention as the same concept. In fact, although they overlap to some extent, they are different for their field of study. Evans and Green (2006) state that "a very general cognitive ability that human beings have is attention" (p. 41). In other words, attention is a kind of cognitive ability or power (to concentrate mentally). It is a relatively abstract concept in a usual frame and mainly refers to the ability and phenomena. However, Talmy's notion windowing of attention is more concrete and refers to the profiling in language, especially in event-frames. Evans and Green (2006) use one sentence to distinguish the two concepts: "The pattern of distributing attention is called the windowing of attention" (p. 198). Window is a verb here and means to pay attention to something. Attention originally appeared in the psychological field and Talmy first brought it into cognitive linguistics, and then he put forward the theory of windowing of attention on the basis of attention. Moreover, he divided windowing of attention into five types: path, causal chain, cycle, participant interaction, and interrelationship. Each of them refers to different events of distributing attention.

From the illustration above, it is clear that causal-chain windowing theory mainly focuses on events, so to study the process of events in causation event-frames should be necessary. What's more, the process of the whole event is just like a segment of a line which has the start point and the end point. In the process, the agent's intention is the start point while the result of the event is the end point.

B. *The Agent's Scope of Intention*

In common situations, before the cognitive agent causes the whole or part of the body to do something, he first intends that an event will or can occur, and the event must be caused by his action. After the agent makes volition, he causes the whole-body or part-body to move in the area where his physical action can reach. The resulting bodily motion is a subevent, which is the direct cause of the second subevent. And the second subevent causes the third, ..., until the penultimate subevent, the direct cause of the result. For better understanding, a figure and its description will be given to show the agent's scope of intention as follows (Talmy, 2000, p. 272):

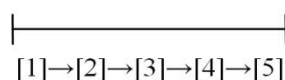


Figure 2. Agent's Scope of Intention

- [1] Agent's act of volition that activates bodily motion
- [2] Bodily motion of the agent (particular body part(s) or whole body) that initiates the physical causal chain
- [3] Intermediate causally chained subevents
- [4] Penultimate subevent = immediate cause of final result
- [5] Final resulting subevent = agent's intended goal within scope of intention

As is shown in Figure 2, there are totally five stages in a causal event. The first stage is agent's act of volition that he

or she wants to do something and can be called initiating stage. The second is the activating stage, which is the motion of the agent's body that causes the event initiatively. The third is the processing stage, in which intermediate subevent happens and stirs the next subevent. The fourth is the penultimate subevent that immediately causes the final result, which can be named as immediate causing stage. And the last is the resulting stage and makes the agent's intended goal to come true. Moreover, stage [3] may be omitted and [2] directly coincides with [4]; stages [3] and [4] may be away and [2] correlates with [5]. However, no matter how many stages are absent, the remainder stages are firmly chained with each other, one by one, in determinate order.

Ungerer and Schmid (2001) give a table with an example *John broke the window with a stone* to show the five stages of a causation event-frame. Through the example, they have made each stage clearer to readers.

TABLE 1
THE STAGES OF CAUSAL EVENT-FRAMES (UNGERER & SCHMID, 2001, P. 230)

Stages of causal event-frames	Ex. <i>John broke the window with a stone.</i>
1. Agent intends to act	1. The agent makes up his mind that he is going to break the window.
2. Agent sets parts of his body or his whole body in motion and thereby initiates the causative event	2. He bends his knees, moves his hand to the ground to grasp a stone..., releases the stone from his hand thus propelling it forward.
3. Intermediate subevent(s) which are causally related to each other (optional)	3. The stone sails through the air.
4. Penultimate subevent = immediate cause of final result	4. The stone forcefully makes contact with the window.
5. Final resulting subevent = agent's intended goal	5. The window breaks.

From the table above, it is obvious that a simple sentence about an event includes complex actions. As is said in the preceding sections, people's linguistic device mediates the cognitive process in which people always pay their attention to what is considered valuable for focusing on, and in causal-chain windowing the cause and result are windowed and attract the attention. The whole event can be considered as a scene or a sequential film, and people just take a picture of what they focus on. The content in the picture is foregrounded and windowed and it will be the window for the addressee to know the whole event. In Table 1, the example sentence *John broke the window with a stone* is just the picture people take. In the sentence, the windowed parts are the agent's volition, the intermedium (a stone) and the resulting subevent. Although the other parts are gapped, people can imagine and reconstruct the whole event from the picture taken. That is, people can imagine bodily motions the agent undertakes to execute the intention and the immediate cause of the final result, though the parts have not been contained in the sentence. Among the windowed stages, the subject *John*, the initiating stage, is a more windowed one, because usually the subject of a sentence is considered more important and catches more attention.

C. Discontinuous Causal-Chain Windowing

When communicating, people manage to express ideas as much as they can while they try their best to use least words, so discontinuous causal-chain windowing exists and is common in the discourse. As is said above, some stages can be absent from the causation event-frame, and the causal-chain windowing will become discontinuous. There are mainly three cases as follows (Talmy, 2000, p. 272).

- a. [3] may be absent.
- b. [3] may be absent and [2] may coincide with [4].
- c. [3] and [4] may be absent and [2] may coincide with [5].

As the extensions of the body and mechanics, the intermedium (e.g. stone) can be absent. For example, *John broke the window*.

Moreover, people manage to express ideas as much as they can while they try their best to use least words, and they often pay little or no attention to mediating actions and events. Therefore, the intermediate portion in a causation event-frame is sometimes gapped, only the agent and the last subevent windowed. For instance, in the standard causative construction like *John broke the window*, one may take it for granted that the initiatory agent *John* directly brings about the final subevent *the window broke*.

Therefore, a new case is most common in daily writing: "agent+result". For example, in *John broke the window*, *John* refers to the initiative agent, *the window broke* is the final subevent, which is the agent's intended goal, but there are no bodily motions in the sentence, as "he bend his knees, move his hand to the ground to grasp a stone..., release the stone from his hand thus propelling it forward". And there are no intermediate causally chained subevents as "the stone sailing through the air" or penultimate subevent as "the stone interacting with the window".

Sometimes the immediate cause will exist as "agent + result (+immediate cause)" for disclosing the immediate cause and the intended result. Of the gapped materials in "agent + result", the immediate cause is the portion next-most-ready for expressions of penultimate subevent in the causal chain. This portion is easily expressed as "by-clause", and to explain, Talmy (2000) has shown a group of sentences about by-clause as in the following example (p. 273):

- I broke the window
- a. *by grasping a rock with my hand.
 - b. *by lifting a rock with my hand.
 - c. *by swinging a rock with my hand.

- d. *by propelling a rock through the air.
- e. *by throwing a rock toward it.
- f. ?by throwing a rock at it.
- g. by hitting it with a rock.

In the example, it is clear that sentences *a* to *e* are wrong because the by-clauses are not the immediate cause of the intended result. It is impossible to break the window by doing one of them.

Sentence *f* is questionable and Talmy has not given his opinion. In this paper, the author does not consider it as right. In *Longman Dictionary of Contemporary English* (1998), *throw (at)* means “to cause (something) to move rapidly through the air by a sudden movement or straightening of the arm” (p. 1612). From the definition, the emphasis of *throw (at)* lays on moving through the air. It refers to the moving process in the air, but not the end point, and the preposition *at* just emphasizes the direction. In other words, *I* throw the stone in the direction of the window, but maybe it can not touch and break the window. The process of motion through the air is not the immediate cause of the intended result.

Sentence *g* is right without question. *Hitting the window with a rock* makes the rock contact with the window and immediately causes the window to be broken.

From the example above, it is clear that only the penultimate subevent can be the “by-clause”, and even a simple word such as a preposition may be very important. Causal-chain windowing theory gives some clues to learn to use right logical relationship to link the “events” or “subevents” in a causal event. Besides, it can direct the attention of the addressee (the reader), since different expressions of the same scene may have different effects on readers’ mind.

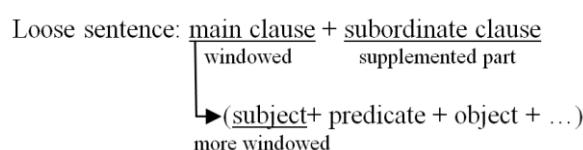
III. THE TEACHING OF WRITING: AN APPLICATION OF CAUSAL-CHAIN WINDOWING THEORY

Causal-chain windowing theory, as is mentioned in Part Two, is helpful for students to write with good content and especially rigorous construction (right causal chain). And as different expressions of the same scene may have different effects on readers’ mind, the portion windowed should be considered. In all, causal-chain windowing theory includes two factors, windowing of attention and causal chain, one static and the other dynamic.

A. The Application of Windowing of Attention

As is said above, the subject or the part put first in a sentence will attract readers’ attention and the important words should be written firstly, and different expressions (different windowed stages) of the same scene may cause different impressions in their mind. Therefore, a writer can make full use of this point, and achieve the effects he wants in readers’ mind through proper expressions. The application of windowing of attention is useful for the sentence patterns, the construction of paragraphs and the whole essay.

Initially, to begin with a sentence, the main clause or the main part attracts the attention and is windowed; in the main clause or the main part, the subject is more windowed. No matter whether the sentence is loose or periodic¹, readers’ attention is distributed on the main idea. Cite a sentence pattern, a loose sentence, as an example about windowing of attention:



Take the introducing sentence in an expository essay about *how to make chocolate chip cookies* as an example. The following thesis statement, *I really like chocolate chip cookies, and I will tell you how to make them*, is unfocused. The subject of the sentence is *I* rather than *chocolate chip cookies*. The attention, then, is distributed on the writer rather than on the topic. Therefore, the thesis statement can be rephrased as *Chocolate chip cookies are a delicious treat and can be made in five easy steps*. The clues from windowing of attention tell students that when writing expository essays, it is better to stay away from first and second person pronouns.

Secondly, the application of windowing is also helpful to the construction of paragraphs and whole essays. Different from sentences, readers always pay attention to the rear of a paragraph or an essay, because human beings is full of curiosity, which may urge them to discover the result of an event, the cause of the effect, etc. For example, some detective films use flashbacks, starting from the middle or even the end of the story and then going back to the beginning, to arouse the audiences’ interest. Similarly, a narrative involves careful organization. Although the event is usually presented in chronological order, that is, in the order they occur, using flashbacks appropriately can make readers too impatient to wait and finish the narration in one breath.

¹ A loose sentence puts the main idea before all supplementary information; in other words, it puts first things first, and lets the reader know what it is mainly about when he has read the first few words. The main idea of a periodic sentence is expressed at or near the end of it, and it is not grammatically complete until the end is reached. For example, “She decided to study English though she was interested in music” and “Although she was interested in music, she finally decided to study English” are respectively loose sentence and periodical sentence (Ding et al., 1994, pp. 47-48).

Students usually write in a cause-effect relationship, but sometimes the style of effect-to-cause can better stir readers' interest. The example sentence written by a student is as the follow:

When I was a child, I was afraid of fire, even the fire of a match, as I think it would hurt me. If you were just afraid of tiger or snake, I would think you are brave.

If it is spoken or written in a dull or flat way like this, readers may feel no interest. Afterwards, the student changed the sentence:

When you were young, you might be afraid of some animals like tiger or snake, but I just feared a match.

This kind of introduction may make readers feel strange and want to know the cause, since being afraid of a match is out of common sense.

Therefore, it is important for students to break conventionality and write fresh compositions so that they can successfully attract readers' attention. When writing an argumentation, students like to use the following prototypical pattern (three-part pattern):

Introduction: Thesis statement (paragraph 1)

Body: Pro idea 1 (paragraph 2)

Pro idea 2 (paragraph 3)

Pro idea 3 (paragraph 4)

Conclusion (paragraph 5)

Since almost everyone uses this kind of pattern to write an argumentation, readers will feel aesthetically tired, for they, without interest, may feel difficult to focus on the composition. Applying windowing of attention to writing essays may solve this problem. Take writing an argumentation as an example. If students divide each paragraph in the body part into two parts, the first to arouse readers' interest and the second to tell the answer, the argumentation will be specific to readers. Here is a new pattern of writing an argumentation:

Introduction: Thesis statement (paragraph 1)

Body: Con idea 1 → Refutation (paragraph 2)

Con idea 2 → Refutation (paragraph 3)

Con idea 3 → Refutation (paragraph 4)

Conclusion (paragraph 5)

For instance, a student will write the argumentation entitled "Homeschooling: A Shortcut to the Society" and his thesis statement is to support homeschooling. In each paragraph of the body part, he first shows the con idea and then presents his refutation to support his statement. Take paragraph 2 as an example (Wang et al., 2007, p. 60):

Some critics have criticized that homeschooling does not fulfill the social aspect of education. Since the child is studying alone at home, it does not give him/her the opportunity to pick up social skills. However, studies have shown quite the opposite. Public school children are put under fiercely competitive school environments. The net result is that they lack the confidence to initiate or hold a conversation. They do not know how to interact with other age group people.

As is known, the dispraise-to-praise process is to emphasize the praising part, just like leaving somebody at large the better to apprehend him. In fact, the student is to support homeschooling, but the paragraphs in the body part firstly give con ideas, which may make readers feel strange, since the ideas are opposite to his title. And readers will be eager to go on reading and to find out the writer's original ideas. This kind of writing style arouses readers' interest, distributes their attention on the latter part in each paragraph, emphasizes the latter part and makes the whole essay more convincing.

In all, the application of the first aspect, windowing of attention, to the teaching of writing gives students some clues to change sentence patterns and paragraph construction. The teacher should help students to break away from conventions, observe the environment from a new angle and create different versions of a composition. Moreover, different expressions of the same scene may cause different effects on readers' mind, so a good writer can achieve his intended effects with proper windowed stages. Therefore, the application of windowing of attention is helpful to students' writing.

Generally speaking, the aspect of windowing of attention will help students to have the view of creativity all the time and the teacher should indoctrinate the students with the view of creativity. The steps of applying windowing of attention to the teaching of writing are concluded as follows:

a. Putting forward the notion: windowing of attention

The teacher simply introduces the general knowledge of windowing of attention, since it is new to students.

b. Analyzing the example sentences

Through analyzing some example sentences, which are about different expressions of the same scene, the teacher helps students to learn different windowed stages.

c. Introducing the influences

The teacher teaches students the influences and gives some examples about applying windowing of attention to sentences and essays, so that students can know more "different" sentence patterns and paragraph construction.

d. Writing independently

The teacher requires students to write from new angles and write differently from conventional patterns. Students are allowed to imitate and write to get readers' interest and catch their attention.

e. Getting a feedback from a peer

The teacher asks a student to exchange the essay with a partner, who will help to comment on the writing, so that the positive suggestions and comments from a peer can further help the student improve his or her essay.

The application of the first aspect, windowing of attention, makes the best of people's cognitive and linguistic device. As different expressions may cause distinct effects, a student can achieve the effects he wants on readers' mind, as long as he appropriately applies windowing of attention in his writing.

B. The Application of the Second Aspect – Causal Chain

Causal chain, as is said in Part Two, is actually "causal continuum" and coherent causal relationship between several linked "events" or "subevents". The first subevent is the cause, the second one the result, while the second subevent is the cause of the third, ..., and it touches upon a causal chain. The term causal chain visually describes the relationship between each subevent in a causal event, the whole of which is just like a chain and each subevent is like a ring in the chain. They button each other firmly by the causal relationship. If the causal relationship is wrong and does not exist, the chain will collapse. Therefore, each ring is specific and can not be replaced by other rings.

However, it is not necessary for people to write the whole process of an event; instead, they just write the windowed portions. In path windowing, the path of a moving object is windowed and attracts the attention, whereas in causal-chain windowing, the cause and result are windowed and attract the attention. This is certainly important for students who want to write articles with good content and rigorous construction. Causal chain can direct students' diction and lead them to write compositions without any bugs, which is really important and helpful to students' writing.

Before introducing the notion of causal chain, the teacher can show an example about by-clause (Ungerer & Schmid, 2001, p. 233):

- The rabbit was killed
- a. *by Peter's taking his gun along.
 - b. *by Peter's raising his gun.
 - c. *by Peter's aiming at the rabbit.
 - d. *by Peter's pulling the trigger.
 - e. ?by Peter's shot.
 - f. by the bullet.

Before the teacher tells students the answer of *a* to *f* in the example, students may choose the wrong choices. After knowing the right answer and the reason, they may conclude that English writing does not rely on intuition; instead, they need think carefully about the choice of a word, a verb and a preposition, since a right causal chain helps to write with good content and especially rigorous construction. As causal chain reflects the relationship between several subevents, causal chain is mainly helpful to the writing of sentences. In practical writing, students tend to write a sentence about a causal event in time order:

the immediate causing stage + and + the resulting stage

Such sentences are very common. For example:

- a. John fell down and broke his leg.
- b. The water constantly dripped on the stone and the stone was run through.
- c. Sam waved his hand and the taxi stopped.

It is certain that there are no grammatical mistakes in the sentences above, and the causal chain is right, but they are too common to impress readers. Moreover, since most students tend to write in the same way, with uncompact construction, such sentences may make readers feel dull. Therefore, Talmy's "by-clause" gives the teacher some clues and helps students to try to choose a relatively new sentence pattern, when they are writing a sentence about events:

the resulting stage + by/from/after + the immediate causing stage

And the three sentences above can be respectively changed into:

- a. John broke his leg by his falling down.
- b. The stone was run through from the water's constantly dripping on it.
- c. The taxi stopped after Sam waved his hand.

Moreover, such a sentence pattern can cause the sentence to be briefer and refiner and the construction seems more compact, which are the necessary characteristics of news report, a type of narrative writing. Such sentences can be found in newspapers as follows:

- a. A young man and three boys sexually attacked a girl of 13 from threatening her with a bread knife. (Quoted from the news "Girl of 13 Raped After Threat With Bread Knife", The Times, 19th Oct., 1987)
- b. Tensions ran especially high after a Chinese jet clipped the EP23 over Hainan Island. (Quoted from the news "Beijing's Latest Look", Time, 1st Feb., 2001)
- c. Highlighting this need for greater awareness is the fact that more than 48% of respondents thought they

could contract HIV from a mosquito's biting, and over 18% by having an HIV positive person sneeze or cough on them. (Quoted from the news "African Judge Assists AIDS Challenge in China", China Daily, 31st Oct., 2008)

As a whole, the application of the second aspect, causal chain, helps the teacher to teach students to learn to use right causal relationship to link the "events" or "subevents" in a causal event. On one hand, right causal chain can help students to write with rigorous logic and content. When writing compositions, students need to weigh their words carefully, even a verb, a noun and a preposition, or a simple word may influence the causal logic. On the other hand, the proper use of "by-clause" is also helpful to students' writing. Putting the immediate causing stage and the resulting stage in just one independent sentence can make the content relatively fresh and the construction more compact. When writing an essay, students can use different sentence patterns to express the causal relation.

In this process, the teacher plays a vital role to indoctrinate the students with the view of causation. The steps of applying causal chain to the teaching of writing are concluded as follows, which are slightly different from the steps of applying windowing of attention:

a. Putting forward the notion: causal chain

The teacher asks students what a causal chain is in their mind and briefly specifies the general knowledge of it.

b. Analyzing the example sentences

Through analyzing some example sentences, the teacher helps students to learn the stages of causal event-frames and the corresponding subevents.

c. Introducing the influences

It is necessary for the teacher to ask students to discuss in groups about the examples of "by-clause". And then the teacher may teach students the influences and give some examples about applying causal chain to writing.

d. Writing independently

The teacher should require students to write in new sentence patterns and write differently from conventional ones. Students are allowed to imitate and write logically rigorous essays.

e. Getting a feedback from a peer

The step of feedback is also needed to help the student improve his or her essay.

Through the examples and the contrast between different sentence patterns, teachers can make students know the influence of causal chain and its use when applying it to writing. Students will learn to write better compositions with fresh sentence patterns and more compact construction.

IV. CONCLUSION

People's "cognition has the capacity to select particular portions out of an event frame and to direct greatest attention to those portions while placing the remainder of the event frame in the background of attention" (Talmy, 2000, p. 306). Everyone has such a cognitive device, which has exerted a subtle influence on language, so it is useful to apply the cognitive device to writing.

Causal-chain windowing, one type of windowing of attention which is proposed by Talmy, is a common linguistic phenomenon, though it sounds new to most of people. Windowing of attention is a cognitive process in which the language places a portion of an event into "the foreground of attention by the explicit mention of that portion, while placing the remainder of that situation into the background of attention by omitting mention of it" (Talmy, 2000, p. 259). And in causal-chain windowing, the cause and result are windowed and attract the attention. Since people's attention is limited, their linguistic device can mediate the cognitive process, in which people always pay their attention to what is considered to be worthy of focusing on. The portions which attract people's attention are windowed and the remaining parts are gapped. On one hand, for readers, different expressions of the same situation may cause distinctive impressions in their mind. On the other hand, for writers, it is good to apply the two aspects, windowing of attention and causal chain, to improve their writing skills. This paper has strived to apply causal-chain windowing theory to the teaching of writing, for the sake of improving students' writing skills from a new perspective.

This paper has made a beginning effort in the application of causal-chain windowing theory to the teaching of writing. As a tentative step, it is far from satisfaction. However, the author hopes it can be of some value for the future study of the teaching approaches to English writing.

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A Study of Gain and Loss in the Translation of the Qur'ānic Arabic Words of Glad Tidings Known as *Al-Bush'rā* (البُشْرَى) Into English: An Islamic Professional Ethical Perspective

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Abstract—The substantial lexical and cultural challenges facing the translators of the Holy Qur'ān in rendering the Qur'ānic Arabic words for glad tidings known as *al-bush'rā* (البُشْرَى) into English result in the gain or loss of meaning in translation - an issue that cannot be avoided. This study, conducted from an Islamic professional ethical perspective, examined that gain and loss through three well-known translations of the Holy Qur'ān which were sourced from The Qur'ānic Arabic Corpus, namely Abdelhaleem (2004), Al-Hilali and Khan (1996) and Pickthall (1930). A qualitative descriptive design was adopted together with Hervey and Higgins's (1992) concept of loss of meaning in translation which is a critical aspect of any translation. The study found that, in terms of the loss and gain in the translation of the Qur'ānic Arabic *al-bush'rā* (البُشْرَى) into English, the aforementioned translators utilized different translation strategies such as reduction and omission. The study concludes that any loss has a significantly negative impact on the reader's understanding and interpretation of the Holy Qur'ān in general and the words found in the Qur'ānic Arabic *al-bush'rā* (البُشْرَى) in particular.

Index Terms—glad tidings, Holy Qur'ān, perspective, translation, professional ethics

I. INTRODUCTION

Rendering the Holy Qur'ān into English is one of the most challenging and complex tasks for translators as it requires them to transmit the message accurately while remaining faithful to the form and content. Any translator of the Holy Qur'ān finds it difficult to convey meaning accurately without sacrificing either form or content (Abdelaal & Rashid, 2016). Put simply, a translator of the Holy Qur'ān is rarely successful in maintaining both form and content specifically when translating Qur'ānic Arabic-specific lexica into English as it may lead to loss in translation. The issue of loss or gain in the translation of such lexica into English is due to the significant differences between Arabic and English such as the cultural inaccuracies that occur when Qur'ānic Arabic words such as *al tayamum* (التيمم) and *al e'tikad* (الاعتكاف) have no equivalents in the English language (Alhumaid, 2015; Kashgary, 2011). Hence, the process of translating Qur'ānic Arabic culture-specific words into English is more arduous because of the large discrepancies between the English and the Arabic language systems and the unavailability of an English equivalent for some Qur'ānic Arabic linguistic items. As Bassnett (1991) states, these factors may lead to losses or gains in the meaning of the items in the target language text. The English and Arabic languages are derived from different language families. That is, Arabic is a Semitic language while English is derived from the Indo-European languages. Therefore, those who are translating Arabic into English and vice versa encounter difficulties with the semantic, syntactic, stylistic and lexical features of a language. This applies, for example, to Qur'ānic Arabic culture-specific items in general and Qur'ānic Arabic glad tidings lexemes in particular. As Nida (1982) opined, because no two languages are similar either in the implications offered by equivalent symbols or in the approaches wherein such symbols are systematically arrayed in expressions and clauses, it appears reasonable that there can be no out-and-out resemblance and symmetry between tongues. Therefore, it is reasonable to postulate that the more painstaking and perfect the text content is, the more it is anticipated that there will be losses in translation. Indeed, this is evident in the many renderings of the Holy Qur'ān. Gain, on the other hand, is unusual and not always possible. It is a challenging and demanding task to obtain some gains in the translated script or target text, and a skilled translator has to apply particular translation strategies such as those found in free semantic translation, explication translation, and addition translation (As-Safi, 2006; Omer, 2017).

Few studies have examined the concept of gain and loss in the translation of the Holy Qur'ān into English in general. However, the current study adopts an Islamic professional ethical perspective which is a new research approach. This study was conducted to address the gap in the literature since there are relatively few studies on the translation of

Qur'ānic culture-specific items from Arabic into English. Consequently, this study was undertaken to investigate the issue of gain and loss in the translation of the words of Qur'ānic Arabic glad tidings. Moreover, this study is significant because it is one of the first to explore gain and loss found in the translation of Qur'ānic glad tidings into English from an Islamic professional ethical perspective. To conduct this investigation, the researchers drew on the Qur'ān Arabic Corpus, the contents of which were collected by several language specialists and researchers led by Kais Dukes at the University of Leeds. Moreover, the contents of the corpus contain prominent works in the field of Holy Qur'ān translations.

II. OBJECTIVES OF THE STUDY

This investigation has three main aims. The first aim is to determine gain and loss in the translation of the words of glad tidings in Qur'ānic Arabic by studying three versions of the Noble Qur'ān by Muhammad Marmaduke Pickthall (1930), Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali (1996), and Muhammad Abdel Haleem (2004). The second aim is to comprehensively investigate various common factors and reasons for the losses and gains in the translation of the Qur'ānic Arabic glad tidings into English. Finally, the third aim is to examine the Qur'ānic Arabic text and compare it to the English renditions to identify the linguistic, stylistic and cultural differences between the Qur'ānic Arabic texts and the translated English text which result in gains or losses in translation.

The current research applies Hervey and Higgins's (1992) concept of loss in which they assert that "loss is a crucial result of this notion of rendering loss in that it contains any losses to reproduce a source text precisely, even if this implies losing qualities in the target text or including them" (p. 26). Consequently, what may be regarded as gain by other translation academics, theoreticians, scholars and experts is not considered in the research.

Research Questions

Consistent with the three objectives of the study, the main research questions driving this study are:

- What are the gains and losses in the translation into English of the words of glad tidings from Qur'ānic Arabic by Abdel Haleem, Al-Hilali and Khan, and Pickthall?
- How do gains support an appropriate translation of the words of glad tidings into English from Qur'ānic Arabic?
- How do losses impede an adequate translation of the words of glad tidings into English from Qur'ānic Arabic?

III. LITERATURE REVIEW

A. *Concept of Gain and Loss in Translation*

Catford (1965) claims that, due to the dissimilarities between languages involved in a translation, in terms of linguistic, cultural and/or stylistic features, such obstacles and dilemmas are quite unavoidable. He (1965) also asserts that a translator cannot achieve an accurate translation because there will always be some parts of the text that can be rendered without being disassociated from the nature of formal equivalence while other items are unrenderable. The notions of loss and gain in translation are two of the most crucial issues debated by translation scholars. Nida (1982) posits that the key concepts of translation mean that no translation in the target language can be the approximate equivalent of the paradigm in the source language (SL). In other words, all translations have issues such as (1) loss of information, (2) amount of data, and/or (3) distortion of information. Moreover, Lefevere (1992) considers the translation process as a rewriting action, so the addition or deletion of some words, phrases or sentences is unavoidable. Bassnett (1980) describes gain in translation as the enhancement or explanation of the source text in the translation process. As-Safi (2011) affirms that, while loss in translation is increasingly common, gain is increasingly uncommon but still possible.

Losses and gains in translation are inevitable given the asymmetries between languages, cultures, and ideologies (Demir, 2011; Bassnett, 2002; Podkalicka, 2007). According to As-Safi (2011), two types of losses might occur during the rendering process. One of them is inevitable loss and the other one is avoidable loss. Further, he suggests that inevitable loss takes place because of the divergent systems of the two languages regardless of the skill and competence of the translator who cannot create equivalence and therefore relies on compensatory procedures. On the other hand, an avoidable loss is caused by the translator's failure to find an appropriate equivalence.

B. *Previous Studies*

An examination of the relevant literature reveals that very few studies have applied the concept of loss of Hervey and Higgins (1992) in which they claim that loss is a pivotal result of this notion of rendering loss that includes any losses to simulate a source text. Numerous studies have been conducted to examine gains and losses in translations of Qur'ānic texts into English. However, to date, and the best of the current researchers' knowledge, no study has been carried out to explore gain and loss in the translation of some Qur'ānic Arabic words of glad tidings into English. Hence, it is expected that this study will address this research gap.

It is imperative to point out that numerous studies have been carried out to explore the phenomena of gain and loss in translation in general and translation of the Holy Qur'ānic in particular. For example, in their study to determine the grammatical losses in Abdel Haleem's translation of Surah Al A'araf, and the extent to which this has led to semantic losses, Abdelaal and Rashid (2016) found that the losses occurring when rendering syntactic features led to semantic

losses. However, some of the known syntactic losses produced significant semantic losses. This study proposes that relevant translation methods be employed to decrease loss in the translation.

Regarding Qur'ānic translations, in a study on loss and gain and rendering procedures, As-Safi (2012) found that losses occur on all language levels: morpho-syntactic, semotactic, socio-rhetorical, linguo-stylistic and textual. On the latter level, for example, the translator may employ exophora and utilize the compensation strategy. On the former level, the translator may adopt endophora which involves inserting into the translated text a metaphor equivalent to a non-metaphor in the text source to compensate for an unavoidable loss of an eloquent term in the source text.

Mohammed (2018) addressed the precept of loss and gain regarding the renderings of Surat An-Naas into English through the analysis of three selected translations - those of Arberry (1964), Yusuf Ali (1975), and Mahmoud Ghali (2002). The study found that the translation methods adopted by the three translators differed and the analysis indicates that the loss is exceedingly apt in rendering the Holy Qur'an and the gain is a simple endeavor to approach meaning.

Abdelkarim and Alhaj (2023) examined the loss of meaning in the translation of Qur'ānic connotative words. Findings indicated that word-for-word translation is not advisable when rendering the implicative and euphemistic words of Qur'ānic Arabic into English. The semantic translation strategy is preferable when translating the implicative or connotative expressions of the Holy Qur'an into English. This strategy is better as a means of handling this predicament that is often faced by the translators of the Holy Qur'an because of the paucity of equivalences of some implicative Qur'ānic Arabic words in the target language.

Finally, Al-Ghazalli (2012) explored the accuracy of the English translations of the Qur'ānic Arabic trilateral verb derivatives. The results of the study showed that the translator inaccurately translated the verb phrase in the Qur'ānic rendering. Moreover, the syntactic lacuna or the imprecision in choosing lexemes, made it inevitable that syntactic features would be lost.

IV. METHODOLOGY

A. Research Design

For this study, the researchers adopted the descriptive analytical approach. Critical readings, comprehensive investigations, and comprehensive searches of the translations were carried out to identify gains and losses in the translations into English of several words of glad tidings from Qur'ānic Arabic. To this end, the three translation versions by the three translators under the study were examined. These three translations were selected because the translators have diverse ethnic and cultural backgrounds. In-depth reading and analysis of the translations were conducted to determine semantic and syntactic problems and the strategies used to render them.

Furthermore, this study adopted a corpus-based approach in that the trial data were sourced from the Qur'an Arabic Corpus (Qassem, 2021) which comprises the leading works in Qur'ānic English translations by the above-mentioned translators who translated Qur'an-specific words such as *al-bush'rā* (البُشْرَى) words (or words of glad tidings) into English. Gains and losses in the translation into English of *al-bush'rā* (البُشْرَى) words from Qur'ānic Arabic are the particular focus of this current paper. The different renderings were examined and analyzed by applying the descriptive analytical method to the context-related, linguistic explanation, exegesis, and interpretation of the Holy Qur'an.

B. The Role of the Three Intended Translators in the History of English Translation of the Holy Qur'an

This part emits the light on the cultural and spiritual backgrounds of each of the aforesaid three translators, as well as the translation paradigm they employed which take a leading role in determining the quality of their rendering (Abdelkarim & Alhaj, 2023). These three well-known translators who were selected for the present study are renowned Islamic scholars. However, Pickthall (1930) was an English non-Muslim Islamic scholar who studied Islam. Nevertheless, his work in translating the Noble Qur'an is praiseworthy and widely recognized. Pickthall's translation established the foundation for the history of Qur'ānic translations. Pickthall's rendering is a literal one but is nevertheless acceptable for TL readers or language receptors. Pickthall's translation is meant for an English-speaking reader.

Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali are renowned translators of the Holy Qur'an (El-Zeiny, 2011; Qassem, 2021). They are prominent figures in the history of English translation of the Holy Qur'an. *The Noble Qur'an: English Translation of the Meanings and Commentary* (1996) was reviewed and revised by the Presidency of Islamic Research, IFTA, Call and Guidance, and published by the King Fahad Holy Qur'an Complex Printing Press, Kingdom of Saudi Arabia. AL-Hilali and Khan's translation ranks side-by-side with the translation produced by Marmaduke Pickthall, and, globally, is the most well-known and used translation.

Abdel Haleem's (2004) translation of the Holy Qur'an is deemed to be the most accessible English-language translation, establishing him as a well-reputed translator (Hassanein, 2017; Hawamdeh, 2019). The excellence of Abdel Haleem's work has been widely acknowledged by English-speaking academics to have been written in modern language making the Qur'ānic text accessible and understandable while maintaining its rhetoric and textual richness (Hassanein, 2017; Abdelkarim & Alhaj, 2023). Moreover, Abdel Haleem utilized a free-translation technique that achieved comprehensible rendering that was a significant improvement over its predecessors.

C. Data Collection Procedures

In order to examine the gain and loss in the translation into English of several Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى), the English translations of the meaning of the Holy Qur'ān by the above-named translators were retrieved by the researchers. Moreover, verses (*ayahs*) containing Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى) and their Qur'ānic commentaries in main exegetic and explanatory resources used in investigating the interpretation of the rendered *ayah*. These *verses* were determined by exploring the translations of the *ayahs* relating to Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى) by the aforementioned translators. Then, the renderings were examined to identify specific words used to translate Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى). Finally, it was implied and explicated meanings of the Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى) in the translations were compared with the accurate or specific meaning of these *al-bush'rā* (البُشْرَى) words according to commentaries on the Holy Qur'ān.

V. RESULTS AND DISCUSSION

The research data on which this study was based comprises four *ayahs* extracted from three translation versions of the Holy Qur'ān that include Qur'ānic Arabic words of glad tidings known as *al-bush'rā* (البُشْرَى).

A. Example One

Source Surah: الأعراف / *Al-A'raaf* (The Heights): Verse 57,

ST (57: الأعراف) وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ (الأعراف: 57)

Target Text:

1. **Abdelhaleem:** "It is God who sends the winds, bearing good news of His coming grace" (Abdel Haleem, 2004, p. 98).
2. **Khan and Al-Hilali:** "And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain)" (Al-Hilali & Khan, 1996, p. 208).
3. **Pickthall:** "and He it is Who sendeth the winds as tidings heralding His mercy" (Pickthall, 1930, p. 126).

The Analysis

The General Intended Meaning of the Ayah

Having stated that He is the Creator of the heavens and earth, and that He is the Owner, the disposer of the affair of all things and the One Who makes things for mankind subservient, Allāh guided His servants to invoke Him, because of His Being the All-Able to do all what He wills Allāh, the Almighty then stated the fact that He is the Sustainer and that He, on the Day of Resurrection will bring the dead into life saying: "And it is He Who sends the winds as heralds of glad tidings. Similarly, Allāh says: "And among His Signs is this, that He sends the winds as glad tidings" and His saying "going before His Mercy" means, before the rain, "Till when they have carried a heavy laden cloud" meaning, when the wind carries heavy cloud with rain to the extent that they become too heavy, close to the earth and dark in color it becomes, "We drive it to a land that is dead" meaning, to a dry barren land wherein no vegetation grows, "Then We produce every kind of fruit therewith". Similarly, "We shall raise up the dead" meaning, just as We bring life to this dead land, We shall raise up the dead on the Doomsday after they had into rotten carrion become (Ibn Kathir, Vol. 1, p. 634).

Gain and Loss in Translation into English of Qur'ānic Arabic *bush'ran* Word in Surah: الأعراف, *Al-A'raaf*, "The Heights", Verse 57.

As seen in this example, there are syntactic losses in the rendering of the implicit pronouns *wa*, *huwal*, and *he* (وَهُوَ) which refers to Allah Almighty and have been translated by Abdel Haleem into the noun "God". Abdel Haleem's rendering is redundant as he translates the pronoun in *wa*, *huwal*, and *he* (وَهُوَ) as an explicit noun. This syntactic loss might not impact the rendering of the meaning of the Qur'ānic source text, but it is not completely faithful to the Qur'ānic source text Furthermore, it also affects the aesthetic and charming aspect of the Qur'ānic Arabic text, which is authentic, accurate and non-tautological.

Khan and Al-Hilali's and Pickthall's rendering of the same implicit pronouns *wa*, *huwal*, and *he* (وَهُوَ) seem accurate and achieve syntactic gain because they translated it into "And it is He" and "He it is", respectively, making their renderings superior. Also, their lexical choices of "He" are rather unique, unlike those of Abdel Haleem. There is a syntactic loss in rendering Qur'ānic Arabic *bush'ran* (بُشْرًا) adverbs in the three translations. Qur'ānic Arabic *bush'ran* (بُشْرًا) adverbs are translated as a phrase "bearing good news", "heralds of glad tidings", and "tidings heralding", respectively. This syntactic loss in the rendering of the Qur'ānic Arabic *bush'ran* (بُشْرًا) adverbs which portray the winds as a source of rewards, and Allah Almighty's grace and kindness towards His entities. This syntactic loss results in a lack of faithfulness to the Qur'ānic Arabic source text which seems to be inevitable (Abdelaal & Rashid, 2016).

B. Example Two

Source Surah: يوسف sūrat yūsuf (Joseph): Verse 19,

ST (يوسف: 19) قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۖ وَأَسْرُوهُ بَضَاعَةً ۖ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ (يوسف: 19)

Target Text:

1. **Abdelhaleem:** " "Good news!" he exclaimed. 'Here is a boy!' They hid him like a piece of merchandise— God was well aware of what they did" (Abdel Haleem, 2004, p. 147).

2. **Khan and Al-Hilali:** "He said: 'What good news! Here is a boy.' So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did" (Al-Hilali & Khan, 1996, p. 305).
3. **Pickthall:** "He said: 'Good luck! Here is a youth'. And they hid him as a treasure, and Allah was Aware of what they did" (Pickthall, 1930, p. 175).

The Analysis

The General Intended Meaning of the Ayah

Allāh the Almighty narrates what happened to Yusuf (peace be upon him) after his brothers had thrown him down the well and left him there alone for three days. Allāh sent a caravan of travelers who camped near that well. They sent their water drawer – the one responsible for fetching water – to the well. As the water drawer let his bucket down into the well, Yusuf latched on to it and the man got him out of the well. The water drawer felt pleased saying: "What good news! Here is a boy" and took Yusuf back to the caravan with him. The water drawer hid the matter of how he found Yusuf, explaining to the caravan that he had bought him from the owners of the well. Otherwise, the rest of the caravan would want to share Yusuf if they knew the truth (Ibn Kathir, Vol. 2, p. 942).

Gain and Loss in the Translation of the Words of Glad Tidings Known as *bush'ran* (بُشْرًا) Found in *Sūrat Yūsuf*, (Joseph): Verse 19 in Qur'ānic Arabic and translated into English.

The second loss in translating is found in the vocative particle "O" which was not formally substituted for "ya" by Abdelhaleem, Khan and Al-Hilali or Pickthall. The three translators omitted it in their rendering which has a dynamic communicative dimension that affects the communication and comprehension of the Qur'ānic Arabic *bush'ran* (بُشْرًا) lexis. *Yābush'rā* (يَا بُشْرَى) was rendered as "Good news!", "What good news!" and "Good luck!" by the three translators respectively, which is a level shift (Catford, 1965) that impacts the meaning of the Qur'ānic Arabic source text. The omission of the vocative particle *ya* (يَا), ro "O", also created semantic loss and affected the intensity of the Message and faithfulness to the Qur'ānic Arabic source text and did not invite the reader to reflect. Similarly, semantic loss also made the meaning of the Qur'ānic Arabic *bush'ran* (بُشْرًا) lexis (in the linguistic context or co-text) ambiguous. Hence, the inclusion of vocative particle *ya* (يَا) in the renderings may remove this ambiguity and convey a better sense of the meaning of the Arabic Qur'ānic Arabic *bush'ran* (بُشْرًا) lexis. On the other hand, Example 2 shows gain in the translation of the exclamatory utterance "O"; for example, *yābush'r* (يَا بُشْرَى) is, in fact, not appreciated in contemporary English. Probably for this very reason Abdelhaleem, Khan and Al-Hilali, and Pickthall rendered it simply as "Good news!", "What good news!" and "Good luck!" The vocative particle *ya* (يَا), ro "O", is usually reduced in contemporary English and the same reduction has been made by the three translators.

C. Example Three

Source Surah: سورة آل عمران *Sūrat āl 'im'rān* (The Family of Imrān), Verse 126,

ST (126: آل عمران) "وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ"

Target Text:

1. **Abdelhaleem:** "as a message of hope for you [believers]" (Abdel Haleem, 2004, p. 128).
2. **Khan and Al-Hilali:** "Allah made it not but as a message of good news for you" (Al-Hilali & Khan, 1996, p. 91).
3. **Pickthall:** "Allah ordained this only as a message of good cheer for you" (Pickthall, 1930, p. 126).

The Analysis

The General Intended Meaning of the Ayah

"So that you might rejoice and your spirits be raised" (As-Sad'di, Vol. 4, p. 180; Ibn Kathir, Vol. 1, p. 189).

Gain and Loss in Translation into English of the Qur'ānic Arabic *bush'rā* (بُشْرَى) Word in *Sūrat āl 'im'rān* (The Family of Imrān) Verse, 126.

When rendering the Holy Qur'ān into English, a translator must be conversant with the linguistic loopholes in languages, predominantly regarding the target culture's background and especially in relation to the Qur'ānic Arabic word *bush'rā* (بُشْرَى). If appropriate translation strategies are not used, this may result in a disappointing and confusing rendering of the Qur'ānic Arabic culture-specific items in general and the Qur'ānic Arabic word, *bush'rā* (بُشْرَى), in particular.

In his translation of Verse 126, Abdelhaleem has not positioned the word "hope" appropriately, thereby affecting the message conveyed in the target language and its interpretation. However, Abdelhaleem fails to convey accurately the meaning of the Qur'ānic Arabic word *bush'rā* (بُشْرَى). The Cambridge Dictionary (2011) defines "hope" as something good that one wants to occur in the future; it does not mean "glad tidings" as does *Al-bush'ra* (البُشْرَى). On the other hand, Pickthall and Khan and Al-Hilali succeeded in rendering the same lexeme correctly by translating it into "good news for you" and "of good cheer for you", respectively. The three renderings were compared for the adequacy of translation and the extent to which the intended meaning of the Holy Qur'ān was captured. The renderings of Khan and Al-Hilali and Pickthall seem more suitable and relevant in the sense that "good news" and "good cheer" mean "glad tidings" as does *Al-bush'ra* (البُشْرَى).

To conclude, the renderings of Khan and Al-Hilali and Pickthall maintain the intensity of the Qur'anic Message and have a greater communication load compared to Abdelhaleem's rendering which lacks intensity and has morphological loss, making it confusing for the average reader.

D. Example Four

Source Surah: سورة الأنفال sūrat l-anfāl (The Spoils of War), Verse 10,
ST (10: الأنفال) "وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ"

Target Text:

1. **Abdelhaleem:** "God made this a message of hope to reassure your hearts" (Abdel Haleem, 2004, p. 10).
2. **Khan and Al-Hilali:** "Allah made it only as glad tidings, and that your hearts be at rest therewith" (Al-Hilali & Khan, 1996, p. 232).
3. **Pickthall:** "Allah appointed it only as good tidings, and that your hearts thereby might be at rest" (Pickthall, 1930, p. 139).

The Analysis

The General Intended Meaning of the Ayah

Allah made His sending down of the angels and His informing you of their descending but only as glad tidings" that your hearts be at rest therewith", or that Allah, the Almighty is the All –Able to set you victories over your enemies (without His sending down the angels (Ibn Kathir, Vol. 2, p. 718).

Gain and Loss in Translation of the Qur'ānic Arabic *bush'rā* (بُشْرَى) Word in sūrat l-anfāl (The Spoils of War), verse, 10.

As seen in Example 4, Abdelhaleem, Khan and Al-Hilali and Pickthall omitted the conjunctive (واو الاستئناف) prefixed resumption particle) in the Qur'ānic context of *وَمَا جَعَلَهُ* which affects the intensity of the Message in general and the meaning of and faithfulness to the Qur'ānic Arabic *bush'rā* (بُشْرَى) in particular. Hence, the three translators' renderings are semotactically inappropriate, unclear and incongruous which may distort the Message and lead to grammatical loss in the translation of the *ayah* (verse) containing the Qur'ānic Arabic *bush'rā* (بُشْرَى) because of the omission of the conjunctive *و* that influences the meaning to some extent, as well as other parts of the verse. Moreover, the addition of the conjunctive *و* gives intensity to the Message which communicates the meaning of the Qur'ānic Arabic *bush'rā* (بُشْرَى). A reader from a non-Islamic culture might not apprehend the meaning that the Qur'ānic Arabic *bush'rā* (بُشْرَى) carries in the Qur'ānic context, which may give rise to a partial loss.

Instead of using the traditional word "God", Khan, Al-Hilali and Pickthall use the real name "Allah" in the sūrat l-anfāl (The Spoils of War), verse, 10 which may be commended by some but disapproved by others in the English-speaking world. However, culturally, it is an appropriate means of giving intensity to the Message being conveyed and results in better comprehension of the Qur'ānic Arabic *bush'rā* (بُشْرَى) translation into English if the reader is familiar with it. On the other hand, the real name "Allah" used by Khan, Al-Hilali and Pickthall sustains the context of the Qur'ānic Arabic *bush'rā* (بُشْرَى) but may be problematic for the receptor of the target language (English).

VI. CONCLUSION

To determine the loss and gain in the translation of the Qur'ānic Arabic *bush'rā* (بُشْرَى) into English the translators whose works are examined in the study utilized different translation strategies such as reduction, in example four when the three translators dropped the conjunctive (the الواو الاستئنافية) prefixed resumption particle) in the Qur'ānic context of *وَمَا جَعَلَهُ* which affects the intensity of the Message, its meaning its and faithfulness to the Qur'ānic Arabic *bush'rā* (بُشْرَى) in particular, seen in the omission strategy demonstrated in Example One. The omission of the vocative particle *ya* (يَا), or "O", also produced a semantic loss, affected the intensity of the Message and faithfulness to the Qur'ānic Arabic source text, and did not prompt the reader's reflection. Also, Khan and Al-Hilali and Pickthall applied the communicative translation strategy, correctly rendering the glad tidings *Al-bush'ra* (البُشْرَى) into "good news for you" and "of good cheer for you", respectively. The three translators faced a significant cultural challenge when attempting to translate the words of the Qur'ānic Arabic glad tidings *Al-bush'ra* (البُشْرَى) into English, demonstrating the loss and gain associated with the translation process. Loss and gain are difficult to avoid in the translation. However, Arabic has more loss than gain when it is rendered into English. Conjunctions and the vocative particle are the most common loss when rendering the Qur'ānic Arabic words for glad tidings *Al-bush'ra* (البُشْرَى) into English. To conclude, loss has a significantly negative impact on the reader's understanding accurate understanding and interpretation of the Holy Qur'an in general and in the verses concerning glad tidings in particular. In fact, the more intricate the text, the more losses are expected in the translation. Gain, on the other hand, is infrequent as it is difficult to achieve mostly at the word level such as in the translation of the words of Qur'ānic Arabic Glad tidings *Al-bush'ra* (البُشْرَى).

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The Colonizer and the Colonized: The Creation of New Social Structure in *A Passage to India*

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Abstract—Colonialism can be defined as the exertion of dominion, whereby the colonizer assumes control and exercises dominance over the colonized. In the case of India, the British colonizers exerted a significant influence on the lives and cultural practices of the indigenous population. Within this framework, E. M. Forster's novel, "A Passage to India," serves as an endeavor by the author to delve into the intricate dynamics between the colonized and the colonizer. This paper aims to examine this relationship, shedding light on the cultural disparities that exist between the two groups and how these constitute the social structure that seem to be the outcome of the interaction between the European and the natives. In *A Passage to India*, the colonizer is depicted as one who benefits from privilege and seeks personal gain, often at the expense of appropriating that which does not rightfully belong to him. Due to the presence of mistrust and animosity, communication becomes a scarce commodity, which is of utmost significance in the social context.

Index Terms—colonialism, India, culture, social structure, *A Passage to India*

I. INTRODUCTION

Colonialism is frequently misinterpreted as a military-driven endeavor, where the colonizer asserts direct control over the colonized. However, in the case of India, colonialism is predominantly characterized by a subtler form of influence and domination, as highlighted by Gupta (2006) who argues that it can be more accurately understood as an endeavor to manipulate and shape the thoughts and beliefs of the populace. In this context, the colonizer's focus lies in gaining control over the minds of the people, thereby exerting a deep-seated influence on their perspectives and attitudes. In this connection, Tini (2023) also argued that "the British colonize Indians by controlling them politically, that is, by gaining positions of power and authority". Additionally, Altbach, (1995) argued that the educational programs are set to provide attitudes that look preferable for the colonizers.

The colonizers strategically employed their knowledge as a means to govern and create divisions within societies, consequently labeling the cultural expressions of these societies as "traditional". Over time, however, these cultural forms undergo processes of reconstruction and transformation, as noted by Orwell (1946). Through the creation of oppositions and categories, concepts such as modernity and tradition, as well as distinctions between Asian and European cultures, have emerged. Dirk (2001) highlights the significance of economic factors in establishing the supremacy of the colonizer. He further asserts that colonialism thrives and strengthens itself through cultural mechanisms of governance, which are imposed by the British rulers in foreign territories. Additionally, Ashis Nandy confirmed that "that colonialism never ends with political freedom and is not only suppressing the colonized countries economically, but also affects the psyche of the colonized people".

Said (1994) posits that colonialism should not be regarded solely as a historical event, but rather as an ongoing interaction between two distinct discourses: those of the colonizer and the colonized (35). Even though the era of formal colonialism has come to an end, the underlying foundations upon which colonialism was constructed persist. Within this context, this paper seeks to address several key issues, including prevalent ideas embodied by different characters shedding light on the exploration of cultural misunderstandings. In this connection, the importance of culture stems from the fact that "culture is a medium for political and economic power" as indicated by Sarah Amsler (2016, p. 4). The interpersonal relationship between the Indian doctor and the British schoolmaster serves as a pivotal element in fostering a deeper understanding of the complexities and implications associated with colonialism's presence in India. By examining this particular dynamic, one can potentially gain insight into the intricate dynamics and nuances inherent in the colonial context.

II. FORSTER AND COLONIALISM

While it is frequently asserted that Forster did not intend for his novel to address politics or the clash between East and West, it nevertheless serves as a critique of the British presence and hegemony in India. The social tensions depicted within *A Passage to India* can be attributed to the justifications put forth by the British for their existence and

dominion in the country. Yousafzai and Khan (2011) contend that the primary source of such tensions stems from the violation of fundamental human values. In essence, *A Passage to India* challenges the moral and ethical grounds on which the British sought to justify their control, thereby highlighting the inherent conflicts and injustices that arise from such a colonial relationship.

Abu Baker (2006) posits that colonization endeavors to establish a semblance of friendship between the colonizer and the colonized, utilizing the predefined roles and statuses traditionally assigned to each group. According to Abu Baker, the new colonizer must undergo a process of conditioning in order to embrace the practices and ideologies of the colonizing power. Certain British characters in *A Passage to India* exhibit a sense of superiority over the native population, but when they attempt to apply these attributes outside their own homeland, they come to realize their inherent falsity. These attributes not only fail to hold true in different contexts, but they also perpetuate a distorted reality that serves to sustain the existence of the British Empire.

III. COLONIALISM: POWER DYNAMICS AND NEW SOCIAL STRUCTURES

A Passage to India adeptly portrays the colonial dynamic in which the colonizer and the colonized coexist, highlighting the evident superiority of the former and the corresponding inferiority imposed upon the latter. The intricate nature of the relationship between the colonizer and the colonized is exemplified through the character of Adela, who expresses her reluctance to engage with Indian women. This reluctance signifies the lack of communication between the two sides, ultimately contributing to the complexity of their relationship. Furthermore, the misunderstandings between these groups can be attributed to stark cultural differences, as illustrated in the meeting between the two parties at the Marabar Caves, where Aziz extends an invitation to Moore and Adela. The clash and misinterpretation arising from their distinct cultural backgrounds becomes apparent in this encounter.

The excursion was expected to align with English cultural values, and in this regard, Aziz devoted significant attention to understanding the cultural disparities. Nevertheless, the aspect of social interaction proved to be challenging to accomplish. Despite their genuine desire to engage socially, the underlying tension became apparent in every endeavor to integrate into the social fabric. This tension was also distinctly noticeable in Aziz's efforts to forge friendships with certain English individuals, ultimately yielding disastrous consequences. The accusation leveled against Aziz, suggesting his intent to commit a sexual assault on an English woman, served as a profound chasm in their relationship. Even subsequent to Aziz's defense and exoneration, the divide between the two parties remained unbridged.

The concept of identity is typically examined within the context of the colonized individual and the challenges that accompany their experience. However, this perspective alone fails to provide a comprehensive understanding of identity, as a more holistic view should encompass both the colonizer and the colonized. Correspondingly, the colonizer also grapples with similar issues encountered by the colonized. *A Passage to India* primarily explores the potential for friendship to exist between these two parties, bridging the gap created by colonization.

Characters such as Aziz, Mahmoud Ali, and Hamidullah engage in conversations exploring the potential for friendship to develop between the colonizer and the colonized. Within this discourse, it becomes apparent that Indians and the British have the capacity to form close bonds. However, the realization of such a connection is hindered by the profound cultural, religious, and traditional disparities that render it seemingly impossible.

The presence of tension extends not only between Britain and the colonists, but also within the colonist community itself, offering a new perspective for comprehending both the colonized and the colonizers. Often, colonialism is predominantly viewed through the lens of its economic advantages. However, the social fabric, which relies on the dynamic between the colonizer and the colonized, undergoes a significant transformation, as the colonizer systematically erases the identity and culture of the colonized. As exemplified by Aziz's experience, the proximity to the colonizer can inflict profound anguish upon the colonized. The friendship between Aziz and Fielding is called into question following Aziz's alleged attempt to assault Miss Quested, thus further complicating the prospect of establishing a positive relationship between the colonizer and the colonized.

Within this complex dynamic, a particular cultural framework emerges, characterized by selective exaggerations and differences that seek to reinforce the notion of the colonizer's superiority over the colonized. Such claims of superiority by the European colonizer are commonly observed within any colonial system. It becomes evident that once the colonizer attains cultural and social power, they often assume the role of the exploiter.

Memmi's (1974) central thesis asserts the inevitability of the demise of colonialism, with revolution serving as the most effective means to achieve this goal. The colonizer is characterized as an individual who endeavors to enforce his own culture, education, and economic systems upon the colonized, without regard for the indigenous culture and economy. Within the context of colonization, the colonizer can be viewed as appropriating resources and possessions that do not genuinely belong to him, thus assuming an illegitimate and privileged position.

Through a European lens, and from an economic standpoint, a colony is perceived as a realm where one can accumulate greater earnings while incurring lesser expenditures. Consequently, Europeans view residing in colonies as a favorable opportunity to amass wealth and reduce expenses, making these territories lucrative grounds for profit acquisition. However, Ashis Nandy also added that the territories and economies of another nation are not always under the authority of colonization. Additionally, it is in control of colonized people's brains.

A Passage to India encompasses the obstacles that impede relationships between individuals from diverse cultures, as cultural differences often result in a lack of mutual comprehension. In this context, Aziz and other characters raise a pertinent issue concerning education in India. During their discussion, Aziz highlights the necessity for English teachers despite the presence of qualified Indians. This stance appears to contradict the economic well-being of Indians, as numerous individuals would be left unemployed, while Europeans would seize such opportunities. Consequently, this situation exerts an influence on the social fabric, inevitably widening the divide among Indians themselves.

Fielding endeavored to provide a response to this predicament, yet it remains unattainable due to the underlying reality that India exists primarily for the advantage of the English. The impetus behind colonization primarily stems from India's status as a fount of riches derived from the exploitation of its indigenous population. Throughout the colonization endeavor, the British strived to legitimize their actions by attempting to alter both the culture of the colonized and the very essence of the native inhabitants.

According to Memmi (1974), the colonial system possesses limited adaptability, ultimately paving the way for its own demise. In the face of this system, the colonized navigate through two distinct paths. The first is acclimatization, wherein the colonized individual alters their appearance, an endeavor that remains unacceptable to the colonizer. The second approach entails the native's endeavor to revolt against the colonizer—an outcome that appears as inevitable as the native's failure to assimilate with their oppressor. As the colonized individual is unable to assimilate into the dominant culture, their sole recourse becomes attaining freedom, which they strive to achieve through force.

The dynamic between the colonizer and the colonized is inherently precarious, serving as a valid justification for the imperative of revolt in order to bring an end to colonialism. The central quandary grappled within *A Passage to India* revolves around the feasibility of friendship between the British and the Indians, with the narrative implying that such a bond is currently unattainable. In the final scene following Aziz's arrest, the native populace comprehends the necessity of expelling the colonizers from their land, providing Mrs. Moore with an opportunity to return to Britain.

IV. COLONIAL CONFRONTATIONS: THE CLASH OF COLONIZED AND COLONIZER

A Passage to India delves into the arrival of the British in the city of Chandrapore, where Mrs. Moore and Adela arrive while Moore's son serves as the city Magistrate. The author broaches the notion that friendship between the Indians and the British is unattainable, emphasizing the profound divide that exists between the two groups.

The endeavor to bridge the divide between the two groups is palpable in Fielding's invitation to Moore and Adela to meet Aziz and his friend Godbole. However, the meeting proves to be a failure when Ronny intervenes, exacerbating the sense of disappointment. According to Adela, India has transformed Ronny, highlighting how the presence of the colonizer can impact the colonized land. In this particular instance, a new social fabric has been woven as a consequence of the colonizer's arrival on Indian soil, giving rise to conflicts of three distinct types: Indian-British, Indian-Indian, and British-British. These conflicts represent the fundamental components of the social structure at play.

The excursion to the caverns was marred by a series of unfortunate events, as Godbole and Fielding, regrettably, arrived late and consequently missed the train. During the exploration of the caves, Aziz and Adela became unintentionally separated from one another, and to compound matters, Aziz found himself unjustly accused of attempting to assault Adela.

Both Fielding and Moore share the viewpoint that Aziz is innocent, and it is precisely due to this unjust accusation that Moore has made the decision to return home. As a clear indication of the mounting tension between the two factions, even those who sought to foster amicable relations between them find themselves caught in the crossfire and experiencing the repercussions.

The culmination of this narrative segment is signaled by the homecoming of both Adela and Fielding, marking a significant turning point in *A Passage to India*. Fielding's return to India signifies a heightened capacity to scrutinize a newly established school. The trio of characters depicted in the novel serves as symbolic representations of the diverse archetypes of colonizers that Memmi encountered throughout his own life. In this particular instance, each character embodies distinct circumstances and mentalities, thereby embodying various choices within the colonial existence. The far-reaching impact of imperialism finds its most profound manifestation through the intricate portrayal of these characters.

The four characters serve as a lens through which we can gain insights into the prevailing mindsets of the people involved. Ronny personifies the archetype of the colonizer who firmly believes that his purpose in India is not to exhibit kindness towards the locals, but rather to assert dominance and govern the nation. Ronny's demeanor appears calculated, evident in his insistence that his mother return home once he perceives that her presence could potentially undermine Adela's case. In this particular scenario, Ronny embodies the type of colonizer who accepts and embraces their role, acting in accordance with the expectations and responsibilities of a colonizer.

From this perspective, the colonizer who fully embraces his role is compelled to perceive the colonized as inherently inferior and subordinate in status. Refusing to participate in the process of colonization, in turn, burdens the colonizer with a sense of guilt. Even if the individual who rejects this role is willing to fully integrate and assimilate into the colonized community, they cannot be accorded a place within that community.

Fielding stands as the sole representative among the British officials who harbors a profound sense of respect and dignity when engaging with the Indians. Unlike his counterparts, Fielding does not possess a strong inclination to align

himself with any specific faction; instead, he cherishes his individualistic values of freedom and justice. It is this distinctive quality that affords him the opportunity to ally himself with Adela.

Fielding is portrayed within *A Passage to India* as an individual who epitomizes the essence of a cultured humanist. He is an erudite educator, an agnostic, and possesses a compassionate nature. In his forties, he exudes intelligence and holds steadfast convictions regarding the transformative power of education and the importance of cultural pursuits (Forster, 2002). Fielding's affinity for culture and education is evident throughout the narrative.

The trial of Aziz served as a catalyst for Fielding, evoking deep anguish and prompting him to reassess his perception of India. This profound experience compelled him to depart from the country, only to return later in a different capacity. This significant decision underscores the pivotal role played by culture and education in shaping his character. Moreover, it unequivocally places Fielding within the framework of the colonizers, individuals seeking to solidify their ties with the colonized. Fielding's belief in the necessity of reinforcing this relationship emerges from his humanistic perspective, emphasizing the importance of mutual understanding and collaboration between the two groups.

Fielding frequently maintains an air of detachment from his fellow officials, who perceive him as a disruptive presence. This perception stems from his desire to establish constructive connections with the Indian community. There exists a concern among his colleagues that developing proximity to the natives could potentially jeopardize the dynamics within the group of colonizers. Consequently, Fielding finds himself distanced from his British compatriots. In his analysis, Ziaul Haque (2012) asserts that the novelist does not appear to endorse interpersonal relationships as a means to address societal issues.

The Anglo-Indian women appear to harbor a disfavor towards Fielding, as he fails to embody their preferred archetype of a man. Consequently, Fielding develops an affinity for the Indians, possibly using this character as a portrayal of himself, aligning strongly with his Indian acquaintances. However, his association with them perplexes him and leaves him unsettled. "No Englishman understands us except Mr. Fielding" (Forster, 2002, p. 87), Aziz asserts, highlighting Fielding's unique ability to comprehend the Indian perspective. In this context, Fielding represents a colonizer who defies embracing his assigned role.

A character akin to Fielding swiftly faces rejection on account of his affinity for humanitarian endeavors. Nevertheless, he cannot effortlessly assimilate into the colonized community, for he retains his inherent interests and notions rooted in the realm of the colonizer. Furthermore, being British by nature, he bears the prejudices and ideas ingrained within his compatriots.

Newman (2005) contends that Fielding's return to England in search of his beloved holds crucial significance, as it allows him to establish a connection outside of India. In this regard, Fielding embodies the figure of the colonizer who rejects conventional norms and seeks camaraderie with the Indians, thereby symbolizing the colonizer who encourages the colonized to defy oppression and resist assimilation.

Through the portrayal of this character, the novelist endeavors to illustrate a path of resistance against the colonizer while simultaneously exploring the potential for preserving British culture. Fielding bears certain resemblances to Adela, showcasing conflicting characteristics between the two. For instance, Adela initially arrives in India with intentions to marry Ronny but quickly rejects that path. In a misjudgment, she falsely accuses Fielding of attempted rape, yet exhibits the courage to retract her accusation. Ultimately, the novelist portrays her as a woman who ultimately embraces her predetermined fate.

V. COLONIALISM AND CULTURAL MISUNDERSTANDING

Cultural misunderstanding constitutes a prominent theme within *A Passage to India*, manifesting itself through various facets such as hospitality, social roles, and religion. Towards the novel's denouement, we witness Aziz's profound perplexity as he grapples with the impossibility of comprehending the Hindu people due to their divergent religious beliefs. Even the British, despite their colonial presence in India, remained incapable of grasping the intricacies of the indigenous religion, perceiving it as peculiar and unfamiliar. These instances of misunderstanding gradually permeated into the fabric of cultural stereotypes, rendering any endeavor to bridge the divide between the two sides exceedingly arduous. According to Said, the primary objective of the current study on Orientalism is to demonstrate, examine, and contemplate the phenomenon as a manifestation of cultural dominance.

For example, the act of Aziz presenting his collar stud to Fielding as a gesture of friendship, which was subsequently deemed a misstep by Ronny, highlights the intricate dynamics at play. Consequently, Fielding finds himself compelled to embrace his position as a colonizer, while Aziz is compelled to acknowledge his position as a colonized, aligning with the perspectives put forth by Albert Memmi (1974). Ronny's interpretation of the significance of the collar stud exemplifies the British's limited comprehension of the intricacies of Indian customs, indicating that certain aspects of Indian culture remain distant and elusive to their understanding.

Couldry (2020) posits that One fundamental tenet of social theory posits that individuals possess the capacity to shape their own reality, since they actively engage in social interactions that contribute to the construction of their social reality; however, the pursuit of a meaningful connection between the two factions in *A Passage to India* often leads to frustration, exemplified by Adela's arrival with matrimonial intentions and her subsequent quest to gain deeper insights into India, which ultimately culminate in disappointment. Adela and Ronny's failure mirrors the dynamics observed in the relationship between Aziz and Fielding, both of which are shaped by the backdrop of an Indian social milieu rife

with racialism and animosity. These two relationships serve as poignant illustrations of the prevailing sentiments within Indian society, where racial biases and animosities prevail, perpetuating a sense of disillusionment and thwarting genuine understanding.

One of the intriguing relationships portrayed in *A Passage to India* is the unconventional bond between Aziz and Mrs. Moore. This relationship defies our preconceived notions, as we initially deemed any closeness between the two as improbable; however, they managed to maintain a harmonious connection. The bridge party can be interpreted as the novelist's attempt to bridge the divide between the Indians and the British, symbolizing an endeavor to foster understanding and harmony.

In a conversation with his mother, Ronny discusses the conventional justifications for colonization, stating, "We're not out here for the purpose of behaving pleasantly. We're not pleasant in India, and we don't intend to be pleasant. We've something more important to do" (Forster, 2002, p. 51). Ronny's words highlight the immense challenges and suffering endured by the colonizers in the colonized land. Moreover, they emphasize that the colonizers' mission transcends mere conviviality and niceties. Ronny's elucidation of the significance of their role in India echoes sentiments expressed by Kipling in "The White Man's Burden," where the writer believed it was the duty of the colonizer to educate, teach, and improve the lives of the colonized. In this context, Ronny represents the colonizer driven to perfect his role and fulfill his perceived mission. In this aspect, Ronny's thoughts align closely with those articulated by Anne Scrimgeour (2007), who emphasized the prevailing uniformity of colonial perspectives on the concept of human diversity and the methods employed to "civilize" indigenous populations.

The dynamic relation between Ronny and Adela is further influenced by the profound transformation Ronny undergoes in India, consequently leading to the perception that their marriage is unattainable. Similarly, the relationship between Ronny and Aziz is also affected due to Ronny's deep-seated disdain towards Aziz, viewing him as inherently inferior. Within India, the English held strong convictions of their superiority over the Indians, firmly believing that the indigenous population was incapable of self-governance. Hence, the dominance of the Europeans is unmistakably evident in this context. Consequently, the interactions within the colonial community are shaped by their perception of the colonized land, while the interactions within the Anglo-Indian group are molded by the notion of the native's inherent inferiority. This phenomenon may be ascribed to the notion that colonizers establish a hierarchical distinction between the concepts of "superior" and "inferior," as articulated by Said quoted by Suvedi (2008) states, Europe is the entity that constructs the orient; this construction is not controlled by a mere manipulator, but rather by an authentic creator.

The English frequently perceive the actions towards the Indians as driven by unclear or inconsequential motives. On occasion, the Indians may express themselves in a manner aimed at impressing others, guided by their desire for a sense of masculine freedom. When Ronny's mother inquires about certain ladies, he responds, "Do kindly tell us who these ladies are ... You're superior to them, anyway. Don't forget that..." (Forster, 2002, p. 43). Within this conversation between Ronny and his mother, the concept of superiority, often linked to Europeans, becomes apparent. According to Memmi (1974), the colonized society is burdened by its own ailments, which hinder the emergence of new structures. Consequently, the influence of the British on the Indians tends to yield predominantly negative outcomes. This inclination towards social matters can be, as indicated by Abdul-Jabbar (2007), ascribed to Forster's deliberate avoidance of political conflicts between the colonizer and the colonized, instead prioritizing the exploration of the human condition. The present discourse focuses on the subjective aspects and explores the potential for cultivating affection and companionship between the individuals involved.

The bond shared between Aziz and Adela initially appears harmonious; nevertheless, Adela mistakenly implicates Aziz in a sexual assault attempt. This incident significantly influences the Indians, who aspire to foster favorable connections with the British. Consequently, the author's intended message becomes clear: attaining and sustaining such a relationship proves unattainable. Even if a connection is established, its longevity remains ephemeral. The association between Aziz and Fielding endured for a certain duration, yet it ultimately meets its demise when Fielding escorts Adela to the college, thus serving as the defining moment that seals their bond's fate.

In this context, it becomes evident that the British are not inclined to exalt the Indian culture; their primary objective lies in establishing a novel British culture within India. Consequently, this has led to considerable tension between the British and the Indians, who vehemently reject the imposition of British cultural norms. The profound divergence in cultural practices has inflicted significant upheaval upon the relationship shared between the Indian populace and the British authorities.

Prakash (2002) explained that the governance of India was intended to adhere to Indian principles, but under the authority of the Company. However, the task of defining the parameters of Indian principles was entrusted to British officials and intellectuals, rather than being determined by the Indian populace themselves.

A Passage to India extensively explores the theme of race and its consequential cultural implications. This is prominently depicted through the portrayal of diverse social groups, namely the English, Indians, and Anglo-Indian. Frequently, the segregation between the Indian and English communities gives rise to exclusive spaces for the English, where they can freely express their thoughts and opinions. For instance, Adela's remark, "I want to see the real India" (Forster, 2002, p. 28), exemplifies this desire for a distinct and separate understanding of India.

The dissimilarity between the Indian and English groups becomes evident through various aspects, such as their contrasting physical attributes, including dark skin and black hair, as well as their distinct cultural backgrounds. This stark contrast sets the stage for the encounter between Mrs. Moore and Aziz, becoming a focal point of distinction. The relationship between Mrs. Moore and Aziz highlights the disparities between them, as observed in the description: "she was older than Hamidullah Begum, with a red face and white hair" (Forster, 2002, p. 25).

Aziz holds the belief that "The English are a comic institution" (Forster, 2002, p. 65). He perceives the English people as somewhat comical and actually prefers to be misinterpreted by them. He believes that any form of genuine understanding would assimilate him into their group, a prospect he adamantly resists. Aziz also recognizes that his own mindset fundamentally misaligns with that of the colonizers. Consequently, he anticipates that establishing a mutual understanding with the British is highly improbable. Therefore, Aziz deems it crucial to maintain a distance from any potential comprehension with the colonizers, who exhibit little to no inclination in comprehending the perspective of the colonized.

The conclusion of *A Passage to India* signifies both the sentimental bond between Aziz and Fielding and the inherent impossibility of any true mutual understanding within their given circumstances. Aziz, in this respect, undergoes a circular journey that begins with kindness, turns bitter and cynical, and ultimately returns to its initial starting point. Fielding recognizes that he represents his own race, but also stands against it, acknowledging that while a relationship with Aziz may be morally just, it is ultimately unfeasible. Hence, racial identity imposes its own limitations and responsibilities. *A Passage to India* delves into the intricate dynamics of an intimate friendship torn apart by the stark disparities in political atmosphere and culture.

The two friends, Aziz and Fielding, engage in heated discussions regarding the political landscapes of their respective countries. It becomes evident that Fielding does not harbor deep remorse for the British colonial actions in India, while Aziz firmly asserts that the British presence in India holds no inherent value. This fundamental divergence of perspectives highlights a significant rift between them.

In a politically charged setting, Aziz and Fielding each express their political perspectives. Aziz fervently advocates for the expulsion of the British from India, while Fielding suggests that the Indians may eventually embrace the presence of other nations on their soil. This remark only serves to exacerbate Aziz's anger, compelling him to passionately advocate for the unity of various Indian religions. This unity can be viewed as a potential avenue for nationalists to secure the achievement of their aspirations for independence and freedom.

The interaction between Aziz and Fielding serves as a poignant depiction of the stark contrast between a native individual who passionately emphasizes the strength of his nation and a colonizer who derides and underestimates this strength. In response to their clash, Aziz leaves the resolution to future generations, expressing his belief that his sons will ultimately expel the colonizer from their land. It is through this expulsion that the possibility of friendship between the two sides may arise. This political stance signifies that the cessation of British rule marks the potential beginning of a genuine friendship. However, such a friendship is not attainable in the current circumstances; both sides require time to heal from the grave consequences of the colonizer-colonized relationship. Only once this healing process is complete, a new reality will emerge—one in which a newly independent India takes shape. This newfound reality appears to be a crucial prerequisite for establishing mutual understanding and fostering a genuine bond between the two parties.

VI. CONCLUSION

The primary conclusion drawn from the study revolves around the underlying factors contributing to the tightness between the colonizer and the colonized. These factors encompass elements such as culture, language, tradition, and religion. However, the most significant point of contention arises from the mutual lack of effort to understand one another. The relationship between these two parties is defined by deep-seated animosity from the colonized and acts of brutality perpetrated by the colonizer.

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Dheyaa Khaleel Nayel was born on January 25, 1972, in Babylon, Iraq. The Teachers' Training Institute of Kerbala granted him a diploma in English in 1991. He earned a Bachelor of Arts degree in English language from the University of Baghdad in 1995, and a Master of Arts degree in English literature in 1998. Presently, he has the position of instructor within the English language program at the University of Kerbala. He has authored numerous articles for scholarly publications. Ecofeminism and postcolonialism are among the several subjects that are discussed.

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Gender Representation in Indonesian Language Textbooks: Critical Discourse Analysis

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Abstract—This study aims to analyze the elements of discourse analysis regarding gender in the Indonesian Textbook. The data used in this study were texts in integrated thematic Indonesian textbooks for grade 2 elementary school. Gender representations based on micro and macrostructures of language analysis in Indonesian textbooks as the research problems of this analysis. This research uses data analysis methods with field methods with observations and interviews. The theory used in this study is the theory of discourse analysis by Dijk (1993). The results of this study indicated that there are discourse elements that show gender in texts such as microstructure and macrostructure. In the microstructure, grammatical elements are found which include references, omissions, and conjunctions. The macro elements found in integrated thematic textbooks for elementary school Indonesian are context, inference, and character values. Character values are implicitly described in the characters in the text. The micro and macrostructure in the data show the dominance of the female gender.

Index Terms—discourse analysis, text, books

I. INTRODUCTION

A noteworthy phenomenon within the realm of public communication pertains to the disparity in the utilization of linguistic indicators when viewed through the lens of gender. Education institutions play a significant role in shaping individuals' attitudes, values, and comprehension of gender equality (Rizkiyah et al., 2022). According to Ulfah et al. (2019), gender is regarded as an inherent characteristic that is not subject to interchangeability between individuals of different sexes. The analysis of gender representation in elementary school textbooks can be conducted using macrostructural, superstructural, and microstructural methodologies. The microstructure of a text includes both grammatical coherence and lexical cohesion. Grammatical cohesion encompasses many linguistic devices such as references, substitutions, ellipsis, and conjunctions, which serve to establish connections between different parts of a text. On the other hand, lexical cohesion pertains to the use of repetition, synonyms, antonyms, and equivalents to create coherence and unity within a text. The macrostructure and superstructure approaches center their attention on the comprehensive analysis of discourse composition, aiming to gain a holistic understanding of the discourse. The present text will undergo an academic analysis. The macrostructural aspects encompass elements such as structure, lexicon, and context. The significance of textbooks in shaping and reinforcing gender norms and societal status has been well acknowledged (Alam & Badshah, 2022). The pedagogical process necessitates the utilization of textbooks as a means to facilitate educational attainment. Textbooks serve as essential learning resources for students during the educational process. According to Arraman and Hazmi (2018), students have the opportunity to acquire knowledge and information independently from an instructor by utilizing this textbook. Textbooks serve as a means of disseminating knowledge and as instructional tools employed by educators to facilitate student learning through printed materials (Alexopoulos et al., 2022). Textbooks are commonly employed as educational materials across the majority of educational institutions in Indonesia. Textbooks serve as the primary literature or resources that encompass educational content necessary for attaining fundamental and essential competencies. These competencies encompass the enhancement of religion, piety, moral character, and personal development, as well as the acquisition of scientific and technological expertise, the cultivation of aesthetic sensitivity and abilities, the development of kinesthetic aptitude, and the promotion of physical well-being. These competencies have been formulated following national educational requirements. Textbooks are a prevalent educational tool utilized for both teaching and learning purposes. Textbooks serve as educational tools and learning resources for pupils. Despite the enduring popularity and conventional nature of books as a medium, they

nonetheless possess the capacity to significantly enhance the process of learning. Certain educational resources are reliant on the utilization of textbooks for effective instruction. Textbooks are commonly employed as pedagogical aids in the process of teaching and learning (Eva, 2015). The information presented within the textbook represents the author's method of introspectively contemplating his concepts. The concepts that the author aims to communicate undoubtedly offer novel insights to the reader. The text contains material that reflects the author's ideological perspective, which may be communicated either overtly or implicitly. Textbooks are commonly acknowledged as a medium for the perpetuation of social reproduction and the dissemination of prevailing beliefs (Babaii & Sheikhi, 2018). Textbooks serve as the primary instructional medium in educational contexts, facilitating teaching and learning endeavors. To clarify, the utilization of written content inside textbooks has served as a means of transmitting educational content encompassed within the curriculum. The text of the textbook has undergone a rigorous evaluation process done by the National Education Standards Agency (BSNP) and has been officially mandated as a reference book through a ministerial decree (Rahmawati, 2016). The content within this textbook is intended to cultivate students' ability to develop independent study habits, enabling them to effectively comprehend and grasp the material presented by instructors. The topic of gender issues in textbooks has garnered significant scholarly interest as a means of addressing and rectifying the perpetuation of gender stereotypes within the educational context (Rohmawati & Putra, 2022).

It is important to conduct further research on the contents of the text in books in terms of micro and macrostructural elements of a discourse. Similar research that has been previously analyzed was research from Arraman and Hazmi (2018) which analyzes the contents of the 2013 curriculum textbooks. The results of the previous study indicated that in the textbooks for class X Senior High School in terms of content feasibility, the language used needs to be considered for book improvement is graphic but not all material. Then there are still chapters that do not cover all the supporting material. However, in terms of content, it follows the BSNP standard. In conclusion, the appropriateness of the content, graphics, language, and presentation used in this book meets national standards. Research on texts studied based on discourse was analyzed by Juliantari (2017). His research found that there are several models in the discourse analysis paradigm to understand text and context to improve reading comprehension skills, such as the formal model, the functional model, and the critical model. For the convenience of analyzing speech, it is necessary to start from one of these points of view. Thus, the discourse analysis becomes clear, especially the understanding of the text and the rhetorical part. Research from Pebriana (2021) has analyzed the structure and language symbols found in textbooks. This study found that based on the results of Fry's chart analysis showed the readability level according to Class IV on 15 texts, only 2 texts were appropriate for the developmental level of elementary school children. Research from Aljuaythin (2018) analyzed gender representation in EFL books in Saudi Arabia with the Fairclough model, namely description, interpretation, and explanation. This study found a gender imbalance in favor of men. Women are stereotyped and seen as marginalized as a result of this inequity. Another study by Setyono and Widodo (2019) examined how multicultural ideals are portrayed in EFL high school textbooks. Four themes of cultural values emerged from the textbooks that this study identified: appreciating creative works, avoiding conflict, and respecting the cultures of many ethnic and religious groups, including indigenous peoples. This study focused on identifying representations and linkages between texts and character values of gender discourse revealed in texts. The earlier research has investigated discourse analysis models based on content, context, and culture. The urgency of this research is to find the relationship between text and character values in texts that can influence the reader's frame of mind. This research should be analyzed immediately to avoid misunderstanding the representation of gender differences shown in textbooks. This study focused on analyzing text from discourse elements according to Dijk (1993). The two problems that are being studied in this research are: What is the gender representation based on microstructure? and What are macrostructures analysis of gender representation in Indonesian textbooks? Microform analysis aims to find the referential structure of the content based on the text, while the macrostructure aims to analyze the strength of the dominant character shown by both female and male genders in the text (Dijk, 1993). Upon examination of prior research, it is evident that scholars commonly conduct studies on discourse analysis with a focus on the structural aspects of discourses. As a novelty aspect of this research, the objective of the study is to enhance the findings of the analysis by involving the consumer of discourses in the investigation. This research has an obvious urgency of recommending to policymakers to reevaluate the form of discourse in textbooks so that the content of the text contains a good and balanced gender. The results of this research show the reader that gender representation can be found in both implicit and exhaustive texts.

II. METHODS

According to the data that has been evaluated, this study incorporates qualitative research methods. The objective of this study was to ascertain the macro and microstructural configurations included in the texts found inside grade 2 elementary school textbooks in Indonesia. The primary data source utilized in this study consisted of texts extracted from Indonesian language textbooks used in grade 2 elementary schools. This study employed data collection procedures as outlined by Creswell (1998), incorporating field research techniques such as observation and interviews. Data gathering approaches commonly employed include the utilization of checklists, conducting interviews, and documenting linguistic forms found within textbooks. The theoretical framework employed in this study is the theory of

discourse analysis, as proposed by Dijk (1993). Sumarlam's (2013) theory is employed to provide backing for the microstructural examination of speech, which is centered on the grammatical arrangement of discourse constituents. In this context, the theory proposed by Naim (2012) is employed to provide a foundation for the macrostructural examination of the personalities portrayed in the book.

III. RESULT AND DISCUSSION

Language is made up of form and meaning (Halliday & Hasan, 1976). As a result, there are two different kinds of relationships that exist between the various components of discourse: the relationship between form (cohesion) and the link between semantic meaning (coherence). When considering a conversation in terms of the relationship between semantic meaning (coherence), it is considered coherent. The text is examined in light of the reader about the discourse's structure (Putri et al., 2023).

The study of discourse that focuses on the mechanism of textual cohesiveness is known as microstructural discourse analysis. Grammatical and lexical cohesion are two indicators of textual cohesiveness (Dijk, 1993). The meaning of speech that can be seen by examining the words, sentences, propositions, clauses, and styles that particular people and communities use is known as the microstructure, which Dijk classified as something tangible. Numerous microelements make up the microstructure, and they all sustain one another. The microstructure consists of lexical analysis (word meaning), syntax connected to sentence structure and pattern, and semantic structure relating to sentence meaning (Dijk, 1993). Another analysis of discourse is macrostructure. According to Dijk (1993), macro structure encompasses overarching notions that have a universal significance, such as theme, subject, or core. Two analyses of text have been explained completely in this section.

A. Microstructure Analysis

Microstructure analysis aims to find the referential structure of the content based on the text (Dijk, 1993). A text's microstructure is its local meaning, which is discernible from the words, phrases, and writing style that it uses (Sumarlam, 2013). As a result, a cohesive discourse that is seen in terms of the relationship between form and structure seems cohesive and makes sense (Sumarlam, 2013). One of the grammatical aspects analyzed in this study is a reference.

(a). Reference

Referring or reference is a grammatical cohesion mechanism wherein a linguistic unit is employed to refer to a preceding or subsequent linguistic unit (referred to as a reference). Based on the location of the reference, whether it is embedded within the text or placed outside the text, references can be categorized into two distinct forms: (1) Endophoric reference if the reference is in or contained in the text of the discourse, while (2) Exophoric reference if the reference is or is outside discourse text (Sumarlam, 2013). The following is the distribution of references analyzed by clause.

TABLE 1
REFERENCE OF TEXT

Klausa	Measurement of Referential Distance					Measurement of Topic Persistence	
	P1	P2	P3	P4	Value	Participant	Value
1	1	1				P1/P2	3+/3
2	1	1	1		1, 1, >3	P3	0
3	1	1			1	P2	
4							
5	1				1	P1	
6	1				1	P1	
7	1				1	P1	
8	1	1			1,>3	P1/P2	
9	1				1	P2	
10	1	1			1,2	P2/P1	
11						P1	
12	1				2	P1	3+
13	1	1			1, 3	P1/P2	less than 10 clauses following
14	1			1	1, >3	P4	less than 10 clauses following
15	1				1	P1	less than 10 clauses following
16							less than 10 clauses following
17							less than 10 clauses following
18							less than 10 clauses following
19	1	1		1	>3	Ø P2, P1/P4	less than 10 clauses following
20	1	1			1	P1 / P2	less than 10 clauses following
21	1	1		1	1	P2/P1	less than 10 clauses following

Grammatical cohesiveness in the form of a specific lingual unit that refers to another lingual unit (or reference) that comes before or after it is known as a reference (Sumarlam, 2013). In the table, the distribution of references in each clause consists of *cataphoric* and, which means that the references contained in the text precede the lingual unit referred to or at the end of the lingual unit referred to follow it. The value shown is based on the distribution of referential distance in Participant 1 (P1) mostly showing a value of 1. A value of 1 means that the lingual unit referred to in the previous clause 1. Whereas in Participant 2 (P2) the value is dominant at 3 and > 3, which means that the dominant P2 appears in clause 3 or more in the previous clause. In measuring topic persistence (P1), the dominant value is 3+, which means that P1 appears more than 3 times in the following clause. The following is an analysis of the references to the clause.

Data:

1. *Sepanjang perjalanan, air menetes dari toples es buah yang dibawa Nina (P1)*
Along the way, water dripped from the jar of fruit ice that Nina (P1) bought
2. *Nina (P1) berpikir es buah*
Nina (P1) thought the fruit ice
3. *yang dibawa nya (P1) tumpah karena toples nya (P1) bocor.*
That brought her (P1) spilled because the jar (P1) leaked
4. *Nina (P1) berlari ke rumah Deli (P2)*
Nina (P1) ran to Deli (P2)
5. *agar es buah nya (P1) tidak tumpah semua*
so that all the fruit ice (P1) would not spill

In Clause (1) the singular third-person pronoun is shown in the word Nina (female). In clause (3) there is the word "which he brought" and the word "the jar leaked". The pronoun "his" is a third person singular with his right-hand attachment referring to Nina. In clause (5) there is the word "fruit ice" which also refers to Nina. With these characteristics, *-nya* is a kind of endophoric grammatical cohesiveness (because the reference appears in the text), which is an anaphoric form of a lingual unit that refers to the left antecedent or another lingual unit that comes before it (Sumarlam, 2013). This data shows that the dominance of the female. The female (Nina) is spread in almost all clauses with dominant characters.

(b). *Ellipsis*

Ellipsis is a type of grammatical coherence when some lingual units are left out. Sentences, phrases, clauses, and words are examples of omitted elements (Sumarlam, 2013). The omission in the discourse serves to (1) produce effective sentences, (2) efficiency in the use of language, (3) produce cohesion in discourse, (4) make readers or listeners think about something that is not contained in a discourse, and (5) for practicality in communicating (Sumarlam, 2013).

TABLE 2
ELLIPSES AND CONJUNCTIONS IN TEXTS

NO	CLAUSE	ELIPSIS	KONJUNGSI
1	<i>Suatu sore, Nina (P1) pergi ke rumah Deli (P2) untuk bermain.</i> One afternoon, Nina (P1) went to Deli's (P2) house to play		
2	<i>Sebelum ke rumah Deli (P2), ibu Nina (P3) meminta Nina (P1)</i> Before going to Deli's house (P2), Nina's mother (P3) asked Nina (P1)		
3	<i>Untuk Ø (P1) memberikan es buah kepada Deli (P2)</i> For Ø (P1) give fruit ice to Deli (P2)	P1	
4	<i>Es buah itu tampak sangat segar karena dipenuhi dengan es batu dan buah-buahan segar.</i> The fruit ice looked very fresh because it was filled with ice cubes and fresh fruit.		
5	<i>Sepanjang perjalanan, air menetes dari toples es buah yang dibawa Nina (P1)</i> Along the way, water dripped from the jar of fruit ice brought by Nina (P1)		
6	<i>Nina (P1) berpikir es buah</i> Nina (P1) thinks fruit ice		
7	<i>yang dibawa nya (P1) tumpah karena toples nya (P1) bocor.</i> what he brought (P1) spilled because the jar (P1) leaked.		
8	<i>Nina (P1) berlari ke rumah Deli (P2)</i> Nina (P1) ran to Deli's house (P2)		
9	<i>agar es buah nya (P2) tidak tumpah semua</i> so that the fruit ice (P2) doesn't spill all over		Conjunction of Purposes
10	<i>Setibanya di rumah Deli (P2), Nina (P1) menyerahkan es buah tersebut kepada Deli (P2)</i> Arriving at Deli's house (P2), Nina (P1) handed over the fruit ice to Deli (P2)		
11	<i>Nina (P1) juga meminta maaf</i> Nina (P1) also apologized		
12	<i>karena Ø (P1) menumpahkan sebagian es buah nya (P1)</i> because Ø (P1) spilled some of the fruit ice (P1)	P1	Subordinating conjunction
13	<i>Ibu Deli (P4) pun menghampiri Nina (P1) dan Deli (P2) sambil tersenyum.</i> Deli's mom (P4) approached Nina (P1) and Deli (P2) while smiling.		
14	<i>Ibu Deli (P4) menjelaskan es buah</i> Deli's mom (P4) explained the fruit ice		
15	<i>yang dibawa Nina (P1) tidak tumpah.</i> brought by Nina (P1) did not spill.		
16	<i>Air yang menetes itu berasal dari udara di sekitar toples yang mengembun</i> The dripping water comes from the air around the condensing jar.		
17	<i>Uap air di udara awalnya berwujud gas.</i> Water vapor in the air is originally a gas		
18	<i>Namun saat terkena permukaan toples yang dingin, uap air akan berubah menjadi air.</i> However, when exposed to the cold surface of the jar, the moisture will turn into water.		Coordinating conjunction
19	<i>Ø (P1) (P2) Mendengar penjelasan dari ibu Deli (P4).</i> Ø (P1) (P2) Heard the explanation from Deli's mom (P4).	P1/P2	
20	<i>Nina (P1) dan Deli (P2) mulai mengerti.</i> Nina (P1) and Deli (P2) began to understand		
21	<i>Deli (P2) dan Nina (P1) berterima kasih kepada ibu Deli (P4)</i> Deli (P2) and Nina (P1) thanked Deli's mom (P4)		

Omission/ellipsis is a type of grammatical cohesion in the omissions of certain lingual units that have been mentioned previously (Sumarlam, 2013).

Data:

1. Deli's mom (P4) explained that the fruit ice
2. brought by Nina (P1) did not spill.
3. The dripping water comes from the air around the condensing jar.
4. Water vapor in the air is originally a gas.
5. However, when exposed to the cold surface of the jar, the moisture will turn into water.
6. Ø (P1) (P2) heard the explanation from Mrs. Deli (P4)
7. Nina (P1) and Deli (P2) began to understand.

In clause (6) there is the omission of lingual units in the form of words, such as the words Nina and Deli which function as subjects and agents in the action. With the occurrence of disengagement events, as in clause (6), the speech becomes more efficient and effective, and the discourse becomes cohesive and practical in communicating. The omission or ellipsis is used for female (Nina) and male (Deli) gender participants.

(c). Conjunctions

Conjunctions establish a connection between two elements in a discourse, contributing to grammatical cohesiveness. Conjunctions (sequences), namely one type of grammatical cohesion, are done by adjusting between elements in a discourse. The elements formed are in the form of lingual units of words, phrases or clauses, sentences, and paragraphs (Sumarlam, 2013).

Data:

1. Nina (P1) also apologized
2. because Ø (P1) spilled some of her fruit ice (P1)

The conjunction *because* in clause (2) is placed to connect the first clause with the second clause. The conjunction serves to express a cause-and-effect relationship (causality). *Nina's clause relationship also apologizes* as a result of clauses. *Nina spilled some of her fruit ice* as a cause. Conjunctions are used to connect two or more clauses. In these data, causal conjunctions are shown to emphasize the representation of the female's gender (Nina). The cause and effect shown by the participant with the female gender aims to emphasize to the reader that Nina is dominant with a responsible attitude. This is indicated by the clause, *Nina apologized*.

Data:

1. Water vapor in the air is originally a gas.
2. However, when exposed to the cold surface of the jar, the moisture will turn into water.

In clause (2) the conjunction is *but* attached to connect the initial clause with the next clause. The conjunction *but* serves to show the conflict between the clause *Water vapor in the air was originally a gas* and *However when exposed to the surface of a cold jar, the water vapor will turn into water*.

B. Macrostructure Analysis

The macrostructure of a text refers to the overarching meaning that may be derived from the issues and themes addressed within the text. The term "element" pertains to the overarching depiction of a textual composition, sometimes known as the central concept, synopsis, or primary theme of a piece (Dijk, 1993). The term "macrostructural," sometimes known as macrostructure, pertains to the overarching or comprehensive significance of a text, which can be discerned by examining its subject matter. The focus of this discussion encompasses not only the subject matter but also specific elements about an occurrence. The examination of the subject matter allows for the identification of the challenges encountered by the communicator as well as the strategies implemented to address these challenges. The macrostructure of discourse allows for the observation of actions, attitudes, and decisions (Dijk, 1993). The macrostructure can be observed through the lens of contextual discourse expression. Furthermore, the macrostructure can be defined as a comprehensive structure that encompasses a wider scope and is intricately connected to the realms of society and culture.

(a). Inference Analysis

Inference analysis is a process of literal understanding by readers or listeners of a discourse after it has been expressed by the writer or speaker (Sumarlam, 2013). The process of understanding is only known based on the knowledge or experience of the communicant. The reader or listener interprets, understands, and determines an understanding of the discourse expressed by the author or reader.

Data:

1. One afternoon, Nina (P1) went to Deli's house (P2) to play.
2. Before going to Deli's house (P2), Nina's mother (P3) asked Nina (P1)
3. to Ø (P1) give fruit ice for Deli (P2)

The provided sentences serve as the contextual framework for analyzing inference.

Linguistics Context : Clause 1-3

Physical Context : At Nina's House, in the afternoon

Epistemic Context : The participant understands being in a hot situation in the afternoon, and wants to get something fresh.

Social Relationship : Nina and Deli

By taking into account the linguistic, physical, epistemic, and social settings, one can derive four inferences, specifically:

1. P1 and P3 realized that P2 felt thirsty because of the hot situation in the afternoon.
2. P1 and P3 want P2 to be happy with P1's arrival by bringing their favorite drink.
3. P3 wants to show P2 about the attitude of P1 who likes to give.
4. P3 shows P1 how to visit other people's homes.

Gender representation can be observed through the use of language that shows male and female gender identities (Susanto, 2021). Based on these data, the participant (1) who is represented by the female gender appears to be dominant in the clause. Participant 1 becomes the subject of the actor followed by the verb. This shows that the dominant actor represented in the data is the female gender (Nina).

(b). Character Values

Education must be carried out fairly and not be discriminatory by upholding human rights, religious values, culture, and pluralism (Tricahyono & Dkk., 2020). Character value is an attribute or thing that is thought to be important and useful in human existence. Character values can also serve as rules or directives for conduct. More precisely, the character describes a set of attitudes, actions, motives, and abilities (Naim, 2012). Character is comprised of traits like the drive to succeed, intelligence, moral reasoning, and critical thinking; it also includes actions like being trustworthy

and accountable, upholding moral standards in the face of injustice, and emotional and interpersonal abilities that allow one to communicate well in a variety of contexts (Naim, 2012).

TABLE 3
CHARACTER VALUE

NO	CLAUSE	PARTICIPANT	CHARACTERS
1	<i>Suatu sore, Nina (P1) pergi ke rumah Deli (P2) untuk bermain.</i> One afternoon, Nina (P1) went to Deli's (P2) house to play	P1/P2	Friendly
2	<i>Sebelum ke rumah Deli (P2), ibu Nina (P3) meminta Nina (P1)</i> Before going to Deli's house (P2), Nina's mother (P3) asked Nina (P1)	P3	Care to each other
3	<i>Untuk Ø (P1) memberikan es buah kepada Deli (P2)</i> For Ø (P1) give fruit ice to Deli (P2)	P1	
4	<i>Es buah itu tampak sangat segar karena dipenuhi dengan es batu dan buah-buahan segar.</i> The fruit ice looked very fresh because it was filled with ice cubes and fresh fruit.		
5	<i>Sepanjang perjalanan, air menetes dari toples es buah yang dibawa Nina (P1)</i> Along the way, water dripped from the jar of fruit ice brought by Nina (P1)		
6	<i>Nina (P1) berpikir es buah</i> Nina (P1) thinks fruit ice		
7	<i>yang dibawa nya (P1) tumpah karena toples nya (P1) bocor.</i> what he brought (P1) spilled because the jar (P1) leaked.		
8	<i>Nina (P1) berlari ke rumah Deli (P2)</i> Nina (P1) ran to Deli's house (P2)	P1	Hard work
9	<i>agar es buah nya (P2) tidak tumpah semua</i> so that the fruit ice (P2) doesn't spill all over		Honest
10	<i>Setibanya di rumah Deli (P2), Nina (P1) menyerahkan es buah tersebut kepada Deli (P2)</i> Arriving at Deli's house (P2), Nina (P1) handed over the fruit ice to Deli (P2)	P1	Honest
11	<i>Nina (P1) juga meminta maaf</i> Nina (P1) also apologized	P1	Honest
12	<i>karena Ø (P1) menumpahkan sebagian es buah nya (P1)</i> because Ø (P1) spilled some of the fruit ice (P1)	P1	Subordinating conjunction
13	<i>Ibu Deli (P4) pun menghampiri Nina (P1) dan Deli (P2) sambil tersenyum.</i> Deli's mom (P4) approached Nina (P1) and Deli (P2) while smiling.	P4	Appreciate achievement
14	<i>Ibu Deli (P4) menjelaskan es buah</i> Deli's mom (P4) explained the fruit ice	P4	Appreciate achievement
15	<i>yang dibawa Nina (P1) tidak tumpah.</i> brought by Nina (P1) did not spill.		
16	<i>Air yang menetes itu berasal dari udara di sekitar toples yang mengembun.</i> The dripping water comes from the air around the condensing jar.		
17	<i>Uap air di udara awalnya berwujud gas.</i> Water vapor in the air is originally a gas		
18	<i>Namun saat terkena permukaan toples yang dingin, uap air akan berubah menjadi air.</i> However, when exposed to the cold surface of the jar, the moisture will turn into water.		
19	<i>Ø (P1) (P2) Mendengar penjelasan dari ibu Deli (P4).</i> Ø (P1) (P2) Heard the explanation from Deli's mom (P4).	P1/P2	Discipline
20	<i>Nina (P1) dan Deli (P2) mulai mengerti.</i> Nina (P1) and Deli (P2) began to understand	P1/P2	Discipline
21	<i>Deli (P2) dan Nina (P1) berterima kasih kepada ibu Deli (P4)</i> Deli (P2) and Nina (P1) thanked Deli's mom (P4)	P1/P2	Discipline

The character values conveyed in the text are separated into several clauses. Each clause has different character values. In clause (8) Nina ran to Deli's house. The character value that the writer wanted to convey is hard work. Working hard is working more than you have to (Naim, 2012). The character of working hard is represented in the character of Nina who runs to Deli's house. The representation of the attitude of working hard is in the *clause Nina runs to Deli's house*. The author emphasizes the word run. The word run emphasized in the clause is an activity that is not usually done to go somewhere. Thus, the word run implicitly emphasizes the hard-working attitude of the character Nina. Honest character is also conveyed implicitly in the data. Clauses (11) and (12) implicitly convey the honest character of Nina's character. Honest means straight-hearted, not lying, and not cheating. *Arriving at Deli's house, Nina handed the fruit ice to Deli. Nina also apologized for spilling some of her fruit ice*. In this data, the writer emphasized the honest character in the words Nina apologized for spilling her fruit ice. This clause implicitly shows an honest character since Nina's character is described as truly admitting her actions. In clause (13) the character of Deli's mother is shown by the character appreciating achievement. Mrs. Deli in clause 13 is shown as a wise character by giving comments that can generate motivation. Clause (19) shows the character of discipline by the characters Nina and Deli. Discipline is compliance with regulations or subject to supervision and control. In clause (13) the author emphasizes the word Deli and Nina hears an explanation from Deli's mom. The writer described that the characters Deli and Nina listen to the advice given by Deli's mom. The character of discipline by the two figures is conveyed implicitly by the author of the book.

The existence of men and women are two entities that are often distinguished in terms of sex and gender (Islami et al., 2022). The dominant values shown in the data are character values in the female gender (Nina). The female gender is represented by the character values of being honest, hard-working, and friendly. Thus, characters in the female gender are more dominantly shown by positive attitudes.

IV. CONCLUSION

Based on the findings derived from the data analysis, it can be concluded that the data exhibits a prevailing representation of the female gender dominantly. Positive and diligent attitudes are characteristic of the female gender. The examination of discourse through microstructural analysis reveals the presence of microstructural elements, including references, ellipses, and conjunctions. The data analysis reveals that the microstructural elements exhibit a prevalence of the female gender as portrayed in the text. Based on the findings of the macrostructure analysis, it can be observed that Nina predominantly assumes the role of the subject in relation to the actor, followed by the verb. This particular pattern is observed in nearly every clause. In addition, the research indicates that the female gender has a prominent presence, characterized by positive attributes including honesty, hard work, and friendliness.

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Children's Socialization to Gender Identity: A Study of Laurie Frankel's *This Is How It Always Is*

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Abstract—The actions and behaviors exhibited by parents play a significant role in shaping the development of gender identity in their children. Several previous studies about gender identity formation in the family context have been published (Bandura & Bussey, 1999; Berenbaum et al., 2006; Boe & Woods, 2018; Friedman et al., 2007; Huston, 1983; Leaper, 2002; Martin & Ruble, 1998; McHale et al., 2003). However, though this study maintains this emphasis, it also broadens it in significant ways using an ecological perspective that focuses on the interaction between individual characteristics and ecological surroundings (Bronfenbrenner & Morris, 1998). Moreover, this topic's application to literary works appears to be uncommon. There have yet to be any comprehensive investigations into the same subject. The objective of the current study is to examine the impact of parental influence and its consequences on the development of gender identity in a fictional child protagonist named Claude as depicted in Laurie Frankel's literary work titled *This Is How It Always Is*. The present investigation involves the analysis of data obtained from the novel to examine the topics of family socialization influences and its consequences of societal exclusion and marginalization through the lens of a sociocultural perspective in psychology. The analytical frameworks employed in this study are the Cognitive-developmental theory developed by Martin et al. (2002), and the Gender schema theory proposed by Bem (1981). Additionally, the study examines Claude's social failure to fit.

Index Terms—transgenderism, gender identity, family socialization, societal exclusion, *This Is How It Always Is*

I. INTRODUCTION

The number of children encountering gender identity issues such as transgenderism is likely to have increased in recent years (Kirkup et al., 2020). The concern brings the question of how gender identity is fragile in early childhood. Even though biological sex is fixed at birth, Martin et al. (2002) and Bem (1981) found that the formation of gender identity is a continuous process with no linear relationship to biological assignment. They go on to describe how gender conceptions are constructed from a complex mix of experiences and how they interact with encouraging and self-regulating processes to govern gender-related behavior throughout the life course.

Hence, the evolution of gender identity cannot be viewed through one particular lens. Diverse perspectives exist on the development itself. It encompasses biological, psychological, sociological and cultural aspects (Vygotsky, 1978). Moreover, Vygotsky (1978) maintained that children learn from their parents, family members, caregivers, and peers and that the culture around them plays a crucial role in the development of their cognitive abilities. He also considered that each culture influences development differently. That is to say, a variety of social influencing factors, including parents, peers, the media, and other social systems play a role in the formation of gender perceptions and the associated self-regulatory processes. Furthermore, the formation of gender identity can be influenced by a variety of social factors, including the involvement of parents.

Even in the production of works of fiction, the gender identity question has come to dominate society's perspective. In the 2017 novel *This Is How It Always Is* by Laurie Frankel, the author drew inspiration for her novel from her own experience bringing up a transgender child. Western culture faces the issue of comprehending transgenderism and the first generation of visibly transgender children at present. It is a reality-based story about a child named Claude who decides to be a girl at a young age. Apart from the difficulty of living his early life as a gender-nonconforming child, this narrative additionally demonstrates the development of this child's gender identity as he grows older. Still, it develops from the interaction of social and personal factors. That is, the question of gender identity in the narrative suggests the existence of social impact in the context of family and friends, as the novel focuses primarily on how parents handle a child who does not conform to gender norms. Moreover, the author writes this controversial novel as an act of imagination and an exercise in wish fulfillment to make the world a better and welcoming place for her trans child and all other children. That is why the narrative interweaves two stories; the fairy tale of Grumwald is told to interweave the complicated tale of Claude with a happy ending.

This study combines psychological and sociocultural determinants into a single conceptual framework. It applies the cognitive-developmental theory developed by Martin et al. (2002) and the Gender schema theory proposed by Bem (1981) to illustrate the relationship between parental role and children's gender identity development. Each of these

theories incorporates cognitive processes, albeit not necessarily in identical ways. Cognitive-developmental theory emphasizes the significance of cognitive processes concerning gender constancy formation. Gender schema theory particularly emphasizes how the formation of schemas shapes both the meaning and comprehension of gender-relevant knowledge. In both theories social factors, and especially parents, play a crucial part in the early stages of cognitive processes and socialization related to gender identity development.

As a result of people's behaviors, gender roles are evolving which alter the social subsystems and impact the formation of gender identity. Parents serve as the primary source of social learning; consequently, family is one of the major contexts of gender development in early childhood. In accordance with the above theories, parents influence gendered conduct and norms through their behaviors, professions, endorsement or rejection of their children's activities. In other words, parents can indirectly transmit gender messages to their children through their behaviors and, even more so, directly through parental informal education (McHale et al., 2003).

According to cognitive-developmental theory, the awareness of gender is the result of having passed through three phases of cognitive maturation that are relevant specifically to gender. Martin et al. (2002) defined them as follows: (1) gender identity, or a child's developing awareness that they belong to either the male or the female category, (2) gender rigidity, or recognizing the rigid categories of male and female, with distinct traits and behaviors related to each one, and this gender identity does not undergo any alterations as time progresses. This process is referred to as gender constancy; it is the gradual recognition that gender is unchangeable, and it is an integral part of the cognitive-developmental approach. The argument posits that following the attainment of gender constancy by a child, gender categories assume greater relevance (Martin et al., 2002).

Martin et al. (2002) state that the theory highlights the significance of mastery or competence motivation in the development of gender, as children strive to align their perceptions and behaviors with their evolving understanding of gender categories. In other words, children are aware of the significance of the gender binary which compels them to conform to their designated category. Overall, cognitive-developmental theory concentrates on how children socialize once they realize they belong to either the male or female category (Bem, 1981). In this theory, gender cognition, therefore, takes priority. Martin et al. (2002) found that gender constancy is central to children's comprehension of various aspects of gender including awareness of same-sex modeling, selective attention and gender stereotypes.

In the Gender Schema theory, the process in which schemas are engaged enables a relationship between the child's beliefs and conduct, and in turn, defines the development of their gender and self-attitudes. The hypothesis is that gender-based schematic processing is the mechanism by which children become sex-typed (i.e., manifest specific characteristics and beliefs regarded as suitable for one sex but not the other). This occurs as a result of the self-concept integration into the gender schema (cognitive categorization of gender-related information pertinent to the self, such as attitudes, lifestyles, and behavior) as a result of learning from society which qualities they should and should not possess given their sex. According to Bem's (1981) argument, the process of self-evaluation is linked to gender schemas, as children acquire the ability to assess their preferences, attitudes, behaviors, and personal traits concerning their gender schema.

Concerning the rationale of the study, several previous studies about gender identity formation in the family context have been published (Bandura & Bussey, 1999; Berenbaum et al., 2006; Boe & Woods, 2018; Friedman et al., 2007; Huston, 1983; Leaper, 2002; Martin & Ruble, 1998; McHale et al., 2003). This study maintains this emphasis of those studies but broadens it in significant ways using an ecological perspective that focuses on the interaction between individual characteristics and ecological surroundings (Bronfenbrenner & Morris, 1998). Moreover, this topic's application to literary works appears to be uncommon. There are no comprehensive investigations into the same subject yet. This study aims to examine this novel academically by concentrating on the topic of the formation of gender identities and employing cognitive-developmental theory. As the character's gender identity is viewed as both a personal and a social issue, familial influence is deemed essential when attempting to examine the formation of the character's feminine identity within a male body.

II. METHODS

This study intends to demonstrate the familial, and especially the parents', influence on the main child character Claude's gender identity formation in Laurie Frankel's novel *This Is How It Always Is* (2017). This study aims to analyze the data from *This Is How It Always Is* by concentrating on the question of gender identity formation. The study employs a literary criticism that uses an ecological perspective such as a sociocultural perspective in psychology, that is, the sociocultural approach employed by psychologists to study the influence of the individual's family, peers, environment, and religious beliefs on their behaviors and thoughts. In this study, this approach will be implemented to provide careful consideration to the protagonist's gender identity development, his learning process and his social integration.

Early social learning theories (Mischel, 1966) emphasized how parents shape their children's behavior through displays of affection, encouragement, and control in the context of ordinary interactions. In addition to those theories, the cognitive-developmental theory developed by Martin et al. (2002) and the Gender schema theory proposed by Bem (1981) are used to examine main character Claude's gender identity formation. The fundamental premise of these theories is that individuals acquire cognitive and behavioral skills by observing the behavior of others. This study

emphasizes the role of parents as one of the social influence agents in those theories along with their evaluative reactions as crucial factors. Then, it will examine the impact upon the transgender child protagonist and how he is trapped in a vicious cycle of societal exclusion and marginalization. This study aims to investigate the social conduct towards individuals who identify as transgender and the factors that contribute to their marginalization from society. As a result, the following questions are pertinent when evaluating the influence of parents and society on children's gender development:

1. Do gender-related differences in parental expectations and behavior influence the gender development of their child?
2. Is there a correlation between social isolation and loneliness experienced by transgender children and adolescents, and the severity of their depression and suicidal ideation?

III. DISCUSSION

Family is the most fundamental unit of human social organization, and compared to other groups of people, it is the oldest community entity. Family socialization is the process through which an individual acquires the necessary skills and knowledge to effectively operate within their cultural context. Children receive their first and primary education (informal education) from their families. When a child becomes a member of the family, the informal education that occurs within the family is always an ongoing activity. Consequently, there is a saying that families, particularly parents, are the primary educators. The morality, personality, spiritual, cognitive abilities, attitudes, and other aspects of a child's character begin to form through parental guidance. So, the family plays a role in molding the personality and traits of their children. Preparing children to become healthy individuals is facilitated by loving parental care and instruction about the values of life, both religious and socio-cultural. Moreover, the role of parents in establishing societal values and norms is crucial, particularly in matters of gender identity.

The function of the family, particularly parents as role models for their children, can influence the development of children's attitudes, particularly in terms of gender identity recognition. Therefore, the significance of the family's role in introducing gender identity to children is a prerequisite for children to be able to recognize gender identity appropriately so that they can develop and maximize their potential in the future. The concepts of gender and sex are distinct, with sex being a biological designation for males and females, whereas gender pertains more to social and cultural constructs (McDermott & Hatemi, 2011). Gender is not about men and women. Rather, it refers to the socially constructed roles and distinctions in social functions between men and women that are shaped by their social environment, and families are the first to provide their children with societal norms that support the development of a gender identity based on the child's sex.

In Frankel's novel *This Is How It Always Is* (2017), Rosie and Penn, the parents of the young protagonist Claude, are the prime agents in Claude's gender socialization (Boe & Woods, 2018). At a young age, parental gender socialization influences children and shapes their identities. Parental expectations, toys, bedtime stories, and interaction with their children are the first opportunities to send gender-based messages by encouraging their children to engage in activities related to a particular gender. However, it is important to know that with four sons, Rosie and Penn badly want a baby girl. They take all the chances "[T]rying for a girl" by avoiding red meat and putting a wooden spoon under the bed (Frankel, p. 4). The room was painted yellow in case the baby was a girl. Rosie was thinking in the hospital if the newborn were female, which was highly anticipated, "she would name her Poppy" (p. 9). Rosie and Penn had the name chosen from the first pregnancy, though Rosie had had it in mind for even longer after the death of her little sister whose name was Poppy. "At that very moment, Rosalinda Walsh, aged twelve, decided two things: her daughter would have long hair, like really long, like long enough to sit on, and she would name her Poppy" (p. 10). Rosie longs for a baby girl named after her late sister to fulfill a childhood wish. However, Rosie is not alone in this dream. Penn has also always dreamed of having a daughter named Poppy (p. 15). Nevertheless, Rosie gives birth to a baby boy named Claude.

Since Rosie and Penn gave birth to the boy, however, that does not deter them from raising him as a girl. From an early age, they encourage Claude's girly behaviors as an assertion of love. Indeed, Claude was only three when he told his parents that he wanted to be a girl and wear a dress. His mother only encouraged him further: "[Y]ou can be anything you want when you grow up, baby. Anything at all" (p. 32). Over time, Claude's parents notice how persistent and consistent Claude is in his wanting to be a girl. They allow him to wear a dress to school and his mother's nightshirt, lavender with lace around the collar, to bed (pp. 37, 38). Even the bedtime story of Prince Grumwald that his father tells him is feminized (p. 29). Moreover, Claude's grandmother, Carmy, lets him try her dresses, jewelry and shoes as if she is "mentally subbing one Poppy for another, her granddaughter now at ten, the age of the Poppy she lost" (p. 198). When asked by Claude regarding her enduring affection for him despite his persistent inclination to don a dress, she affirms her love for him. Claude takes her answer as approval to go further and chooses a pink bikini as a preschool graduation present (p. 44). At the same time, Rosie and Penn believe that "[Claude is] not failing to conform—there's nothing to conform to. He's not subverting sex-based expectations because we don't have any sex-based expectations" (p. 73). In this context, parental beliefs may have a long-term effect on the gender development of their child (McHale et al., 2003), and the parents disregard conventional gender behavior and expectations constructed by the surrounding culture as suggested by Parmley and Cunningham (2008).

Given their gender, girls and boys become socialized in different ways in terms of feelings that they are advised are suitable to express. Research suggests that when a female child expresses distress through crying, there is a higher probability of receiving supportive attention contrasted to a male child who cries (Parmley & Cunningham, 2008). Thus, girls and boys develop socialization differently regarding the expression of emotions per what is most suitable for their respective sexes. Females are predicted to display feminine and soft sentiments such as crying, whereas males are predicted to have manly and tough emotional expressions such as suppressing tears. Therefore, affections are both sexually categorized and stereotyped.

At the age of five, Claude started to encounter the real world outside of home. He felt weird and precarious as revealed in the excerpts below:

‘You know,’ Penn said carefully, so carefully, ‘you could wear a dress or a shirt to school if you wanted. It would be okay.’

‘No it wouldn’t,’ said Claude... ‘the other kids would make fun of me.’ Claude’s eyes were full too. (p. 57)

Instead of looking up to the norms of heteronormativity, Rosie and Penn prefer to be tolerant of other-gendered orientations and non-binary identities.

Because gendered orientation-emotion stereotypes are a type of schema, some researchers are curious about the context in which children may employ them. According to Shields (1995), the utilization of stereotypes is contingent upon the context. Additionally, Robinson et al. (1998) found that stereotypes are more likely to be activated in equivocal circumstances (as cited in Pamley & Cunningham, 2008). Thus, Parmley and Cunningham (2008) investigated whether young children use gender-emotion stereotypes when questioned about a character’s emotional experience in an emotionally ambiguous setting (p. 360). In fact, they discovered that, even when the context was ambiguous for both male and female characters, children were more likely to perceive the male character as enraged and the female character as sorrowful.

These findings suggest that children’s cognitions related to emotions and feelings are stereotyped and that these stereotypes are more likely to be employed in ambiguous situations. This supports the gender schema theory, as the same information was assigned various meanings based on the gender of the character. Nevertheless, the social aspect of cognition cannot be neglected. How parents discuss emotions with their children facilitates socialization (Parmley & Cunningham, 2008). Therefore, according to these researchers, the relationship between emotional and social development may be “inseparable” (p. 359). It demonstrates how Rosie and Penn as parents fail to use gender-emotion stereotypes and socialize their child’s identity toward a feminine one.

Penn imparted this perspective to his children, including Claude, through a bedtime story he told each night. Penn is a true raconteur of magical fiction that is not only intended to amuse but also to impart information and meaning about Claude’s problem. As shown in the excerpt below, he frequently uses a fictional character to represent Claude:

She [Princess Stephanie] felt bad about lying to them, but she did not want to risk losing them by telling the truth, which was easy. If she wore a T-shirt when they went swimming, if she always changed in the bathroom, they never saw her without a top on so her wings were hidden. (p. 183)

The story of Grumwald or Princess Stephanie, who disguises herself as a night fairy, represents Claude, who disguises himself as a girl. Penn equates the meaning of “a boy who becomes a girl” to that of “a fairy who can fly and light the stars”; she is something enchanting, beautiful, and extraordinary that her ordinary peers cannot comprehend. This fairy tale by Penn reveals what he thinks of Claude’s gender identity development, namely that his desire to be a female has value and that being a girl is in no way embarrassing. Weinraub et al. (1984) found that young children of fathers with more traditional views of gender were more conscious about gender stereotypes and gender identity. Turner and Gervai (1995) revealed comparable findings, stating that children developed less gender-typed schemas in non-traditional contexts. In the novel, the conventional image of the father as the main breadwinner and the mother as a domestic worker is no longer the norm let alone their sex-based expectations.

Parents’ gender schemas are significant because they underlay mothers’ and fathers’ conduct as examples, the counsel and instruction they provide to their children regarding gender, and parents’ gendered reactions to and redirection of their children’s behavior, and interests. In the narrative, Rosie, Penn and the grandmother who “bought Claude a new tea-length dress because he’d outgrown the other one,” send negative messages to Claude that make him fail to fit into prescribed gender norms (p. 82). As a result, Rosie incorrectly interprets her own assertion that she and Penn do not influence Claude’s development of gender identity:

‘You, um ... turned your son into a girl?’ Frank finally managed. ‘Not turned him into.’ As with so many disasters, it seemed the only way forward was deeper. “More like accepted who he—she—already was. (p. 128)

The data indicates that Rosie presumptively accepts her son for who he already is based on her evaluation. However, when Claude is three years old and wears a pink bikini, it is improbable that he already identifies as a female confined in a male body. In fact, this parenting style led to Claude’s gender identity crisis. Rosie and Penn’s permission, consent, rewards, and other positive implications not only convey information about the potential outcomes of Claude’s behaviors but also serve as incentives to adopt particular courses of conduct. As Claude experiences gender, he comprehends it by assimilating his parents’ reactions into his gender schema and what roles should be assigned to him as emphasized by Bem (1981) and McHale et al. (2003). When Claude is taught that dressing and acting like a girl is an acceptable behavior and not a problem, he develops gender schemas that influence his self-regulation process.

Research suggests that boys tend to receive greater punishment than girls for non-conformity to gendered behavior leading to a higher likelihood of boys monitoring their gendered behavior compared to girls (Martin et al., 2002). In contrast, Claude does not receive any punishment for deviating from his gender norms, leading to a reduced level of self-regulation. He disregards personal standards that value gender-relatedness, and he is not required to behave like others of his gender. Accordingly, once the family moves to Seattle, they hide the truth from their neighbors; instead, they present Claude as “Poppy” their daughter. They put themselves and their child in an endless dilemma once Claude socializes with female friends and is introduced to them as Poppy. However, the parents miss an important fact that they are not raising this child in isolation. They overlook cultural expectations and societal prescribed gender norms, and that is the real-world society that their trans child has to encounter.

Furthermore, gender is a fundamental aspect of society. The structure is organized based on the classification of biological sex into the gendered dichotomies of male and female (Gannon, 2014). Around the world, gender-diverse and transgender individuals face high levels of violence and discrimination. Anti-gay bigotry has been practiced throughout history. Discrimination, prejudice, and violence have taken various forms from the Nazi extermination of homosexuals to the implementation of sodomy laws punishable by detention, castration, persecution and execution (Adam, 1987). Stigmatization in society entails a higher risk of psychopathology development. Mueller et al. (2018) assert that transgender people are particularly vulnerable to stigmatization and social rejection. The findings have implications for understanding the role of social exclusion in the development of mental health issues among socially marginalized individuals (Mueller et al., 2018). Moreover, they are trapped in a downward spiral of marginalization and exclusion and are frequently bullied at school, rejected by family, forced out onto the streets, and denied employment opportunities. In fact, a growing corpus of social science research indicates that gender-affirming behavior on the part of parents and other adults (teachers, grandparents, etc.) significantly enhances psychological health and well-being. The opposite is also correct, transgender children are more likely to experience anxiety and melancholy and are at a higher risk for abuse.

In America, transgender people encounter discrimination and bigotry and are most susceptible to physical and sexual violence (Stotzer, 2009). Transgender people are similarly socially marginalized and expelled in Europe (Takács, 2006). According to Takács, transgender (LGBT) individuals in Europe face prejudice and exclusion every day. They experience detachment from family, bullying, and rejection at school which can contribute to a multitude of problems such as poor academic performance, school dropout, a lack of self-worth, and mental illness. These factors negatively impact the ability of young LGBT individuals to manage the transition from school to employment and to become self-reliant, contributing adults in society. China, a major nation with the world's largest population, excludes transgender people and denies them many social and legal rights (Mountford, 2010).

The data in the narrative validates the argument above. Claude's first encounter with a hostile society was at the age of three. He dressed in a bikini in public and a few children covered their eyes, pointed and chuckled at him. Also, the adults raised their hands to their mouths and murmured to one another behind them (p. 47). Claude's brothers Roo and Ben show concern about the consequences and try to alert their parents, with Ben stating:

I'm worried about Claude because other kids are going to make fun of him and be mean to him and maybe try to hurt him and he doesn't care. And you and Mon don't even care. (p. 48)

'...you can't send him out in the world like that. You don't understand.' 'You're his parents,' Roo pled. 'it's your job to protect him.' 'It's weird that he wants to wear girl clothes and lip gloss and heels and jewelry. It's not normal. It's freaky'. (p. 78)

Claude's parents were aware of the intolerant society, yet they didn't help their child fit into the acceptable gender norms. A concern of social theorists has been the alienation from social structures, norms, and institutions. A study in sociology by Durkheim (1951) of deviation from norms as a cause of suicide centered on the significance of social environment, for instance. According to Durkheim, individuals require moral regulation from society in order to manage their own standards and needs. As a consequence of rejection, bullying, and other forms of victimization, transgender young people are at a significantly higher risk of suicide compared to their non-transgender peers, according to the study.

Savin-Williams and Ream (2003) found that support-group youth reported a 39% rate of suicide attempts. Moreover, individuals who attempted suicide experienced elevated levels of generic life stressors such as low self-esteem, substance abuse, and victimization, as well as gay-related stressors. These gay-related stressors were primarily associated with visible aspects of their gender identity, such as femininity, and behavioral aspects. This type of societal conduct contributes to the marginalization of transgender individuals. Individuals undergo psychological trauma and may experience suicidal thoughts.

The data collected from the narrative show the societal bigotry against transgender individuals. In Claude's visit to his friend Nicky for a play date, his life is put in jeopardy:

Nicky peeked out from behind his father's leg. 'Daddy says I'm not allowed to play with faggots, Mrs. Walsh. And I don't want to anyway.' Nick spit between his teeth. 'What you do with your kid is your own damn business, but it's disgusting, and you better keep it far away from my son. Seems to me what you're doing is child abuse, and you should go to jail.'

'Why does Poppy think you have a gun?' said Penn.

‘Cause I do.’...‘I told him we don’t play with faggots, we don’t play with girls, we don’t play with boys dressed as girls, and he was no longer welcome in our home or anywhere near my kid—not at the park, not at school, not on the playground, nowhere’. (pp. 101-102)

Along with the shooting of a transgender young man after an intimate relationship on a local college campus (p. 107), the family determines that Madison, Wisconsin is a hostile setting for Poppy and relocates to the more progressive city of Seattle. Despite this, they find it simpler to start over without revealing that Poppy or Claude is transgender. Numerous studies have indicated that, despite receiving familial support or falling under human rights laws, transgender individuals typically receive limited societal support in the face of social stigma and discrimination (Bockting et al., 2007). Kirkup et al. (2020) assert that despite the potential of human rights laws to serve as a means of addressing the prevalent levels of prejudice, bullying, and assault encountered by transgender communities, scholars have articulated a number of compelling critiques regarding these contemporary advancements. Some critics have posited that hate crime legislation may not effectively discourage acts of violence. The experience of social intolerance, discrimination, or rejection by intimate partners and loved ones can lead to a lack of social support and consequent social isolation among transgender individuals. The adverse consequences of social isolation should not be underestimated, as it heightens the probability of anxiety, depression, drug use, self-injury, sexual risk-taking, and suicidal thoughts among transgender adolescents.

Still, even in the progressive city of Seattle, Poppy faces difficulty at the school in terms of the utilization of bathroom and gym facilities:

In Gym, someone said, ‘Poppy, shouldn’t you be on the other side with the boys?’ and everyone laughed.

In Health, when they broke up for sex ed, someone raised her hand and said, ‘Ms. Norton? I don’t feel comfortable with Poppy being here,’ and everyone laughed. (p. 213)

Poppy starts to be offended by his body parts and his parents discuss using hormone blockers. His father argues that the blockers were like magic, like a child’s answer to a child’s prayer, while his mother objects (p. 207). John Phillips, the author of *Transgender on Screen* (2006), asserts that the navigating of genders will prove to be the most significant cultural challenge of our time. Practical issues such as preferred pronouns, bathroom utilization, eligibility to participate in athletics, and hormone therapy for adolescents continue to be challenging issues. After being bullied at school, Poppy stops going to school and locks himself in his room. He realizes the fact after this painful confrontation with the society:

‘We did help you.’ Ben could hear his voice rising. ‘Are you kidding? We did nothing but help you. We said okay when you switched to dresses. We said okay when you changed your name and grew your hair. We moved across the country for you. We kept your secret for you.’ ‘That’s not the help I needed.’ Claude’s hands tried to grab fistfuls of hair at his temples but came up empty. ‘I needed help being a boy. I didn’t need help being different—I am different—I needed help being the same. I needed help being like you, and no one helped me, and now my life—both my lives—are over. I can’t be Poppy and I can’t be Claude, I can’t be anyone’. (p. 224)

The aforementioned excerpt provides validation for all of the arguments. Social theorists have expressed apprehension regarding the feelings of alienation from social structures and norms. Durkheim (1951) emphasizes the importance of social environment and reveals that transgender youths are at a considerably elevated risk of suicide due to the effects of victimization such as rejection and bullying.

So, in an attempt to help her child, Rosie moves to Thailand. It is her aspiration that in a society characterized by greater levels of tolerance towards transgender individuals, Claude will be able to establish a trajectory. Historically, Thailand has been perceived as a society that exhibits social acceptance towards its homosexual and transgender individuals. The prevailing attitudes towards sexual and gender diversity present a paradoxical situation wherein the conduct is largely accepted, yet it continues to be stigmatized. Previous research suggests that Thai culture is generally accepting of the transgender population. However, family acceptance of gender nonconformity is not yet widespread, as a significant number of parents react unfavorably to this phenomenon. In *Gender and Sexualities in Modern Thailand*, author presents his argument against the notion of a "Thai Gay Paradise" in his book chapter. According to Jackson's (1999) research, the notion of widespread acceptance of homosexuality in Thailand is a misconception. Cameron (2006) noted that, in Thailand, individuals who violate social norms are often subject to indirect ostracism rather than overt confrontation, thus giving rise to the notion of a "myth of tolerance." The observation can be made that, despite the visibility of transgender individuals in Thai society, social acceptance of this group is not necessarily implied. In fact, both transgender individuals and homosexuals are subject to stigmatization within Thai society.

IV. CONCLUSION

Gender identity and expression are fundamental to how we perceive ourselves and interact with the world. This is unquestionably true for transgender children and adolescents for whom parental assistance is crucial. Children learn what it means to be a boy or a girl from their parents, elder siblings, and others in their environment. This learning begins at an early age. Parenting is to pave children’s way in this world, protecting them and helping them to fit into society.

Laurie Frankel offers an appeal in her narrative *This Is How It Always Is* (2017). For her child and for all transgender children, Frankel wants more options and more paths through life. Yet it is still a dream. Even in the most liberal and

progressive societies, a small transgender population is still confronted with medical discrimination and ignorance, as well as enormous societal pressures to conform to socially constructed gender stereotypes. They have difficulty fitting in. They are particularly vulnerable to violence, including murder, assault, mutilation, rape, and other forms of mistreatment. In short, the wide spread transgenderism is a blow that forcibly and deliberately puts societies in cultural war that use children as cannon powder.

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Historiographic Metafiction: A Study of Susan Abulhawa's *The Blue Between Sky and Water*

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Abstract—This article aims to show the application of historiographic metafiction in Susan Abulhawa's *The Blue Between Sky and Water* (2016), highlighting the embodiment of historiographic metafictional characteristics in rewriting Palestinian history, exactly the Nakba (1948). Since Linda Hutcheon calls for revision of the past in order to rewrite history, Abulhawa's work has granted her a place among postmodern literary authors since she does so. Such an aesthetic and resisting act aims at acknowledging falsity and prejudice practiced by both ends responsible of historical documentation: the winner and the loser. This study argues that metafictional techniques allow the author to re-visit the Nakba (1948), re-present the events and eventually allow readers to re-pen history. Simultaneously, the novel's historiographic metafictional characteristics will be underscored including challenging one historical truth, blending history and fiction, using self-reflexive narration, narrating through an openly controlling narrator, and importing real and famous historical and political personalities. The findings show that historiographic metafiction is applicable in Abulhawa's novel. Interestingly, this paper demonstrates how the author enlarges her scope of writing, by adding postmodern dimension to the political and historical issues she depicts.

Index Terms—historiographic metafiction, history, Nakba, Palestine, diaspora

I. INTRODUCTION

With the introduction of postmodern thought, history writing began to be treated as a literary artifact rather than a scientific work. Rather than acting as scientists, supporting realities with official documents, diaries, and accounts, historians sought truth within common people's stories, memories and places. Essentially, Cox and Reynolds (1993) claim that postmodernism denies the role of 'History' as the only access to the past and replace it with the concept of 'histories'. For them, official history is said to be the history of the dominant power that suppresses the history of the marginalized and oppressed people. Acknowledging the presence of opposing histories paved the way for new historiography as the history's writing, particularly the history's writing that relies on the critical analysis of sources, choice of specific facts from authentic documents in those sources, and the integration of that information into a narrative that withstands criticism (Vann, 2023). Such argument emphasizes the historian's involvement in assessing the relevance of particular historical events and integrating only some into historical narratives while neglecting others. Historiographic metafiction, coined by Linda Hutcheon, is a new way of producing novels aiming at sharpening writer's imagination in retelling and rewriting history. In *A Poetics of Postmodernism*, Hutcheon (1988) further explains that historiographic metafiction pushes authors "to narrate past events in such a way that events seem to narrate themselves" (p. 92).

Since having postmodernist roots, historiographic metafiction rejects the notion of a singular historical truth. In addition, it revisits the history of losers and victors, women and men, the marginalized and the powerful. Eventually, historiographic metafiction puts emphasis on occurrences which the dominant and authoritative history intends to eliminate. In doing so, it challenges the previously dominant presentation and attempts to rewrite the histories of suppressed people. Accordingly, this loss of faith in what was once dominant history leads to a new eagerness to enter into a dialogue with history using historiographic metafictional terms. This innovative dialogue, where history and fiction are blended, shapes the foundation upon which the concept of historiographic metafiction is based. Thus, trying to challenge the privileged status and validity of the authoritative history, historiographic metafiction presents the eliminated histories of oppressed people by writing both history and fiction side-by-side. As Muneer puts it, Historiographic metafiction conveys narratives of silenced peoples by challenging the dominant presented history. In doing so, it attempts to reveal the erased stories of other historical individuals (2020, p. 145).

Truly, historiographic metafiction is a rethinking and reworking of both the conventions of history and of literature as "the literary and the historiographical are always being brought together" (Hutcheon, 2005, p. 101). Postmodern fiction puts into question the clear distinction between history and fiction, as the line between the real and the imaginary is always blurred. Historiographic metafiction celebrates novels that include both historical facts and fictive elements simultaneously. Metafictional writing deals with a response and contribution related to reality or history. According to

Waugh (1984), metafiction is that fictional work which calls attention to its position as an artifact for the purpose to raise concerns about the link between fictional and real worlds. Thus, metafiction is a mode of writing which makes the meeting fiction and reality possible. Since Hutcheon applies metafiction to the writing of history, she justifies labeling postmodernist historical novel as historiographic metafiction.

Historiographic metafiction refuses the distinction between fiction and historical facts and calls for self-reflexivity as it asserts “theoretical self-awareness of history and fiction as human constructs” (Hutcheon, 1988, p. 5). Self-reflexivity refutes the idea that history is universal and given and rather claims that the historical facts embedded in fiction are rewritten by a writer, just as in any other literary work. The narrator frequently reminds readers of the functionality of the text through self-reflexive comments and interventions despite its historical context. Self-reflexive historiographic metafiction blends the historical and the fictional in a way which leaves borders between the two blurry. Hutcheon (2005) highlights that as a self-reflexive art, historiographic metafiction question the legitimacy of what is given as the ultimate truth through history re-evaluation in terms of the representation of historical and political events.

Hence, in order to enhance the novel’s status as a self-reflexive historiographic metafiction, the narrator repeatedly emphasizes the text’s position as a literary creation. Given this, Kirca (2009) proposes that the presence of a self-reflexive narrator contributes to the destruction of the reality’s illusion. In doing so, such narrator unveils the writing processes by making comments to illustrate that reality is a creation. Interestingly, this self-reflexivity allows for a critical understanding of what is portrayed in the novels. Additionally, according to Waugh (1984), the novel’s self-reflexivity allows the reader to investigate the probable fictionality of reality beyond the literary fictitious text. In this sense, self-reflexivity contributes to the rewriting of history with regard to how historical and political events are represented, as well as the questioning of the validity of what is presented as the absolute truth.

Conventionally, the narrator, implied author, or historian, is regarded to be cohesive, self-sufficient, and coherent entities capable of viewing the real world and creating objective narrative. The historian adopts “the innocent eye” (White, 1978, p. 53) treating historical personalities and events as cohesive targets that could be fully reviewed and comprehended. This holds true in traditional historical fiction as well; historical figures and events are depicted rationally, with no challenge or uncertainty in their creation. The authority of the traditional historian and history is broken through the postmodern subjectivity. Likewise, in historiographic metafiction, the narrator appears to have been dethroned from its former position. Hutcheon distinguishes the importance of “an overtly controlling narrator” (1988, p. 117) who is “self-conscious but also overtly manipulative narrators and narratives” (1988, p. 206). In contrast to the conventional historian/narrator, whose purpose is to convey historical accounts as true, the narrator in historiographic metafictional novels is fragmented. Such fragmentation produces narrative gaps that require the readers’ elucidation, which contributes to the novel’s status as a human creation.

It is quite surprising that such historiographic metafictional characteristics have been attributed to a literary current which subsumes Palestinian women writers in diaspora. More and more, Palestinian women writers have risen to the challenge of postmodern understanding of the nature of history and the historical writing’s process. Actually, being diasporic has made the possibilities of resurrecting, altering and rewriting history greater. In details, such writers, although being second or third generation, maintain several political and historical affiliations with their homeland. Indeed, as Al Malah (2009) puts it: “much of what they wrote still reflected a warm relationship to the homeland despite the authors’ geographical distance from it” (p. 13). For them, the diaspora as a physical location provides them with a more subjective perspective and widens their political and artistic capacities as they address issues concerning homeland. Al Malah declares that “No longer beholden to the dictates of the ‘home’ community, she benefits from her position as ‘outsider’/‘insider’ and inters into a dialogue with past and present, the distant and the near” (2009, p. 15). Susan Abulhawa is one Palestinian American writer and activist who has reinvested history’s role in literature and literature’s place in history with a new importance. Abulhawa attempts to depict political issues and to include historical events of Palestine in her diasporic narratives. Within this space, her voice find a favourable ground, historiographic metafiction, for questioning and criticizing all forms of representation and for her working in the past and present. Thus, she employs postmodern historiographic metafiction as both an aesthetic and political mechanism to explore and reevaluate various historical truths and to blur the borders between fiction and history.

Through historiographic metafiction, Abulhawa tries to explore the innumerable injustices Palestinians suffer from and highlight the reality of their tragedy, the Nakba, which remains the inner traumatic moment of the Palestinian collective memory since 1948 until present. According to Morris (2008), the Nakba is used in Palestinian discourse to describe the circumstances that followed the founding of Israel in 1948 while the Jews referred to it as the War of Independence or the War of Establishment. In his discussion of the Nakbah and basing on Palestinian sources, Israeli military records and oral recollections, Pappé (2006), he documents the several massacres committed against the Palestinians in 1947 and ending in 1949. Importantly, he adds that there is still a lack of a comprehensive Nakba archive that would help to track the identities of all those who died in the killings. The Nakba caused thousands of Palestinians to be compulsorily dispersed throughout the world, creating endless agony and forcing them to live as displaced refugees and exiles. Besides, according to Saloul (2012), around 780,000 Palestinians once lived on the land, and nearly 10 million uprooted Palestinians today live in Israel, the Gaza Strip, the West Bank, and the Middle East. The Nakba has left Palestinians with permanent wounds and tremendous agony in their lives and sentiments. They have been subjected to forced displacement, oppression, homelessness, and many forms of humiliation. As a result, the Nakba has

had a significant impact on the conscience of Palestinian writers, who have struggled to raise the consciousness of their people and rewrite the disaster in a different form.

In *The Blue Between Sky and Water* (2016), Susan Abulhawa gives a voice to those who are voiceless. She writes stories to narrate the tragedy of Palestinians which has been going on for generations and till the present. In her narrative, she writes down the real names of cities, villages, cities, and neighbourhoods in order to be handed to future generations. As well, she narrates stories to glorify the heroism of Palestinian resistance and struggle. This work is nothing more than a Palestinian narrative intended to rewrite history and reveal the reality hidden by the Zionist grand narrative. Additionally, *The Blue Between Sky and Water* highlights the Palestinians' sufferings and experiences in Palestine and exiles. The novelist's narration of events exposes aspects of Palestinian agony from the Nakba until the near present. Abulhawa traces four generations of a Palestinian family and sheds light on the political and historical circumstances they have gone through. Massacres and offences towards Palestinians, their mandatory eviction shortly after the Nakba, their boundless struggles in refugee camps and exiles, the consequences of the siege, the terrible conditions of prisoners in Israeli jails, and the mistreatment that their families have been subjected to. On top of that, the author of the novel fervently praises family love as well as women companionship. She urges to undermine the Zionist narrative via presenting Palestinian mini-narratives. Such stories are narrated by a child whose voice is underrated in the official authoritative history.

In addition to challenging the Zionist grand narrative, Abulhawa's work blurs the boundaries between history and fiction; such blurring is a basic feature of historiographic metafiction. This mode of writing offers her a hybrid space where apparently reality and fiction realms juxtapose blurring all the lines of separation between the literary and the historical. Besides, the novel embodies other historiographic metafictional characteristics such as: using self-reflexive narration, narrating through an openly controlling narrator, employing an unconventional plot structure, and importing real and famous historical and political personalities. Importantly, through the analysis of the novel, it is clear that Susan Abulhawa does not isolate herself from her people's historical and political issues. Instead, she presents a historical account of the suffering of Palestinian refugees and their demand for political identity recognition. Abulhawa provides a vivid view of the Palestinians' shared history by exposing their displacement and dispersion. Thus, through postmodern historiographic metafiction, she rewrites Palestinian history and documents the injuries and miseries haunting her people back home and in exile.

The novel centers around the experiences of a Palestinian four generational family; the Baraka family. The events took place between the Nakba 1948 and the 2011 Prisoners' exchange when an Israeli soldier was exchanged for over a thousand Palestinian detainees. Significantly, the novel is set in Beit Daras, Gaza, Cairo, and Charlotte in North Carolina. In fact, Bayt Daras was a Palestinian Arab town which was depopulated in 1948. On March 1948, the village was heavily bombarded resulting in the deaths of nine inhabitants and the destruction of most of the crops. The village suffered many casualties, and many houses were then blown up, and wells and granaries sabotaged. Thus, when the massacre took place, people fled the village. Like many villages, Beit Daras was invaded in 1948 by Haganah, the Zionist Gangs, killing many farmers, children and women and forcing others to leave their villages. Being one of the survivors, The Baraka family was displaced to Gaza, where the refugee camp was established as an alternative home for them. Mamdouh's family goes Kuwait and then to the United States of America, while the other family's members remain as refugees in Gaza. Most of the narrative is centered on Nazmiyah, Nur, and Khaled. Nur is Mamdouh's granddaughter who has been raped, rejected, isolated, and displaced in the USA. Although Nur transfers from one foster family to another, she keeps growing academically, eventually working as a psychologist who aids youngsters deal with childhood trauma. Nur travels to Gaza to aid Alwan's ten-year-old child Khaled, the narrator of the story, who is suffering from Locked-In Syndrome and cannot move or talk. She returns to Gaza to live with her aunt Nazmiyah and her family. Thus, the novel is about Palestinians who have found themselves compelled to leave their houses, villages and cities. They have become strangers in their own land and in different foreign countries seeking shelters and refuges.

II. THE BLUE BETWEEN SKY AND WATER: DISPLACEMENT AND DISPERSION

As Palestine witnessed significant social, political, and literary upheavals throughout the first half of the twentieth century, Palestinian writers recognized the need to legitimize their people's history. They believed that new literary styles, other than poetry, were required to reflect their contemporaneous circumstances. As a result, it is the novel that has helped to tell the full story of the 1948 Nakba. In doing so, Palestinian writers revisit and rewrite the past to open up possibilities for the future. They seek to rewrite and correct the past through reworking the historical and political events. Additionally, they revolutionize structure, plot, character and setting in order to fit into the historical context they have at hand. Such endeavour is a reaction to the occupation of the land and the creation of a state on Palestine since the Nakba in 1948. The effects of the occupation condition; the influence of racism; a distorted sense of identity; displacement from land; and exile and return are some of the common themes of such works. Meanwhile, major diaspora authors such as Jabra Ibrahim Jabra, Ghassan Kanafani, Fawaz Turki, and others assisted to the development of Palestinian literature. They had therefore contributed to the Palestinian people's quest to establish a conscious identity in the face of persecution since 1948. Remarkably, contemporary Palestinians in the Diaspora—the Arab world and other areas of the world—have continued to share their people's experiences of dispossession, displacement, and exile. Susan Abulhawa is no exception.

Abulhawa's *The Blue Between Sky and Water* can not merely be considered an aesthetic work, but rather one that functions on political, social and cultural levels. For instance, it mentions the rise of the political parties in Palestine: "Hamas, as a counterweight to Yasser Arafat's Fatah party, secular revolutionary resistance movement in the mold of similar guerrilla insurgencies around the world during the Cold War era" (Abulhawa, 2016, p. ix). Furthermore, Abulhawa sheds light on the growing of Israeli colonies, checkpoints, and the political arrestments of the Palestinians as what happens to Mazen. On the social level, the novel captures the daily Palestinian struggles to survive in the refugee camps;

The Refugees moved about, beset by confusion for days. Sufficient tents were not distributed for weeks and people slept on the earth, with stones and insects and animals [...] they lined up twice a day for bread and soup. They lined up for communal toilets. Queues even invaded their dreams. (Abulhawa, 2016, p. 43)

Additionally, Abulhawa shows how they were put on diet; "The tunnels undermined Israel's plans to put us on a diet" (Abulhawa, 2016, p. 1), how they recycle the wall steel into other things; "it was a gift, because the underground wall was made of high-grade steel that we recycled into other things" (Abulhawa, 2016, p. 2), and how they suffer from unemployment, joblessness, and malnutrition; "There was no work on land. Israel's siege of Gaza saw unemployment rise to eighty percent and malnutrition began a slow creep into the new generation" (Abulhawa, 2016, p. 134). Interestingly, the real context, which Abulhawa wants to bring in, is the socio-political unrest in Palestine but she uses the cultural context of a family marriage, celebrations rituals, family unions, jinn summon, gossiping and rumours as a pseudo context to expose the real crux of the narration.

Furthermore, Abulhawa's narrative presents agents of resistance against all Zionist efforts to mold history and deform identities. In this regard, Masalha claims that remembering the individual and public Palestinian experiences of the Nakba can undermine Israeli systematic actions to discount the catastrophe and "consolidate national bonds, mutual solidarity and shared history, memories and struggles" (2005, p. 243). Thus, utilizing personal historical accounts of displaced Palestinians is a means to voice the silenced despite the disapproval of the Zionist grand narrative. Accordingly, *The Blue Between Sky and Water* narrates the Nakba from the individual level. From this perspective, Abulhawa attempts to rewrite the Nakba narrative relying on stories narrated by the Palestinians of refugee camps who became poor refugees in their own land. The novel narrates the on-going Nakba through four generations. Likewise, the experiences of Palestinians' displacement constitute a crucial component of this narrative. In doing so, as many other Palestinian writers in exile, Abulhawa intends to depict the people's lives in the village so that the readers can imagine it as it was in 1948. This depiction will allow Palestinians in refugee camps and in exile stay bonded to their motherland (Muhawi & Kanaana, 1989).

The novel disputes the two core myths propagated by the Zionist grand narrative, namely; the famous Zionist claim that the Nakba never occurred. Esmeir and Lila (2007) find that, its official narrative, Israel rejects the existence of the Nakba, disclaims that it was founded after the dispossession of Palestine, and subdues the attempts to reveal the facts of 1948. In other words, this myth promotes that there were no ethnic cleansing, no massacres, and no displacement. Additionally, Abulhawa's novel challenges the myth which claims that Palestinians willingly leave their villages and that they are not compulsory displaced and are not driven out through violence. The Zionist grand narrative does not stop at propagating lies about its foundation; it further aims at marginalizing and delegitimizing the Palestinian narratives as well. In *The Question of Palestine*, Edward Said (1992) clarifies that the Palestinian has turned into a nonperson in contrasted to the Zionist who claims to be the sole person in Palestine (p. 37). In this regard, *The Blue Between Sky and Water* has attempted to challenge the Zionist grand narrative and rewrite Palestinian narratives of 1948 Nakba through recalling the historical events and presenting facts of the Zionist occupation of Palestine. The novel mainly narrates the fall of Beit Daras. After living a tranquil and serene life, farming and taking care of their olive groves, the Baraka family's members are internally displaced from Beit Daras and are relocated to Nusseirat refugee camp in Gaza during the 1948 War. Thus, they become suddenly homeless refugees in their country after Israel took everything.

On the historical level, historical information about this village is documented, among other villages. Morris (2008) records how inhabitants of Beit Daras and other villages are compulsory displaced not willingly:

On 9–10 May, Givgati launched *mivtza barak* (Operation Lightning). The objective was "to deny the enemy by creating general panic. The aim is to force the Arab inhabitants 'to move.'" The villages initially targeted were Beit Daras, Bash-shit, Batani al-Sharqi, and Batani al-Gharbi.... Beit Daras offered serious resistance, and some twenty villagers were killed (along with four Israelis) and forty wounded before the village was conquered (p. 162).

However, the book lacks the narratives of surviving Palestinians which the novel here foregrounds. Remarkably, the aforementioned real historical events are re-narrated in *The Blue Between Sky and Water*; the novel succeeds to provide a lens to revisit Beit Daras' massacre. Khaled states how Palestinians were uprooted from their indigenous land. Khaled narrates: "the decisive battle occurred in May 1948, soon after European Jewish immigrants declared a new state called Israel in place of ancient Palestine. The Haganah and Stern Gang now called themselves the "Israel Defense Forces," and they marched into Beit Daras after hours of sustained bombardment with mortars" (Abulhawa, 2016, p. 37).

Simultaneously, Abulhawa questions the Zionist grand narrative of the Palestinians willingly leaving their villages. Khaled's narration echoes real historical documentation of the traumatic experience of the flight and displacement villagers went through:

Chaos reigned, perpetuated by more explosions, gratuitous now that Beit Daras was fully consumed by the fog of death and defeat. The villagers who had stayed behind either had been killed or were already fleeing toward Gaza, and the rest were taken prisoner, never to be seen again. (Abulhawa, 2016, p. 30)

Here, the narrative mixes historical reality with fictional representation and individualized exodus experiences. Hence, this is again documented in Morris's historical work. Morris (2008) asserts that the invasion and dispossession of Beit Daras caused the displacement of Palestinian people from the neighbouring villages such as Batani al-Sharqi, Ibdis, Julis, and Beit Gaffa. Four people were killed at Batani al-Sharqi by Givgati forces. Noticeably, Morris's documentation implies clearly the Zionist grand narratives where he attempts to marginalize important details. What he tries to present is that what happened in 1948 was not an ethnic cleansing, but a displacement because of the fear of war. However, what Abulhawa tries to accomplish in her work is to challenge such narrative and present mini narratives to show that Palestinians' displacement was a result of armed occupation.

Displacement plays a major role in shaping the novel's characters' identities. For Palestinians, displacement becomes a political status similar to that of citizenship or political membership. Their identity is not related only to an abstract land but rather to their current political experiences. To put it differently, being Palestinian is connected to historical Palestine and also to living in neighboring refugee camps and in exile. Displacement reminds them of the very existence of a homeland that they can belong to. Thus, being Palestinian involves substituting the physical with the political, which means seeing their displacement and the occupation of their land as the most important problems of their lives (Suleiman, 2016). Given this, displacement, in the novel under study, means the enforced movement of Palestinian during the Nakba over borders due to political persecution, leaving issues of identity and culture widely open for discussion and consideration. When approaching questions of displacement in *The Blue Between Sky and Water*, it is worth mentioning that, historically, the term "Palestinian displacement" refers not merely to people who were exiled internationally in 1948, but as well to people who were displaced within their own country's borders.

In this regard, *The Blue Between Sky and Water* is about the Baraka's family displacement and how they identify themselves not only on a Palestinian level but as well on a global level. Taking this into consideration, the characters' identities in the novel are politically formed, as their lives are shaped by the Nakba such as Nazmiyeh's identity and Nur's. For instance, Nazmiyeh is internally displaced while Nur lives in exile because of her grandparents' international displacement. Thus, the two women's personal experiences are entangled with the fall of Beit Daras village and the prolonged Nakba that the Palestinians have gone through. Such mini narratives of displacements' experiences are manifested where the irritability of the Nakba from a women's viewpoint is foregrounded. Belonging to the Nakba generation, Nazmiyeh is a strong woman who comes from a family that has nothing to brag about. Being a member in a family as such let her to be stranded in Nusseirat refugee camp in Gaza which makes her and her offspring suffer from being treated as aliens in their country.

Nazmiyeh, unlike heroes of historical novels, is not a grand historical figure. She is an old Palestinian woman who is usually ignored in grand narratives, but here her speech is foregrounded: "She [Nazmiyeh] thought Palestine was scattering farther away at the same time that Israel was moving closer. They confiscated the hills and assembled Jewish only settler colonies on the most fertile soil. They uprooted indigenous songs, and planted lies in the ground to grow a new story" (Abulhawa, 2016, p. 66). Although her words are fictional but they are foregrounded by a real historical event which is the occupation of the land. Therefore, this can be read in terms of the postmodernist stand that deals with the blurring of the lines between history and fiction. In addition, it shows that Beit Daras massacre is a historical real event and it questions the Zionist grand narrative denial that such a massacre took place. Khaled, the narrator, demonstrates in details his grandmother's internal displacement experience from Beit Daras to a refugee camp after the Zionists attacks. He states: "Nazmiyeh hastily packed a bundle of food and belongings to last two weeks and set off toward the river to fetch Mariam" (Abulhawa, 2016, p. 34). Khaled reveals the domestic aspects of women's displacement which the Zionist grand and official narrative lacks.

The stories of Mamdouh and his granddaughter Nur reflect the experiences of Palestinians living in exile. Mamdouh is, as Khaled says, "ripe for both pity and exploitation throughout the Arab world, where the brightest Palestinian minds bore fruit for other nations, and once proud farmers chased the call of bread, becoming desperate workers far from their lands. My great-khalo Mamdouh was swept up in that stream of cheap labor that kept carrying him farther and farther away" (Abulhawa, 2016, p. 58). Mamdouh displaces from Gaza to Egypt, then to Kuwait, and finally to The United States. Such displacement makes him a foreigner; permanently out of Place. Exile has taken away his only son's land, ancestry, and language. It has stolen his Yasmine. Thus, he feels that he is a strange old man in a strange place. In addition, displacement, Khaled further adds: "had warped his soul and the possibility of leaving his granddaughter alone there deposited in his eyes a wild fear" (Abulhawa, 2016, p. 101). Furthermore, after Mamdouh's death, Nur gets entangled with her own quandaries at a very tender age in the United States. Although Nur did not experience the 1948 War and the Six Days war 1967, she has endured multiple losses of her family members, including the death of her father Mhammad, her grandmother Yasmine, her grandfather Mamdouh, and the rejection by her mother.

Nur is abandoned by her Spanish mother, loses her beloved grandfather, experiences sexual abuse by her stepfather, and finds herself compelled to move from one foster home to another. These are just a few of the experiences that have shaped Nur's identity as a Palestinian in exile. The cycle of grief and happiness continues, and Nur's fate eventually leads her home, where she lives with Nazmiyah, her daughter Alwan, and her cousins Khaled and RhetShel. Her life is identical to many Palestinians' living in exile far away from their homeland. Nur's experience represents the most fundamental fact of what it meant to be Palestinian: dispossessed, disinherited, and exiled. That being alone without a family and land to belong to implies being vulnerable and living at others' mercy (Abulhawa, 2016). Thus, war had been cruel to take Nur, assemble her destiny from pieces of loneliness, exile, rejection, and longing, then bring her to home a stranger. Exile devastates her and "there was no place in the world for her to be" (Abulhawa, 2016, p. 103). In *The Blue Between Sky and Water*, then, Abulhawa draws attention to the note that both the internationally and internally dispersed Palestinians' condition is a result of the Nakba and has shaped their entire fate, whether in Palestine or in the Diaspora.

Unsurprisingly, Palestinians in exile pass on their experiences of the Nakba from generation to generation in order to reinforce their general memory of Palestine. According to Hammer (2005), these memories serve as a link to Palestine for Palestinians who were born and have grown up in exile. They become a source of awareness, belonging, and a sense of nationality. The recollections of the event of 1948 are especially important in this context. Indeed, Abulhawa explores this question of memory in her work, which delves into Mamdouh's life and his task of preserving and passing on the memories of his land and people to his granddaughter Nur:

Her grandfather wanted to tell her that story and a thousand more from Beit Daras, again and again, and her curiosity pleased him. He wanted her to know and never forget the place that burned in his heart. He also insisted that they only speak in Arabic. He once told Nur, "Stories matter. We are composed of our stories." (Abulhawa, 2016, p. 69)

This quote is very telling and conveys that the elder generations' individual experiences, their personal narratives and recollections of the past, play a crucial role in the formation of a Palestinian identity. Actually, "words and stories and dreams remained, trying to find a place in the next generation" (Abulhawa, 2016, p. 71). As a result, they have become part of Palestinian collective memory and history. Unsurprisingly, Mamdouh's stories of Palestine as a homeland influence Nur to return to Palestine; "And we have a very big family that you'll meet someday soon". She imagined finding an older woman in Gaza with her eyes; being surrounded by her big family; finding the place where she belonged (Abulhawa, 2016, p. 170). When she returns to Palestine, Gaza, her sense of being Palestinian is enhanced by living within her family even if in a refugee camp. The characterisation of Nur highlights a Palestinian growing up in exile's desire for homeland's traits and belonging as Sirhan puts it, "the very act of narrating gives credence and existence to the displaced and dispossessed Palestinians" (2014, p. 70). In brief, the novel relates to Palestinians' memories of the Nakba, its ongoing effects, and their cruel exile.

It is also important to note that *The Blue Between Sky and Water* has self-reflexive authorial contributions that indicate its fictionality. The narrator's self-reflexive comments reinforce the novel's claims as a notable example of historiographic metafiction. Khaled's references to the fictionality of what he recounts, as well as the self-reflexive comments repeated throughout the work, serve to remind readers that history is a construct. For instance, he says: "I'm sorry I can't tell it any other way" (Abulhawa, 2016, p. 122), "This is what I want to tell you about being ten." (Abulhawa, 2016, p. 149), and "I don't want to get ahead of myself and tell you about Nur" (Abulhawa, 2016, p. 20). By saying these before and after recounting anything, the narrator wants the reader to trust what he narrates while also indicating that it is constructed. This self-reflexively metafictional part of the novel questions historical representation and emphasizes the fictionality of history. Khaled is a character in the novel; however he's also the narrator of his own story, his family's stories, and his people's history. Throughout his narration, he uses self-reflexive comments to make the readers aware of the story's fictitious aspect. So, the following passage, with its self-reflexive aspects, indicates that Khaled claims all over the novel that he is narrating the accounts:

I don't want to get ahead of myself and tell you about Nur. She was still two generations away when my great-khalo Mamdouh went to work for the beekeeper. But if you believe as I do that people are part love, part flesh and blood, and part everything else, then mentioning her name now makes sense, at the source of her love part. (Abulhawa, 2005, p. 20)

These few lines show how the narrator is self-reflexive of himself as a narrator of the stories embedded in the novel. *The Blue Between Sky and Water* provides then an individual mode of history rewriting that revisits historical events from a personal perspective. This includes Khaled's personal historical accounts interwoven with his self-reflexive storytelling. In doing so, Abulhawa avoids the historical approach that concentrates on great figures of national importance in history. Instead, she creates an individual form of history by writing through Khaled's narrative that focuses on the lives and experiences of ordinary Palestinians during and after the Nakba. Thus, Khaled's own individual history emerges as an alternative to the authoritative, totalizing and official understanding of the Nakba. Such an endeavor might be seen as making the individuals silenced by the meta-narrative speak. Thus, self-reflexivity offers Khaled a chance to make his voice and stories heard.

The narrator of self-reflexive texts always deviates from the conventional linear narration which restricts the narrator's freedom in his access to the characters and in narrating the story to the readers. Indeed, the narrator in *The*

Blue Between Sky and Water is an openly controlling narrator. Khaled claims that even though he did not live in those days but he can revisit them and re-narrate them to his readers. He informs the readers about the way he is connected to the history of Palestine:

I didn't live in these times. But when I went into the blue, when my condition became as it did, Sulayman revealed all to me. I don't fully understand it and don't expect you to. But maybe you can believe, as I do, that there are truths that defy other truths, where time folds on itself. (Abulhawa, 2016, p. 34)

Khaled, who suffers from Locked-In Syndrome and is unable to communicate or move, manages to portray the devastating Nakba events. Such portrayal offers alternative truth from an individual perspective, a child, which is silenced in the grand narrative. So, "other truths" here may refer to the Zionist authoritative narrative. Surprisingly, Khaled's Locked-In Syndrome permits him to wander in time and to narrate his story which challenges the authoritative grand narrative. He further reveals: "when I went into the blue for good, Sulayman took me back in time to witness what had happened that day in the ocean. And in the going-back, we became part of that day (Abulhawa, 2016, p. 130). In this way, Khaled is involved in the rewriting of history as an individual who can control the flow of events; "It wasn't long after that when I went into the quiet blue, that place without time, where I could soak up all the juices of life and let them run through me like a river" (Abulhawa, 2016, p. 11). Khaled revisits the past, re-narrates the historical events, and reshapes them through his self-reflexive narration. Therefore, this endeavor of history's self-reflexive narration and then narration's openly controlling dethrone the totalizing Zionist grand narrative. In other words, in the novel, there is self-reflexive interference in the process of history's narration. Such interference attempts to take control of the narration in order to make the reader aware of the fictionality of the text. Abulhawa's employment of an openly controlling self-reflexive narrator promotes the novel to be a historiographic metafiction.

In addition, the importing of real and famous historical and political personalities highlights the novel's status as historiographic metafiction. The novel refers towards famous Palestinian, Arab, foreign, and Zionist historical personalities. Since Abulhawa writes about history and politics, so it should come as no surprise that many of the most famous historical and political personalities in her literary history are based on real political leaders, activists, and people as: Yasir Arafat, Hosni Mubarak, George W. Bush, Benjamin Netanyahu, Rachel Corrie, Mads Gilbert and Gilad Shalit. For instance, the Presidents are mentioned when Khaled celebrates how they outsmarted Israel Egypt, and the United States of America: "newspapers published cartoons that showed Mubarak, Bush, and Netanyahu scratching their heads and asses while we laughed from Rafah's sandy hills, holding what we had made from that excellent steel: car parts, playground equipment, building beams, and rockets" (Abulhawa, 2016, p. 2). Alwan and Abdel Qader named their daughter after an American young woman named Rachel Corrie who is "an international activist who had been run over by an Israeli bulldozer as she tried to prevent the demolition of a Palestinian family" (Abulhawa, 2016, p. 140). The doctor of Khaled, Dr. Gilberts Mads, is also a real person: "A kindly Norwegian doctor named Mads put tubes in and out of him connected to plastic bladders for nutrition and waste. The doctor said that everything on the inside worked and he taught Alwan and Nazmiyah how to fill his bag with "food" and how to empty his waste" (Abulhawa, 2016, pp. 157-158). Abulhawa goes further by stating a quote from his book on the Gaza War *Eyes on Gaza* (2009), "Where could I cry out the despair and rage I felt for all this terrible fate we saw at such close quarters?" (Abulhawa, 2016, p. 158) Whereas Gilad Shalit is an Israeli soldier captured by Hamas captured and held by Palestinian militants from June 2006 to October 2011. In details, Shalit was released on October 18, 2011, following an arrangement by Israel that ensured liberty by freeing over 1,000 Palestinian detainees; " Hamas fighters captured an Israeli soldier named Gilad Shalit" (Abulhawa, 2016, p. 172). He is exchanged for one thousand Palestinian political prisoners; "Gilad Shalit, the captured Israeli soldier, would be exchanged for one thousand Palestinian political prisoners" (Abulhawa, 2016, p. 173). Additionally, this technique undermines the readers' knowledge of fixed historical facts and presents to them an alternative view of history. Such importing may reshape their contemporary political attitudes. Thus, Abulhawa uses real and famous people to portray her political events with fictional construction that the readers can relate to in her fiction.

III. CONCLUSION

The present study has evaluated the Palestinian writer Susan Abulhawa's *The Blue Between Sky and Water* as historiographic metafiction. It has argued that the selected novel does rewrite the Nakba through personal and individual stories. The novel challenges and destabilizes the Zionist authoritative historical narrative through the voice of Palestinian children and women. Therefore, the present study's findings conclude that it can be read as a historiographic metafiction because of the portrayal of multiple histories that undermine the authoritative controlling history. These histories are narrated through an openly controlling narrator who controls the course of events. The narrator revisits the past and re-narrates its events through a self-reflexive mode of narration. Such self-reflexivity attempts to make the readers aware of the fictionality of the text. Similarly, the narrator frequently reminds his reader about the fictionality of the work through his self-reflexive comments and interventions despite its historical context. Additionally, the novel imports various real and famous historical and political personalities. To this extend, blending historical and political figures with fictional character contributes also to the novel's status as a historiographic metafiction. Finally, being one of Palestinian fiction writers in diaspora, Susan Abulhawa explores the connection between postmodernism and history.

Hence, historiographic metafiction presents for her the best background to revisit the Nakba (1948) and to re-narrate the histories of Palestinian in the refugee camps and in diaspora.

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A Multimodal Metaphor Analysis of WeChat Emoticon From the Perspective of Visual Grammar

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Abstract—The WeChat emoticon in China is a multimodal discourse comprising words, pictures, and other symbols. It figuratively represents communication purposes using static symbols, such as words and images and dynamic symbols, such as animation, in synchronisation with both parties' perceptive abilities. This paper analyses the construction of multimodal metaphors with WeChat emoticons as the corpus, based on the three meta-functional theories of visual grammar and the concept of cognitive linguistics, to improve communicators' metaphorical understanding of emoticons and thus promote communication.

Index Terms—WeChat, emoticon, multimodal metaphor, visual grammar

I. INTRODUCTION

Saussure (1916) noticed that linguistic symbols connect auditory pictures and conceptions rather than names and things. The sound image, for example, relates to the medium of linguistic symbols. The conventional language, as the most essential mode of communication, has altered as the internet and science and technology have grown in popularity. As paralanguages, symbols such as images, sounds, and actions engage in our daily lives as media and help generate meaning alongside linguistics and characters (Barthers, 1964). Since then, the world has entered a multimedia, multi-perspective, and multi-mode pluralistic period (Cai et al., 2023). Kress and Leeuwen (1996) think that understanding meaning in today's society expresses the same meaning as words in images or texts. For example, what is expressed in language by choosing between different parts of speech and clause structures can be expressed in visual communication by choosing between different colours or constituent structures. Hu Zhuanglin, a famous linguist in China, also thinks that the meaning of written language and various senses of vision, hearing, smell, taste, touch, and even abstraction should all participate in the construction of meaning (Hu, 2007). Therefore, for the interpretation of images, it is necessary to combine language mode and visual mode for multimodal discourse analysis to interpret and analyse the best meaning of images (Liu, 2022). Among them, as one of the most influential communication media in China's internet age, WeChat emoticons have enriched our social meaning expression. Visual-oriented WeChat emoticon is a nonverbal symbol, the most instinctive expression and emotional demand of human beings. Its entertainment, ease of use and concealment are worthy of discussing its symbolic value and implied metaphorical information (Liu, 2022).

Kress and Leeuwen (2006) put forward visual grammar, so WeChat emoticons, mainly visual metaphors, conform to this theoretical framework. Given the need for more research on visual, multimodal metaphors in WeChat emoticons, this paper makes a multimodal discourse analysis of WeChat emoticons from the perspective of cognitive linguistics and systemic functional social symbols. At the same time, it tries to deconstruct and analyse the multimodal metaphor of WeChat emoticons briefly, expecting users to understand and interpret emoticons more deeply, use and even create emojis more scientifically and reasonably, and promote communication.

II. VISUAL GRAMMAR AND MULTIMODAL METAPHOR

A. Visual Grammar

Halliday (2008), the founder of social semiotics and a contemporary British linguist, put forward the view of social semiotics in systemic functional linguistics, arguing that the meta-function of language can be divided into conceptual, interpersonal, and textual meanings. Based on Halliday's meta-functional theory, British semiotist Gunter Kress and

Dutch semiotician Van Leeuwen applied it to the visual mode level to create a visual grammar. They think that visual grammar, like language, has clauses, sentences, and text rules; each element of visual grammar has its own grammatical rules through different arrangements, thus expressing the meaning of images (Kress & Van, 1996). Any semiotic model, as human beings can experience, must be able to represent all aspects of the world. It must be able to represent objects and their relationships in the world of the representation system. The concept of social sign language lies in image, that is, image making. It regards image as a symbol, a motivational connection of meaning. In symbolic linguistics, motivation has nothing to do with image making, but it is defined as the original relationship between the symbol and the symbolised object. Kress and van Leeuwen believe that visual design, like all symbolic language patterns, has three main functions. First, the conceptual function is to reproduce the relationship between objective things and the outside world. The second is the interactive function, which makes social interaction a function of social relations. The third is the textual function; images' reproduction meaning and interactive meaning are integrated into a meaningful whole (Kress & Van, 1996).

B. Multimodal Metaphor

Modality refers to the way that human beings interact with the outside world. The interaction with a single sense is called monomodal, the interaction with two senses is called bimodal, and the interaction with three or more senses is called multimodal. Barthes (1964) is one of the earliest researchers in multimodal discourse analysis. In his paper *Rhetoric of the Image*, published in 1964, he discussed the interaction between images and language in an expressive sense. However, it did not attract enough attention at that time. It was in the 1990s that the *New London Group* first put forward the concept of multimodal, and then multimodal research developed rapidly (Liu, 2022).

Kress and Van (2001) advanced the viewpoint of multimodal construction of symbol conversion behaviour; Royce (2002) investigated the complementarity of different symbols in multimodal discourse and multimodal collaboration in second language classroom teaching; and Kress explained the theory of multiple writing abilities in detail. Halloran (2005) specialises in multimodal phenomena in mathematical discourse and the theoretical development of multimodal. Language is merely the surface embodiment of conceptual metaphor, a way of thinking and acting. Metaphor occurs daily, and we use them to guide our thinking and behaviours. The core of metaphor is understanding and experiencing the present via another object. In the late 1990s, Forceville believed that metaphor should be expressed in language and other communication modes (such as pictures, music, sounds, and gestures). These patterns at least include (1) pattern symbols, (2) handwriting, (3) Spoken symbols, (4) gestures, (5) sound, (6) music, (7) smell, (8) taste, and (9) touch. The cognitive system of metaphor is multimodal, including metaphors in the same modality or different modalities of the source and target domains (Forceville, 1996).

III. THE DEVELOPMENT OF WECHAT EMOTICONS

WeChat, China's most popular app, is an instant messaging software developed by Tencent and debuted in January 2011. According to official data, the average number of registered WeChat users from January to June 2023 was 1.319 billion, with 1.26 billion users on May 11, 2023 (Wang, 2022). Its emoticon package was first available on WeChat 5.0 ISO in 2013. The WeChat emoticon package updated the content of the current emoticons and added technological methods to create its unique emoticon.

The first stage of the expression pack is the character expression (ASCII), such as (smile) to the Japanese *kaomoji* such as (〒 _ 〒) (tears), and then to the emoji expression famous all over the world, such as:



In the second stage, the cartoon emoticon package is



represented by *Tusky*, after which WeChat specially launched emoticon stores, such as *Happy Rabbit* ; The third stage is the custom emoticon package, which is made by netizen themselves and added to the custom emoticon bar for use in chatting or added to the custom emoticon collection sent by friends during chatting, as shown in *Figure 2*. The appearance of cartoon emoticons and custom emoticons gives the public more tools to screen. Also, it enriches the original dry text communication into timely, funny, humorous, entertaining, and warm effects.

IV. MULTIMODAL INTERPRETATION AND ANALYSIS OF WECHAT EMOTICONS UNDER VISUAL GRAMMAR

WeChat emoticons are used in this study to analyse multimodal metaphors from three perspectives: reproduction, interaction, and composition. It further examines how multimodal metaphors are formed and the applications of WeChat emoticons in interpersonal communication.

A. Reproducing Meaning Analysis and Metaphor Construction

The reproduction meaning of visual grammar can be divided into narrative reproduction analysis and conceptual reproduction (Cai et al., 2023). Narrative reproduction refers to the interaction between interactive or reproduction participants through vectors. The participation of vectors is a remarkable feature of the narrative process. The concept of reproduction does not involve vectors. Narrative reproduction can be divided into action, reflection, speech, and

psychological processes (Peng, 2022). For the metaphorical interpretation of the meaning of reproduction, the author uses the perspective of social symbols in systemic functional linguistics and conceptual metaphor in cognitive linguistics to analyse the speech and psychological process in the function of reproduction. Among them, conceptual metaphor mainly discusses the relationship and interaction among source domain, target domain, and mapping items based on the metaphor model of *A IS B* (Zhang & Guo, 2013). *Figure 1* is a mixed expression of images and words between various modes. The target domain and the original domain of such expressions appear, with the image as the target domain and the text as the original domain. In *Figure 1*, the expression of a cute bear, using the conceptual metaphor *bear is a human being*, belongs to the anthropomorphic metaphor of the existence chain from the high-level source domain to the low-level target domain, giving *bear* a *human* behaviour, and his body is shaking from side to side as if waiting for the arrival of his beloved. The rose in his hand symbolises love. The smiling expression in the image is a metaphor for the inner happiness and sweetness of the bear, and the words *waiting for one* (*Deng ni lai*) are the target domain, which complements the expression (Fernández, 2021). The expression background is the bridge between the yellow moon and the orange, and the whole picture belongs to the warm colour system. Bright colours construct a passionate and energetic emotion, which gives people familiarity, narrows the distance between readers, and symbolises warm love. Using this expression, we can see that the sweetness, happiness, and warmth between the interactive people are beyond words.

B. Interactive Functional Analysis and Metaphor Construction

Any model must be able to represent the specific social relations between the participants, observers, and the objects represented. Images involve two kinds of participants: those who reproduce (people, places, and things depicted in the images) and those who are active with each other (people who communicate with each other through images, producers and observers of images) (Kress & Van, 1996), and three kinds of relationships: (1) the relationships between the participants; (2) The relationship between interactive participants and reproduction participants (the attitude of interactive participants towards reproduction participants); (3) The relationship between interactive participants (what interactive participants do through images) in which Kress & van Leeuwen proposed that the meaning of interaction includes contact, social distance, viewpoint and modality (Kress & Van, 1996).

Contact is an imaginary relationship between participants and image viewers through their eyes (Zhong & An, 2023). In the interactive sense, if the participants make eye contact with the viewers, they want to ask for specific information and enter an imaginary interaction for the *asking* images. If there is no eye contact between the participants and the viewers, it is a *providing* image, which means providing certain information or services. According to the analysis of contact elements in *Figure 2*, there is no eye contact between participants and viewers, and it *provides* expression. Dad's eyes are mapped on his daughter's body, effective interaction is formed between father and daughter, and a relatively close relationship is established. The viewer participates in the picture and feels his father's kindness.

Social distance includes close-up, middle, and long-distance (Zhong & An, 2023). Different distances can imply different relationships between the reproducer and the audience. Feng Dezheng (2011) thinks that social distance in the interactive sense can be a metaphor for intimacy or not. The distance between the lens of the image can indicate the social distance between the characters and the viewers in the picture. The expression in *Figure 3* comes from the close-up of the picture. The heart shape, lips, thumb and fist are specific body parts belonging to close-up and intimate distance. This implies the participants' intimate relationship of *love, friendship, praise and admiration*.

Attitude depends on the perspective of image shooting. In visual grammar, perspective reflects the subjective and objective attitudes of image participants, with the subjective referring to people and the objective referring to things (Zhong & An, 2023). There are three perspectives: high perspective, horizontal perspective and low perspective - the high-angle metaphor of the viewer's strength, authority and superiority. From the horizontal perspective, the observer of the head-up metaphor and the participant of reproduction are in the same position, and the positive metaphor is *empathetic and integrated*. In contrast, the lateral metaphor is detached and indifferent. From a low perspective, the metaphor viewer is disadvantaged or in a lower position and authority than the participant (Kress & Van, 1996).

Figure 2 shows a picture of a rainy day in which a father holds an umbrella for his daughter, and the daughter lets him eat a lollipop. The interactive meaning of the image formed by the long-distance, positive and horizontal perspectives reflects the father's image. Long-distance as a participant in reproduction, the relationship between father and daughter and the viewer is alienated. A positive horizontal perspective conveys an objective message to the observer and resonates with the reader. Father's love is like an umbrella, always supported on rainy days. Father's love is like an umbrella, always held up on rainy days. This picture implies that the father is tall and warm, and the daughter is weak and cute and needs care and love. Let users understand the image of a tall father with a mountain of love and a cute and petite daughter expressed in the emoji package.

C. Composition Function Analysis and Metaphor Construction

The author adopts Chinese famous scholar Feng Dezheng's spatial metaphor and multimodal meaning construction. He explains how spatial elements construct meaning in multimodal discourse from the cognitive perspective of experience (Feng, 2011). The metaphor of image composition is based on information value. Different areas of the image: left, right, top and bottom, center and edge, represent given and new, ideal and reality, and core and subsidiary

information values, respectively. Based on philosophical experience, three sub-mappings are formed between spatial position and information value (Fernández & J., 2021).

(a). *Left and Right Composition Metaphor*

According to our experience of reading habits, we usually read articles from left to right. The elements placed on the left are presented in a known form, and those on the right are taken as new elements. For what is known, it means that it is presented as what the audience already knows, and it is familiar information. As a new thing, it means that it is presented as something unknown, or something that the audience has not agreed to attract readers' attention (Kress, 2006). *Figure 4* is a left-right composition, which shows a picture of a baby grabbing his mother's face and waking up. On the left is a picture of a child as a known element, and on the right is a picture of a mother sleeping. It is new information, which implies the mother's hard work, silent efforts, and fatigue after a day with the baby. It highlights the difficulty of raising children and the selfless greatness of maternal love. The spatial metaphor makes the image of the baby's cuteness and the mother's happy life more prominent, leaving a deep and warm picture of the mother and daughter's affection in viewers' hearts.

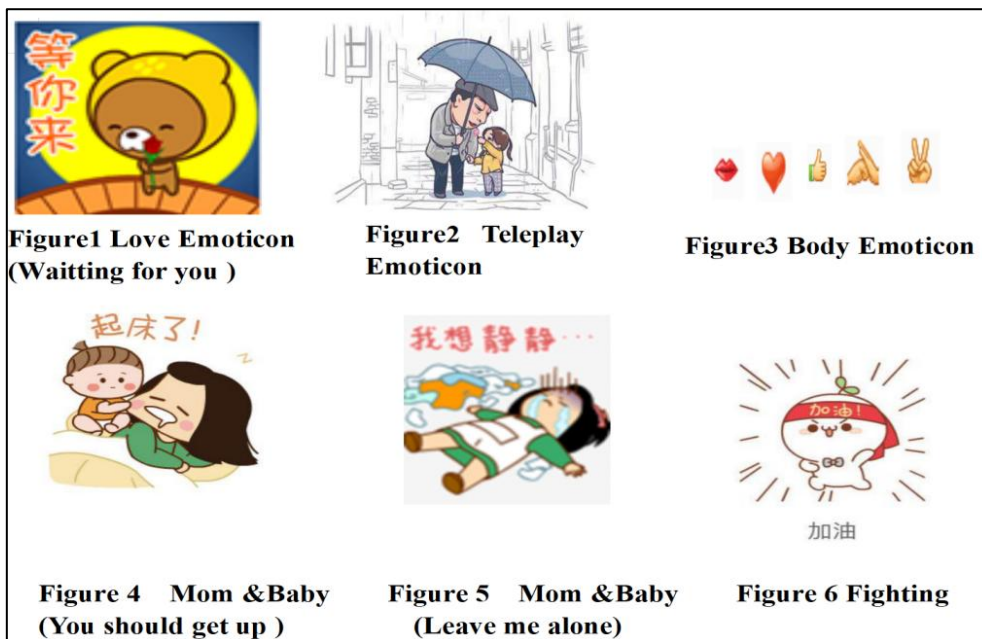


Figure 1-6. WeChat Emoticon Figures

(b). *The Metaphor of Up and Down Composition*

If, in a visual image, some constituent elements are placed in the upper part, and other different elements are placed in the lower part of the picture, then the content placed at the top will be presented as the most prominent part of the idealised or generalised nature. At the same time, the thing placed at the bottom will be presented as accurate (Feng, 2011). As far as up and down directions are concerned, we borrow the theory of conceptual metaphor. Lakoff and Johnson (1980) believe that the metaphor of the *upper* in the orientation is all positive, healthy and valuable, while the metaphor of the *lower* is mapped to negative, sad, few and worthless. Then, based on people's practical experience and social cognition, the upper orientation represents an ideal, good and desired goal in visual images. At the same time, the lower orientation conveys a practical and realistic situation, thus forming a metaphorical mapping (Cai et al., 2023). In *Figure 5*, the text *Let Me Alone* stands for *good, valuable and idealised*, symbolising the mother's ideal. The mother hopes to have her own independent space and life. Below is a pile of clothes and her mother's crying expression lying on the ground in an apron, which stands for *evil and harmful*, symbolising her inner confusion, the hard work of raising children and much housework to do. It can make users of WeChat emoticons understand the difficulties of their mothers and face their mothers and partners with grateful hearts.

(c). *Center-Edge Composition Metaphor*

Suppose visual composition uses a lot of centers, putting one element in the middle and other elements in the surroundings. In that case, we call the center element the center and the surrounding elements the edge. The central element of metaphor is the core of information and is the most important, and all other elements are subordinate information in a sense (Feng, 2011). Marginal elements are metaphorically regarded as subordinate, dependent and less essential elements. In the middle of *Figure 6*, the cartoon man raises his eyebrows, opens his mouth, moves forward, and wears a headrope to refuel. The overall image of the cartoon character is the most essential information, which means that people are ready for something, full of passion, and work hard to do something well. The edge is a line, the

second most crucial information, representing sunshine (Zhang et al., 2023). It is a metaphor for the image of the whole person working hard, full of positive energy and full of sunshine. Users of WeChat emoticons can encourage and support themselves or others and give others incentives or motivation.

V. CONCLUSION

This paper analyses multimodal metaphors in visual grammar, using WeChat emoticons as an example. It discusses the construction mechanism and meaning representation of multimodal metaphors employs conceptual metaphors to analyse reproduction meaning in visual grammar, and examines the construction of multimodal metaphors from the perspective of system function under the interactive function and composition function of WeChat emoticons. It facilitates the viewer's comprehension of the hidden meaning of WeChat emoticons. Make the propagation and growth of WeChat emoticons more beneficial.

There are many forms of WeChat emoticons, and dynamic graphics are one of them. Due to the limitation of technology and analysis methods, this paper does not analyse the multimodal metaphor of dynamic emoticons but analyses them as static pictures. Moreover, due to the complexity and diversity of WeChat emoticons, the emoticons analysed in this paper are selected based on their own knowledge and cultural background, which is subjective and needs further improvement and development.

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Mapping the Cultural Landscape of the Homeland: A Semiotic Analysis of Agha Shahid Ali's Poetry Collection

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Abstract—The widely renowned and exhaustively researched Kashmiri-American diasporic poet, Agha Shahid Ali, has received acclaim for his portrayal of themes such as loss, longing for the homeland, nostalgia, hyphenated identity, hybridity, and dislocation, among others. However, within the purview of new historicism, this paper intends to examine the interplay of literature, culture, and history. Using Clifford Geertz's framework of "thick description," the paper analyzes Agha's poetry as a cultural artifact with ethnographic value. Through a semiotic analysis of select poems based on Bakhtin's notion of chronotopes, the paper aims to unravel themes of fragmented identity, cultural memorialization, and the preservation of imaginary homelands. The paper also attempts to explore that Agha Shahid Ali, actively engaged with the socio-political turmoil in his homeland. He sought to reconcile the tensions between different traditions and religious communities, envisioning a personal utopia rooted in his privileged position. His poetry reflects his historical context, facilitating a symbolic exchange between the fragments of Kashmiri culture. Through intertextual references, religious symbols, and social emblems, Ali constructs a significant and experimental narrative about Kashmir.

Index Terms—culture, semiotic analysis, symbolic exchange, chronotope

I. INTRODUCTION

New Historicism highlights the interdependence of history and literary texts, emphasizing how they mutually shape each other. According to the critic Clifford Geertz, a text can be seen as a symbolic exchange of cultural elements situated within a historical context, which itself is a discursive field. Traditionally, two main approaches to studying literary texts exist: the formalistic and the historical. However, recent developments and overlaps between Cultural Studies and literary criticism suggest that interpretative rules do not come from external sources; rather, they emerge from within the text during its creation. This process involves the construction of meaning, which isn't a final signified but is instead a result of encounters between different cultures, often leading to multiple interpretations and heteroglossia. New Historicism, a prominent literary theory, also underscores the intricate interdependence between literary texts and the historical contexts in which they emerge. This perspective offers a fruitful avenue for analyzing Agha Shahid Ali's poems, which frequently grapple with the historical and political upheavals in Kashmir. For instance, within his collection "The Beloved Witness: Selected Poems," one can explore the poem "Farewell" as a textual artifact that adeptly encapsulates the emotional and political turmoil experienced by the Kashmiri diaspora. In this analysis, the poem emerges as a poignant reflection of personal narratives intricately woven into the broader tapestry of historical events (Greenblatt, 1989). Cultural Criticism, on the other hand, directs attention to the cultural dimensions embedded in literary texts. Within the corpus of Agha Shahid Ali's poetry, a recurrent theme is the exploration of syncretic traditions and the harmonious coexistence of diverse cultures in Kashmir. His adept incorporation of Sufi mysticism and references to Persian poets serves as a testament to this syncretism. Cultural critics are poised to undertake a comprehensive examination of how Ali's poetry navigates and celebrates the rich tapestry of cultural diversity within the region. This analysis will underscore the dynamic interrelationship between culture, identity, and literature, as manifested in his poetic creations (Eagleton, 2008).

Intertextuality and Heteroglossia, concepts rooted in Mikhail Bakhtin's literary theory, are particularly pertinent to Agha Shahid Ali's oeuvre. His poems intricately weave multiple cultural and linguistic references, resulting in a complex intertextual tapestry. Notably, in works such as "The Country Without a Post Office," Ali employs references to various poets and historical figures, contributing to the heteroglossic nature of his poetry. Cultural critics are poised to delve into an exploration of how these intertextual references serve as reflective mirrors of the cultural and historical strata of Kashmir (Bakhtin, 1981). Power and Representation, discussed by Greenblatt (1982) in his book, *Power of Forms in the English Renaissance*, as key facets of New Historicism, come into sharp focus when analyzing Ali's poetry. His verses actively engage with power structures, notably the conflicts between diverse religious and political groups within the Kashmiri context. Cultural critics can undertake a nuanced analysis of how Ali's poetic representations both

challenge and potentially reinforce existing power dynamics. This examination further enriches the ongoing discourse concerning Kashmir's complex history and multifaceted identity.

II. DISCUSSIONS

A. *Exploring Ali's Poetic Voice*

Agha Shahid Ali, celebrated as the most prominent poet of the Kashmiri diaspora, dedicated himself to exploring and reimagining the complex socio-political landscape of his homeland. His homeland was marked by discord stemming from tensions between different religious communities. According to Ali, these communities had historically coexisted in harmony, united by shared syncretic traditions and heritage. At the core of his poetry lies a profound desire to reconcile these two viewpoints, creating his personal utopia. However, this vision is occasionally critiqued for its association with his position as a privileged elite. Ali's poetry is deeply influenced by his immediate historical conditions, resulting in a symbolic exchange between the fragmented aspects of Kashmiri culture. This exchange forms the basis of his experimental and culturally rich poetic narrative about Kashmir.

Agha Shahid Ali's poetic voice is a fusion of diverse and evocative images and recurring symbols, skillfully used to convey the memories of his homeland steeped in pain and suffering. Home serves as a catalyst, providing a crucial cultural context that connects his succinct verses. Much of his work is written in a nostalgic style, invoking elegiac pastoral imagery and depicting a haunting dream vision of a city transformed into a desolate graveyard. In his piece "The Blessed Word: A Prologue," he presents eighteen different Roman transcriptions of the word 'Kashmir,' highlighting the global use of these variations. Yet, none of them capture the untold story of the turmoil engulfing his homeland. Ali's words resonate with a sense of urgency as he expresses his desire to fill the void with his narrative, tracing it back to the original Sanskrit term 'Kasmira' or desiccated water, deeply rooted in the local myths and folklore of the valley. His poetry became a source of inspiration for future Kashmiri writers who also grappled with historical and political turmoil. Their narratives engage in a dialogue with Ali's poetry, collectively bearing witness to the events unfolding in Kashmir. However, it's essential to exercise caution when designating him as the most representative voice, as the Kashmiri literary landscape is multifaceted and diverse.

In his essay "Beyond Borders, Nations, and Exclusivist Identities: Agha Shahid Ali's Poetics of Plurality," Abin Chakraborty (2016) writes that Ali embodied the spirit of his native home, where multiple cultures crisscrossed and coexisted in harmony (p. 60). One particular incident that greatly disturbed Ali was the exodus of the Kashmiri Hindus, popularly known as Pandits, from the valley. In this regard, Syed Humayoun (2014) writes that the departure of the Pandits from the valley was greatly mourned by the local Kashmiris, and Agha Shahid Ali does the same in many of the poems in "The Country Without a Post Office." Citing Ali's Farewell poem as an example, Humayoun (2014) contends that the poem begins with the subjective "I," reflecting Ali's personal sorrow at the departure of Pandits. However, in another poem, the central poem of the text titled "The Country Without a Post Office," this "I" changes into "Us," where the poet is seen representing all Kashmiris who mourned the exodus of Pandits. Even in times of deep repression and complete communication breakdown, as reflected in the poem, Ali wants to convey to his fellow Pandits that Kashmiris, though wounded themselves, have not forgotten them and share their pain. Then, as Humayoun (2014) states, in the poem titled "A Pastoral" from the same collection, Ali again turns to this subject and longs for the return of Pandits and peace. However, for Ali, this is only possible when "the soldiers return the keys and disappear" (Ali, 2009, p. 30). Ali's feelings, as Humayoun (2014) further argues, are not limited to repressed Kashmiris and Pandits; rather, his humanitarian concerns reach out to others as well. In a poem titled "Hans Christian Ostro," Ali (2009) grieves over the killing of a Norwegian traveler in Kashmir and writes: "I cannot protect you: these are my hands" (p. 76). For Humayoun (2014), Ali, in his lament, "represents all the Kashmiri people who are grieved by the death and feel that it is unjust" (p. 137). Daniel Hall also reflects on this incident and writes that the news of Ostro's death traumatized the local Kashmiris, as their culture highly values hospitality and generosity. Commenting on Ali's poem, Hall (2016) writes: "Much of the poem is oblique, but it ends with a particularly haunting image, perhaps of the Kashmiri people themselves mourning the young man's death" (qtd. in Shabir, p. 83).

Basharat Peer, Kashmir's first prose writer in English and a pioneer of this tradition, also grappled with a similar void that compelled him to write his acclaimed debut memoir about Kashmir titled "Curfewed Nights." This enduring image hearkens to the traumatic and vivid experiences of ordinary Kashmiri people and was deliberately drawn from Agha Shahid Ali's seminal poetry collection, "The Country without a Post-Office." Peer establishes an intertextual connection with the late poet and, simultaneously, with the violence-ridden history of Kashmir in which both were participants. He pays homage to the poet and recounts in his memoir an interview with a local veteran poet who aptly describes Ali's poetry as inherently political in nature, yet rarely compromising on technique. Political poetry, often veering into mere propaganda, finds a delicate balance in Ali's work, accommodating different voices and worldviews within its narrative. Indian writer Amitav Ghosh (2016), in memory of his late friend Ali, wrote an extended eulogy titled "The Ghat of the Only World," shedding light on Ali's liberal and secular outlook. Ghosh (2016) reflects on Ali's lament for the absence of Kashmiri Pandits from the valley and the fading of authentic Kashmiri cuisine, which Ali loved to prepare in a traditional Pandit style. Ali expressed deep concern over the Hindu-Muslim divide that engulfed his homeland during the 1990s and sought a remedy for this division in the shared cultural aesthetics of the community. He viewed Art as a space where irreconcilable differences could find common ground. Ghosh recalls Ali's emphasis on the formalistic

aspects of poetry, especially when it carried overtly political themes. Ali, in a conversation with Patricia O'Neill, had expressed his dismay upon encountering politically charged poetry about the Armenian massacre, asserting that such poetry, if focused solely on taking positions or critiquing oppressive agencies, would risk compromising its artistic merit and devolve into mere news reporting. The political turmoil and violence in his homeland deeply affected Ali, serving as a catalyst for his most significant work, celebrated for its political potency and eloquent brevity. These nuances pervade Ali's entire body of poetry.

B. Semiotic and Cultural Underpinning

Clifford Geertz's (1973) seminal work, *The Interpretation of Cultures*, is a foundational text that delves into the concept of thick description and its profound implications for the interpretation of cultural phenomena. Geertz's (1973) exploration of thick description challenges conventional approaches to understanding cultures and highlights the need to uncover deeper layers of meaning within social practices and symbols. To gain a comprehensive understanding of semiotics as a field of study and its applications in literary analysis, one can turn to *Semiotics: The Basics* (2007) by Daniel Chandler. This book serves as an invaluable introduction to semiotics, offering insights into how signs, symbols, and cultural context come together to shape the interpretation of texts. Semiotics, as Chandler demonstrates, goes beyond the surface of language and delves into the intricate web of meaning that underlies communication. In the realm of literature and cultural analysis, David Daiches, in his work *Literature, Culture, and Society* (1984), explores the pivotal role that culture and semiotics play in interpreting literary works. Daiches draws on key concepts from Geertz and other influential theorists to illuminate how culture shapes the interpretation of literature. This book provides a valuable perspective on the interplay between culture, semiotics, and literature, offering a deeper understanding of the complexities of literary analysis within a cultural context. Together, these texts form a cohesive foundation for understanding the theoretical underpinnings and practical applications of semiotic analysis in the study of culture, literature, and society.

While as semiotic analysis of a text delves into both its semantic and syntactic elements, examining not only its lexical features but also the nuances of its intonational system. Manan Kapoor, in his biographical work, admirably acknowledges the lyrical essence of Agha Shahid Ali's final poetry collection, "The Veiled Suit" (2009), composed in the Italian lyric form known as canzones. The poet, in a lyrical tone, expresses his sorrow through a skillful manipulation of the prosodic structure. He makes powerful use of pauses, commas, and dashes to convey overwhelming pain, even employing italics to highlight the word "Kashmir." This deliberate syntactic variation transforms it into a slashed verbal sign, mediating a signified location marked by a fractured cartography. This unique style also evokes the work of Faiz Ahmad Faiz, who occasionally employed half-verses to ensure that emotions do not overshadow the poetic form. Agha Shahid Ali engages in a clever wordplay, employing the metaphor of the "tormented glass" to underscore his lifelong dedication to the art of poetry. This metaphor, intricately woven, carries a profound meaning regarding the fracturing and disruption of home. It is a self-referential metaphor, as he aligns himself with the fragile nature of glass, offering reflections on the socio-political and cultural landscapes of the Kashmir Valley.

Clifford Geertz's (1973) concept of "thick description" revolutionized semiotic analysis and the interpretation of texts. He argues that culture is not merely a backdrop for literary works but, in fact, becomes a text itself. Geertz suggests that meaning should be sought at the intersections of a cultural whole, which forms a complex web of relations. This idea extends to texts like poems, which are events and systems of symbolic exchanges that gain significance within specific cultural contexts. Geertz challenges the notion that rules governing the structure of a poem are pre-given or a priori; instead, he posits that they emerge from the text as it is constructed within its cultural domain, emphasizing the relational nature of meaning. New Historicism, a critical approach, emphasizes the interdependence of history and literary texts. It contends that a text can be viewed as a symbolic exchange of cultural elements within a historical context, which itself constitutes a discursive field. This perspective challenges traditional approaches to studying literary texts, which have typically been categorized as formalistic or historical. Recent developments in cultural studies and literary criticism suggest that interpretative rules do not originate externally but are constructed during the process of meaning-making. These rules may not be immediately evident, but they result from encounters between different cultures at crossroads, reflecting the dynamic nature of interpretation.

In Agha Shahid Ali's poem "Prayer Rug," featured in "Half Inch Himalayas" and seemingly apolitical, he assumes the role of an ethnographer of his own culture. Ali reminisces about the daily household rituals of the women in his homeland, providing a panoramic view of Kashmir's cultural landscape. Simultaneously, he weaves memories of his Muslim upbringing in Kashmir into the poem, emphasizing the diligent practice of daily rituals, driven by an intense desire and hope to perform the pilgrimage to Mecca. This creates a symbolic network of ideas, serving to convey the profound faith of ordinary Kashmiri people, embodied by his grandmother. Kazim Ali, in the introduction to his masterpiece work *Mad Heart Be Brave*, states that Ali strived hard to find an idiom for his poetry that does not fall into the mundane use of language. He was anxious about employing a metaphor that does not have a cultural referent. Many of his poems in "The Country Without a Post Office" are told using quotidian metaphors like the post office, and by including artifacts of modern technology like radio and television, which are eventually dismantled, indicating the usual experience of incarceration and the snapping of communication in the valley. Through the title "Country Without a Post Office," the poet reiterates the impossibility of communication and the sudden blockage of postal letters by using everyday symbols like stamps and currency to capture the complexity of the catastrophe in a relatable vocabulary. Ali

accounts with empathy for the sighs and trauma of both sides and betrays empathy for both sides. If the minarets have turned into tombs and the muezzin is dead, he at the same time also laments the separation of Kashmiri Pandits who, from a distance, desire to turn the surrounding Himalayan mountains to glass, so that they become closer to their home, which would be visible to them like transparent glass.

Commenting on Ali's dual orientation in this poem, Huzaifa Pandit (2023) in his paper, "The Country of Privilege: Problematizing The Country Without a Post Office." argues that the poet's nostalgia and the use of images like Paisley can also be read as a site of privilege and a production of his elite position. Pandit explains that Paisley is a motif shaped like an upturned tear and often thought to represent an almond blossom. Both these images can be read as signifying feminine beauty. Drawing upon this, he argues that "Paisley does not merely evoke the binary of oppressed versus oppressor but also a historical context. It is a reiteration of the oriental imagery of associating Kashmir with a passive mother/beloved in need of rescue". It seems that for Pandit, Ali's own position and privileged upbringing informed his poetic cosmology, with the particular use of images and motifs. "The speaker can afford to purchase new rare stamps with Paisley when all other stamps . . . This mirrors the privilege historically enjoyed by the elite Muslim class in Kashmir" (Pandit, 2003, p. 78).

While it is true that Ali's own position and privilege might inform his poetic creation, a poet shows the ability to move beyond his historical and cultural conditioning. While living in a diaspora as an American citizen, he challenges his own position and accepts his responsibility to write about his homeland. Symbols like Paisley, Shawl, and other 'elite' symbols do not exhibit a single meaning but in the poet's hands, they acquire multiple meanings. Agha Shahid also struggles to connect immediately with the deprivation in his homeland. He writes:

Fire runs in waves. Should I cross that river?
Each post office is boarded up. Who will deliver
parchment cut in paisleys, my news to prisons?
Only silence can now trace my letters
to him? (Ali, 2009, p. 205)

If Ali's images recreate a different past, they might also help him to envision another possible world, thus questioning the entrenched presence of the present. Guattari et al. (1983) in their work on minor literature write, "if the writer is in the margins or completely outside his or her fragile community, this situation allows the writer all the more possibility to express another possible community and forge the means for another consciousness and another sensibility" (p. 17). In his poem "I See Kashmir from New Delhi at Midnight," the poet uses a similar motif and repeats the phrase, pregnant with meaning, to precisely express the mental agony of the Pandits who, during the exodus, had dispersed to the plains. He writes: "Now and in time to be, / Wherever green is worn . . . A terrible beauty is born" (Yeats)

One must wear jeweled ice in dry plains
to will the distant mountains to glass.
The city from where no news can come
Is now so visible in its curfewed nights. (Ali, 2009, p. 178)

Ali uses the epigraph from Yeats' poem "Easter, 1916" to intertextually convey the grief and sacrifice of Kashmiri Pandits who were displaced and dislocated from their homeland and must wear jeweled ice as a token of memory of their beloved homeland, which is wrapped in a blanket of a crusty snow. Snow is the hue of our motherland, and one must wear it to become the true martyr and protector of one's home, which has become a place where death is perpetual, and someone's father may have tied a knot at the shrine in lieu of his son's sacrifice; only to untie when freedom is restored back to the paradise. The symbol of wearing jeweled ice is intentionally compared by the poet with Yeats' symbolism of wearing green, referring to Irish nationalism. This will satisfy their desire to be near or back to their home and will make their vision clear from a distance like transparent glass because Kashmir remains cut off and opaque for the rest of the world.

In another instance in the poem, the blood of the martyr which spills every day synthesizes into a phantasmal image of a necklace woven into sheer rubies, somewhere smeared on the snow-capped mountains. The poet invents a dream, mixing the pain and bringing the discordant binaries together on a similar plane at least through his unified poetic vision. This poem, which is the most popular among youth, is known for its verbal excellence and is filled with local cultural references and alludes to the ghostly shadows of the victims of the military operation.

Likewise in the previous poem, the poet changes from the personal pronoun 'I' slowly towards "we," symbolizing the support shown by the Muslim brethren for their fellow Kashmiri Pandits. He writes: "Now every night we bury/ our houses — theirs, the ones left empty. / We are faithful. On their doors, we hang wreaths. (Ali, 2009, p. 5)

In the poem "A History of Paisley," the poet becomes a chronicler and directly addresses the reader, who is an alibi of chronology or a witness in absentia to the history of his homeland. The poet takes pride in being a part of the ten-thousand-year-old civilization and traces the history of Kashmir down to the gods of Hindu mythology, Shiva and Parvati. He tries to create a bond with his original antecedents. He writes: "You who will find the dark fossils of paisleys/ one afternoon on the peaks of Zabarvan" (Ali, 2009, p. 218). He writes a telluric poem to comment on the

heritage of Kashmir, which is embossed on the landscape of Kashmir like an almond motif called paisley, which is a pattern profusely carved and stitched on the cultural artifacts of Kashmir and is symbolic of Kashmir.

(Look! Their feet bleed; they leave footprints on the street
which will give up its fabric, at dusk, a carpet) –
you have found — you'll think — the first teardrop, gem
that was enticed for a mogul diadem
into design . . . (Ali, 2009, p. 33)

But alas! no one knows about this link, and we all know it as “paisley,” after a city in Europe because of the high demand for cashmere shawls in that place.

The poet laments its being now reduced to a commercial commodity and wants the reader to explore it like a cultural legacy with a deep history, unfortunately, which cannot be heard. This almond pattern is intricately etched in the soul of Kashmir, and one is reminded of the emblematic river Jhelum and is mythologized as emblematic of Shiva's courtship for his consort Parvati. Ali affirms with the mythic version of the geological creation of the Kashmir valley. The sonorous music coming from the anklets of the disgruntled Parvati still resounds in the empty and desolate spaces of Kashmir, where the soldiers daily pursue the fleeing militants, who leave their footprints just like hers. Here, two far-fetched historical epochs are juxtaposed together:

And you, now touching sky, deaf to her anklets
still echoing in the valley, deaf to men
fleeing from soldiers into dead-end lanes
(Look! Their feet bleed; they leave footprints on the street
which will give up its fabric, at dusk, a carpet). (Ali, 2009, p. 218)

Today, the new generation, which has replaced the old, is torn by the assaults of the military operations but is unknowingly contributing to the creation of a new collective unconscious. Due to inevitable historical erasure, this event will soon be unavailable to future generations and can only be traced in the most concrete form through cultural motifs, works of literature, or commercial artifacts, as the written records of history will be rendered incredible. The reader is unaware that there is a long history, which exists in the very topography, culture, and cartography of Kashmir.

It is noteworthy that Agha Shahid Ali in this poem appears to neglect the history of fabric designing or *sozni* work in the valley, which was a skill brought to the place from Persia and Central Asia by Sufis who had visited the remote place to spread the light of Islam. This may, however, be a part of the Muslim collective, which is the minority population of Kashmir, and is still practiced by Kashmiri artisans. Ali makes the reader realize that both Hindus and Muslims are mutual collaborators who make up the larger history of Kashmir, and that Kashmiri diaspora might not have the representative capacity for Kashmir. Hafsa Kanjwal (2023) in her paper, “Kashmir Diaspora Mobilizations: Towards Transnational Solidarity in an Age of Settler-Colonialism” argues that diaspora living in the USA and the UK and given their positionality might lead them to situate the Kashmiri cause within a matrix that would be palpable for the current secular and liberal international order.

III. CONCLUSION

The paper explores the interplay of position and privilege in Agha Shahid Ali's poetry and how significantly he can challenge his own conditioning while imagining another consciousness that questions his privileged notions. All the examples taken from the poems exhibit the polyvocal nature of Ali's poetry. However, a broad overview of his entire body of work reveals his deep personal desire to unify the two discordant positions and memories of the Kashmiri people. This desire stems from his strict adherence to the form of his poetry, his tripartite nationality, and the disheveled historical conditions of his homeland. One is reminded of Bakhtin, who argues that a poet, unlike a novelist, is not able to oppose his own poetic consciousness and his own intentions for the language he uses. He reiterates, “The unity and singularity of language are the indispensable prerequisites for a realization of the direct intentional individuality of poetic style and its monologic steadfastness” (Bakhtin, 1981, p. 33). In summary, Agha Shahid Ali's body of poetry serves as a compelling vehicle for the exploration of the intricate interplay between notions of position, privilege, and personal consciousness. Through an analysis of select poems, it becomes evident that Ali's work possesses a polyvocal quality, mirroring the multifaceted dimensions of his homeland, Kashmir. However, a comprehensive examination of his entire oeuvre reveals a profound and deeply entrenched desire on the poet's part to bridge the chasm that exists between disparate positions and the diverse memories of the Kashmiri people.

Ali's unwavering commitment to poetic form, his unique status as a poet with a tripartite nationality, and the backdrop of tumultuous historical conditions in Kashmir collectively contribute to the shaping of his poetic vision. In this context, the insights of literary theorist Mikhail Bakhtin, who made a critical distinction between the poet and the novelist, become particularly relevant. Bakhtin's assertion that a poet cannot extricate their poetic consciousness from the language they employ underscores the intricate and inseparable relationship between Ali's distinctive poetic style and the intricate layers of his identity.

Ultimately, Agha Shahid Ali's poetry serves as a testament to the transformative potential of literature in challenging and transcending the confines of privilege and position. Through the evocative verses that populate his works, Ali extends an invitation to readers to embark on a profound exploration of themes such as identity, culture, and the

enduring human yearning for unity amidst discord. In traversing the labyrinthine landscapes of Ali's poetic universe, one is reminded that poetry, akin to life itself, represents a dynamic interplay of diverse voices and perspectives. It is within this rich tapestry of words that Ali extends an earnest invitation to all to contemplate the intricacies of privilege, position, and the shared human experience. Through this contemplative engagement, Ali's poetry becomes a conduit for fostering a deeper and more nuanced comprehension of the world we collectively inhabit.

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Oaths in Jordanian Arabic: A Sociocultural and Translational Analysis

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Abstract—This study attempts to investigate Jordanian oaths from a sociocultural and translational perspective. The study shows that Jordanian oaths are insufficiently explored from such a perspective. The paper uncovers that Jordanian oaths have many formulas and are taken in many social and cultural aspects such as religion, body parts, honor, headdress, curse, and Arabic coffee, among many other things. In order to conduct the study, examples resembling these different aspects of oaths are suggested, and some social and cultural details are given before the examples. To make the Jordanian oaths clear, each oath example is contextualized in a social and cultural setting and then followed by a literal translation. Finally, the examples are analyzed and discussed, translationally, socially, and culturally in order to give a ground evidence that Jordanian oaths are difficult to translate from Arabic into English.

Index Terms—oaths, Jordanian Arabic, culture, translation, problem

I. INTRODUCTION

This paper investigates oaths in Jordanian society from cultural, social, and translational perspectives. This topic has not been thoroughly investigated from these perspectives, and therefore the study is hoped to be one of the first works in this regard. The oath terms and statements are taken from different social and cultural aspects such as religion, honor, body parts, divorce, headdress, Arabic coffee, and curse. The examples are selected from studies conducted on Jordanian culture, such as *The Dictionary of Traditions, Dialects and Strange Terms in Jordan* by Rocks Bin Zaid Al-Uzaizi.

II. OATH: HISTORICAL BACKGROUND, FUNCTIONS, AND TYPES

Oaths have been used over history to convey many social conversational functions. People historically employed oaths for emphasis, promise, and commitment. Since ancient times, people have sworn oaths to divine elements such as gods to show commitment and affirmation. According to Olaofe and Shittu (2014, p. 192), “Oath is normally used to affirm reality and reliability of information. Similarly, it is used in another occasion to show the seriousness and authenticity of what the speaker is talking about. In the same vein, oath may refer to a vow to carry out or not to carry out a particular act”.

According to Tyler (1834, p. 9), oath is defined as “the calling of God to witness, i. e., to take notice of what we say, and it is invoking his vengeance, or renouncing his favor, if what we say be false, or what we promise be not performed”. In his other words, oath is “a solemn, usually formal calling upon God or a god to witness to the truth of what one says or to witness that one sincerely intends to do what one says”.

Oath takers commit themselves strongly when they oath by God and they act in accordance with it. Gray (2013, p. 19) maintains that “the more one valued the majesty of God’s name and, as a result, oaths, the stricter one constrained the use of oaths”. Oath taking was considered by humans as a vital gateway through which they experience God, having an access to his power and harness his omniscience and omnipotence as a guarantor of their oaths (Marshall, 1975).

Oaths were firstly used by rulers and great kings to hold covenants and treaties. They also used them before their people when they are given the charge of ruling them. Freire (2017, p. 664) claims that “oaths and curses were often part of the covenant treaties enacted between great kings or, alternatively, between them and their subordinate kings. By taking an oath, a king played a representative role before the gods on behalf of those governed by him”.

Oath taking is universally frequent in daily conversations and debaters adopt this behavior for different communicative functions. To exemplify, the oath practice in Jordan has a social and cultural index as it reflects the

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society and the culture in which it is used. Oath is a universal phenomenon that is adopted to achieve different purposes such as the pledge to perform an action or a duty, with a promise of undertaking that action or promise honestly. In his article titled *The Cultural Evolution of Oaths, Ordeals, and Lie Detectors*, Mercier (2020, p. 8) confirms that “oath is a culturally accepted way of unambiguously signaling a maximum degree of commitment”.

There are different types and styles of the oath, and they are instigated according to the situations or settings. Taking the oath depends heavily on the nature of people or societies in which the oath is taken. Assertory and promissory are two main types of oaths and they can be positive when affirming and supporting a statement or a saying, and negative when denying them (Conklin, 2005).

It is worth mentioning that culture contributes largely in the formation of oath terms and statements. Cultural and social standards determine the words of the oath, its structure and even the style of taking it. They constitute the oath formula in the society in which this formula is used (Limbrick, 1991).

III. SOCIOCULTURAL ANALYSIS AND PROBLEMS OF TRANSLATING OATH TERMS

The way of building the oath depends mostly upon the relationship between the speaker and hearer(s) as well as the social situation. Ahmed (2020, p. 715) says “apparently, all societies perform oath as a requirement for affirmation or taking responsibility and it may be considered a treason or a high crime to betray a sworn oath. Oath can be classified into two main types, formal and informal”.

Jordanians, like other Arabs, often use oaths to ratify a statement by introducing what guarantees their claim. So, they use a common valuable or respectable character or a thing to make the oath. They resort to Islamic values and symbols believing that any break of an oath would be a dishonor. Nothing than God, the Holy Quran and the prophet Muhammad can unite the oath of all Arabs. What reinforces this orientation is that God himself took oaths in the Qur’an many times for several purposes. In fact, God uses oath-taking to confirm His unity and absolute power, and to warn and threat people who do not obey Islamic instructions. Otherwise, they will face great punishment (Ahmed, 2020). According to Labov, this is what makes Arabs keep their words and promises when they oath and attempt to convince their audience and/or readers in their claims or speech (Labov, 1966).

Translating oaths from one language into another is not an easy task. Difficulties of translating them stem from the social and cultural values they retain, as culture and its manifestations are a source of translation challenges (Al-Azzam et al., 2014). There are many translation procedures that are followed in the translation of oath terms or statements.

An oath in the Arab world can generally be taken in religious elements, dear people (dead and alive), revered shrines and honor. To put it in Ahmed’s words (2020, p. 1), “Of course, each society has its own way in taking the oath, whether in the expressions used or by some body movements that accompanied taking it. Regardless of these differences, oathing is almost always used to achieve a common purpose”. Kiani (1992) mentions more than twenty aims for oathing. To him, the most important aims are to: emphasize a subject, prove the guiltiness and exoneration, make a speech believable, prove claim, assure others, warn and threat others, and excite and encourage others.

In order to translate oaths from one language into another, the translator should be universally aware and acknowledged in oathing as a certain translation strategy of oaths can be ridiculous and nonsensical. Qarabesh et al. (2023, p. 13) maintain that,

If oathing is universal to all human languages and cultures, the translator’s task then becomes easier if he is fully aware of this universality of oathing. However, since cultures diverge, in that, there are certain oaths specific to a particular culture, (...) which are different from those of other culture(s), he/she should then focus more on the cultural aspects of oaths, where cultures diverge.

This paper has two main objectives. It first attempts to investigate the Jordanian oath as a social and cultural phenomenon; it explores the social and cultural values when taking the oath, and how these values influence the way of fashioning it. Second, it tries to translationally analyze the Jordanian oath as a social phenomenon in order to shed light on the social and cultural challenges that arise when rendering oath terms from Arabic into English.

IV. DISCUSSION

One way of emphasizing a person’s determination to fulfil a promise is the resort to an oath. The oath can be an oral statement, often taken on sacred objects such as holy books and scriptures, whereby the swearer pledges to execute an act in a certain way, accomplish something, or even exert an effort to achieve a certain vow. People differ culturally in the way of taking the oath, based on their customs, beliefs, traditions, and social values. Jordanians, like many other Arab societies, take oaths on something that they highly appreciate and venerate such as the Qur’an, holy shrines, honor, family members (wives, sons, parents, and grandparents and dead ones). They can also take the oath on venerable items such as the *shemagh* (scarf), *eqal* (*shemagh* black rope) *aba’ah* or *bisht* (cloak) by taking them off, holding them, or putting them down on the ground. And since the Arabic coffee is of great social and cultural values, Jordanians take their oath by spilling the coffee pots and emptying them on the ground, implying that the coffee will not be made anymore if the promise is not fulfilled. To continue, Jordanian men can take the oath on features of manhood or virility such as moustaches while women can take it on *qussa* (sideburns).

A. Religion

Jordanians oath by religion and sacred signs to prove their viewpoint and confirm their claim. Islam is the main religion in the country and Jordanian Muslims and even Christians take an oath in Islam and Islamic icons. Muslim scholars define oath as a sentence that confirms a statement or a pledge through emphasis (Az-Zarkashi, 1958) and its purpose is to emphasize and stress an oath statement (As-Suyuti, 2007). As religion is sensitive, revered, and sacred, Jordanians typically take their oath by religious icons. Following are examples of Jordanians' religious oaths.

Example 1: أقسم بالله العظيم (lit. I oath by Allah Almighty)

The most standard formula of the oath in the Arab World is أقسم بالله العظيم. In Islam, it is prohibited to oath in anything or object other than Allah. In the Pre-Islamic era, Arabs used to oath on idols they established around Ka'ba to worship. To show the real intention of fulfilling a promise, Jordanians sometimes repeat the formula والله (lit. by Allah). Sirajudin (2015, p. 17) maintains that,

when a person does use Allah's names and attributes in an oath, it becomes obligatory to believe such a person.

You may have doubts: if you are unsure of something and person swears by Allah it is fitting that you believe in him (or what he says) because Allah is so great that we do not doubt what is said in His name.

What has made taking a religious oath common in Jordanian society is the lack of trust, doubt and suspicion among Jordanians. Formally, the oath formula under discussion is taken by putting the oather's right hand on the Qur'an and uttering it in the presence of the king, for example, in case a government is formed and ministers are assigned ministerial portfolios. Ordinary Jordanians also utter the same oath formula to reinforce their statement when holding deals, as shown in the following example:

احتاج حامد مبلغ خمسة الاف دينار اردني، فذهب الى جاره حسن، وطلب المبلغ، وحين سأله حسن عن موعد السداد، رد حامد على الفور قائلاً: أقسم بالله العظيم انني سأعيد المبلغ في الأول من أغسطس القادم.

(lit. Hamid was in need of five thousand JDs, and he went to his neighbor Hasan and asked for this sum of money; when Hasan asked about the due time of repaying the money, Hamid immediately replied by saying: I oath by Allah Almighty to pay the money back on the first day of the coming August). In this example, the oath is necessary and is required in such situations, where the deal is mainly concerned with money, which is a sensitive issue in social relations. The current example shows the prompt reply of Hamid to repay the money to his neighbor, Hasan. Hasan has also asked about the money repayment due time. This interlocution at the time of handing over the money vividly shows the lack of trust between Jordanians in such matters, which has become very common in the Jordanian community. To continue, resorting to the oath of Allah Almighty reflects the need to convince the borrower to lend the money since the two parties are aware of the suspicion that has become omnipresent among Jordanians.

As far as translation is concerned, literal translation of the current oath formula into English does not convey its social and cultural dimensions; it does not reflect the meanings of the source text. Aichele (2001, p. 3) maintains that, "Every translation betrays and transforms its source text, but a literal translation is more likely to record problems and defects that appear in the source text. Such problems and defects hinder the clear transmission of the canonical message". Not only this, the formula which seems emotive and poignant in Jordanian Arabic oath is viewed as awkward, nonsense, and odd, which is a real translation loss.

Example 2: الله ومحمد رسول الله والبيت الذي بناه الله

(lit. by Allah, Mohammed the Messenger of Allah, and the House that Allah built).

Taking an oath in Jordan includes some religious associations of Allah such as the prophet and the Islamic shrines to confirm the intention of fulfilling a promise or ratifying a claim. The inclusion may come rhythmically in order to attract the attention of audience, and gain the needed coaxing. Following is an illustrative example that represents a visit paid to voters by a candidate for the parliamentary elections:

طلب المرشح مفليح من شيخ العشيرة سرحان جمع اقاربه، من اجل دعمه في الانتخابات. وبعد ان شرح مفليح بيانه الانتخابي، اقسم له سرحان قائلاً: الله ومحمد رسول الله، والبيت الذي بناه الله، غير نصوت معك.

(lit. Muflih, the candidate, asked Serhan, the chief of the tribe, to call for a gathering for his kinsmen for support in the election. After Muflih had explained the election statement, Serhan swore to support him by saying: by Allah, Mohammed, the Messenger of Allah, and the House that Allah built, we will vote for you.

In the Jordanian community, oath is needed and is a necessity when a promise is taken to do something. The manner of oath has become a norm and resulted from suspicion and dishonesty that the Jordanians began to experience in their deals. The above illustrative example is a case in point. Jordanians often religiously oath for ratifying promises and pledges.

The translation of the present example into English results in many linguistic, social, and cultural challenges. The rhythmic influence shown in the Arabic oath formula cannot be replicated in English; the Arabic lexical item الله in the Arabic text is assonantly essential, as it helps in convincing the audience. This persuasion is lost in translation as the assonance cannot be reproduced likewise, and thus cannot incur the same effect on the audience. Socially, the people of the source language are familiar with this manner of conversation and they can understand the function, while people of the target text have no familiarity with such an oath manner, which could seem exotic.

Culturally, people of the receptive culture do not make their election in the same manner, and they usually vote on the basis of a statement delivered on the screen to the whole nation. As a result, the linguistic, social and cultural implications of the oath taken by Jordanians cannot be recreated in the target culture. According to Rubel and Rosman

(2020, p. 6) “The values of the culture of source language may be different from those of the target language and this difference must be dealt with in any kind of translation”.

Another oath formula that may have the same function and is similar to the present example in wording is *الله ومحمد* (by Allah, Mohammed, the messenger of Allah; the traitor is to be betrayed by Allah). The only difference in the supporting example is the reference to the traitor and the betrayal as commonly witnessed in the social interactions among Jordanians, which require the oath.

Example 3: والقرآن والنبي والكعبة (lit. by the Qur'an, by the Prophet, by the Ka'ba)

The majority of the Jordanian society are Muslims, and Islam is the religion of the state. Jordanians tend to oath by Islamic icons such as the prophet Mohammad, the Ka'ba as the holiest sanctuary for Muslims, and the Qur'an as a holy book. According to Cakmak (2017, p. 1183) in Islam “the oath can be made with the Quran, because the Quran is the word of Allah”.

As wariness and dishonesty may have become a trend in Jordan, many Jordanians adopt oath to prove their viewpoint in what they are saying or what they are intending to do. The oath has emerged as an echo to many economic, social, religious, and cultural changes that Jordanians have witnessed over the last few decades. The current oath formula can be illustrated in the following example that displays bargaining over the price of a sheep in the Friday market:

أراد مروان ان يشتري خروفا من سوق الجمعة، لدعوة أصدقائه الى بيته للعشاء. وحين سأل عن سعر ذلك الخروف، فاجأه سلامه قائلا: والقرآن والنبي والكعبة، انه اشتراه بمائتي دينار من أحد التجار.

(lit. Marwan wanted to buy a sheep from the Friday market because he wanted to invite his friends to dinner. Salamah suddenly surprised him by following oath: by the Qur'an and by the prophet, and by the Ka'ba I bought this sheep by two hundred JDs. What has driven Salamah to surprisingly take the oath is the desire to sell the sheep through the oath that may help in convincing customers.

Translating the above oath statement into English results in a translation loss. First, the translation does not reflect the resort to the oath as an outlet to sell one's items, for example, as in the current situation. The function of the oath which lies in the attempt to persuade the partners or the audience cannot be reflected likewise in the receptive culture as selling and buying and other issues are not based on the manner of taking an oath. Moreover, the tripartite divine connectedness between Allah, the prophet, and Ka'ba cannot be reproduced in the receptive culture where people belong to other faiths, where the secularity is followed as a way of life. To add, dishonesty, distrust and doubt as common features of many Jordanians are not easily preserved in translation. Thus, the discussion and the explanation of the oath as a common way of dealing between people can help in revealing these values in other cultures.

B. Honor and Family Members

In some circumstances or situations, some Jordanians oath on their honor to do something or execute a declaration. Believing the oather results from the intense emotional power created on the audience by uttering an oath on dearest elements and taboos such as honor and family members. Uttering the oath causes a direct emotional influence on the addressee or audience. Some Jordanians oath when they do not have things at their disposal. Almutlaq (2013, p. 225) supports this idea when he is says, “One of the most important social norms and values in the Jordanian society is honor. It is considered as a taboo that causing any harm to it will lead to unpleasant results for all members of the community”.

Example 1: وشرفي وعرض خواتي وعرض أمي (lit. by my honor, by the honor of my sisters, and by the honor of my mother).

Oath by honor is very common in the Jordanian society. People usually oath in what is sacred, valuable, esteemed, and sensitive. Honor in the Jordanian culture is represented family female members, who are considered as taboos; mentioning the name of a female is socially considered a shame in some regions. All societies have their own forms of honor and shame. In the Mediterranean societies – including Jordan society- honor is one of the constant preoccupations of people of these societies, where the case of honor is very dominant and is the highest social value of the local moral code. Honor is collective and not only personal and it reflects on the entire family or social group (Peristiany, 1966). In order to confirm one's intention to do something or accomplish a promise, many Jordanians utter the above oath.

In Jordan as well as in the Arab world, oath in honor necessitates that one accomplishes what he is tasked in, or what he intends to do after the oath is said or uttered. The distinctness of the present oath is that it is uttered by males, and more specifically by teenagers. One's own honor, honor of sisters and mothers are highly respected to the extent that young people usually employ them to say their oath. What is more striking in this oath is that the oather may name a sister in the oath. The following example illustrates a situation, where the oath is taken: خرج طلاب الثانوية

من الامتحان النهائي للرياضيات، وبدأ المعلم يجيب على تلك الأسئلة التي اشتكى الطلاب من صعوبتها. وعند مشاهدة الإجابات الصحيحة، أقسم فاييز ان اجاباته دقيقة قائلا: وشرفي وشرف أمي وخواتي، انني اجبت على جميع الأسئلة بدقة.

(lit. The high school students got out from the final exam of Mathematics, and the teacher began to answer the questions from which the students complained. When seeing the right answers, Fayeze swore that his answers were accurate saying: by my honor, the honor of my mother and sisters, I have correctly answered all the questions. Males more than females say oaths.

Investigating the oath in this example uncovers that Jordanians say the oath in what is considered a taboo, such as the family female members. This oath springs from the social and cultural values of the Jordanians that necessitate the compliance of the oath utterer in what he promised. Literal translation of the oath statement into English leads to many social and cultural challenges due to the differences between the source language culture and the target language culture.

Oathing by female family members is functional in the source text and gives a firm confirmation of fulfilling the promise, a sense that cannot be felt likewise in the target language. Moreover, what is socially and culturally motivating and appealing in the source culture might not be so in the receptive culture due to these differences; this causes social and cultural translation loss. The cultural translation is one of the most difficult types of translations, where the translator tries to convey the cultural context of the SL to the TL. Hron (2010, p. 67) maintains that, "Undeniably, the biggest threat facing cultural translation is wholesale assimilation – the loss of one's cultural identity and social and historical roots, and the erasure of one's source cultural language". Other oath examples in relatives are made by dead people such as parents like *روح أبي بترابه، وروح أمي* respectively by *the soul of my father in his grave, and by the soul of my mother*.

C. Body Parts

Jordanians sometimes take oath in body parts and in signs of manhood such as the big moustaches. The oath in this case can have a conditional structure; the oather swears, for example, to cut his hand or shave his moustaches if what he promises is not fulfilled or achieved.

Example: 1 ومن شاري

In Jordanian culture, the moustache is a sign of maturity and manhood. That is why people keep big moustaches. The thick moustache in the Middle East is not only a personal and a social style; it is deeply rooted in history and has many social and cultural undercurrents. Many Jordanian men have thick mustaches, which are regarded as a sign of manliness, masculine virility, wisdom and maturity; the luxurious mustache was traditionally taken as a symbol of considerable social status. To compliment someone with a heavy moustache, for example, Jordanians may describe him by saying: an eagle could land on your mustache. As such, the moustaches are a sign of dignity and honor; in situations of curse, a man may be insulted by saying: curse upon your mustache.

Since thick moustaches are of high social values, men in certain situations take an oath on them as collateral for loans to be taken or promises to be fulfilled. An illustrative example of taking an oath on moustaches can be explicit in the following example: *وحين علم بطروفهم الفاسية، أقسم مباشرة ممسكا بشاربه: من شاري طلبت أم ذلك اليتيم من الشيخ فارس وظيفة لولدها الوحيد. رح يتوظف خلال أقل من شهر.* (lit. The mother of that orphan appealed to sheikh Faris for an employment to her only child. When he knew about their hard conditions, he immediately took an oath, while holding his moustaches by saying: by my moustaches, he will get a job within a month.

The present example shows that men in Jordan make an oath on their moustaches as a way to prove their firm and real intention to fulfil the task for which the oath is taken. People in the western culture do not oath in this manner, and getting a job is based on qualifications and liability, where applicants fill forms for job vacancies. Translating the dialogue above which includes the oath formula into English is not simple for many social and cultural reasons. The Jordanian traditional way of the oath is highly appreciated in the Jordanian society and oath takers are praised for the favor they do after the oath is taken. These social and cultural values of moustaches, when used to oath, cannot be observed or appreciated likewise in a completely different culture, like the western one.

There is another formula of the oath, where the moustaches are employed. This form is conditionally based on shaving one half or one strip of the moustaches or two of them. The following example illustrates the conditional oath on shaving the moustaches. *وقع خلاف بين دلبوح صاحب ذلك الحقل، وعويذر راعي غنم الشيخ فرهود، لأن الغنم كانت ترعى بين أشجار الزيتون. غضب دلبوح، وهدد عويذر قائلاً: بخلق شاري اذا ما خليتك تندم.* (a dispute erupted between Dalbouh, the owner of that field, and Uweither, who was working as a shepherd for sheikh Farhoud. Dalbouh got so angry and threatened Uweither by oath: I will shave my moustache, if I do not make you regret.

In the traditional Arab World, it is very hard to avoid the moustaches among men ranging from the leaders to civil servants and cab drivers. The moustaches are a sign of bravery, fertility, virility, manhood, manliness and one's charisma. So, in Jordanian society, when they want to humiliate and dishonor a man, his moustache is forcibly shaved. Sacher (2012, p. 104) maintains that "in Arabic cultures, swearing "upon my moustache" is a quite a serious thing to do. (...) it is used to seal business deals on a moustache, and lavishing praise on a man's facial hair is the utmost compliment. Conversely, insulting a moustache is a sure way to show scorn and disrespect".

The translator is encountered with many social and cultural challenges when literally translating the above oath on the shaving of the moustaches. To express his anger upon grazing the sheep among the olive trees, Dalbouh oaths that he would have shaved his moustaches, had he not made Uweither regret for the fault of grazing in the field of olive trees. Employing moustaches in taking the oath in the original text is very functional and has a very strong message to convey; it shows determination and firmness. This strong threat perceived in the source language oath cannot be reproduced in a completely different culture, where men do not grow big moustaches, and the grown ones are not socially valued. In such cases, a translation based on paraphrasing is recommended. According to Abdellal (2020, p. 28), the translator when using this translation "attempts to produce the content of the ST without its form. It is usually longer than the original ST because it paraphrases the ST; that is why it is called interlingual translation".

Example 2: أقص ايدي اذا ما تم كذا وكذا (I will cut my arm if so and so does not happen)

Conditional statements are used by Jordanians to show their decisiveness to do something. Oathing is one way of giving or showing a firm promise. The vow can have a conditional form, where the pledge taker combines between two events. The following is an illustrative example: *لم يدرس طارق على الامتحان مطلقا، وأقسم لوالده انه سيحصل على درجة عالية، لكن والده*

رد غاضبا بالقول: اقص ايدي اليمين اذا نتجح. (lit. Tariq has not studied at all for the exam, and he swore to his father that he would get a high grade. His father replied angrily by saying: I will cut my right hand, if you pass).

The conditionally taken oath in Jordan has resulted from the distrust and dishonesty that have become prevalent in the Jordanian community. At a certain period of schooling, especially in the high school, parents exert enough attention to their teenage sons to ensure getting high scores. The fact that the father, in the present example, is aware his son has not prepared well for the exams has driven him to angrily take the above conditional oath. In the western culture, where the relationship between sons and parents is clear and honest, such a conditional oath cannot be observed.

Translating the above oath اقص ايدي اذا ما تم كذا وكذا (lit. I will cut my arm if so and so does not happen) into English seems awkward and odd because people in the receptive culture are more frank, direct and clear. The case being so, the oath in situations like the one under discussion is nonexistent or too rare. Consequently, the social and cultural values deeply rooted in the Jordanian oath formula cannot be reflected or preserved due to the sharp differences between the two cultures. A *covert* translation for such situations is recommended to follow by the translator, House (1997, p. 69) defines this type of translation as a strategy which leads “to the creation of a target text that enjoys the status of an original source text in the target culture”. House recommends the use of such strategy between cultures that have no particular ties.

Other examples that are commonly used in Jordanian culture in similar situations are تكون امي مرتي (lit. my mother would be my wife, if so and so happens; يكون قواد اذا تم الامر (lit. I will be a bastard if that happens) and اكون خارج من الإسلام اذا حمدان يتزوج حمده (lit. I will be an apostate from Islam, if Hamdan marries Hamdeh).

D. Divorce

Example 1: بالطلاق من المره (lit. by divorce of wife)

Divorce is another way of taking an oath in Jordan. In difficult situations, some Jordanians take an oath of divorcing the wife. Wives are sensitive and divorce results in many social problems; the case being so, and for fear of many consequences, men usually take an oath on their wives. Oathing in divorce dates back to pre-Islamic period, where men used to oath in abstaining from having sexual intercourse and considering wives as mothers and this is called *ila'* or *Zihar* (Spectorsky, 2010, p. 36).

The following example explains how a divorce oath is taken in Jordan: اراد منذر أن يعطي نذير الف دينار كمساعدة، لكن نذير (lit. Monther wanted to give Natheer a thousand JDs as an assistance, but Natheer refused that proposal. Mother then took a divorce oath of his four wives, in case Natheer does not take the sum of money).

What is strange in this example is polygamy, where a man can have many spouses at the same time. Translating the above example into English can result in many social and cultural challenges. In the target culture, a husband can marry only one wife, and marrying more than a wife at the same time is prohibited.

In Jordan, oath takers may name one of the wives. Mentioning the name of a wife shows that she is the dearest and therefore the oath is so strong and the husband should execute the promise completely. Following is an example that illustrates such an oath: دعا رضوان زملاءه لتناول العشاء، لكن يزيد اعتذر بشده، فأقسم حينها رضوان بالطلاق من نوره، وهي أصغر زوجاته (lit. Radwan invited his colleagues for dinner, but his Yazeed strongly apologized; therefore, Radwan swore by the divorce of Noura, his youngest and most beautiful wife if Yazeed does not accept the invitation. Naming the wife is what makes this example distinct; this scandals the husband before his other wives, a situation that might ignite family wife problems sometimes. The literal translation of the example into English uncovers many social, religious and cultural translation challenges that can only be overcome with the addition of explanatory details. Addition as a translation technique is recommended in such examples. According to Sin-Wai (2016, p. 132), addition “is a common method in translation. It involves the provision of some essential information for a better comprehension of the translated passage”. To be specific explanation as a type of addition is the useful method in such situation, which can help bring out a contextual meaning of the original (Barik, 1971).

The translator should be prudent when using addition in their translation. They should avoid adding too much information and deviate from the core information, converting their translations to a composition. Chen Lim (2001, p. 480) explains “such a translation work is a breach of fidelity, and a breach of fidelity is a taboo in translation”.

E. Headdress

Arab men have a peculiar way of dressing. The head cover is called *ghutra*, and *eqal* is used to fix it on the head; *ghutra* or *kufiyya* as a traditional headdress is designed from a square scarf, usually made of cotton or silk. The function of *ghutra* is to protect men from sun heat, dust, and other atmospheric elements.

Example 1: رمي العقال والغرة على الأرض (lit. throwing aqal and ghutra into the ground)

In the Bedouin and countryside regions in Jordan, people put on these two clothing elements; they resemble manhood, leadership, representation, authority and chief authority given to the *sheikh* of the tribe. The social sacredness and the symbolism of these two head elements spring from the associations that they have in the Jordanian society; it is so shameful if Jordanian men break the promise they give to others, especially in sensitive situations. Putting one's hand on the *ghutra* at time of giving a promise or holding the intention of doing something is an oath in itself that should be turned into action. To add, if the oather throws down the *ghutra* and the *eqal* into the ground, a firm and strong oath or oath is held, and promises should be turned into practice.

The following example illustrates the point of the *eqal* and *ghutra* oath. من اجراء ولده من جاءت امرأة عجوز الى خيمة الشيخ لافي، لإخراج ولده من السجن، بعد اتهامه بسرقة أسلاك شركة الكهرباء عن الطرق الخارجية. أقسم الشيخ لافي بإخراجه من السجن، وأكد لها ذلك حين ألقى بالغترة والعقال على الشيخ لافي. (lit. an old woman came into *sheik* Lafi's tent, to get her son out from the prison, after he was accused of stealing the cables of electricity from the high way. *Sheik* Lafi swore to her and threw down the *eqal* and the *ghutra* to the ground in the presence of his men.

Translating the scene of throwing down the *ghutra* or the *eqal* into the ground would seem ridiculous in English as a target language. People in the receptive culture do not oath in such a manner using pieces of cloth such as *eqal* and *ghutra*. Rendering the scene even in a video form does not reflect the social and cultural associations of the two head elements to convey the firm oath, shown while throwing them down to the ground. Thus, enough social and cultural explanation is needed to illuminate the implications of these cultural items, and their reverence and appreciation among Arabs in general and Jordanians in particular. As recommend by Moropa (2011, p. 287) in such cases "the translator may sometimes add some information which is not found in the source text so that the message can be more easily understood by the target reader". The explanatory information is necessary to convey the importance of the *eqal* and *ghutra* in Jordanian culture. Such information should not be used indifferently by the translator, who should use them judiciously according to the demands of the text (Reiss, 2014).

F. Arabic Coffee

In Jordan, Arabic coffee as a primary tradition has its social and cultural values. It is served on many occasions and events such as weddings, reconciliation and other social events. Serving Arabic coffee has certain rituals, and the movements made by the coffee pourer or waiter have particular meanings (Al-Rabayah, 1982). With the passage of time, the Arabic coffee traditions have constructed and established a heritage that represents the Arab culture. The high prestige that the Arabic coffee has occupied among other drinks has given it a social and cultural sacredness; spilling or pouring the coffee into the ground is considered a form of firm oath in Jordan, and that carries many social and cultural implications.

When the *sheikh* of a Jordanian tribe spills or pours the tribe's coffee into the ground, he expresses an anger and a strictness or firmness in fulfilling a promise or an action to be taken. The way of spilling the coffee or pouring it and the social meanings are understood by Jordanians. The following example portrays how pouring the Arabic coffee into the ground or dirt is a solemn oath. اجتمعت القبيلة في أسبوع ما قبل الانتخابات، لتأكيد دعمها لمرشح القبيلة الوحيد عواد، وبعد أن قرأ المرشح البيان. (lit. the tribe gathered in the week before the elections, to assure its support to Awwad, the tribe's only candidate. After Awwad had delivered the electoral statement, the sheikh of the tribe poured the Arabic coffee into the ground and said: the coffee would have been prohibited on us, had Awwad not won the seat in the parliament).

The literal translation of the Arabic coffee formula as an oath into English results in many social and cultural challenges. The Arabic coffee, as a hot drink, has sacredness in the Jordanian culture; and the confirmation and the emphasis of the oath, taken on the coffee cannot be reflected likewise in the receptive culture. Another social and cultural meaning that cannot be reflected in the translation is the size of the emotive meaning, when the oath is taken with the pouring or the spilling of the Arabic coffee into the ground. This necessitates that, the tribe one and all, stand together to achieve and fulfill the promise given in the example above.

G. Curse

Example 1: ريتني أنعمي، وأقبر أولادي وبناتي (lit. I wish I would turn blind, I wish I would bury my sons and daughters)

One's soul or self is so dear to someone, and the same applies for one's sons and daughters. An oath is normally taken on what is dear to one and of great value. The oather's supplication against himself is known in Jordan as a way of confirming his real intention to do a task, and to give back other's dues or rights as is in the case of borrowing money. The following example illustrates the supplication as a form of oath: احتاجت رمزية بعض أدوات المطبخ من جارتي فوزية، فرفضت. (lit. Ramziyya needed some kitchen utensils from her neighbor Fawziyya who refused because Remziyyah does not return what she borrows from her neighbors. Ramziyyah then swore before her neighbor saying: I wish I would turn blind, I wish I would bury my sons and daughters if I do not turn the utensils on time. When Fawziyyah heard that, she agreed to borrow Ramziyyah what she wanted).

What is surprising in this example is employing the supplication against one's self, sons, and daughters for a request. Dishonesty, doubt and mistrust are among the reasons that have driven Jordanians for oath to show real intention and firmness in doing tasks, and fulfilling promises. Translating the supplication as an oath into English results in many translation challenges. The pledge in a supplication manner is cultural and has many social and cultural values that cannot be sufficiently reflected in English. Only delving deep in the source culture and full comprehension of the Jordanian community can enable the target readers to understand why Jordanians resort to such different and strange ways of oathing.

The translator lives in the target culture and treats the translated text as a foreign text, which belongs to a foreign culture. In some cases, consulting some bibliography to comprehend the source culture and its cultural terms and

manner of expressing – oaths using supplication against oneself- is indispensable and necessary for the translator. According to Haque Khan (2017, p. 4),

The cognitive apparatus, ability and strategies of the translator as a necessary mediator” are of paramount importance. It is upon the translator that the comprehensibility/intelligibility of the translated text and the understanding of the source culture depend. (...) the translator should employ such strategies, which not only bridge “linguistic boundaries” but also remove the “cultural barriers”. To achieve this end, one of the key strategies adopted by many translators, is the use of supplementary information regarding the culture-specific items and activities.

V. CONCLUSION

This study has investigated the formula of oath terms and statements in Jordanian Arabic from a sociocultural and translational perspective. It has shown that constructing these terms and statements is based on many social and cultural grounds. The study has shown that oath taking is very common among Jordanians and has emerged as a result of dishonesty and distrust in the Arab society, as a whole. It has been found that oath is taken in many social and cultural aspects such as religion, honor, body parts, divorce, headdress, Arabic coffee, and curse. The study has revealed that the social and cultural values and aspects play a major role in the way and manner of uttering the oath terms and statements. As far as translation is concerned, the study has exposed that the social and cultural values are a real hindrance in reflecting the associated connotations of oath terms and statements in Jordanian Arabic.

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An Account of Systematic Review of English for Medical Purposes (EMP) Vocabulary Memorization*

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Abstract—A high volume of global medical information exchanges has escalated due to the recent pandemic that has hit the world. In addressing international demands of sorts, it is imperative that students improve their English language proficiency, especially for medical purposes. Sufficient vocabulary knowledge is vital for language skills to be employed effectively. However, in China, limited attention has been given to vocabulary learning over the years, especially English for Medical Purposes (EMP) vocabulary since it is very large, complex and filled with jargon. Research shows that students perceive the difficulty of EMP to lie in the learning of vocabulary itself. Faced with problems and challenges in the process of EMP vocabulary learning through memorization technique, theoretical research is urgently required to comprehensively reveal the research status of EMP vocabulary memorization. Therefore, this study adopts the systematic literature review method to evaluate related research on EMP vocabulary memorization in China and abroad from 2011 to 2021. The main characteristics of EMP vocabulary memorization research, the factors that affect EMP vocabulary memorization, and the most popular memory strategies are elaborated in detail in order to integrate the existing fragmented knowledge and demonstrate the development of EMP vocabulary memorization technique(s).

Index Terms—English for Medical Purposes, memory strategies, research characteristics, systematic literature review, vocabulary memorization

I. INTRODUCTION

There is paramount importance in vocabulary learning (Kaur, 2020, 2017, 2015, 2014, 2013), as no language skills can be learnt effectively without adequate vocabulary knowledge (Kaur, 2020, 2017, 2015, 2014, 2013; Lu, 2020). However, vocabulary learning has not received much attention for many years (Lin, 2018). At present, modern medical technology is evolving and is in rapid development. As an important branch of English for Specific Purposes (ESP), English for Medical Purposes (EMP) is a tool for understanding foreign advanced medical technology and a bridge to medical communication, hence, its important role cannot be ignored (Jin, 2021; Shen, 2015). EMP is not only a medium for medical teaching and learning but also enables students to draw medical knowledge from other resources which may subsequently serve as a medium for publishing research work, even after medical students have become doctors (Džuganová, 2019). As such, vocabulary plays a key role in EMP learning.

EMP vocabulary is an open and ever-changing knowledge whose units often acquire new meanings (Džuganová, 2019). The complexity of EMP terminologies increases the difficulty of learning, as Evans and Morrison's survey found the lack of professional English vocabulary to be a major obstacle in students' learning (Zheng et al., 2021). In EMP learning, teachers feel that teaching activity is difficult to conduct, similarly, students think that EMP is difficult to learn (Lin, 2018). The difficulty in teaching and learning is largely due to the stumbling block of vocabulary (Kaur, 2017, 2015, 2014, 2013). The variability of EMP vocabulary requires learners not only to listen to the sounds, and recognize the shapes, but also to identify the meanings and truly internalize them.

Vocabulary memorization also has its logic and temporality. It is proven that scientific and appropriate methods can enhance the effect of memorization (Yang, 2021). Lei and Wu (2019) examined the effect of using roots and affixes in learning EMP vocabulary, showing that it can better improve short-term memorization. Tian and Jiang (2020) also used

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the survey questionnaire technique to investigate the effect of chunking strategy on nursing students, proving that chunking strategy is an effective memorization method with the highest usage rate among EMP learners. Meanwhile, Yang (2021) studied the association method to conduct a survey, which successfully achieved effective memorization effect. Similarly, Li and Zhu (2016) explored the memorization habits of medical students in EMP vocabulary learning. They investigated the effect of memorization methods adopted by students in professional English learning. These findings show that most students believe words are easier to remember with association strategy. Many scholars have also described the importance of comprehensively using various strategies in the process of EMP vocabulary learning. For example, Mei and Liu (2018) and Shen and Yang (2014) described the importance of using word-structure strategy, contextual strategy, and association strategy in learning medical English vocabulary. Additionally, Wu et al. (2018) investigated meta-memory prediction-related theories for clinical medical and English major students in terms of predictive judgment accuracy. It showed that the relative accuracy of prediction and judgment of clinical medical students is better while English major students are superior at absolute accuracy of prediction and judgment (Wu et al., 2018). Therefore, an in-depth understanding of the analysis and application of different memory strategies can assist learners in achieving more effective learning outcomes.

Currently, the research on EMP vocabulary is fragmented which necessitates an urgency for theoretical research which can comprehensively reveal how the research on EMP vocabulary memorization technique(s) can benefit learners. This may help to overcome the problems and challenges in EMP vocabulary memorization processes. However, due to disintegration (non-streamlined methods) of existing research, it is difficult to suggest satisfactory ways for learners to improve their memorization techniques. Therefore, it is necessary to systematically sort out and integrate knowledge based on the existing literature. In this regard, the purpose of this study is to analyze the relevant research literature on EMP vocabulary memorization strategy. Using the systematic evidence-based method, and summarizing the research on EMP vocabulary memorization, popular memory strategies, and influencing factors, the present findings may provide a reference for any follow-up research and practice of EMP vocabulary memorization.

II. METHODS

This study adopted the systematic literature review (SLR) process (Borrego et al., 2014; Jesson et al., 2011) to comprehensively review the existing research on EMP vocabulary memorization. This is a qualitative research approach using content analysis procedure (Krippendorff, 2012) to validate the existing literature. The systematic literature review method integrates empirical research methodology, taking the answer to specific questions as its core. It is transparent and methodical, using standardized techniques to extract, integrate and analyze the selected literature data (Diekemper et al., 2015). Finally, it posts new questions and theoretical viewpoints. The essence is the scientific and rigorous realization of knowledge innovation (You & Huang, 2017). The systematic literature review method can collect, synthesize, and evaluate research results on specific issues rigorously and sustainably (Bearman et al., 2012) in contrast to the traditional review methods. As such, systematic literature review method has been widely used in a large number of studies (Atewologun et al., 2017). After the research questions are identified, the underlying steps of the systematic literature review method are implemented, namely, planning, retrieving literature, evaluating literature quality, extracting and integrating data, and writing the review (Huang et al., 2017). This makes SLR suitable in unfolding the EMP status.

A. Planning

The major tasks in the planning phase include careful mining of topics. This is to identify specific themes for the review. Next research questions are identified. The focus throughout the entire research process is to identify specific research themes to successfully conduct effective research. The research questions drive the entire research process, and particularly determine the inclusion and exclusion criteria of the literature. In order to understand the current research status of EMP vocabulary memorization, which is the scope of this study, the following research questions were identified:

- (1) What are the main research characteristics (research methods, participants, trends, topics) of EMP vocabulary memorization research?
- (2) What are the factors influencing EMP vocabulary memorization?
- (3) Which memory strategies are more prevalent in EMP vocabulary memorization?

B. Retrieving Literature

The selected databases for this study were CNKI (China National Knowledge Infrastructure), Wanfang Medical Data (a Chinese database mainly collected from both Chinese medical journals and foreign medical journals), Web of Science-SSCI, Scopus, and Google Scholar academic publication search engines. The publication time range was set from 2011 to 2021 (the studies on EMP vocabulary memorization are relatively insufficient, so the retrieval time was extended from 2011 to 2021), up to 31 December 2021. From English language-based resources, the frequently used lexical terms and English keywords used were “English for Medical Purposes vocabulary memorization”, “medical English”, “English for Medical Purposes”, “English vocabulary memorization”, “Vocabulary memorization methods”, “English for Medical Purposes vocabulary acquisition” and “memory strategies in English for Medical Purposes

learning.” A total of 81 literature sources were obtained. The retrieval lexical terms and keywords of the Chinese based search engines were “医学英语词汇记忆 (medical English vocabulary memorization)”, “医学英语 (English for Medical Purposes)”, “英语词汇记忆 (English vocabulary memorization)”, “词汇记忆方法 (memory strategies of English vocabulary)”, “医学英语词汇记忆策略 (memory strategies of medical English vocabulary)”, “医学英语词汇习得 (medical English vocabulary acquisition)”. In total, 93 documents were obtained. In both Chinese and English language resources, a total of 174 sources of literature were obtained.

C. Evaluating Literature

In this section, retrieved literature is usually appraised by determining the inclusion and exclusion criteria and evaluating the study design of the literature (Jesson et al., 2011) so as to ensure validity and reliability of the data. The retrieved literature is assessed to accurately ascertain its viability based on pre-defined inclusion or exclusion criteria of the literature in the review. To ensure the accuracy and reliability of the literature analysis results and precise presentation, the present research on EMP vocabulary memorization abided by the formulated literature inclusion/exclusion criteria based on Indriasari et al. (2020). A total of 174 literature papers were initially retrieved based on the research questions, as shown in Table 1. Items 1 to 3 were the screening criteria generally adopted by the systematic literature review method to ensure the accuracy and authority of the research samples. Item 4 was to limit the research period and to ensure the research publications ranged from 2011 to 2021. Item 5 aimed to focus on the research topic of the literature which was EMP vocabulary memorization and subsequently, eliminate research literature that did not focus on the targeted research area. Items 6 and 7 included the scope of language of the articles.

TABLE 1
LITERATURE INCLUSION/EXCLUSION CRITERIA

No.	Inclusion criteria	Exclusion criteria
1	Full text is available.	Full text is unavailable
2	The article is a journal article.	The article is book manuscript, conference paper, report, etc.
3	The article title only appears once.	There are repetitive titles.
4	The article is published between 2011 and 2021.	The publication date is not within 2011 and 2021.
5	Research focus is on EMP vocabulary memorization.	Research does not focus on EMP vocabulary memorization.
6	The article is written in English.	The article is not written in English.
7	The article is written in Chinese.	The article is not written in Chinese.

After eliminating duplicate documents, the researchers screened the literature carefully at the preliminary screening stage. The retrieved documents were screened according to predefined criteria by sifting through the titles and abstracts. At the secondary screening stage, full texts were read with in-depth re-screening. It should be mentioned that at the second screening stage, two experts who were Chinese professors, proficient in both Chinese and English were invited to translate the main parts (research focus, methodology, findings, and conclusions) of each Chinese article respectively. Their similar translation copies were adopted. If the translations were significantly different, a re-translation was required until a similar translation was obtained, following which the authors independently identified the full texts in relation to the translations by these two language experts. A cross-check between authors was also performed to reach a consensus. Based on the literature obtained post two screenings, all cited references were searched, read, and screened according to the relevant criteria. Finally, 30 documents were included - 24 papers in Chinese and six (6) papers in English. The entire screening process and results are shown in Figure 1.

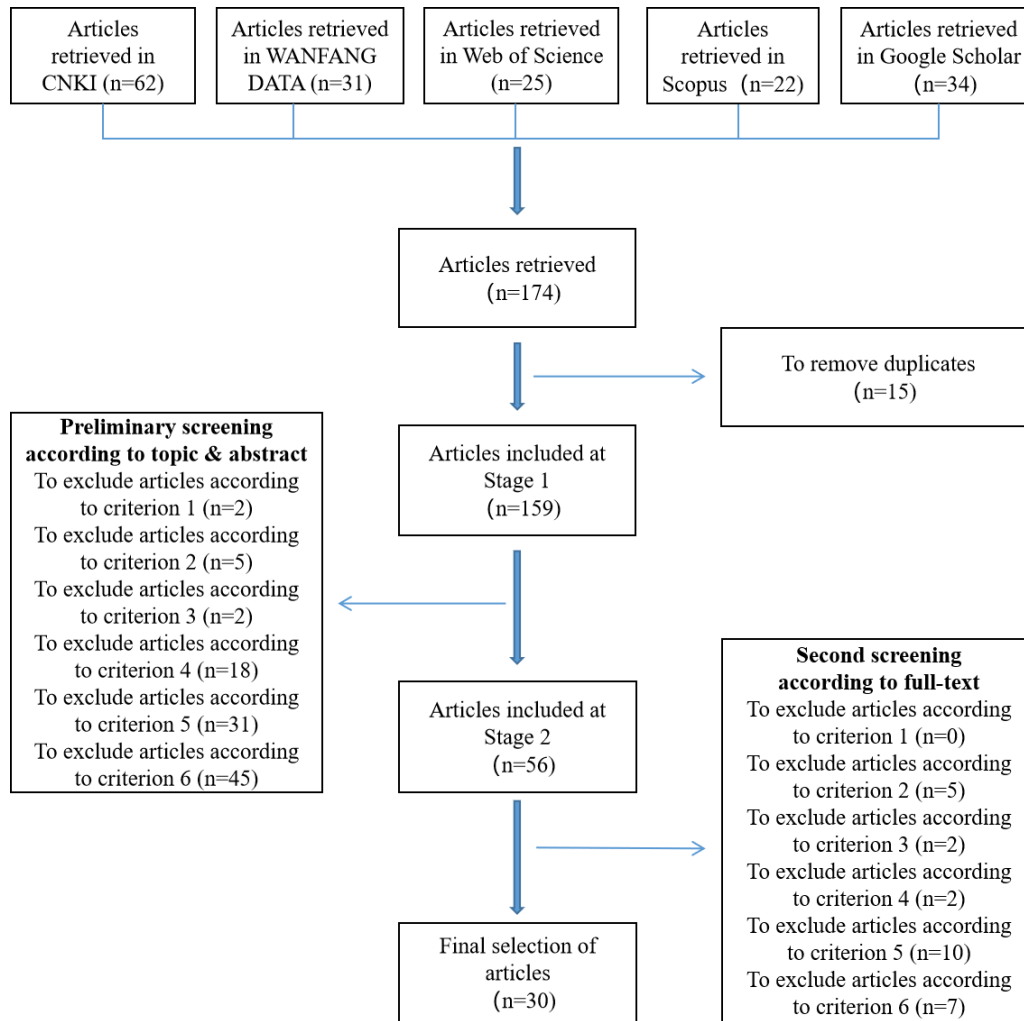


Figure 1. Literature Screening Process and Results

Additionally, the authors independently assessed the quality of the articles included to ensure validity of each paper. Discussions and conferrals ensured that disagreements during the counter-checking process were mitigated. Consequently, only qualified academic literature was retained and irrelevant academic literature was excluded.

D. Extracting and Integrating Data

To extract key information from the selected literature, the researchers systematically analyzed the research on EMP vocabulary memorization technique and compiled the literature information extraction list. The extracted information was analysed in five categories: (1) author(s), (2) year of publication, (3) research topic, (4) research participants, and (5) research methods. The extraction results of the basic information of the literature are shown in Table 2. To ensure the accuracy and rigor of the coding, issues emerging from the coding were discussed and adjusted accordingly, WeChat video meetings were held to discuss emerging problems during the review process.

TABLE 2
BASIC INFORMATION OF THE EXTRACTED LITERATURE

No	Author	Year	Research topics	Research participants	Research method
1	Li & Zhu	2016	Effect of memory strategies usage (imagery, association, keyword strategy)	Medical undergraduate	Teaching experiment
2	Chen & Zhu	2020	Iconicity and vocabulary memorization		Descriptive analysis
3	Tian & Jiang	2020	Effect of memory strategies usage (chunking strategy)	Medical undergraduate	Questionnaire
4	Shen	2015	Description of memory strategies (spelling strategy)		Descriptive analysis
5	Kang	2021	Description of memory strategies (spelling, association, contextual, and use of word-structure strategy)		Descriptive analysis
6	Yang	2021	Description of memory strategies (repetition, association strategy)		Descriptive analysis
7	Shen & Tian	2014	Description of memory strategies (use of word structure, repetition, association, contextual, comparative strategy)		Descriptive analysis
8	Kong	2011	Characteristics of EMP vocabulary and description of memory strategies (use of word structure, association, spelling, comparative strategy)		Descriptive analysis
9	Zhao	2013	Description of memory strategies (use of word structure, association, and etymology strategy)		Descriptive analysis
10	Zhang & Gao	2011	The influence of writing on EMP vocabulary memorization	Medical undergraduate	Descriptive analysis
11	Yan	2013	Description of memory strategies (use of word structure, association, contextual, and cultural strategy)		Descriptive analysis
12	Liu	2013	Characteristics of EMP vocabulary and description of memory strategies (use of word structure, etymology strategy)		Descriptive analysis
13	Yang et al.	2013	Characteristics of EMP vocabulary, and description of memory strategies (use of word structure, classification, association, and etymology strategy)		Descriptive analysis
14	Lei & Wu	2019	Description of memory strategies (use of word structure, contextual, and cultural strategy)	Medical undergraduate	Descriptive analysis
15	Wu et al.	2018	Description of memory strategies (metacognitive regulation strategy)	Medical undergraduate	Descriptive analysis
16	Xiao	2015	Iconic characteristics of EMP vocabulary and memory strategies (spelling, use of word structure, association, etymology strategy)	Corpus-based lexical	Corpus-based lexical study
17	Zhu & Chen	2018	Iconic characteristics of EMP vocabulary		Descriptive analysis
18	Jin	2021	Characteristics of EMP vocabulary and description of memory strategies (use of word-structure strategy)		Descriptive analysis
19	Xiao	2012	Description of memory strategies (imagery strategy)		Descriptive analysis
20	Yang et al.	2011	Description of memory strategies (contextual strategy)		Descriptive analysis
21	Cui et al.	2013	Effect of memory strategies usage (use of word structure, association, repetition strategy)	Medical undergraduate	Vocabulary test and interview
22	Zhao	2012	Description of memory strategies (etymology, use of word-structure strategy)		Descriptive analysis
23	Zheng et al.	2021	Description of memory strategies (use of word structure strategy)		Descriptive analysis
24	Božena	2019	Characteristics of EMP vocabulary		Descriptive analysis
25	Sinadinović	2013	Characteristics of EMP vocabulary	Medical undergraduate	Questionnaire
26	Džuganová	2017	Characteristics of EMP vocabulary		Descriptive analysis
27	Khan	2016	Characteristics of EMP vocabulary and the difficulties of using EMP vocabulary (terms)	Hospital professionals	Questionnaire
28	Panocov á	2016	Characteristics of EMP vocabulary	Corpus	Descriptive Approach
29	Reynolds et al.	2020	Effect of memory strategies usage (use of word-list strategy)	Medical undergraduate	Mixed methods
30	Mo	2011	Characteristics of EMP vocabulary and description of memory strategies (use of word-structure strategy)		Descriptive analysis

III. FINDINGS AND DISCUSSION

This study focuses on the EMP vocabulary memorization technique, the characteristics of the research, influencing

factors, and most popular memory strategies in EMP vocabulary learning. Therefore, the presentation of findings and discussion are aligned to these themes. These findings are based on 30 thoroughly analyzed articles.

A. Basic Characteristics of EMP Vocabulary Memorization Research

In this study, the basic characteristics of EMP vocabulary memorization are systematically analyzed according to research methods, research participants, research topics, and research trends. These items offer a comprehensive understanding of each text for future applications.

(a). Commonly Adopted Research Methods

The authors analysed the types of research methods used in EMP vocabulary memorization in China from 2011 to 2021. It was found that 63% (n=30) of studies on EMP vocabulary memorization in China as reported in the literature have conducted descriptive analysis while 17% carried out teaching experiments, and 10% administered questionnaire surveys. Corpus analysis testified for 7%, while mixed methods research accounted for 3% of the research methods used by previous researchers to investigate EMP vocabulary memorization in China. Descriptive analysis research, categorized as non-empirical research was found to occupy 63% of the types of research methods. Teaching experiments, questionnaire surveys, corpus analysis, and mixed methods research literature which are classified as empirical research made up 37% of the total proportion. In these cases, empirical research has mainly investigated the effect of using memory strategies, while non-empirical research has focused on describing the use of various vocabulary learning strategies (see Table 2). Figure 2 is drawn to illustrate the findings on the past research methods adopted in the study of EMP vocabulary memorization research.

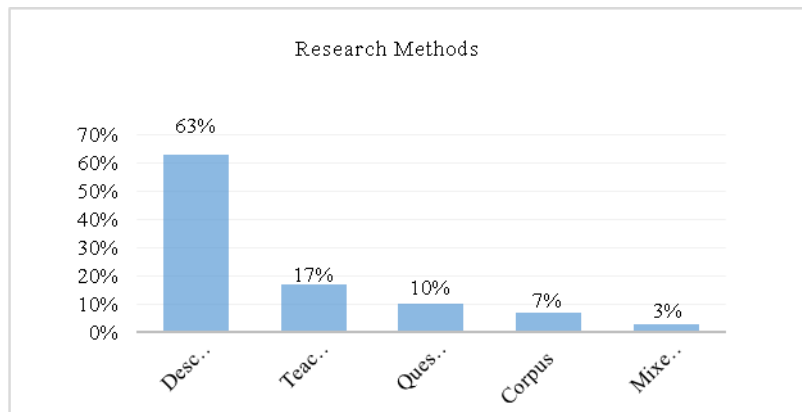


Figure 2. Research Method Used in EMP Vocabulary Memorization Research

Figure 2 shows the commonly adopted research methods in the past years have mainly been non-empirical research. Empirical research-based method was found to be insufficient in exploring studies on EMP. This may be related to the characteristics of EMP vocabulary items themselves, which are complex, long, and difficult to memorize. Learners can understand and memorize EMP terms by mastering memory strategies knowledge in vocabulary learning (Zheng et al., 2021). Therefore, the past research has primarily focused on describing the types of strategies that should / have been used. While acknowledging the characteristics of EMP vocabulary, most researchers summarize memory strategies and subsequently recommend that learners use corresponding strategies in the process of EMP vocabulary learning (Jin, 2021). This leads to the next section of the literature which was analysed.

(b). Research Participants in Past Studies

In previous studies, 70% (n=10) of research participants were medical undergraduates, 10% hospital professionals, and 20% were from other medical-related professions. It is clear that in research on EMP vocabulary memorization, research participants have mainly been medical students, and relatively little attention has been offered to other non-health-based students such as biomedical engineering or biomedical entrepreneurship students. Details of specific profiles of research participants are presented in Figure 3.

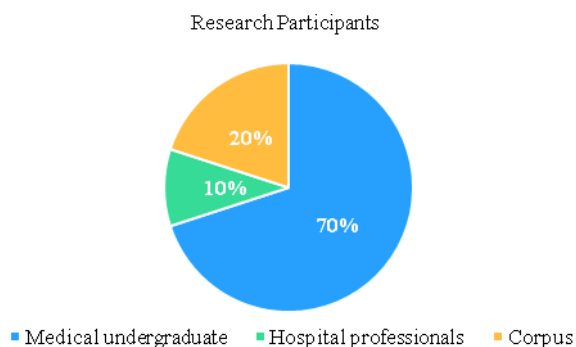


Figure 3. Research Participants in EMP Vocabulary Memorization Research

As seen in Figure 3, the research participants in EMP vocabulary memorization research were mainly focused on medical undergraduates, hospital professionals, and corpus accounts, which made up a small percentage. This may be because EMP is a specialized English segment and highly targeted at professionals. It is designed to allow learners to learn specialized lexis and expressions, and improve fluency and confidence in using English in professional settings (Spalević et al., 2018). Another reason is that EMP has become a compulsory course for medical students (Xiao, 2015), so it is generally learned at the university. This results in the research participants being mainly undergraduates. Moreover, to improve the scientific research level of hospital professionals, some hospitals also offer certain EMP elective courses (Khan, 2016). Therefore, some research participants do include hospital staff/personnel. In addition, as the focus of the previous research methods on empirical studies on EMP vocabulary memorization has been insufficient, this may also lead to narrowed scope of research participants. As research type has a bearing on the selected participants, the next action is to unfold the research trend to scaffold research needs and gaps.

(c). Research Trends

From the time of publication, the current research on EMP vocabulary memorization has shown an irregular and fluctuating trend from 2011 to 2021 as a whole (Figure 4), indicating that research on EMP vocabulary memorization has seen irregular development. From 2011 to 2017, the research on EMP vocabulary memorization fluctuated, but from 2017 to 2021, it began to show a gradual upward trend.

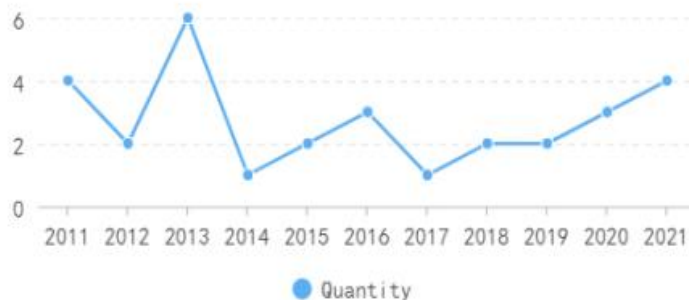


Figure 4. Research Trend From 2011 to 2021

Figure 4 shows that from 2011 to 2021, the research on EMP vocabulary memorization experienced an irregular and fluctuating trend. It was not until 2017 that it gradually witnessed an upward trend, indicating the research on EMP has attracted more attention from scholars in recent years. This is related to the acceleration of globalization and the increasing communicative exchanges between countries. With the acceleration of the internationalization process, medical exchanges between countries have also increased (Lei & Wu, 2019; Yang, 2021). The importance of EMP is gradually emerging, especially in view of the new virus / pandemic around the world. It may only be through close communication or by exchanging views with other countries, health experts can jointly defeat the virus and protect human health. Therefore, the role of EMP communication has become more relevant and obvious. This highlights the common topics studied under EMP.

(d). Common Research Topics

From 2011 to 2021, research topics on EMP vocabulary memorization mainly included the effect of memory strategies usage, description of memory strategies, characteristics of EMP vocabulary, iconicity and vocabulary memorization, and the influence of writing on EMP vocabulary memorization. Among these, research on the description

of memory strategies accounted for 49% (n=30), research on characteristics of EMP vocabulary reported for 29%, research on the effect of strategies usage made up 11% and research on both iconicity and writing on vocabulary memorization accounted for 11% of the total percentage (see Figure 5). This is parallel to the data presented in Table 2. This shows that past research has mainly focused on descriptive analysis of various memory strategies and the characteristics of EMP vocabulary.

The topics studied in EMP have been primarily related to learners of EMP. This covers the discussion of research participants in this study. As mentioned earlier, undergraduates are the main target group of EMP learning research. As students, they usually concentrate on how to use strategies to learn vocabulary to improve English proficiency. Hence, by knowing memory strategies and characteristics of EMP vocabulary, they can choose suitable strategies to better learn EMP vocabulary. EMP vocabulary has always been the most difficult to memorize as learners lack mastery of memory strategies (Jin, 2021) which leads to loss of interest in learning. The difficulty in practical application (Lei & Wu, 2019) is also a contributor, therefore, both factors making the effect of using strategies to be relatively difficult to develop. To sum up, there have been more analyses of strategy descriptions and lexical characteristics, and fewer studies have been conducted to detect the memorization effect.

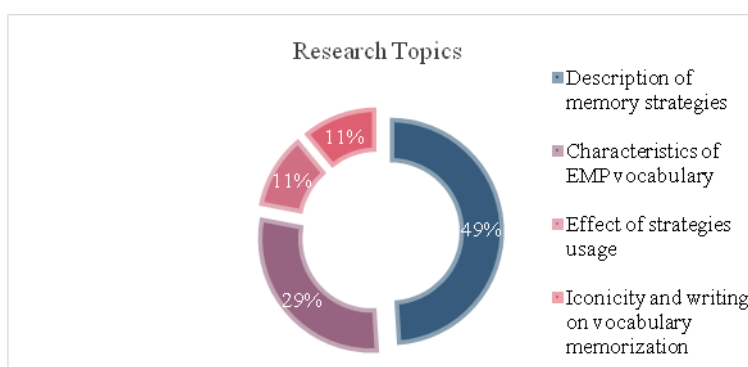


Figure 5. Research Topics of EMP Vocabulary Memorization

B. The Most Prevalent Memory Strategies Studies

According to the current systematic analysis, it was found that between 2011 and 2021, research on memory strategies was diverse and varied. The scope included the use of word-structure strategy, association strategy, contextual strategy, spelling strategy, repetition strategy, use of word-list strategy, imagery strategy, metacognitive regulation strategy, classification strategy, comparative strategy, keyword strategy, and chunking strategy. Among these strategies, the use of word-structure strategy, association strategy, contextual strategy, spelling strategy, and repetition strategy are the most popular strategies, accounting for 84% (n=44) of the total, while the remaining seven strategies accounted for 16%. Hence, the most widespread memory strategies are the use of word-structure strategy, association strategy, contextual strategy, spelling strategy, and repetition strategy (Figure 6). Other studies revolved around the relationship between etymology, cultural background, iconicity, and lexical memorization.

Although English words are difficult to learn and remember, they have inherent rules to follow. Although the number of English words is huge, the number of elements, morphemes, roots, prefixes, and suffixes that make up the words is limited. Therefore, as long as learners know the roots, affixes, and stems, they will experience obvious effects in the process of memorization, which is why the use of word-structure strategy is widely used (Jin, 2021; Lei & Wu, 2019). Association strategy refers to memory strategy in which learners use various identical or similar features as activation factors for memorization, which can effectively help students learn words (Li & Zhu, 2016). Contextual strategy refers to the use of context to memorize English vocabulary reading, which is a good method of vocabulary memorization. Because of the help of context and example sentences, students do not only learn conceptual meaning of words, but will also have some understanding of the syntactic, pragmatic, and associative meanings (Kang, 2021). In addition, reading new words loudly and correctly is part of a successful memorization technique (Lewis, 1978). Therefore, various spelling rules can be used to improve the efficiency of memorization under spelling strategy. Repetition strategy is also timeless and easier to implement, and is therefore, widely preferred by learners. O'Malley and Chamot (1985) also believed that repetition memorization is also an effective method of memorizing words. To sum up, these five memory strategies have become the most popular strategies, which both learners prefer to use and researchers like to study.

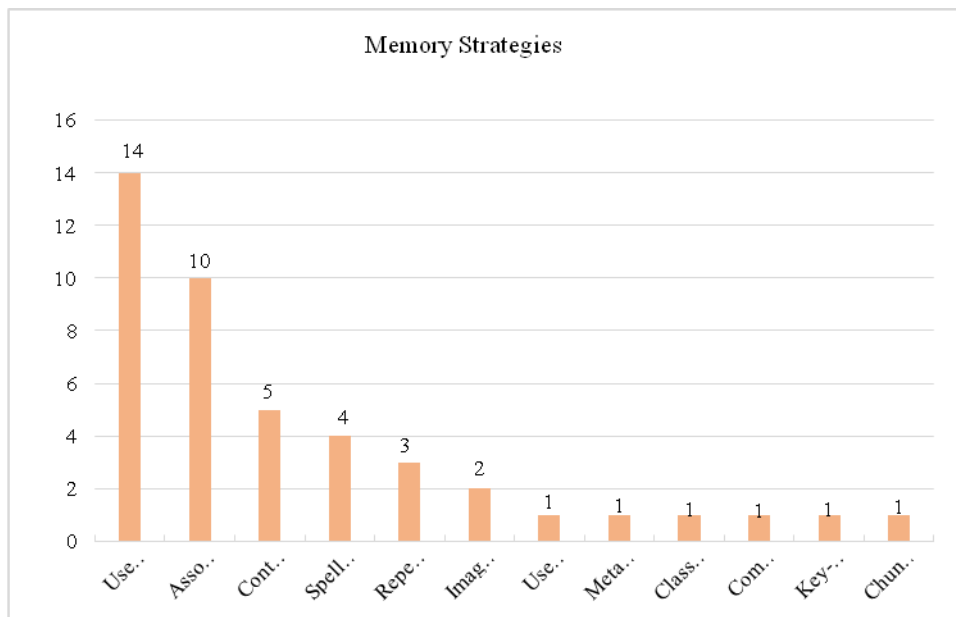


Figure 6. Memory Strategies Used in EMP Vocabulary Memorization

C. Influencing Factors of EMP Studies

Based on the systematic literature review from 2011 to 2021, the factors influencing studies on EMP vocabulary memorization are synthesised as follow:

(a). Complex Vocabulary

The main sources of EMP vocabulary are Greek and Latin. In EMP nouns, Greek constitutes about 70% of the medical words, Latin-derived words are 25% of the total, while vocabulary derived from English is less than 5%, and other words are derived from French, Arabic, and German (Jin, 2021). Most EMP words originated from Latin and Greek have derived words, containing roots and affixes (Khan, 2016; Kong, 2011; Shen, 2015). The EMP roots and affixes in modern English mainly originated from Greek and Latin, such as *dyspnea* or *dysfunction*, in which the prefix *dys-* + root forms a series of new words (Shen & Tian, 2014; Yang et al., 2011; Zhao, 2013). Due to the history of the medical profession, the morphemes of Greek and Latin occupy a very high proportion, and these EMP words are generally strange and unfamiliar, and the word structure is long and complex, taking great challenges in vocabulary memorization (Yang, 2021). Hence, complex vocabulary is a vital factor which exerts a lot of influence on the learning effect. Although they are aware of the importance of EMP, many learners are discouraged, lose enthusiasm and confidence in learning when encountering large numbers of EMP vocabulary with complex word structures (Xiao, 2021). Hence, usage of word-structure strategy has been the preferred topic of study among scholars, with the purpose of helping learners become efficient in vocabulary learning. Moreover, because of the complex characteristics of EMP vocabulary, many learners opt to use strategies which are easier to manage, namely, the repetition strategy and spelling strategy.

(b). Relatively Long Words, Tedious, and Complex to Remember Words

People often have difficulty remembering long words, a lot of EMP vocabulary items are composed of prefixes + roots + suffixes. Hence, long words in EMP vocabulary are very common, such as *contraindication*, *submicroscopic*, *deoxyribonucleic*, and *immunodeficiency*. Such long words are integral and inherent in many EMP articles and literature. However, as long as learners master word-structure rules of EMP vocabulary, it is relatively easy to remember. Therefore, decomposing long words from the perspective of word structure patterns will achieve a better effect (Jin, 2021). According to statistics, the average EMP vocabulary for the medical profession includes 16 characters, which are mainly loan words (Zhao, 2013; Zheng et al., 2013). The field of medicine not only includes many disciplines of basic medicine and clinical medicine, but also involves basic disciplines of chemistry and physics as well as many disciplines and specialties in social sciences. All these disciplines challenge learners' willingness to memorize EMP lexis. In this regard, knowing more memory strategies will certainly benefit learners in EMP vocabulary learning.

(c). Lack of Systematic Memory Strategies Usage Guidance

Memory strategies training is very important for students who wish to learn EMP vocabulary. The use of strategies can greatly improve students' vocabulary memorization levels. Research on memory strategies in English vocabulary learning accompanies the entire process of English language learning, and the use of strategies varies from person to person (Cui et al., 2013). As long as learners grasp some characteristics of EMP vocabulary and the rules of word structure, they can more effectively improve vocabulary learning, expand vocabulary size, and improve the quality and

efficiency of reading EMP content. This is a long-term process of study and exploration, which will also enable students to improve professional quality, and promote the development of medical knowledge, learning, and communication by using memory strategies (Khan, 2016; Shen, 2015; Zhao, 2013; Zhao, 2012). However, many students do not even know what memory strategies are as teachers usually ignore the importance of teaching memory strategies owing to heavy teaching tasks and limited class time. Hence, students generally lack systematic memory strategies usage guidance. It is revealed that many medical university teachers do not realize the importance of EMP vocabulary teaching, because they think vocabulary teaching is time-consuming and inefficient, so they usually merely explain the literal meaning and usage of the words. They are often not aware of what vocabulary students must learn (Pournia, 2019). Therefore, knowledge of vocabulary learning strategies is rarely introduced to students, consequently, leading to students having minimal understanding or comprehension of memory strategies.

(d). Lack of Opportunities to Utilise EMP Vocabulary in Practical Situations

The use of EMP vocabulary in a practical situation is unique. In most cases, EMP words will only be used in medical-related environment. Therefore, even if medical students have taken the EMP course, they still do not have the right environment for language immersion. Consequently, lack of actual language practising environment is one of the factors that affect students' opportunity for strengthening their medical skills (Khan, 2016; Reynolds et al., 2020). Over time, the knowledge they have learned will gradually be forgotten. In addition, the survey results show that most students reveal rare opportunity to use EMP vocabulary for practice after class, which will result in loss of long term retrieval of word from memory. It is interesting to note that lack of opportunity to practise medical terms has also been an issue in Saudi Arabia, although to varying degrees (Khan, 2016).

Additionally, financial problems, low demand, and short learning periods are also factors affecting EMP vocabulary learning. Some students are reluctant to learn EMP vocabulary because of poor economic conditions of the family and knowing their family's inability to support their studies can be very discouraging. Hence, their willingness to learn EMP vocabulary is very low. Meanwhile, others believe they do not need to write medical articles, participate in international conferences and go abroad to study, thence, maintain low inclination for learning EMP vocabulary. Moreover, registration for EMP course is open for a limited period only, but the course is loaded with content where students need to complete huge tasks of reading, writing, and translation in a limited time, hence, reduced time spent on vocabulary learning.

IV. CONCLUSIONS AND RECOMMENDATIONS

The following conclusions are obtained based on the review of literature and preceding sections of data analysis. In this study, the main characteristics of EMP vocabulary memorization focus on research methods, participants, trends and topics. The research methods of EMP vocabulary memorization are mainly of non-empirical research, while empirical research is found to be relatively lacking. Research participants are mainly medical undergraduates, while a small percentage are hospital professionals and medical force. The research trend from 2011 to 2021 showed an irregular pattern of development. It was not until 2017 that it gradually showed an upward trend. Research topics on EMP vocabulary memorization have also mainly focused on the description of strategies, followed by analysis of lexical characteristics, and finally the effects of strategy use. The most popular and widely studied strategies are found to be the use of word-structure strategy, association strategy, contextual strategy, spelling strategy, and repetition strategy. In addition, the factors affecting EMP vocabulary memorization are attained as a complex source of vocabulary, relatively long, boring and difficult to remember words, lack of systematic guidance on memory strategies usage, and lack of opportunities to use vocabulary in practical situations.

As such, memorization of EMP vocabulary is more difficult than that of general English vocabulary. Students should follow the characteristics of EMP vocabulary and word structure rules. Most students lack knowledge of vocabulary learning strategies which cause them unable to master basic EMP vocabulary, which will directly restrict their future career development. This puts forward higher requirements for teachers and a need to stimulate students' interest in learning EMP vocabulary, helping them master more EMP lexis, be able to understand more professional medical articles, and lay a good English foundation for future work and study.

In conclusion, the present study makes specific suggestions. Firstly, it is suggested that the number of output-oriented courses such as EMP listening and speaking, writing, and translation be increased. Secondly, it is necessary to require students to use the language, by repeating the audio-visual content and summarizing the audio-visual effect in EMP audio-visual courses. Thirdly, instructors need to get students to use new words to construct sentences or write short texts in EMP reading courses. Next, it is crucial to fully grasp the connotations of output theory, encourage students to use their language to express, and truly realize the transformation from input to output in EMP translation, writing, and other output courses. Finally, it is imperative for language instructors or teachers to have heightened awareness in teaching memory strategies, in tandem with increased learner awareness of using various memory strategies.

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Theory and Practice in Language Studies (TPLS) is a peer-reviewed international journal dedicated to promoting scholarly exchange among teachers and researchers in the field of language studies. The journal is published monthly.

TPLS carries original, full-length articles and short research notes that reflect the latest developments and advances in both theoretical and practical aspects of language teaching and learning. We particularly encourage articles that share an interdisciplinary orientation, articles that bridge the gap between theory and practice, and articles in new and emerging areas of research that reflect the challenges faced today.

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Special issues feature specifically aimed and targeted topics of interest contributed by authors responding to a particular Call for Papers or by invitation, edited by guest editor(s). We encourage you to submit proposals for creating special issues in areas that are of interest to the Journal. Preference will be given to proposals that cover some unique aspect of the technology and ones that include subjects that are timely and useful to the readers of the Journal. A Special Issue is typically made of 15 to 30 papers, with each paper 8 to 12 pages of length.

A special issue can also be proposed for selected top papers of a conference/workshop. In this case, the special issue is usually released in association with the committee members of the conference/workshop like general chairs and/or program chairs who are appointed as the Guest Editors of the Special Issue.

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