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The Significance of the French and Francophone Presence in North America in French Language Learning and Advocacy in the United States

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Abstract—This article examines the significance of the French and Francophone presence in North America and its impact on French language learning and use, with a special focus on the linkage between Québec and French language advocacy. Within a context of heritage languages, the lack of opportunity to learn additional languages in US public schools, and declining enrollments in languages in US colleges and universities, the scope of both the historical and contemporary role of Francophones in the US is described, and a brief overview of French language advocacy is provided. Current trends, including *Francoresponsabilité* and *Franco-Activisme*, as well as the importance of advocacy partnerships and online learning, are also explored.

Index Terms—French language, Francophone, Québec, advocacy, *Francoresponsabilité*

I. INTRODUCTION

French has been an American language since the earliest years of the European era in the Americas. Cities from Boise and New Orleans to Detroit and to Montpelier, VT., demonstrate the French presence, and who knew that Los Angeles has had not one, but two French Canadian mayors? French Canadians have been described as “a people that, given its small size and the trying circumstances it has faced, has made a remarkable contribution to the building of North America” (Pratte & Kay, 2016, p. 15). At the current time, collaborations and initiatives involving Francophones in America include not only educational programs and cultural exchanges, but also French language job fairs in various locations and online, a conference in Bordeaux on France-Louisiana connections and the prominence of Louisiana authors, artists, and educators at the Salon du Livre de Montréal (Institut des Ameriques, n.d.; Radio-Canada, 2023; Leach, 2022).

French is an American language – it is essential for all who support and advocate for French language and Francophone culture in the US not only to be aware of the depth and extent of the French and Francophone presence in the Americas and in the US, but also to leverage our linkages to the French language – locally and globally – in our teaching and in our advocacy. An article title directly posed the question - “Who are the Francophones in the United States?” Twelve million Americans speak French/ But who are they? And what is their experience?” (Thiery, 2022, p. 1).

This is a two-step process beginning with the knowledge base we all need to have on the French language and Francophone culture in France, in the world, and in the US. Depending on our previous experiences with French, we may have differing levels of knowledge of Francophone culture in different parts of the world, but it is important that we all have an understanding of the French language and Francophone culture in the Americas, in Québec, in the US, and in other parts of the world that reflect the heritage and interests of our students in order to effectively develop sustainable motivation and engagement among them. The second step is to operationalize this knowledge in order to develop sustainable motivation in our students and communities and to collaborate effectively with organizations and individuals engaged in French language advocacy.

As Québec is the heart of the Francophonie in the Americas in so many ways – historically, demographically, and in the leadership the Québécois and other Francophones across Canada have shown in preserving and advocating for their language and culture, it is essential for us to remember that the vitality of French language and Francophone culture that we see today in Québec and across Canada is largely due to their stalwart advocacy and support of French.

There are two sets of questions that frame French language advocacy in the US - core questions that concern the knowledge base, our own knowledge and communication of that knowledge through our teaching and in our advocacy; and advocacy questions concerning how to ensure the present and future of French in the US.

Core questions include – *Who, What, When, Where, Why, and How?*

Who are the Americans of French ancestry and heritage, and those who speak French in the US?

What are the language and cultural stories of the Francophonie in the US?

When did our French heritage begin and how has it evolved?

Where are the Americans of French heritage and French-speakers located in the US?

Why is this important and why does this matter to all of us?

How can we work together to strengthen French language and Francophone culture in the US and beyond through a better understanding and appreciation of our French heritage and French-speaking communities?

French is an American heritage language – it has been so since the earliest years of the European era in North America and continues to be a heritage language today, spoken by 33M in the Americas, and by between 11 and 12M in the US (Nadeau, 2021; Thiery, 2022). In addition, French is spoken in the home by more than 2M in the US (Dietrich & Hernandez, 2022). Community-based organizations across the US are promoting the learning and use of French, and young people across the country are embracing their Francophone heritage and the French language. Canada, our neighbor to the North, is home to 8M Francophones, and Québec is key to the resurgence of French in the US (Govt of Canada, 2019). The challenge is to reach and engage the wide range of French heritage and French-speaking communities, each with a different history, and many with differing degrees of knowledge of, and engagement with, their history and heritage language.

Heritage languages play a significant role in our lives as part of our personal and cultural identity, our story in North America, and our role as global citizens in a multilingual world. Over 70M in the US speak a language other than English in the home, and our heritage languages are both a treasured piece of our heritage and history and a powerful tool for our present and for our future language capacity (Dietrich & Hernandez, 2022). French has been an American language since the earliest days of the European era, spoken throughout the Americas. With 33M Francophones in the Americas, it plays a significant role in communication, commerce, and culture. In the US, French is spoken by 12M, is the second most widely studied language, and is spoken by 2M in the home. Over 10M in the US are of French or Francophone ancestry (French Americans, 2023).

Although French faces the same challenges as other heritage languages, it is possible to effectively address and overcome the challenge of language loss that has been part of our history, and this is possible through education, the use of French in communication, and the use of French in creativity and the arts described in the worldwide campaign for French launched in 2017 (French Diplomacy, n.d.). Our place within the Francophone world is at the heart of French language advocacy, with our advocacy strengthened by our French and Francophone heritage and identity, and by French and Francophone community initiatives supported by the broad partnership among French language stakeholders, particularly the impact of the French presence in Québec and its influence on French language and Francophone culture in the US.

II. ANSWERING THE CORE QUESTIONS – WHO, WHAT, WHEN, WHERE, WHY, AND HOW?

There are 10M of French ancestry in the US, including over 2M of French-Canadian ancestry in New England and beyond (French-Canadian Americans, 2023). The French and Francophone space in the US includes people from French-speaking areas around the world, some who have been here for centuries and may or may not still speak French, and some who are recent arrivals who speak French in the home and want to transmit their family language and culture to their children and future generations.

While there are many stories and identities framed by French, the best-known is that of the French Canadians, living in Québec, New Brunswick, and other parts of Canada. It is interesting to note that the first experience many Americans have with French is either a visit to Québec or a chance encounter with a Québécois or other French Canadian here in the US. Even more interesting is the fact that most Americans remain unaware of the role of the French and French Canadians have played in our own history, from the earliest years of the European presence in North America and the earliest European exploration of North America through the migration of over a million French Canadians to the US during the period lasting from the mid-19th century through the mid-20th century, centered on the textile industry in New England. It is interesting to note that the term “Québécois” has existed since the mid-19th century and has come into even more general usage since the mid-20th century (Merriam-Webster, 2023b).

Throughout our history, people from around the world have come to make their home in the US, including French Canadians, immigrants from the Caribbean to many parts of the US throughout our history, as immigrants from France and from around the world. It is interesting to note that the US, a nation of immigrants throughout our history, has no official language and no language policy, while Canada and many other nations do. Knowledge of languages and cultures can only enhance understanding and communication within our society and among nations. Knowledge of our many French and Francophone cultures in the US is important in the teaching, learning, and use of French, as well as in French language advocacy.

The challenge is building a bridge between what we know and how we operationalize that knowledge in our classrooms and communities. In our classrooms, in addition to teaching about the global French-speaking world, we need to highlight French language as it is spoken in different parts of the world and in the US. We also need to focus on French learning in immersion and heritage learning programs, as well as in traditional language programs. Beyond the traditional classroom, we need to develop opportunities and materials for independent learners of all ages both in person and online. We also need to support and encourage the use of French in all aspects of life – in our communities, the media, the arts, and in the workplace. In essence, the concept of *Franco-responsabilité* using French in our daily lives, drives language advocacy and supports the resurgence of French in the US (France-Amérique, 2017).

It is essential to communicate the story of all our Francophone cultures and to reach out to those who may have partially or even completely lost their French language skills over the course of time and to provide activities, events,

and materials accessible to those who only are fluent in English. On the other hand, it is equally important to build on the interest of those participating in Francophone culture through English-language access points and to encourage all who are interested in Francophone culture to develop their language skills in French. Finding the balance of activities, materials, and media communicating the contributions of writers, artists, scholars, scientists, media, Franco-activists, and many more to both global and US Francophone culture, while never losing sight of the importance of the language itself, requires close collaboration among all French language and Francophone culture stakeholders.

III. ANSWERING THE ADVOCACY QUESTIONS – IDENTIFYING ADVOCACY MOVEMENTS, LEARNING FROM THEM, AND WORKING WITH THEM

Language advocacy means persuasion, leadership, and social purpose. Advocacy has been defined as “persuading people who matter to care about your issue” (Daly, 2011, p. 15). Language advocacy means defending and promoting language learning and use in schools, in the workplace, and in our society. Leadership has been defined as “a process whereby an individual influences a group of individuals to achieve a common goal,” and language advocacy is also an opportunity for language educators to grow as leaders (Northouse, 2013, p. 9). Language advocacy is also a social movement, “small groups that are loosely connected by a shared purpose – and created social change” (Satell & Popovic, 2017, p. 1). Language advocacy can also be considered in terms of “everyday” and “emergency” advocacy – promoting language learning and use on an ongoing/everyday basis, as compared to defending a program at risk or in danger, often due to the retirement of a language educator or an impending budget cut (Peckham & Stein Smith, eds., p. 81).

There are many individuals and groups supporting the learning and use of French, as well as Francophone culture throughout the US. In terms of French language education, the American Association of Teachers of French (AATF) is our national profession association, with state chapters and regional divisions across the country and commissions addressing a wide range of specific areas of interest (Note: this author serves as Chair of the Commission on Advocacy). Many other professional associations of language educators and professionals at the national, regional, and state level do so as well.

On the international level, the *Organisation internationale de la Francophonie* (OIF), *Centre de la Francophonie des Amériques* (CFA), and the *Agence universitaire de la Francophonie* (AUF) advocate for the learning and use of French both locally and globally. Official representatives also include the *Délegations du Québec*, the French Consulates, and the French Cultural Services of the French Embassy. At the global level, it is important to remember that the UN actively supports and implements multilingualism, with French as a working language of the Secretariat and one of only 6 official languages. The OIF maintains the presence of an Official Observer/Ambassador at the UN, and there is also an active *Groupe des Ambassadeurs Francophones* at the UN.

French language learning is also supported by the French Dual-Language Program and the French for All Program, and by organizations including the Council for the Development of French in Louisiana (CODOFIL). In addition, organizations with a broader social and cultural mission like the Franco-American Centre offer a variety of language learning activities including in-person, online, after-school, and summer programs, etc. The French heritage program and French schools throughout the US also support French language learning.

It is essential to encourage the use of French in everyday life and in the workplace. Beyond learning, the use of French is also encouraged by initiatives including CODOFIL's *Oui!* initiative, French language job Fairs, the *Forum économique* held in New Orleans in 2022, the conference *France and Louisiana: A "Special Relationship"?* held in Bordeaux in June 2023, as well as organizations like the Laura Plantation, and many others (Cultural Services, 2022; Leach, 2022). Organizations like the Nous Foundation encourage both culture and creativity in French as well as the use of French in education and professional life, and the *Caribou à lunettes* encourages language and cultural learning through children's and young adult literature from Québec (Caribou à lunettes, 2023). French language and Francophone culture advocates also include individuals and groups who are active in a variety of ways, including music and the arts, social media, podcasts, blogs, journalism, sociocultural events, and much more, with the *French-Canadian Legacy* Podcast, the New Hampshire PoutineFest, *Moderne Francos* blog, and the *French Maine USA* and *Rêve de Gagnon* Facebook pages just a few examples.

While identifying relevant advocacy groups may seem like the difficult part, it may actually be much more challenging for an already-busy professional to devote the time and effort needed to truly learn from them in terms of their mission, the actual content they generate, and their effectiveness, success, and impact. However, if the effort is made, these successes can be adapted to local conditions and implemented wherever needed. The important thing to remember is that advocacy is a broad umbrella, with many voices needed, and that each of us should contribute as best we can. Some may choose to follow events, while others may seek a more active role.

The most important advocacy question to answer is how to support existing programs, organizations, and initiatives, and potentially to collaborate and to form partnerships. This answer is unique for each individual and group, but possibilities for collaboration include research and writing, joint events and initiatives, and many more.

IV. THE STATUS OF FRENCH LANGUAGE AND FRANCOPHONE CULTURE IN THE UNITED STATES

Any discussion of French language in the US needs to be considered within the context of heritage languages in the US and of the French language in the world (Kelleher, 2010; Dietrich & Hernandez, 2022; Nadeau, 2021; OIF, 2022). French is spoken by 33M in the Americas, including 12M in the US, and is the 4th most spoken language in New York City (CUNY Lehman, n.d.). Over 10M claim French or Francophone ancestry in the US, and over 2M speak French in the home. French is also the second most studied language in the US (American Councils, 2017; MLA, 2019, 2023).

It is important to consider the current status of French within the framework of language and languages within the US. While 70M Americans speak a language other than English in the home, only 20% of US K-12 students learn an additional language in school, and only 7.5% are enrolled in a class in a language other than English at the postsecondary level (Dietrich & Hernandez, 2022; AMACAD, 2017; MLA, 2019, 2023). At the college and university level, French programs have declined in enrollment in recent years, even as the number of Francophones in the US has increased (MLA, 2019, 2023; Dietrich & Hernandez, 2022; Johnson, 2019).

A Franco-American has been defined as “an American of French or especially French-Canadian descent” (Merriam-Webster, 2023, p. 1), and those who speak French and/or who claim French or Francophone ancestry include not only the descendants of early French explorers or *voyageurs*, but also the million French Canadians who migrated to the US during the period from the mid-19th to the mid-20th century as well as those who have come to the US from around the world (Choquette, 2018; Merriam, 2023b).

V. THE QUÉBEC – US CONNECTION

Beyond the shared history of the United States and Québec, a broad range of contemporary initiatives connect the US and Québec. Both Québec and Louisiana are members of the OIF, facilitating economic and other interactions. Among nine *Délégations générales* du Québec in the world, two are located in the US, in New York and in Los Angeles respectively. In addition, Québec has delegations in Atlanta, Boston, Chicago, and Houston, a bureau in Washington, DC, and a trade office in Philadelphia (Gouv, 2023). It is interesting to note that French is one of the most sought-after languages in the workplace (ACTFL, 2019). International education – Americans studying in Quebec – and the presence of French Canadians and Franco-Americans in the US are two major aspects of this profound connection.

Le Centre de la Francophonie des Amériques, established in 2008, has as its mission to «contribuer à la promotion et à la mise en valeur d’une francophonie porteuse d’avenir pour la langue française dans le contexte de la diversité culturelle.» It accomplishes this through “strengthening and enriching relations among them and by leveraging the contributions of the hemisphere’s numerous francophiles” (CFA, 2022, p. 1).

In terms of trade and economics, “Canada and the U.S. share one of the largest trading relationships in the world, with nearly \$1.3 trillion in bilateral trade in goods and services in 2022. That year, Canada was the largest U.S. trading partner in goods and services” (Govt of Canada, 2022, p. 1). “Top commodities traded between Québec and the U.S. are mineral fuels, aircraft, & computers” (EBTC, 2023, p. 1). Québec currently has a United States strategy, aimed at establishing even closer ties with the US (Gouv du Québec, 2023b).

International education and study abroad play a significant role in relations among societies, and Canada is a popular study abroad destination for US students, and the US a popular destination for Canadian students. Canadian students are the 4th largest group of international students in the US, while over 10K US students study in Canada (OpenDoors, 2022; Wilson, 2018; Erudera, 2022).

The power of international students is not to be underestimated as many international may stay in the country of their study, while many others return home with memories and connections there. Université Laval and the Université de Montréal are among the most popular choices in Québec (CanadaVisa, 2023) (Note: the author earned a *Baccalauréat spécialisé* and a *Maîtrise* at Université Laval).

Over 2M in the US are of French-Canadian ancestry, with some having arrived early in the European area, and most during the mid-19th through mid-20th century, and are located primarily in New England, Louisiana, and the Midwest. The states with the highest percentage of inhabitants of French-Canadian ancestry are Maine, New Hampshire, and Vermont (Wikipedia, 2023b). The presence of such significant populations in the most densely populated region of the United States is significant for a variety of reasons, including the intense contact over a relatively long period of time between French Canadians and other Americans from a wide range of backgrounds. Famous Americans of French ancestry can be traced back to the earliest years of European exploration to the current day – from the European explorers like those who were the earliest to visit the Mississippi Valley and beyond to those in all walks of life today – to Jack Kerouac, and to many more. Their stories can be inspirational to all learners and French language enthusiasts.

The discussion of the contribution of Americans of French and Francophone ancestry is not limited to the transmission of information, but also involves helping learners and heritage language speakers to draw inspiration from the contributions made in the past and present and to learn how those of all cultures can continue to make contributions to US society moving forward. It is important to remember that “when facing uncertainty, the most useful stories encourage imagination, hope, curiosity, and purpose” (Furr & Harmon Furr, 2022, p. 1). The story and the power of story to inspire and motivate can lead to social action and social movements (Boris, 2017; Renken, 2020).

Beyond historical personages, writers and artists, and contemporary celebrities, local figures and family members can also inspire, and their stories should be shared. Many are not aware of the extent and depth of the French experience in the Americas and in the US, and telling the story of the scope of *la Nouvelle France*, of the challenges faced by the French in America, of the story of the French Canadians and the migration of French Canadians from Québec and Acadia to the US should be told. Beyond French Canada, the stories of those who came to America from the Caribbean and beyond, and from France can be part of this inspirational story. It is not only students in classrooms who may not be aware, but also adults, either independent learners or driven by personal interest to learn more.

VI. THE ROLE OF QUÉBEC AND THE FRENCH PRESENCE IN FRENCH LANGUAGE USE AND ADVOCACY IN THE US

French language and Francophone culture have been present in what is now the United States since the earliest years of the European exploration of the Americas, with French *voyageurs*/explorers among the first Europeans to visit many areas in the US and Canada. France has been the oldest ally of the United States, it is generally believed that, without the aid of France, the American Revolution would have had an entirely different outcome (Schachtman, 2017). It is noteworthy that not only can French Merci Trains/*Trains de la reconnaissance française*, a gift from France to the US after WWII, be seen in several American cities, including Manchester, NH, but also that French artifacts play a prominent role in exhibits at the National Museum of the United States Army (Merci Train, 2023; Thiery, 2023). It is within the context of this profound connection between France and America that it is necessary to consider the role of our shared experience and ongoing relationship in the story of French in the US, how this story is shared with family and friends, and how it is communicated to students and to our society.

While Francophones in the US come from around the world, more than 2M French Canadians came to the US, primarily to New England and surrounding regions. It is interesting to note that, among the states, Maine has the largest percentage of people of French ancestry, with Madawaska. Maine, home to the largest concentration of people of French ancestry. On the other hand, the county with the largest percentage of French language speakers is St. Martin's Parish in Louisiana. The states with the highest percentage of Francos are Maine, New Hampshire, Vermont, Rhode Island, and Louisiana, and the states with the largest number of Franco Americans are California, Louisiana, Massachusetts, Michigan, and New York. A regional distribution has the Midwest, New England, California, Louisiana, and New York (French- Canadian Americans, 2023). New York City alone is home to more than 80,000 Francophones (Sicot, 2019; France-Amerique, 2021).

The significance of Québec in French language and French Language Advocacy in the US lies largely in its proximity to the United States and in the large heritage population in the US. For students of French in the US and for Americans generally, French Canadians and Québec may be the initial points of contact with French language and Francophone culture. "Franco-Americans can take heart in the remarkable success Québécois have achieved in modernizing and reinvigorating their own culture" (Brault, p. 184).

It is important for French language educators, advocates, and stakeholders to build on this proximity and shared experience in teaching and advocating for French language and Francophone culture through spending time on teaching the history and culture of French Canada and of French Canadians in the US and by encouraging study abroad in Québec. Within the global context of the Francophone world, a better knowledge and appreciation of Québec and the role that Québec has played in Francophone culture throughout the Americas could support and strengthen French language learning and use in the US.

The good news is that many scholarly and community-based organizations are working to bring French language learning and use, as well as an appreciation of the French language and Francophone culture in Québec, to Americans. Interesting, many in the US are not aware of the proximity of Québec to the US, of the large number of Americans of French-Canadian origin, or of the importance of French Canada and of Québec in Francophone culture in the US. A challenge is to increase awareness, and across the US, organizations are offering opportunities for French language learning and use.

Fortunately, there are resources readily available for anyone wishing to learn more about the Francophone and the French-Canadian presence in the US, the experience of French-Canadian immigrants in New England, the period known as *survivance*, the challenges faced by French-Canadians in the US, the ongoing linkages between Americans and Québec, the contributions of French-Canadians throughout the history of North America, local Franco-American communities, and much more (Brault, 1986; Perreault, 2010; Pratte & Kay, 2016; Quintal, 1996; Roby, 2004; Vermette, 2018).

VII. FRANCOPHONE ORGANIZATIONS AND INITIATIVES IN THE US

There are many initiatives in the US to promote French language and Francophone culture, including many Franco-American organizations and initiatives along with many others. Organizations and initiatives include educational programs in our schools and educational institutions, both traditional and immersion programs, as well as study abroad. Beyond the classroom, summer camps and community-based French groups empower both heritage language speakers and French language learners. Organizations exist at the international, national, and regional level, and can also have a subject-area focus such as history, literature, etc.

Within this framework, advocacy is a broad umbrella, including many voices, and a partnership among educators, parents and communities, and other language stakeholders is essential. Driven by a firm belief in the significance of French language and Francophone culture within the context of a multilingual world and an increasingly multilingual United States, French language advocacy includes initiatives and activities by organizations including the OIF and the CFA – not to mention the worldwide campaign for French launched by the French government in 2017 (French Diplomacy, n.d.). In the US, the AATF (American Association of Teachers of French) has a mission to “promote throughout North America the teaching and learning of the French language and French-speaking cultures and civilizations,” and has chapters throughout the US. In addition, initiatives such as the *Révolution bilingue*, the French Heritage language program, and the FACE Foundation, along with institutions like the Alliance Française, promote French language and Francophone culture throughout the US (AATF, 2019, p. 1; Jaumont, 2017).

Other organizations working to promote French language and Francophone include CODOFIL (*Conseil pour le développement du français en Louisiane*), the *Centre Franco-Américain* of New Hampshire, and the Nous Foundation working to promote French language and Francophone culture locally and beyond, through education, programming and events, activities for all, and through social media and the creative and performing arts. While perhaps best known for over 50 years on French language immersion, CODOFIL also advocates for the use of French beyond the classroom through initiatives like the *Oui!* Initiative and through its lead role in the 2023 *Université d’été* held outside Québec for the first time, in Lafayette, LA (CODOFIL, 2023). The *Centre Franco-Américain*, headquartered in Manchester, NH, serves its region and beyond through both onsite and online programs, events, and initiatives, including events like the *cabane à sucre*, *Beaufolais nouveau* festival, and a baking contest with a French fairytale theme, as well as French conversation groups and more (FAC, 2023).

The Nous Foundation is “a cultural institute promoting French and Creole across Louisiana and the United States,” through programming, its cultural institute, and scholarships (Nous, 2022, p. 1). *Le Caribou à lunettes* works to bring an appreciation of French language and Francophone culture to children and young people through literature, offering both a collection and workshops for children and teens, for teachers, and for librarians. The French Heritage Foundation of Minnesota offers events and programming, scholarships, publications and more (Fahfminn, n.d.). The Laura Plantation: Louisiana’s Creole Heritage Site offers resources, tours in both English and French, a podcast, and more (Laura, 2023). In Missouri, the St. Genevieve National Historical Park demonstrates the history of the French presence in the Mississippi Valley. In social media, the *French Canadian Legacy* Podcast celebrates the ties that have always existed – and continue to exist - between French Canadians and Americans (FCL, n.d.). The *Moderne Francos* blog, with a subtitle, “where new Franco-American traditions are born!”, provides a fresh perspective on the traditions and history that link us (Moderne, n.d., p. 1). In celebrating poutine, the New Hampshire PoutineFest celebrates not only poutine, but also Québec and the linkages between Québec and Americans (NHPoutine, n.d.).

All of these wonderful organizations and initiatives are just a small fraction of the intense activity and vibrant culture framing French in America, but it is essential to remember that behind each of these, there is a leader and leadership team who do all the work to make these great things happen.

VIII. THE QUÉBEC PRESENCE AND ITS SIGNIFICANCE WITHIN FRENCH LANGUAGE ADVOCACY IN THE US

While Francophones in the US reflect the global nature of French language and represent a wide range of histories and cultures, it is nonetheless important to remember that not only is Québec so close to many of our US states, but that also many Americans of Francophone heritage are descendants of those who came to the US from Québec and French Canada. However, it is equally important to remember that the French Canada and Québec of the past is like any other heritage nation – it has continued to evolve in the years that have passed since our ancestors and those of our friends and neighbors came to the US, and that contemporary Québec and Canada are global and cosmopolitan. It is important to honor, respect, and remember the past, but it is perhaps even more important to recognize that a culture continues to evolve, and that an accurate reflection of it includes contemporary people and events, and current authors, artists, and thinkers. This is even more necessary when we are trying to transmit a language and culture to future generations.

The first step in leveraging all the connections between French language and Francophone culture and the US is to introduce a discussion of the global – and local – role of French in the US – in our past, present, and future, and within our families, our communities, and our society, as well as in our role as global citizens. It is necessary to talk about the importance of French in our lives and to develop an action plan to develop language knowledge and cultural skills, and to ensure that this sense of purpose remains central to the conversation. However, this can be more difficult that it may seem at first, and it is perhaps even more important to re-visit the French connection – in different ways for different audiences – in order to develop sustainable motivation.

At this point, it is interesting to consider the power of “story” and the importance of the “storyteller.” “Telling stories is one of the most powerful means that leaders have to influence, teach, and inspire.” This is especially important in the context of language and culture, as “storytelling forges connections among people, and between people and ideas. Stories convey the culture, history, and values that unite people. When it comes to our countries, our communities, and our families, we understand intuitively that the stories we hold in common are an important part of the ties that bind” (Boris, 2017, p. 1). An example of effective and compelling storytelling would be the programs offered through the Athenaeum of Philadelphia and the AF of Philadelphia- the *Cercle Francophone de l’Histoire* and *Femmes Peintres*

respectively. It is essential for us not only to know the story of French in America, but also to communicate it effectively to future generations – young people and students.

It is also important to consider the psychology of influence and persuasion, and blue ocean thinking – building on community and cross-cultural communication, and on the strategic development of new models for language learning and use respectively.

IX. BRINGING QUÉBEC INTO OUR COMMUNITIES AND CLASSROOMS – THE IMPORTANCE OF TELLING THE STORY

Telling the story of Québec and of French in North America is an inspirational first step, and – beyond the storyteller – Québec-oriented materials, media, and spaces are needed. Materials include curriculum for a wide range of ages/grades and of language proficiency, as well as materials focused on the needs of the French heritage speaker and of the independent learners. It is essential that materials in French be readily available and, of course, affordable. Media – both creative and educational – is needed, and again, must be easily accessible and affordable. Spaces are perhaps the most challenging aspect of setting the stage for French, with cost and administrative responsibilities to be met. However, language learning must be accompanied by language use in a wide variety of settings. Exchange programs, internships, and study abroad are all ways to develop both linguistic skills and cultural knowledge, while also fostering and encouraging a global mindset among French language learners and speakers.

This is a multifaceted long-term campaign, and requires a partnership of educators, native speakers of French, heritage language speakers and learners, businesses and other organizations in need of French language skills, along with external partners. The Québec Delegations and French consulates are an excellent starting point, as are Francophone organizations and businesses. There have been several French Language Job Fairs in Louisiana, offering opportunities to French language speakers and those who have become proficient or even fluent French learners to use their French language skills in their professional lives.

Even beyond the classroom and the workplace, it is necessary to focus on the role of language in our personal, social, cultural, and creative lives and to ensure that opportunities exist for French and Francophone speakers, learners, and enthusiasts to enjoy the experience of living their lives and creating in French.

X. CURRENT TRENDS AND FUTURE DIRECTIONS – FRANCORESPONSABILITE AND FRANCO-ACTIVISME

Social movements have been defined as “small groups that are loosely connected but united by a shared purpose,” have played an important role, and can do so in language advocacy (Satell & Popovic, 2017, p. 1). In order to bring about the resurgence of French in the US, a partnership between language educators and language stakeholders, including heritage language speakers is needed, and our connection to the French-speaking world, and specifically to Québec, is key. In the case of French language advocacy, this means *Francoresponsabilité* and *Franco-Activisme*. *Francoresponsabilité* – a term first used in Québec - has been defined as “développer l’usage de la langue française au quotidien, » or developing the use of French in our daily lives (France-Américaine, 2019, p. 1).

Language is intrinsically interdisciplinary, spanning all areas of our lives, and so is French language advocacy. French language and Francophone culture have played a significant role in America for centuries, and the Francophone presence in the US continues to grow, as Franco-Americans revisit their history, and as new Francophone immigrants from around the world continue to come to the US. Québec, our friend, neighbor, and home to so many of our forebears, continues to be an inspiration to French language and Francophone culture in the US.

The future of French around the world and in the US is bright. More people speak French in the world than ever before. In the US, new arrivals from all around the Francophone world bring their language and culture to an already-vibrant community of Americans of French ancestry and French speakers here in the US. The future of French begins with the storyteller, the family member, teacher, or community leader who brings history – long ago or relatively recent – to life, or back to life. However, it doesn’t end there. Once interest, recognition, and motivation to find out more have been awakened, it is up to all French language and Francophone stakeholders to work together to develop the opportunities and pathways for meaningful and authentic learning and use for all, in all aspects of our lives. The French and Francophone advocacy campaign is the work of all of us – with many voices – bringing our insights, knowledge, and skills to bring about a resurgence of French and to make French language and Francophone culture part of American life. This means that families, educators, community leaders, French language enthusiasts and Francophiles, and external partners all can have a voice and play a role.

XI. CONCLUSIONS

French is a global language and a heritage language in the US. The contributions of French language and Francophone culture – past and present - are noteworthy around the world, in the Americas, and here in the US, and it is necessary for all of us to work together to make the contributions, the organizers, the writers and artists, the *Franco-activistes*, and many more known to our communities and to our students. In this way, we can ensure that the future will remain bright for the language and culture.

As the *Francophonie* in the US is geographically dispersed, online learning, communication, and programming are essential to ensure a sustainable Francophone presence in the US. In addition, any local variety of French needs to be

honored and highlighted, as they have been in the free online *Dictionnaire de la Francophonie*, part of the worldwide campaign for French. Learning, communication, and creativity – as stated in the international strategy for French, are priorities (French Diplomacy, n.d.).

Interest in both the language and the culture needs to be fostered and encouraged among all who are interested regardless of their level of language skills. In addition, learning materials featuring the stories of Francophone culture around the world and in the region and local community, along with local language usage, are essential, as are flexible opportunities to learn French online. External credentials, validating French language knowledge and shareable on social media, can help French language speakers to use their French language skills and cultural knowledge in their professional lives, and in this way, encouraging French language learners to learn an additional language, to enhance their heritage language skills, or to re-embrace a forgotten or partially forgotten family language (Global Seal, n.d.).

Canada, our neighbor to the north, is an example among many others, of a national language policy. A language policy, reflecting our history as a nation of immigrants, our global present and future, as well as our values and identity, is sorely needed. Our core values can and should drive our actions in terms of language and languages. A closer examination of the language policy of Canada and other nations could serve as an example for the US. Closest to home, our own state of Louisiana has been a member of the OIF since 2017, setting an example for other states and the US itself. The proximity of Québec, the close relationship of Canada and the US, and the growing number of French speakers around the world and in the US, are important factors in the renaissance of French in the US.

French is a language of our past, our present, and our future. Most importantly, we can all work together - educators, employers, external partners, and most importantly, parents and communities - to encourage and support the learning and use of French. *L'union fait la force.*

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The Literary Prose of Ernest Koliqi

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Abstract—This paper analyzes and interprets the prose of Ernest Koliqi including his short story collections *Hija e maleve* (“The Shadow of the Mountains”, 1929), published in Zadar; *Pasqyrat e Narçizit* (“The Mirrors of Narcissus”, 1934), published in Bari and Rome; *Tregtar flamujsh* (“Flag Merchant”, 1935), published in Tirana; and the novel *Shija e bukës së mbrumë* (“The Taste of Leavened Bread”, 1960), published in Rome. *Pasqyrat e Narçizit* (“The Mirrors of Narcissus” (1934) is written in a style between poetry and prose. In *Hija e maleve* (“The Shadow of the Mountains” (1929), the author remains truthful about Albanian traditions. The theme of this collection portrays the main elements of the Albanian way of living and their mentality. The central aspect of Koliqi’s works deals with the drama of the homeland, the struggles of the Albanian intellectuals in general and those of Shkodër in particular. Most stories present cohabitation with mythological creatures; however, there is also *Tregtar flamujsh* (“Flag Merchant” (1935) which shows modern symbolism with an element of psychoanalysis. In *Shija e bukës së mbrumë* (“The Taste of Leavened Bread” (1960) Koliqi writes about life, the struggles, and the atmosphere of Albanian life. This novel is filled with patriotic, social, and moral values of the Albanian people, even though the main character of the story lives in Albania and abroad. Ernest Koliqi’s characters are typical Albanian people, and the spirit of his works is also of the typical Albanian spirit.

Index Terms—Koliqi, hospitality, revenge, honor, fairies

I. INTRODUCTION

The motivation to analyze the literary prose of Ernest Koliqi is continuous; however, this analysis does not focus on the man’s words or thoughts. Rather, it stems from the internal desire to see things he portrays through small portions that reveal the more significant issues even more clearly. The title “The Literary Prose of Ernest Koliqi” reveals the subject of this paper, yet it also discloses the literary era of Albanian modernism. This way of contemporary thought responds to its demands, and it sets boundaries around the process of reflecting the world in our consciousness as a form of sustained thinking. This era is not tied to specific dates, but it is transformed into the essence of new processes; however, it differs from the past because of how it uses the means and its expressive features.

Ernest Koliqi constantly strives to get to know his country better and more deeply. He, however, does not ignore the entirety of the views about his country, both in the totality of the people’s achievements or in the social and emotional development of art, which he uses to portray his compatriots. This is how he becomes special and unambiguous. He fully encompasses the originality of his country’s roots, helping the country to change while not going through radical changes. These changes, however, are significant enough that, at some point, they will conform to the new age.

This paper analyzes and interprets the following works of Koliqi who is known for both his poetry and prose: *Hija e maleve* (“The Shadow of the Mountains” (1929), *Pasqyrat e Narçizit* (“The Mirrors of Narcissus” (1934), *Tregtar flamujsh* (“Flag Merchant” (1935), the novella *Gjaku* (“The Blood Feud” (1929), and the novel *Shija e bukës së mbrumë* (“The Taste of Leavened Bread” (1960).

One of his first and best-known works is the novella *Gjaku* (“The Blood Feud” (1929) written with a profound emotional depth. Indeed, it could be argued that this creative work shines with an intense light raising awareness among all Albanians everywhere by trying to radically change the encounter with the last occurrence of human life. Even in the clutches of death, Doda, the main character of *Gjaku* (“The Blood Feud” refuses to take revenge. He keeps rejecting and opposing the revitalized and restored tradition of vengeance even when his family suffers from that same evil. Doda displays a strong emotional shock, but his struggles also bring to the forefront the influence of those who surround him who insist on the killing because “killing in the name of the blood feud is on, and they must kill each other to avenge the dead”.

“As the title [*Gjaku* (“The Blood Feud”] symbolically shows, this story is about the blood feud, the flag, the canon, and let us say, the myth of the Albanian marrow” (Krasniqi, N., *Literary Episteme*, AIKD, Tirana, 2010, p. 74).

Hija e maleve (“The Shadow of the Mountains” (1929) deals with the people and life in the highlands of the Malësi e Shkodër region. Each story addresses a different theme, but the main one that draws attention is the blood feud or “vengeance”.

The main idea behind the *Tregtar flamujsh* (“Flag Merchant” (1935) collection of stories is false patriotism, anger, and delight. In the story, we meet an uneducated person who hates the educated ones, and we come face to face with the harsh Albanian mentality which always puts the son before the daughter. However, the author also exposes the readers to a range of Albanian values such as hospitality.

The story in *Tregtar flamujsh/“Flag Merchant”* is told through the eyes of two main characters: a poet named Hilush Vilza and a merchant named Gaspër. Hilush avoids Gaspër as much as he can until one day, he can no longer manage that and goes inside his store.

The former fantasizes about the beautiful, the latter sticks to the reality, yet they both are prompted to talk about Albania. The merchant thinks that a person is free if they do not need anyone else; he does not need anything as long as his goods are sold and that poetry has no meaning if it does not bring any profit, but the poet thinks that all people need ‘the soul food’. (Hamiti, S. *Albanian Modern Literature*, Albas, Tirana, 2000, p. 117)

In *Pasqyrat e Nar çizit/“The Mirrors of Narcissus”* (1934), the main character uses a mirror and water to see his true face. The mirror is part and parcel of this entire collection of stories. Moreover, it tells us that we can all see our reflection in the water. Still, the main character constantly searches for new ways to find himself.

‘Pasqyrat’ is written in a style and a thematic code developed in variations; however, each of the seven stories maintains its integrity. These are the seven beautiful ways of searching for identity, concluding with the revelation, the finding portrayed in the last story, intertwining with each other in searching the variations. (Shala, K., *The Century of Albanian Literature*, Buzuku, Prishtina, 2006, p. 46)

In ancient times, people had to resort to fantasy in their first attempts to describe inexplicable phenomena in nature and society. Koliqi’s story is this type of fantasy, begetting a variety of myths and stories about water.

The novel *Shija e buk ë s ëmbrume/ “The Taste of Leavened Bread”* (1960) explores the life of the main character in depth. The author investigates the inner world and the mentality of the youth that feels disenfranchised or needless, not only in the country of his ancestors but also abroad where he had lived for some time.

“The novel is situated in the United States of America, in an environment with a different way of living that challenges the Albanian characters’ identity and ideology. It presents a challenge in their new life or their dreams to work for their homeland, Albania. The United States encompasses the signs of a dreamland; it is a model for Albania to emulate. The narrative of this work compose the fiction, whereas the ideology brings up Koliqi’s projection, which slowly takes on the signs of an ideological lesson for Albanians. ‘*Shija e buk ë s ëmbrume*’ opens the issue of Koliqi as the master of short stories versus the author of a long story” (Shala, K. *The Discovery of Modernity*, Ibrahim Rugova Foundation, Prishtina, 2017, p. 127).

II. RESEARCH SCOPE AND HYPOTHESIS

The theme addresses the Enlightenment, which, after some time, analyses the figure and prose of Ernest Koliqi whose only goal is to spread knowledge and culture among the people so that they would be able to come out of the backwardness and develop and progress further. Koliqi remains one of the most important figures of the Albanian literature. His writing shows how stories develop in the hands of a skilled person and makes the Albanian language feel even more beautiful. As a result, this paper analyses and interprets the collection of stories *Hija e maleve/“The Shadow of the Mountains”* (1929), *Pasqyrat e Nar çizit/“The Mirrors of Narcissus”* (1934), *Tregtar flamujsh/“Flag Merchant”* (1935), and the novel *Shija e buk ë s ëmbrume/“The Taste of Leavened Bread”* (1960).

Koliqi wrote mainly in prose, and his writings are connected to the spiritual world and to experiences, portraying the reflection of the objective reality in man’s consciousness. Moreover, they are a product of his interaction with his surroundings and the level of development of his people. His books expose him fully, showing us who he truly is, what he feels and what he thinks. Furthermore, it also exposes his positions which were created by strong feelings and impressions that different events and circumstances of life leave on a person, the keys of which are the annotations of traces of meaningful content and presented with a whole range of artistic tools and features of a writer’s style.

Ernest Koliqi’s prose can be summarized around several hypotheses. The paper addresses the main hypotheses or research questions: Who stands in the shadows of these mountains, and what will happen there? *Hija e maleve/“The Shadow of the Mountains”* (1929) is the figurative title that takes us to a place or land, specifically here to the highlands where the natives live their lives according to the way of the highlanders, going through the darkness and remaining dark figures wrapped under the original cloak of the highlanders, portraying directly the way a person or a group of people live even though they dare not to go beyond the mountain norms.

Is the flag a sign of Albanian national identity or personal interest? In *Tregtar flamujsh/“Flag Merchant”* (1935) the stories are situated in the city where the circumstances and conditions are different, and they address the events related to both social and official life. Koliqi brings these stories to life through different protagonists who play a decisive role in the ideological content of his work. His point of view is presented through people we meet for the first time. They sprout up everywhere, and they see everything through their own lenses. Such is the case with the merchant; however, we also meet intellectuals with common sense, will, and ability to create. They use their knowledge to build a better and more civilized life with a new plan.

Could it be the author's soul in seven variations? After all, that is how many compositions and areas of exploration – all different from one another - are explored in the 1934 work *Shtat ë pasqyrat e Nar çizit/ “The Seven Mirrors of Narcissus”*; however, the book as a whole remains true with some of its features and attributions. They are easily found and take us in different directions, producing evidence of, yet still denying the full compatibility of being the same in appearance while also being reflected in other ways.

Is revelation of the intellectual's mentality? *Shija e bukës së mbrumë* / "The Taste of Leavened Bread" (1960) presents all the events in a particular order in the novel. The author presents to the readers the main interlocutor of the novel and the discourse, encompassing the main features that trace the life of the main character, his inner world, his mental features, feelings, and experiences.

This paper references prominent representatives and figures who have researched Koliqi's work.

Their opinions are the primary reference of the paper and include Koliqi, Hamiti, Shala, Krasniqi, Rrahmani and Shehri. The paper also uses psychoanalytic theories which were influenced by the spiritual wealth, the point of view, and mental generalization of experience, arising from practice and enriched and validated in practice. It reflects the essential phenomena and laws of the development of nature, society, and opinion which explains human consciousness; however, it also explains the entire development of human society.

The paper interprets the stories and analyzes the role these stories played during that time, as well as the interaction of these stories with mythology, coexistence with mythological beings, and patriotic, social, and moral values. The paper further questions modern symbolism with the elements of psychoanalysis, defining the themes of the stories, novels, and dramas, and identifying the best stories.

III. HIJA E MALEVË, PASQYRAT E NARÇIZIT, TREGTAR FLAMUJSH, AND SHIJA E BUKËS SË MBRUMË

The short story collection *Hija e maleve* / "The Shadow of the Mountains" (1929) connects us to life in the highlands, in the region of Malësia e Shkodrës and its people. This collection has twelve stories: "Nusja e mrekullueshme" / "The Wonderful Bride", "Gjaku" / "The Blood Feud", "Kanga e re" / "New Song", "Se qofsh" / "If You Were", "Pleqnofsh" / "Deliberation", "Kërcimtarja e Dukagjinit" / "Dukagjini's Dancer", "Miku" / "The Friend", "Andër e një mbasaditje vere" / "A Summer Afternoon's Dream", "Kur orë të lajmërojnë" / "When the Sylphs Adulate", "Kopshti" / "The Garden", "Ke tre lisat" / "By the Three Oaks", "Diloca" / "Diloca", and "Zana e fundme" / "The Last Fairy".

In *Hija e maleve* / "The Shadow of the Mountains" (1929), Koliqi analyzes the themes of morality in Malësia and the tragedy of life there compared to the life and mentality of the city Shkodër. His style is characterized by the analysis of the psychological depths of the human being and revealed through the confusion between patriarchal conditioning and new transformations. He considers his stories novellas and his titles are per the Italian terminology. This differs from the Albanian literary tradition, where a novella is a longer type of prose. "Gjaku" / "The Blood Feud" is his only work that comes close to the Albanian definition of a novella. His novellas paint different themes; however, the central theme of *Hija e maleve* / "The Shadow of the Mountains" is revenge, the feud that results in "taking revenge" for a killing, or "for blood". "Gjaku" dwells on the theme of vengeance through Doda, a teacher who is against the whole idea of revenge. However, in the end, we find out that although Doda is educated and has been exposed to new ideas in his spiritual depth and darkness, there is a lifelong culture of the environment that has been dormant for a long time and can only be awakened if its foundation is shaken.

At first, the collection of stories *Tregtar flamujsh* / "Flag Merchant" (1935) seems like it has only one character who sells flags, but soon we realize that there are many characters. The book portrays life in Shkodër with its wide range of harsh realities by revealing the people's hidden ambitions and their open and rotten souls which rock in the darkness of the past.

The collection has sixteen stories: "Tregtar flamujsh" / "Flag Merchant", "A t'a laçës" / "Tag", "Anmiku në shtëpi" / "Enemy in the House", "Dram i vogël" / "Little Drama", "Vena shtatë vjeç" / "Seven Year-Old Wine", "E gjeti mbas shimshirit" / "Found behind the Boxwood", "Vaji i çitun" / "The Mourning", "Bylbylat e Plepishtit" / "Plepisht's Nightingales", "Duert e nanës" / "Mother's Arms", "Kumbulla përtej muri" / "Plum across the Wall", "Rrokoll" / "Around", "Një ngjarje në rrugacën Kezenaj" / "A Story in Kezenaj Alley", "Një ditë prej ditësh" / "Once Upon a Time", "Lumnija" / "Lumnija", "Hanë gjaku" / "Bloodmoon", and "Djepi arit" / "The Golden Cradle".

The main story, "Tregtar flamujsh" / "Flag Merchant" (1935) reveals the false patriotism of Gaspër Tragaç and the enormous anger of Hilush Vilza who is livid because Gaspër Tragaç does not consider the flag a national symbol but simply an item he can sell.

Pasqyrat e Narçizit / "The Mirrors of Narcissus" (1934) was first published in "Gazeta Shqiptare" of Bari in 1936 and then as a book in Rome in 1963. The author says the collection has "seven mirrors, seven poems in prose," belonging to a period when the so-called "decadent" style was prevalent in Albania. Nevertheless, one must wonder: Where did the author find the motivation for this book? Well, he used the symbolism of the myth of Narcissus, but not in the meaning of falling in love with his reflection, but of love for the arts and the Albanian world. The story is written in the first person. Among these short poems, the author writes about the myth of Narcissus in the symbolic meaning as a way of soul searching through the waves of life. The signs of this identification or reflection are the well, an old mirror in Shkodër, Bardhanjori's fountain, Dukagjini's stream, a creek in Helvetia, and the window glass. The water is the rain that fills the rivers, the lakes, and the streams; it is used for drinking, and it quenches the thirst, and it serves as the mirror where we look at ourselves and see how we look. It can reflect the sunshine and bring light to everything in front of the flat surface of the water that mirrors the light. In this story, the main character uses the mirror and the water to see the true face, which is in harmony with reality. The mirror is part and parcel of this entire story. We can all see our reflection in the water, and the character constantly searches for new ways to find himself. In ancient times, people had to resort to their fantasy as their first attempt to describe the inexplicable phenomena in nature and society, and this type

of fantasy begets a variety of myths and stories about water. The main character in “*Pasqyrat e Nar çizit*”/ “*The Mirrors of Narcissus*” does not come from the water and does not want the water to drink, but he uses the water to create a mirror in which he can see himself. The Narcissus of the mythology, though, was born in the water, and he finds his end in the water. Koliqi’s Narcissus, however, only wants to see his true face, to find himself.

The novel *Shija e bukës së mbrumë*/ “*The Taste of Leavened Bread*” (1960) sometimes gives the impression that it was inspired by a legend, a fiction, which was spread on purpose, or it could be that it is based on the reality that exists among Albanians. The book dwells on the thoughts and views of the people living abroad, specifically those living in Italy and America, and it depicts their will to persevere from 1945 through to the 1960s.

The novel was first published in Rome in 1960 under Hilush Vilza, an alias of Ernest Koliqi. He used to write under this name for *Shejzat* (“*The Pleiades*”) magazine.

The novel “*Shija e bukës së mbrumë*” explores the main character’s life in depth. The author explores the inner world and the psyche of the youth which has been discarded or has become unnecessary both in the country of his ancestors and abroad where he lived for a part of his life. The author portrays the intertwining of the conditions and circumstances of people living abroad with their political activity in Albania, Italy, and America, trying to bring the country out of the darkness.

IV. CONCLUSIONS

Ernest Koliqi’s stories are linked closely to each other. His stories have helped preserve and protect the spiritual heritage of the Albanian people which has distinguished the nation throughout the centuries. His primary purpose as a writer was to preserve the noble virtues of the Albanian people, but he also wanted to follow in the footsteps of advanced nations. Most of his writings take place in his hometown, the city of Shkodër, a city that is his muse, but also his longing, pain, and anguish. The main themes of his works take place in Malësia e Shkodrës, the highlands, and the people living there. The shifting of the narrative structure from the actions of the event to the emotions and inner experiences of the characters is striking.

In his writing, Ernest Koliqi incorporated so much from his homeland, from the individuality of the social characters of that period, their spiritual side, and their mental activities through events and narrative circumstances. He possessed the ability to portray a whole range of emotions the characters go through, their challenges and struggles in achieving their goals at the time for integration and social development, evolving and refining both in the inner world and the material one. In his stories, the character’s emotional and psychological phenomena take precedence, aiming to separate from tradition and deviate slightly from the wild tradition, focusing on modernity and progress, supported by family and surroundings. Individuality has lost all hope; it has lost all morale and no longer knows how to hold on. It has been immersed in a dark spiritual state and deep sorrow, having lost hope for life. However, they are still searching for the great centers of habitation, which are more advanced and distant from the shadow of the mountains as an environment, but that shadow keeps looming everywhere they go. In these centers of habitation, whether small or large, live people with specific intentions who spread and whisper misinformation and rumors. This news could belong to everyone or only to someone, but these were rules in the place where they lived with inaccurate opinions and baseless facts. However, they confront each other causing many difficulties and misfortunes to the characters which become even more significant despite the great desire of the characters to change their worldview and lifestyle. Therefore, they appear where they live among their families and beyond, in profound disagreement with aims detached from the great goal which they have to put on hold because of their families and surroundings. In the lives of these characters, the authority of patriotic values has a special place, preserved firmly in their lives, carved from earlier times. His texts became the leading cause and incentive for destroying the psychological characteristics and behavior of characters with the necessary circumstances, which were dominant at that time. The characters worry and suffer; they burst with anger and reveal the entirety of the moral values of the individual and the community with the unwavering courage of a highlander, as well as the moral traits of the girls of the Highlands, stemming from certain principles and highly regarded by the society of that time. Families with no means struggle to make a living, and they need to put a lot of effort into surviving the many dangers and calamities that life brings upon them.

In this work of doctoral studies, the researcher proved the hypotheses that were raised at the beginning of the work, such as: 1. ‘Tradicionalja’ in the stories ‘Gjaku dhe miku’; 2. Fantastikja in the stories ‘Kërcimtarja e Dukagjinit’; ‘Nusja e mrekullueshme’ and ‘Zana e fundme’; 3. ‘Pleqnari’, or ‘Gjyqtari autentik’; 4. ‘Flamuri’, as a sign of Albanian national identity, or personal interest? 5. ‘Shpirti i autorit’ in seven variants and 6. ‘Shpalosja e psikes së intelektualit’.

Readers and scholars of Ernest Koliqi’s works will become more familiar with the intellectual characters of his work. These characters persevere despite facing many difficulties that people and the environment cause and cannot do anything to change the circumstances created. Doda, Diloca, Hilush, and others again feel like foreigners in the city, even though, in the past, they thought they could bring about changes through knowledge or revolt.

Ernest Koliqi’s goal was to preserve the noble virtues of the Albanian people, but his desire was also to follow in the footsteps of advanced nations. It is an excellent opportunity for young people to learn more about the Highlands, which may seem archaic now. In particular, his work could help people get to know the Malësia e Shkodrës canon, which follows his characters everywhere, whether in the villages or the cities. There is always something that has not been said or written but can be expressed and written differently.

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Trust and the Process of Healing: Tracing the Pattern of Overcoming Rape Trauma in the Novel *Endurer-A Rape Story* by Kapil Raj

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Abstract—This paper studies the portrayal of a rape survivor and her ways of overcoming rape trauma in Kapil Raj's novel 'Endurer-A Rape Story'. It traces the protagonist's pattern of overcoming rape trauma by looking through the glass of Judith Herman's *Trauma and Recovery*. It is found that the bystanders need to believe the rape survivors in order to help them to overcome the trauma and to lead a normal life. The research proves that even though the survivors are not able to change their past, they have the power to change their future. In the process of overcoming the trauma, the survivors need support from their beloved ones and the society. The researcher has applied concepts from Judith Herman's acclaimed book 'Trauma and Recovery' to support the argument. It is revealed in this novel *Endurer - A Rape Story* that the heroine, Palak, chooses to overcome her trauma and move on with her life after being trusted. An attempt is made to demonstrate that the trust of loved ones and society can significantly impact the process of overcoming the trauma experienced by the rape survivors.

Index Terms—trust, rape survivors, self-victimisation, overcoming, trauma

I. INTRODUCTION

'Trauma' is a Greek word that originated in the late 17th century and literally means 'wound'. The term was first introduced and used in the field of psychoanalysis by Freud to denote a psychological wound. Contributions from various scholars, psychiatrists, clinicians, and theorists paved the way for the development of trauma studies over time. Cathy Caruth, a pioneer in the field of trauma studies known for her contribution to the 'traditional trauma model,' explains, "Trauma is viewed as an event that fragments consciousness and prevents direct linguistic representation" (Balaev, 2018, p. 363). Following in Caruth's footsteps, Judith Herman, a feminist critic, has made significant contributions to the field of Trauma Studies. Herman's famous book on incest, titled "Father-Daughter Incest," brought about a significant revolution in understanding this phenomenon. The clinical approach to help the survivors heal from their trauma was akin to finding a needle in a haystack, until Herman's vision of recovery from trauma was proposed. Her book titled, *Trauma and Recovery*, was influenced by the 90's Woman Liberation Movement in which she actively participated. Herman says that when the barrier to speak out is lifted, the survivor finds immense power to open up about her trauma. Herman reinforces the importance of peer groups and bystanders related to the survivor in overcoming the rape trauma. She also insists that survivors need a safe environment that will foster the chances of articulating the trauma.

The central analysis of the paper involves the novel titled *Endurer-A Rape Story*, written by Kapil Raj, an author from New Delhi, India. His work of art mirrors social understanding and human psychology. The paper borrows Herman's model to study the protagonist-Palak's pattern of overcoming trauma.

Palak is the protagonist of the novel; the story revolves around her. She is a young, vibrant woman, pursuing her bachelor's degree. Like any other undergraduate student, Palak also has a gang of friends, who are fun-loving and posh kids. They love partying until they lose control of themselves. They think it's all about fun until one monstrous incident of gang rape wrecks the life of one of their friends completely. It fragments her psyche and causes her a life time damage. Even though shattered into pieces by rape trauma, Palak chooses to overcome and lead a life as any other human being in the world. She also finds enthusiasm in helping others who has also encountered the same trauma. She says, 'If your life is not worth living for you, then give it to the one whom it will worth' (Raj, 2019, p. 168). She decides not to wear the victim's mask, wherever she goes. The paper traces her pattern of overcoming psychological trauma, examining it through the lens of Judith Herman's concepts from "Trauma and Recovery".

Judith Herman on overcoming rape trauma

Judith Herman, a prominent psychiatrist, and feminist critic, has made significant contributions to the field of trauma studies, particularly in understanding and addressing the impact of rape trauma on survivors. In her acclaimed book 'Trauma and Recovery,' Herman delves into the psychological effects of trauma, including sexual assault, and explores the process of healing and recovery.

Validating the Survivor's Experience: One crucial aspect of healing from rape trauma is the validation of the survivor's experience. According to Herman, survivors need to be believed and supported in telling their stories without judgment or scepticism. Often, rape survivors face societal disbelief and victim-blaming, which can exacerbate their trauma. By providing a safe and supportive environment for survivors to share their experiences, the process of healing can be initiated.

A. *Establishing Safety and Trust*

Healing from trauma requires a sense of safety and trust in oneself and others. Many survivors experience a profound loss of trust, not only in the perpetrator but also in the world around them. Rebuilding a sense of safety and trust is essential for survivors to move forward in their healing journey. This involves the support of friends, family, or professionals who can provide a trustworthy and non-judgmental space.

B. *Understanding Trauma as a Normal Reaction*

Herman emphasises that trauma is not a sign of weakness or pathology but a normal reaction to an abnormal and overwhelming event. Acknowledging the normalcy of trauma reactions helps the survivors to understand that their responses are valid which enables the healing process.

C. *Empowerment and Agency*

Overcoming rape trauma involves reclaiming a sense of agency and empowerment. Survivors need to realise that they have the power to make choices and regain control over their lives. This can involve making decisions in the healing process, setting boundaries, and pursuing activities that promote well-being and self-care.

D. *Connecting With Supportive Networks*

Herman highlights the importance of supportive networks, such as friends, family, support groups, or therapists, in the healing process. Connecting with others who have experienced similar traumas can provide a sense of validation and belonging, helping survivors to feel less isolated in their experiences.

E. *Integrating the Traumatic Experience*

Healing from rape trauma involves integrating the traumatic experience into one's life story without letting it define the entirety of their identity. Integrating the trauma means recognizing that it is a part of their past but not the sole determinant of their future.

F. *Advocacy and Social Change*

Herman advocates for societal awareness and action to address the issue of sexual violence. By raising awareness and challenging the culture of silence and victim-blaming, survivors can find a more supportive and understanding environment in the society. Judith Herman's work highlights the significance of acknowledging, validating, and supporting the survivors of rape trauma in their healing process. By understanding trauma as a normal response to an abnormal event and providing empathetic support, survivors can move towards reclaiming their lives and finding resilience in the face of adversity.

II. LITERATURE REVIEW

The literature delves into diverse methods of addressing the aftermath of rape trauma. However, the exploration of how bystanders (friends, family) contribute to aiding survivors in their recovery from this trauma, remains underexplored. This gap is particularly pronounced in the Indian context, with a focus on specific Indian literary work. Nonetheless, it's important to acknowledge the valuable insights contributed by other research papers to the field of trauma studies.

A feminist analysis of rape survivor narratives involves examining YouTubers' videos labelled as 'My Rape Story', where survivors share their experiences through self-branding on social media. The researcher argues that these videos illustrate how these personal stories of rape can become a means for constructing a neo-liberal identity by portraying rape trauma as a challenge survivors must confront to achieve self-empowerment. Nevertheless, the narratives also demonstrate a resistance to damaging rape myths that unfairly blame survivors (Harrington, 2018). An investigation of the origins and motivations behind the establishment of the online campaigns by Howes (2018) seeks to understand how these campaigns are currently being utilized and whether they possess the potential to drive meaningful change by directly incorporating the perspectives and voices of those who are actively engaged in them (Howes, 2018). The article by Serisier (2007) critically re-examines feminist (her) storytelling practices by analysing 'Against Our Will' alongside Brownmiller's narrative of the book's creation and her personal growth. It uncovers two central aspects of (her) storytelling politics: the pursuit of recognition as a credible source for women's stories, leading to prioritizing

experiential narratives, and the attempt to create a unique feminist mythology to validate women's claims in the absence of traditional authority (Serisier, 2007).

Further, Banerjee (2020) in her research paper, explores Mahasweta Devi's portrayal of trauma and violence, challenging traditional trauma studies that emphasize the unspeakability of trauma. Devi's stories present protagonists who defy and assert agency against trauma, advocating for justice and societal change. By using the trope of rape, Devi empowers her female characters, making them potent critiques of patriarchal systems and decolonizing established trauma discourses (Banerjee, 2020). The study by Ahmed and Mohammed (2020) presents a thorough examination of Laurie Halse Anderson's debut novel 'Speak' through the lens of trauma theory. It focuses on the psychological consequences of rape trauma, while also analysing the protagonist, Melinda's, utilization of various tools to facilitate her recovery and healing process. Additionally, the study contends that Melinda's resilience in the face of her traumatic encounter, her efforts to reconcile with her distressing circumstances, and her acts of resistance form essential components of her recovery journey. To support these claims, the paper draws upon a traditional model of trauma (Ahmed & Mohammed, 2020).

While such literary works provide valuable insights into the journey of overcoming rape trauma, there is a dearth of exploration from the perspective of bystanders' contribution to aiding survivors in their recovery from such trauma. Topics like self-empowerment through narrative, the survivor's resilience against prevailing rape myths, the impact of online campaigns on the survivor's life, the protagonist's utilization of diverse strategies to foster recovery and healing, incorporating principles from the traditional trauma model, constitute the principal themes within the aforementioned literature. Moreover, the current study extensively addresses the gap in research regarding recovery from rape trauma with the active involvement of bystanders, employing a qualitative approach and drawing on excerpts from Judith Herman's renowned work 'Trauma and Recovery'.

III. RESEARCH METHODOLOGY

A. Research Design

The research design for this study is a qualitative analysis of the novel 'Endurer' by Kapil Raj. Qualitative research is an appropriate method for exploring complex and subjective phenomena, such as the process of healing from rape trauma. Through a detailed examination of the novel's content, characters, and themes, the study aims to trace the pattern of overcoming rape trauma experienced by the protagonist, Palak. Qualitative research allows for an in-depth exploration of individual experiences, emotions, and reactions, providing valuable insights into the psychological aspects of trauma and recovery.

B. Data Collection

The primary source of data for this research is the novel *Endurer-A Rape Story* by Kapil Raj. The researcher has conducted a thorough textual analysis of the novel, focusing on the experiences, emotions, and actions of the protagonist, Palak, following her traumatic experience of rape. Various passages, dialogues, and character interactions will be scrutinized to identify key patterns and themes related to healing from trauma.

C. Data Analysis

Content analysis has been employed as the main method of data analysis. The researcher has systematically examined the text to identify recurring themes, patterns, and motifs related to Palak's journey of overcoming the rape trauma. The analysis has involved coding and categorizing relevant text segments to extract meaningful information about the process of healing. The coding process is iterative, allowing the discovery of emerging themes and patterns.

D. Ethical Considerations

Ethical considerations have been paramount support in conducting the research. Since the primary data source is a fictional novel, there are no direct human participants involved. However, it is crucial to approach the sensitive topic of rape trauma with empathy, respect, and sensitivity. The researcher has ensured that the portrayal of trauma and its effects in the novel is handled with care and has not been exploited for sensationalism. Moreover, the privacy and confidentiality of the author, Kapil Raj, has been respected throughout the study.

E. Limitations

Like any other research, this study has some limitations. One potential limitation is the subjective interpretation made by the researcher on the novel's content. To mitigate this, the researcher has used an iterative approach to data analysis and has involved a peer-review process to ensure rigor and objectivity. Additionally, the generalisability of the findings has been limited to the context of the novel and is not fully represent real-life experiences of the rape survivors. However, the study aims to provide valuable insights and generate discussions on the process of healing from rape trauma.

F. Research Significance

This research holds significant value in shedding light on the process of healing from rape trauma portrayed in the novel *Endurer-A Rape Story*. Tracing the pattern of Palak in the process of overcoming trauma, the study has

contributed to a deeper understanding of the factors that facilitates in healing and resilience among rape survivors. The findings have emphasised the implications for supporting real-life survivors of sexual assault, emphasizing the importance of trust, support from loved ones, and self-empowerment in the healing process. Furthermore, the research has provided insights into the portrayal of trauma and recovery in literature and its potential impact on readers' perceptions and attitude towards the survivors of sexual violence.

IV. DISCUSSION

A. *Metamorphosis: The Journey of a Student to a Survivor*

Palak longs for her mother's love throughout the novel. She copes with life by choosing to live with her dead mother's memory. She is a motherless, lonely girl who has never been loved by her father but has only been financially supported by him. She resides in the college hostel, yet is backed by her loving and caring friends. Life starts to bring colours into her life. She enjoys all bits and pieces of her life as a student. "Needless to say, that it was a refresher after a long time. This was my first party at college. I was enjoying myself thoroughly. With every song, we harmonized our moves for the beats. Pink, blue, green lights made a rainbow and the bass blinded us from external worries" (Raj, 2019, p. 21).

The beautiful world of Palak turns upside down when she becomes a victim of rape. She would have never expected an incident that could cause her an irreparable damage. She suddenly had to forget her friends, her life in the college, and shut herself within four walls due to physical and mental injuries. It is unfair that the incident flipped her life from being a student to being a survivor in no time.

B. *Embracing the Broken Self*

Palak is a college student who is always surrounded by a group of friends. She is known for her innocence and patience. Like any other college-going girl, she enjoys her life thoroughly with her friends. She goes to parties, clubs along with her friends. Life is fun, until the worst monstrous incident of rape hits her hard.

Palak undergoes all the worst consequences of rape. She undergoes mental agony and physical injuries. She gradually gets healed with the support and help of her beloved ones. Even though at first, she lacks the support and comfort, later she finds comfort from Rohin's (one of her friend's) mother 'Sethani'. Sethani is a kind-hearted person who takes very good care of Palak. Irrespective of knowing the reality behind Palak's suffering, she gives her motherly love and protection that Palak longs, since her mother's death.

The sense of feeling dirty is one of the major aspects that Palak had to fight with. She explains how unclean she felt even in the returning of the flashbacks of rape. The flashbacks and the nightmares make her live the worst incident again. In a world full of darkness, she finds her beam of sunlight that brings light into her life. At a point in life, she realises that mourning over the rape does not help her to overcome it. She had to accept her fate and move on. 'I had accepted my fate' (Raj, 2019, p. 168).

American Psychological Association defines trauma as given below:

Trauma is an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea. While these feelings are normal, some people have difficulty moving on with their lives. Psychologists can help them find constructive ways of managing their emotions. (APA)

The key to overcome the psychological trauma is through embracing the broken self and mending it. Palak does the same and she leads the path of overcoming for other survivors. She thinks that if one's life is not worth living for himself/herself, it is worth lived for others.

C. *The Role of the Bystanders in Supporting the Survivors*

Recovery is a matter of the survivor's independent self. However, it can be nurtured by the support of bystanders, such as her family and friends, who help her to overcome the trauma. In the chosen novel, Sethani and Meethi are the bystanders who contribute to Palak's recovery from the rape trauma. They also provide peer group support, being rape survivors themselves, and Palak finds a sense of belonging in their presence. This eases her difficult journey of learning to trust others. She confides in them, especially Sethani, about her inner feelings.

Trust in bystanders serves as a tool that instils hope in Palak to overcome her trauma. Trust begins with the concept of a 'healing relationship,' as suggested by Herman. Therefore, recovery is built upon empowering the survivor and forging new connections.

Recovery, therefore, is based upon the empowerment of the survivor and the creation of new connections.

Recovery can take place only within the context of relationships; it cannot occur in isolation. In her renewed connections with other people, the survivor re-creates the psychological faculties that were damaged or deformed by the traumatic experience. (Herman 133)

Herman uses the term "healing relationship" to describe the bond a victim has with his/her friends and family, but not with the offender. A healed relationship accelerates the survivor's recovery. The bystander's role is to assist the survivors in their journey to overcome the trauma, not to seize control and take decisions for them. Herman states, 'The

first principle of recovery is the empowerment of the survivor. She must be the author and judge of her own recovery. Others can offer advice, support, assistance, affection, and care, but not a cure' (Herman 133). Before placing trust in others, the survivor must first regain the ability to control their own life and make their own decisions. Palak is initially guided towards regaining control over her life by Sethani. The latter patiently listens to the former without making any demands and aids her in managing her emotions. This is how Palak rebuilds her shattered trust in others. The trust she gains with the bystanders, contributes to her recovery from the trauma.

D. The Pattern of Overcoming

Palak's pattern of overcoming her psychological trauma can be traced and understood by the following steps she follows:

- ❖ Accepting the past
- ❖ Rebuilding the trust
- ❖ Facing the fears
- ❖ Getting ready to feel pure again
- ❖ Choosing to move up

In the process of healing and overcoming the psychological trauma, Palak first chooses to accept the past. She realises that what has happened in her life cannot be erased nor changed. Despite the deepest scar which rape has induced, Palak wants herself to be healed. Her strong desire for healing helps her to find a way to get out of the psychological trauma.

One cannot take the ownership of his or her life completely, since human beings are social animals. They depend on each other for everything in their life. Though, one has the freedom to take his/her own decision for himself/herself, it is not true that everyone takes decision independently. In contrary, Palak says, 'I refused to care about what others think' (Raj, 2019, p. 206). She understands that concentrating on what others will think about her and how they will treat her after knowing about the rape incident, which may only ruin her peace of mind. She does not seek acceptance and peace from others; instead, she takes them by herself.

Palak makes herself ready to face the fears of her life. Most of the people stay unknown among the crowd, because they fail to face their fears. People who hide themselves from the fears of their lives, can never stand unique and lead a way out for others whereas people like Palak, who face the fears of their lives paves a way to overcome any problem. One of the very important steps in overcoming psychological trauma is getting ready to embrace oneself completely. It is often found that, if a woman gets raped, she loses her purity. The honour of her family is permanently lost due to the rape incident. Palak wins over this dirty politics, by proving that virginity is never lost after one monstrous incident of rape. She chooses 'to feel pure again' (Raj, 2019, p. 178) to overcome her trauma by psychologically regaining her purity.

Palak believes that living a happy life is possible for any rape survivor. In the end, she had to live her life, which no outsider will live for her. A ray of hope beams through the characterisation in the novel. Palak is one such exception who refuses to take self-blame and is concerned about what others will think about her. She believes in overcoming the trauma without the sense of self-victimisation. She mentions this through her words in the novel "Instead of moving on, I chose to move up" (Raj, 2019, p. 216). Finally she starts to live a happy life.

(a). Accepting the Past

Palak does not forget her past while moving on. She is fed up being a loser by letting her past to define her. Accepting the past is not an easy task for her, as clearly explained in the following lines-

But rape does damage on both physical and psychological levels to the degree that your brain and body cannot comprehend. Physical wounds may heal in some time, but once inflicted, you are damaged forever. After a hell of efforts, the battle against depression and trauma can be won, but the pain will linger till the end of time. Like the feeling of having that hand chopped. (Raj, 2019, p. 215)

It means leaving her wounds behind that the past has engraved in her, which can be substantiated by the following words of Herman, 'Avoiding the traumatic memories leads to stagnation in the recovery process, while approaching them too precipitately leads to a fruitless and damaging reliving of the trauma' (Herman 176). She decides that thinking about the past will no longer help her, so she leaves it behind. In fact, it strongly engraves the victim's title on Palak. By accepting the past, she puts an end to the past. We can stop thinking about something only when there are no triggers aroused by the same, where no more discussions or debates arises. 'What next? The question haunted my desolation and added chaos to my melancholic darkness. I was not "Shocked" anymore and it was even more disastrous. I had accepted my fate. No matter whose mistake it was, it had happened to me' (Raj, 2019, p. 216). By accepting her past as fate, she takes a step forward to recover from her trauma.

(b). Rebuilding the Trust

The survivors want the bystanders (family and friends and the immediate society) to take responsibility for apologizing and making amends to them, rather than blaming the survivors. Palak will not be able to take responsibility for her suffering as a rape survivor. Taking responsibility does not mean blaming the bystanders for not protecting them

from rape. Instead, it means creating a well-behaved society to protect the weaker sex. The perpetrator has no role in reconciliation. The survivor neither wants to meet him nor to get reconcile with him again.

In her renewed connections with other people, the survivor re-creates the psychological faculties that were damaged or deformed by the traumatic experience. These faculties include the basic capacities for trust, autonomy, initiative, competence, identity, and intimacy. Just as these capabilities are originally formed in relationships with other people, they must be reformed in such relationships. (Herman 133)

Herman emphasises the importance of validating survivors' experiences and creating a safe environment for them to speak out their trauma. Supporting Herman's idea, Palak also gets cured from her trauma in a safe environment which was created by Sethani (Motherly figure) and Meethi (Little sister). 'But all of that was still better because I was distanced and hidden under the care of Sethani' (Raj, 2019, p. 168). Beyond their love, Palak found a safe environment due to their peer group connection as rape survivors. On the whole, it is understood that a survivor's battle to overcome the rape trauma is supported by the bystanders.

(c). *Facing the Fears*

In Palak's case, she is unconscious since she is drugged and raped. The first and foremost fear she has to face is to face herself.

I gathered myself and rushed to the washroom. Taking support from the basin, I lifted my head slowly. That was the first time I tried facing the mirror after the incident. A wave of shock pierced me, fiddling every memory of how I had looked. The ruddy glow on my cheeks was replaced by a pale white hue. Red eyes developed webbed lines, supported with dark bags which had forced them inside. (Raj, 2019, p. 178)

The other fear that she had to face is her emotional instability. Herman describes this as followed: 'Because the truth is so difficult to face, survivors often vacillate in reconstructing their stories. Denial of reality makes them feel crazy, but acceptance of the full reality seems beyond what any human being can bear' (Herman 181). No survivor knows the psychological aftermath of the rape. When she is left alone to face all the consequences of rape, it brings fear in the survivor. The flashbacks and nightmares are completely new and horrible to have all the time. The following lines from the novel explains that the nightmare that was troubling Palak. "A light flashed from the space. Guessing that as a help, I tried to catch it but instead, a vacuum enveloped. It was suffocating, and I could not even hear my own screams. Pain replaced the flowing blood and took away the consciousness" (Raj, 2019, p. 139). Yet Palak could find a way out, by the motherly care that Sethani bestowed upon her. Simultaneously she also fears to face her rapists. "Will you be able to face him?" 'Yeah'" (Raj, 2019, p. 177). She succeeds in that too (they are her classmates from college), when she happens to encounter them, they further humiliate her.

Like a movie scene in rewind mode, those words from that meeting kept on resonating, along with their sickening laughs, grimy eyes, and scurvy language. I kept on digging my mind, but it was practically impossible to digest such a mindset as theirs. Remembering their profane words was like a dagger in my heart wounded me even deeper, and confused me: all that had happened was the outcome of my mistake. I felt lonelier and weaker. (Raj, 2019, p. 187)

The loneliness, self-blame are the major fears that the survivors must overcome in order to achieve the serenity. In Palak's case, she succeeds in her attempt in achieving tranquillity.

(d). *Getting Ready to Feel Pure Again*

"I rubbed my arms, legs, thighs, breasts, and all of me with a wish to feel pure again". (Raj, 2019, p. 178)

The concept of virginity is absolutely absurd. A woman's vagina is not a treasury to preserve the pride of a community. When a woman is raped, it is the rapist who should be blamed, not the survivor. The novel explains how Palak overcomes this struggle.

The horrendous incident happens only once but the effects continue all the time. Beyond all these aftermath effects of rape, Palak wants to feel pure again both in her body and in her soul. Because she understands that no one can control her life; it's herself.

(e). *Choosing to Move Up*

"Yes, I was RAPED. But instead of dying, I live it". (Raj, 2019, p. 216)

Palak doesn't let the one monstrous incident of rape to define the rest of her life. She doesn't want others to define her future, even though for a short period she loses control over her thoughts, mind and body. She realises that the key to control her life is in her hands and not in others'. The peer group support that Palak gets from Sethani and Meethi empowers her to take command over her life completely. The sense of belonging that she feels with Sethani and Meethi, due to their encounter with the same incident in different times and spaces, helps Palak to feel normal again. Even though the rape left behind, an incurable wound forever in her body and mind, she doesn't want it to be her identity forever. One of the most important steps that help Palak to overcome her rape trauma is her decision to move forward regardless of others' comments. Instead of moving on with the traces of the rape, she determines to move beyond the incident. Irrespective of the struggles that she faces in order to overcome her mental trauma and physical wound in the past, she embraces the present with a positive note.

V. CONCLUSION

Judith Herman says, "A frank exploration of the traumatized person's weaknesses and mistakes can be undertaken only in an environment that protects against shaming and harsh judgment" (Herman 199). In accordance with the above lines, Palak, also gets healed in protected and trustworthy environment. Through Palak's pattern of overcoming psychological trauma, it is evident that self-healing, getting support and help from the loved ones are very important for a survivor. Palak's recovery from the trauma would never have taken place without the support and encouragement of Sethani, Meethi, and her friends. People who support the survivors, are not just standing with them, they should also understand them regardless of their mood swings. They have to be patient with them, watching them recover gradually, and helping them become empowered human beings. People who support the survivors can guide them but should not decide for them nor take control over their life. In fact, rape is the result of a lost battle against the perpetrator. Recovery can be fostered by restoring the power to rebuild the lives of the survivors. Palak develops herself into a carefree soul, liberating herself from all the malignant clutches of the society. She does this in order to live a life that she aspires to, without the tag of a rape victim or survivor.

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Conceptual Metaphor PRODUCTS ARE WARRIORS in Vietnamese Advertisements: An Analysis From National Cultural and Historical Approach

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Abstract—The study aims to explore the use of the conceptual metaphor PRODUCTS ARE WARRIORS in Vietnamese advertisements and analyze its nature from the national cultural and historical approach. Three research methods have been used to accomplish these aims, specifically discourse analysis, statistical analysis and categorization on the basis of a linguistic corpus consisting of 200 Vietnamese advertisements collected from different means of media, including newspaper, magazine, TV, radio, billboards, leaflet for 12 categories of products such as food and drinks, electronics and home appliances, mobile phones, cosmetics, real estate and resorts, telecommunications services, etc. The research findings demonstrate that the metaphor PRODUCTS ARE WARRIORS is used extensively in Vietnamese advertisements; its mappings are constructed on the two domains of PRODUCTS and WARRIORS. Not all the aspects of the source domain are mapped but only the most distinctive ones, including *missions of warriors, strengths and powers of warriors, weapons used in the fight, tactics used in the battle, victory gained by warriors and battlefields*. The six corresponding aspects of the target domain are *functions, impacts on users, nature, operations, superior values of products and areas that products function on*. The study also provides some general analysis of this metaphor based on the typical historical and cultural characteristics of Vietnam.

Index Terms—advertisements, conceptual metaphor, mappings, products, warriors

I. INTRODUCTION

In 1980, with their legendary book titled *Metaphors We Live by*, Lakoff and Johnson “revolutionized” the linguistic research arena by introducing a new view of metaphor that challenged all the aspects of the powerful traditional theory, laying the grounds for the development of cognitive linguistics that is still thriving nowadays. Under the traditional view, metaphor is a linguistic phenomenon which is used by language talents for artistic and rhetorical purposes; under the cognitive view, metaphor is “a property of concepts, not of words and often used effortlessly in everyday life by ordinary people” and “metaphor is an inevitable process of human thought and reasoning” (Lakoff & Johnson, 2003).

The cognitive view of metaphor has drawn the attention of numerous scholars as research on metaphors opens the door to exploring how humans see the world (Johnson, 1987). Researchers have identified the use of metaphors in various aspects of life, which consolidates the view developed by Lakoff and Johnson that “metaphor is conceptual in nature. It ceases to be the sole device of creative literary imagination; it becomes a valuable cognitive tool without which neither poets nor you and I as ordinary people could live” (Lakoff & Johnson, 2003).

As a conceptual device, metaphors manifest themselves in many ways other than linguistics. Kövecses (2010) identifies 13 most common non-linguistic realizations of metaphors, including movies and acting, cartoons, drawing, sculpture, etc., of which advertisements rank third. He claims that a major manifestation of conceptual metaphors are advertisements as “part of the selling power of an advert depends on how well chosen the conceptual metaphor is. An appropriately selected metaphor may work wonders in promoting the sale of an item” (Kövecses, 2010).

Numerous studies have been conducted on advertising, exploring the communication effects of metaphors (Baek, 2008; Li & Guo, 2016; Svaziene, 2010; Yu, 2009; Zhang & Gao, 2009), expressions of metaphors in advertising discourses (Ruiz, 2006; Yu, 2009; Svaziene, 2010; Agnes, 2009; Morris & Waldman, 2011; Ngũ, 2010; Hãng, 2012; Tuấn, 2010), the variations of metaphors in accordance with cultures (Morris & Waldman, 2011; Li & Rodriguez, 2015; Li & Guo, 2006). In this study, we focus on one commonly-found metaphor in Vietnamese adverts: PRODUCTS ARE WARRIORS. We aim to identify the linguistic expressions of this metaphor, discuss how the source domain

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WARRIORS helps to clarify the attributes of the target domain PRODUCTS, measure the frequency of this metaphor and briefly explain it from the national cultural and historical approach.

II. THEORETICAL GROUNDS

A. *Conceptual Metaphors and Related Concepts*

Lakoff and Johnson (1980, 2003, p. 5) define *conceptual metaphors* as “conceptualizing a domain in terms of another”. Kövecses (2010, p. 6) gives a more technical definition of conceptual metaphors as “a systematic set of correspondences between two domains of experience” so as to understand the concept more easily and effectively.

There are two domains in the conceptual metaphors. The domain from which we draw metaphorical expressions to understand another domain is called the *source domain* while the one which is understood through the use of the source domain is the *target domain*. The source domain is usually concrete, visible and familiar in human mind (such as JOURNEY, WAR, PLANT, etc.) while the target domain is often abstract, invisible and still novel to people’s experience (like LIFE, DESIRES, POLITICS, etc.). That way, the target domain becomes more comprehensible to readers. The set of systematic correspondences between the source and the target in a sense that constituent conceptual elements of the target domain correspond to constituent elements of the source domain is referred to as *mappings*.

It should be noted that not all aspects of the target domain are mapped onto the corresponding ones in the source domain but only some. When a source domain is applied to the target, only some aspects of the target are brought into focus, creating the so-called *metaphorical highlighting*, those that are not activated create *hiding*. For instance, ARGUMENT IS WAR highlights the conflicts of the arguments (He won the argument; I can’t protect my view, etc.) but hides the ordered and organized development of the arguments, which is focused in ARGUMENT IS A JOURNEY (We will move up steps and steps; We have gained many reasons, etc.). The highlighting and hiding form the *partial mapping* between the two domains.

One key point about the nature of conceptual metaphors is that as a means of reasoning, metaphors are closely linked with culture, reflecting the main values of the culture where they are formed (Kövecses, 2010; Lakoff & Johnson, 2003). This is why conceptual metaphors keep drawing attention of many researchers as investigating them from national cultural and historical approach facilitates our understanding about how humans perceive the world.

B. *Advertising and Conceptual Metaphors in Advertising Discourses*

Kotler and Armstrong (2012) define advertising as “a non-personal presentation of goods, services, or ideas aimed at a mass audience” (Kotler & Armstrong, 2012, p. 58). Advertising communicates to customers the unique features of products in order to persuade them to buy.

From linguistic perspectives, advertising is a special form of communication – a one-way communication channel from advertisers to customers. Therefore, in order to promote sales, advertising discourses must create strong-enough linguistic force to motivate customers to make buying decisions. To this end, advertising discourses usually register an extensive use of rhetorical devices (Cook, 2006).

There have been many studies on conceptual metaphors in advertisements in different aspects. Regarding the *communication effects*, researchers agree that the use of metaphors makes the advertising messages short and quite incomprehensible at first, but this is what keeps audience trying to work out the message, thereby remembering the product (Li & Guo, 2016; Zhang & Gao, 2009), more impressive and attractive (Yu, 2009), creates positive attitudes towards advertised products, especially with hedonic products (Baek, 2008) and metaphor can act as “a heavy weapon” that can “brainwash” and keep readers’ attention (Svaziene, 2010).

As for the *impacts of cultures on metaphors*, researchers have demonstrated two opposite schools of thought. Some believe that cultural differences result in differences in the use of metaphors (Morris & Waldman, 2011; Li & Rodriguez, 2015) while others argue that in nature, metaphors are conceptual and reflect the way humans see the world, so there is no significant difference no matter where they live as they people everywhere share similar living experience (Li & Guo, 2006).

The *expressions of metaphors* in advertisements report the biggest number of studies with multiple metaphors being identified (Ruiz, 2006; Yu, 2009; Svaziene, 2010; Agnes, 2009; Morris & Waldman, 2011; Ngür, 2010; Hång, 2012; Tuán, 2010). Some common metaphors include EATING IS A DESTRUCTOR, KNOWING IS SEEING, HUMANS ARE ANIMALS, LIFE IS A SUBSTANCE, DESIRES ARE A SUBSTANCE, PRODUCTS ARE A SUBSTANCE; some common source domains are PHYSICAL CLOSENESS, FRIENDS, JOURNEYS, EMOTIONAL EXPERIENCE, HEAT, PHYSICAL DESIRES, GOODNESS AND HAPPINESS, FOOD, HEALTH, etc. Very few studies have identified metaphors with PRODUCTS as the target domain, among which are BRANDS ARE VALUABLE FORCES, BRANDS ARE CONTAINERS, BRANDS ARE COMPANIONS, BRANDS ARE MOTIONS. This modest number motivates our study on a particular conceptual metaphor that is used quite extensively in Vietnamese advertisements: PRODUCTS ARE WARRIORS.

C. *Overview of Vietnam’s Culture and History*

Vietnam is located on the eastern edge of mainland Southeast Asia with an area of 331,212 square kilometres and a population of over 100 million people.

To analyze the formation of conceptual metaphors from the cultural approach, this study chooses Hofstede's (1980) cultural dimension model as this model investigates cultures of 90 countries via cultural indexes to present overall comparisons of different cultures in the world. The model originally shows 4 cultural dimensions and some distinctive features of Vietnam's culture are briefly presented as follows.

The first one is *power distance* index (PDI), which describes the extent to which the less powerful members of an organization accept that power can be distributed unequally. Vietnam scores 70 out of 100 in PDI, indicating a high hierarchy between people of different social classes. Therefore, in communication, Vietnamese people are supposed to pay attention to hierarchy, resulting in their habits of expressing opinions less directly, a kind of "beating around the bush" rather than going straight to the point like what Westerners usually do in a culture with a lower PDI.

The second dimension is *individualism* (IDV), which measures "the level one feels independent rather than interdependent as a member of the community," as opposed to *collectivism*. The IDV index of Vietnam is 20 out of 100, indicating that Vietnam has a highly collectivist society where people attach higher importance to goals and well-beings of the group. From linguistic perspectives, people in a collectivist society tend to be more indirect in their verbal communication.

The third one is *uncertainty avoidance index* (UAI), which reflects the extent to which members of the society tend to cope with their anxiety by minimizing uncertainty. Vietnam has a low UAI of 30, which means that people accept and feel comfortable in unstructured situations or changeable environments and try to have as few rules as possible. They are more likely to accept different views and more open to discussions.

The last index is *masculinity* (MAS) vs. *femininity*, which looks at how much a society values traditional masculine and feminine roles. Vietnam has a quite low MAS score of 40 out of 100, which indicates that Vietnam has a feminist culture, in which people prioritize harmony and emotion while avoid conflicts in communication. From linguistic views, people from a feminist culture often consider the use of words cautiously to avoid hurting others, therefore tend to use descriptive language, rather than choosing technical terms, to express their ideas.

Regarding the history, Vietnam has a long-lasting history which can be traced back to 20,000 years ago. In its historical development, the country has gone through many wars, noticeably the wars against different Chinese empires in the feudalism time (with the total length of approximately 1000 years), the French colonists from the second half of the 19th century to 1954, then Americans from 1955 to 1975. The country gained its independence in 1975, starting a new era of national unity and freedom.

III. RESEARCH METHODS

Three research methods are used in this study, including discourse analysis, statistical analysis and categorization. Discourse analysis helps to identify the conceptual metaphor in the sampled advertisements, statistical analysis helps to quantify the use of the metaphor in the corpus while categorization helps to classify the metaphor PRODUCTS ARE WARRIORS into sub-groups according to its mappings.

The corpus used for this research is 200 Vietnamese advertisements with a total length of 9,670 words. These advertisements are collected from different media, including newspapers, magazines, leaflets, billboards, TV and radio, promoting different kinds of products. The advertisements are chosen for the research via the quota sampling method, i.e. choosing advertisements randomly but making sure that the number of advertisements in different groups of products is somewhat similar. For the ease of our research, only verbal advertisements are chosen rather than just-visual-and-audio ones. Collected advertisements are downloaded, transcribed into manuscripts, labelled from V1 to V200 and classified into 12 groups of products and services, including food and drinks (with 21 adverts), electronics and home appliances (16), mobile phones and telecommunication services (15), vehicles (16), chemical and cosmetic products (20), real-estate and resorts (15), finance – banking – insurance (15), healthcare services and medicines (15), fashion (15), construction and interior (21), education and training (15) and air travel and tourism (16). Examples presented in the study are translated *literally* by the researchers from Vietnamese to English to illustrate how the metaphorical lexical units and expressions work in the native language.

To identify the metaphors, the researchers use the metaphor identification procedure proposed by the Pragglejaz Group with 4 steps as follows: (1) Read the advertisements to get a general understanding of the meaning; (2) Determine the lexical units in the advertisements; Identify the contextual meaning of each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context; (3) Identify the potential metaphorically-used lexical units, determine if they fit in the source and target domains; (4) If yes, mark the lexical units and expressions as metaphorical.

IV. RESEARCH FINDINGS AND DISCUSSIONS

The metaphor PRODUCTS ARE WARRIORS is used quite extensively in the sampled corpus. It is found in 41 advertisements (accounting for 20.5%) with 52 metaphorical expressions via 31 metaphorical lexical units which appear 93 times.

PRODUCTS ARE WARRIORS is constructed from two domains: the source domain is WARRIORS and the target one is PRODUCTS. According to Wikipedia, a warrior is "a person specializing in combat or warfare, especially within

the context of a tribal or clan-based warrior culture society that recognizes a separate warrior aristocracy, class, or caste.” As warriors seem to have been present since the earliest pre-state societies, this source domain is very familiar to humans, particularly to people in a country that has gone through various battles and wars in its formation and development history like Vietnam. In the meantime, the target domain PRODUCTS, although not something abstract and invisible but tangible and concrete, is considered to be new to customers’ experience. Therefore, using the familiarity of the source domain to map onto the target one helps to make features of the advertised product, even when it is still new in the market, clear and comprehensible to customers.

The source domain owns some typical attributes: a warrior is associated with power, fighting, weapons, tactics, battlefield, victory, injuries, sacrifice/death, enemy, loss, failure, etc. but not all of these attributes are mapped onto the target domain. An investigation of the research sample shows that only some aspects which depict positive images of the warrior in his fight (including missions, power, tactics, victory, battlefield, weapons) are highlighted while others conveying the quite negative images like failure, loss, injuries, death are hidden. This is rational since advertising discourses normally aim to impress the audience via positive ideas, making them satisfied with and more likely to buy the product. This also reflects the nature of partial mapping that has been recorded in theories of conceptual metaphors as presented earlier.

In total, there are 6 aspects of the source domain of WARRIORS activated and mapped onto the target domain of PRODUCTS and numerous metaphorical lexical units and expressions identified in the 200 surveyed advertisements. The mappings and metaphorical lexical units of the metaphor PRODUCTS ARE WARRIORS, together with some examples of metaphorical expressions, are presented in Tables 1 and 2 in the following pages.

TABLE 1
MAPPINGS OF THE METAPHOR PRODUCTS ARE WARRIORS IN VIETNAMESE ADVERTISEMENTS

Source domain WARRIORS		Target domain PRODUCTS	Sample metaphorical expressions
Missions of warriors in the fights	→	Functions of products	... bảo vệ bạn khỏi vi khuẩn ... [...protect you from bacteria...]
Strength and power of warriors	→	Impacts of products on users	Uy lực dũng mãnh, hiệu quả tức thì [Super power, immediate effects!]
Weapons warriors use in the fights	→	The nature of products	...lá chắn vững chắc cho thị ân thần của bạn [a firm shield for your angels]
Tactics warriors use in the battles	→	Operations and functions of products	...tuyên phòng ngự vững chắc cho hoạt động tài chính của bạn [a strong defense for your financial transactions...]
Victory warriors gain in the fight	→	Superior values of products	Sunlight – <i>Khử sạch</i> mùi tanh khó chịu! [Sunlight – Kill off disgusting fishy smell on your plates]
Battlefield on which warriors fight	→	Areas that products function on	Vũ khí của bạn trong trận chiến với nếp nhăn [Your weapon in the battle against wrinkles]

Source: the researchers’ collection from sampled corpus

NOTE: the expressions are literally translated into English by the researchers and put in pairs of square brackets

TABLE 2
 LEXICAL UNITS OF THE METAPHOR PRODUCTS ARE WARRIORS IN VIETNAMESE ADVERTISEMENTS

Aspects of source domain	Lexical units	No. of occurrences
Missions of warriors	Đẩy lùi [push back]	1
	Đánh bật [remove]	1
	Xua tan [dispel]	1
	Thách thức [challenge]	1
	Chinh phục [conquer]	4
	Tiễn phong [lead the troops]	5
	Ngăn ngừa [prevent]	3
	Bảo vệ [protect]	13
	Tăng cường [strengthen]	4
	Kiểm soát [control]	3
	Đề phòng [guard against]	1
<i>Total occurrence (11)</i>	<i>37</i>	
Strength and power of warriors	Uy phong, Uy lực [power]	3
	Sức mạnh [strength]	11
	Manh mẽ, Hùng mạnh, Dũng mãnh [strong]	10
	<i>Total occurrence (6)</i>	<i>24</i>
Tactics used by warriors	Chiến lược [strategies]	1
	Hợp lực [join forces]	2
	Phòng thủ [defense]	4
	Tấn công [attack]	6
	<i>Total occurrence (4)</i>	<i>13</i>
Victory gained by warriors	Tiêu diệt, Khử [kill off]	5
	Hạ gục [knock out]	1
	Chiến thắng [victory, win]	2
	Đánh bại [defeat]	3
	<i>Total occurrence (5)</i>	<i>11</i>
Battlefield on which warriors fight	Trận chiến [battle]	1
	Chiến trường [battlefield]	1
	Tiền tuyến [battlefront]	1
	<i>Total occurrence (3)</i>	<i>3</i>
Weapons used by warriors	Lá chắn [shield]	3
	Vũ khí [weapon]	2
	<i>Total occurrence (2)</i>	<i>5</i>

Source: the researchers' collection from sampled corpus

NOTE: the lexical units are literally translated into English by the researchers and put in pairs of square brackets

Of the 6 aspects of the source domain that are mapped onto the target one, missions of warriors is the mostly-widely used, creating the metaphor FUNCTIONS OF PRODUCTS ARE MISSIONS OF WARRIORS. It is found in 23 advertisements (making up 11.5%) with 11 lexical units appearing 37 times in the sample. The typical missions of a warrior like dispelling and pushing back enemies, leading the troops, conquering the targets, protecting people's safety, etc. are mapped onto the functions of the advertised product, helping readers visualize how product can help them in their life more easily. For example,

- (1) Cùng chia sẻ. Thêm gắn bó Vượt gian khó Đến thành công. Tienphong Bank – vững bước *tiễn phong*. [Sharing things. Getting connected. Overcoming difficulties. Reaching success. Tienphong Bank – *Leading the Troops*] (V36)
- (2) Kem Nivea Q10 Plus: *Đẩy lùi* mọi dấu hiệu lão hóa [Nivea Q10 Plus Cream: *Pushing back* all signs of aging] (V93)
- (3) Khi mệt mỏi, uống một viên Enervon C mỗi ngày. Enervon với Vitamin nhóm B và 500mg vitamin C hỗ trợ tăng đề kháng và *xua tan* mệt mỏi. [When you are tired, take one Enervon C a day. Enervon with Vitamin B and 500 mg vitamin C helps to increase immunity and *dispel* tiredness] (V138)
- (4) Không chỉ làm sạch và chăm sóc như kem đánh răng thông thường, kem đánh răng dược liệu Ngọc Châu với thành phần dược liệu, vitamin và muối giúp chăm sóc và *bảo vệ* răng lợi từ gốc, *ngăn ngừa* vi khuẩn, tụt lợi, chảy máu chân răng, *phòng* sâu răng, đau răng hiệu quả. Kem đánh răng dược liệu Ngọc Châu – *khử* mùi tốt, giúp răng trắng sáng tự nhiên [Not just cleaning and providing care like other kinds of toothpaste, Ngọc Châu herbal toothpaste with herbal ingredients, vitamin and salt helps to care and *protect* teeth in their roots, *prevent* gingivitis, tooth bleeding, *guards against* tooth decay and pain effectively. Ngọc Châu herbal toothpaste – *kills* bad smell, whitens teeth naturally] (V86)

As cited in the Defense Strategies Group, a warrior is a person of war who specializes in warfare and has the skills and tactics to engage in combat. Warriors exist to protect a nation, borders, and the lives of others, so they take typical missions of protecting and safeguarding their people, preventing threats to national territorial integrity, fighting against enemies. These typical missions can be seen clearly in the actions that the advertised products are claimed to take. In V36, the bank *leads the troops* in a fight against enemies, which are difficulties that customers are facing in their life; In V93 and V138, the two warriors – Nivea cream and Enervon C pills – are attempting to *push back* and *dispel* the enemies of aging and tiredness; In V86, with its special features, the toothpaste helps to prevent and guard against the

attacks of pains and diseases to customers and bring them a healthy life. To people of Vietnam, the country that has gone through many wars in its formation and development history, what duties warriors take in the fights and what they have done to the country is highly familiar. The use of this metaphor therefore not only urges customers to associate this image with what products can bring to them but also makes the advertising discourses more impressive and meaningful, thereby creating better communication effects for the advertisements. From linguistic perspectives, a large number of words used to refer to one concept partly results from the feminist culture of Vietnam, where people tend to use descriptive language to discuss one matter.

In order to win a fight, warriors need to possess strengths and power; this attribute of warriors is utilized to create the metaphor IMPACTS OF PRODUCTS ON USERS ARE STRENGTHS AND POWER OF WARRIORS, which is identified in 9 advertisements (representing 4.5%). This is the second most popular sub-metaphor related to this source domain in the researched advertisements. It is constructed via 6 metaphorical units appearing 24 times in the surveyed corpus. Some typical illustrations are:

- (5) *Sức mạnh siêu nhân* ZEO tiêu diệt các loại vi khuẩn, đánh bay các vết bẩn cứng đầu. Hương táo đỏ Anh Quốc sẽ lưu lại trên quần áo và bùng tỏa hương thơm theo từng cử động của bạn. [Extra-ordinary strength of ZEO kills all kinds of bacteria, defeat all kinds of dirt. The fragrance of British red apples stays on your clothes and flies with every of your actions] (V91).
- (6) Giới thiệu Omo mới với *sức mạnh* từ các hạt năng lượng xoay giúp thấm sâu và đánh bật các loại vết bẩn khó cứng chỉ trong một lần giặt [Introducing new Omo with the strength from rotating power particles that penetrate and defeat all types of long-lasting dirt in just one turn of wash] (V90)
- (7) Ai cũng có thể tỏa sáng... nếu bạn dám vượt qua mọi giới hạn..., sáng tạo để khác biệt..., phá vỡ mọi quy tắc... *Uy lực* như mãnh hổ. Đó là cách tôi đưa điện ảnh Việt Nam ra thế giới. Tiger - Đánh thức bản lĩnh. [Everyone can shine. If you dare to cross all limits... innovate to differentiate..., break all rules. Powerful like a tiger. This is how I bring Vietnamese movies to the world. Tiger – Wake up your will] (V20).

In these advertisements, products are depicted as very powerful warriors who can tackle various problems via their incredible strength: a kind of washing powder that can defeat all dirt (V90, V91) or a type of beer that can bring powerful feeling to users (V20). In the mind of Vietnamese people, warriors are associated with power and strength that have helped them to combat and win the wars to gain national independence and protect territorial integrity. By mapping the typical attributes of the source domain (power and strength of warriors) to those of the target domain (the strong impacts that products have to help customers solve their problems), the advertisements help customers understand the values that products bring to them more clearly. Viewing the use of words from cultural approach, the use of a great variety of words (six ones) to refer to a sole concept (power and strength) partly illustrates the features of a feminist culture, in which people opt for detailed expressions of the concept rather than choosing just one accurate term.

Another metaphor identified in the sample is HOW PRODUCTS WORK IS TACTICS OF WARRIORS. In the battle, tactics are “the art of moving soldiers and military equipment around during a battle or war in order to use them in the most effective way” (Oxford Advanced Learners’ Dictionary). In order to win the battle, warriors need to deploy some tactics, generally classified into two groups of attacking and defending. A wise tactic contributes to greater chances of victory. In the 200 Vietnamese advertisements, we find 4 metaphorical lexical units used 13 times in 9 advertisements, making up 6.5%. Of the 4 lexical units, two refer to general tactics (attacking and defending), 1 refers to a more specific one (joining forces) while another covers the use of tactics in the fight (strategies). Some examples are follows:

- (8) Khi bị đau lưng, đau cơ, đã có Alaxan. Với tác động *hợp lực* của Ibuprofen và Paracetamol – giảm nhanh cơn đau hiệu quả. Alaxan – Tác động *hợp lực* giảm đau nhanh [When you have pains in your back or muscle, use Alaxan. With the effects of joint forces from Ibuprofen and Paracetamol, your pain declines quickly. Alaxan – joint force effects to reduce pains quickly] (V137)
- (9) Khi mối tấn công, gỗ sẽ yếu đi. Ngôi nhà của bạn sẽ lung lay. Cuộc sống sẽ bất ổn. Starclean – *chủ động tấn công*, phòng ngừa mối mọt, cho ngôi nhà của bạn thêm vững chắc! [When termites attack, wood worsens. Your house will be shaky. Your life will be unstable. Starclean – actively attacks, prevents termites, making your house stay firm] (V170)

In V137, with its joint-force effect, Alaxan – a pain reliever – helps to reduce the pains that customers are suffering very rapidly while in V170, Starclean – an insect-killing chemical – uses the tactic of attacking enemies directly to win instant victory. Via the use of these metaphorical words, advertisers promote readers to link the chances of gaining successes via smart tactics with the chances of getting benefits if they choose to buy the advertised products.

Another metaphor found in Vietnamese advertisements is SUPERIOR VALUES OF PRODUCTS ARE VICTORY THAT WARRIORS GAIN IN THE FIGHT, which appears in 7 advertisements (accounting for 3.5%) through 5 metaphorical lexical units which depict the glories that warriors achieve in the battles by *killing off* and *knocking out* all enemies to *win* or gain *victory*. These 5 units are used 11 times in the researched advertisements. Here are the examples:

- (10) Nước rửa chén Sunlight - *Khử sạch* mùi tanh khó chịu. *Đánh bay* dầu mỡ với tinh chất từ thiên nhiên [Sunlight dish washing liquid – Killing off all disgusting smell. Defeating fat and oil by natural essence] (V81)

- (11) B ình xịt côn trùng Mostfly AIK XP, hương cam ngọt ngào. *Hạ gục* nhanh muỗi, kiến, gián. Dũng sĩ diệt muỗi và côn trùng. [Mostfly AIK XP mosquito spray with sweet orange aroma. *Knocking out* mosquitoes, ants and cockroaches immediately. Warriors in the fight against mosquitoes and insects. (V78)

As shown in Table 2, when referring to victory, Vietnamese advertisers tend to use words that describe actions which lead to victory (*kill off, knock out, defeat*) rather than the direct word referring to the victory itself (*win* and *victory* appear only two times in the sample). The less specific expressions of Vietnamese people partly root from its feminist and collectivist culture where people are more likely to choose less certain ways to express their opinions.

In a fight, warriors need to make use of their weapon to increase their chances of getting victory. Various weapons can be used, ranging from the traditional like bows and arrows, shields, spears, words, etc. to more advanced technology-based ones like guns, rockets, planes, radar, etc. but in the sampled advertisements, not all of them are activated. Only one metaphorical lexical unit – the *shield* – is used 3 times and a more general word referring to weapons – the *weapon* – is used 2 times in 3 Vietnamese advertisements, creating the metaphor PRODUCTS ARE WEAPONS OF WARRIORS, which is found in 4 advertisements, accounting for 2%. Here are some examples:

- (12) Dulux Weathershield – chống b ản b ản và bụi trong mọi loại thời tiết. *Lá chắn* vững chắc cho ngôi nhà của bạn! [Dulux Weathershield – fighting against dirt and dust in all kinds of weather. *A firm shield* for your house] (V168)
- (13) Kem đêm Max Cream - *Vũ khí* của bạn trong trận chiến với nếp nhăn, bọng mắt và r ảnh ch ản chim [Max Night Cream - Your *weapon* in the battle against wrinkles, eye bags and fine lines] – (V86)

Shield used to be the most widespread weapon to protect a warrior from enemies' blows, arrows in the traditional fights. In V168, Dulux paint becomes a warrior with a shield with which customers can protect themselves from the "attack" from bad weather while in V86, Max Cream is a weapon that customers can use to prevent wrinkles, eye bags and fine lines, which any woman considers as the biggest enemies in their aging process. The correspondences between the two domains lay the foundations for the use of this metaphor in the advertisements. It should be noted that only traditional weapon (shields) is used in the advertisements, partly stemming from the fact that the war started in Vietnam very long time ago in its long-lasting history, so the image of the traditional weapon goes deep in people's minds.

Battlefield refers to "the piece of ground on which a battle is or was fought" (Oxford Advanced Learners' Dictionary). It is an integral attribute of the wars and fights. We have found a metaphor based on this attribute, which is THE AREAS PRODUCTS FUNCTION ON ARE THE BATTLEFIELDS WARRIORS FIGHT ON, in 3 advertisements (1.5%) with 3 metaphorical units appearing 3 times in the sample. Here are its examples:

- (14) Máy hút bụi cầm tay thế hệ mới – tất cả những gì bạn cần trong *trận chiến* với bụi bông đến từ vải sợi và quần áo, giữ cho gia đình bạn luôn khỏe mạnh [A new-generation handheld vacuum cleaner – all you need in the *battle* against dusts from fibers and clothes, keeping your family healthy] (V27)
- (15) Khẩu trang 5 lớp AirMax – vũ khí của các bác sĩ trên *tuyến đầu* chống dịch. AirMax – bác sĩ khuyên dùng [AirMax – 5-layer facial masks – doctors' *weapon* in the *battlefront* against the pandemic. Airmax – doctors' advice] (V83)

As a military sector in which actual combat takes place, battlefield is the most vigorous area of the fight where warriors show their strength, power, bravery and courage. In V27, the vacuum cleaner becomes the warrior fighting aggressively in the battlefield against dusts while in V83, the warrior (facial masks) even goes to the extreme forward area of the battlefield, where troops are in direct fight against the enemy (the deadly pandemic). The strong image of the warriors in the battlefields is mapped onto the functions and benefits that the advertised products bring to customers, making the advertisements both memorable and comprehensible to customers.

V. CONCLUSION AND IMPLICATIONS

As released in the research findings, the metaphor PRODUCTS ARE WARRIORS is used popularly in Vietnamese advertising discourses (20.5% of the researched advertisements show this metaphor). This illustrates that the concept of war and fight is a familiar one in the mind of Vietnamese people.

Six aspects of the source domain WARRIORS are mapped onto the corresponding six ones in the target domain PRODUCTS, which reveals the partial mapping mechanism between the two domains when only the most distinctive attributes of the WARRIORS are highlighted while other less typical ones are hidden. The source domain aspects that are activated in this metaphor include *missions of warriors, strength and power of warriors, weapons used in the fight, tactics used in the battle, victory gained by warriors* and *battlefields* while the corresponding target domain aspects are *functions, impacts on users, nature, operations, superior values of products* and *areas that products function on* respectively.

The reasons why the metaphor PRODUCTS ARE WARRIORS is used extensively in Vietnamese advertisements may be attributed to the historical features of the country: Vietnam has experienced lots of different wars in its formation and development process. Therefore, the war and its related concepts have become so familiar in the mind of every Vietnamese citizen, using this concept as the source domain is a convenient way to help customers perceive the characteristics and features of the advertised products.

A closer look into the metaphorical lexical units that are used to form the metaphorical expressions also reveals some subtle cultural values of Vietnam. The use of less direct words to refer to some concepts like weapons or victories of the

warriors in the fight is the evidence of a highly hierarchical, collectivist and feminist culture with low uncertainty avoidance where people tend to opt for indirect ways of expressing their opinions. These findings solidify the earlier view that many researchers have agreed on, i.e. metaphors reflect the distinctive cultural values of the society where they are formed.

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Linguistic and Extralinguistic Factors of Brand Name Formation in Kazakhstan

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Abstract—The current research considers the basics of the formation of brand names from linguistic and extralinguistic aspects. The material of the study was the brand names of Kazakh manufacturers. The interpretation of the term brand as an object of linguistic research is presented, the functions of brand names as a type of commercial nomination are identified and considered as nominative, informative, differentiating, aesthetic, influential and attractive. At the same time, special attention is paid to the types of brand names: by structure, by degree of expression, by origin, by degree of formality and by degree of motivation. The analysis of lexical material made it possible to differentiate linguistic factors that have a decisive influence on the process of brand name formation, including phonetic, graphic, lexical, stylistic, semantic and morphological aspects. Among the extra-linguistic factors, the cultural context, competitive environment, target audience, features of the national character, purpose and pragmatics were identified. The methods of name formation were studied, among which the most frequent were nomination according to the anthropological criterion, as well as the use of Kazakh vocabulary, neologisms and foreign words. The analysis and interpretation of the factual material from the sociolinguistic aspect made it possible to identify language units that represent the processes that take place in modern society: the revival of public interest in national culture and language, the strengthening of the position of the state language and the involvement of Kazakhstani society in the processes of globalization.

Index Terms—brand name, naming, commercial nomination, linguistic aspect, extralinguistic aspect

I. INTRODUCTION

There are millions of brands in the world. Each year new brands are created, some of which remain in the market, possibly achieving global scale, while others simply disappear. According to the World Intellectual Property Organization's database (WIPO), which keeps a track of brands worldwide, in 2023, there were 62,085,330 registered records of new brands, compared to just 10 million registered trademarks in its database in 2013 (The Global Brand Database of WIPO, 2023). This significant quantitative leap indicates the rapid growth in the number of brands created annually. However, only a small percentage of these new brands managed to sustain themselves in the market and become successful. This outcome depends on various factors, such as product or service quality, marketing efforts, financial support, and more. Ultimately, only a handful of brands can maintain their presence in the market and achieve sustained growth over a prolonged period. The success or failure of brands can be due to numerous reasons influenced by a multitude of factors, of which the brand name is of considerable importance. Brand names are subject to stringent requirements, as they serve as a reflection of the brand's essence, its development strategies, concepts, and potential.

Research on branding is conducted in various fields, such as marketing, psychology, information technology, education, and politics. Moreover, the findings and studies in the domains of public relations, advertising, business, education, and others are also of great significance. Particular interest lies in the linguistic foundation of branding research, as this is imperative for the creation of a successful brand and its effective promotion among consumers. In Kazakhstan, branding research primarily occurs within the realm of marketing; however, the current state of branding research in the country lacks sufficient linguistic analysis to discern trends in this area. The present study considers branding and the process of naming as branding technologies, thereby rendering its findings particularly valuable for professionals involved in branding, naming and linguistics.

II. LITERATURE REVIEW

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It is unsurprising that the field of linguistic science struggles to keep up with the vast amount of commercially nominated brand names created annually. As a result, the relevance of this research becomes evident, as it offers an opportunity to examine and analyze lexical material, thus enabling the identification of trends in brand name formation within the Kazakhstani market. In the contemporary, rapidly evolving world, characterized by the constant introduction of new products, gaining consumer loyalty becomes a more complex challenge. In such circumstances, a critical factor becomes the comprehension of all the intricacies involved in brand name formation.

Experts in the domains of branding and naming believe that a successful brand name should possess the characteristics of conciseness, brevity, expressiveness, attractiveness, euphony, be easy to remember, and have the ability to evoke positive associations and emotions (Aaker, 2011; Anholt, 2010; Dymshitz, 2007; Golev, 1981; Issers, 2016). The purpose of this study is to consider and analyze the process of formation of the brand name from linguistic and extralinguistic aspects. The object of our research was the brand names of clothing produced by Kazakh manufacturers, and the subject of the study is the linguistic features of brand name formation. In accordance with the objectives of the study, we considered 225 name brands of clothing manufacturers in Kazakhstan and considered the features of the brand name formation from their linguistic and extralinguistic aspects.

The most common meaning of the word “brand” is its designation as a commercial name under which a certain product or service is produced. The origin of the word “brand” is connected to the Old German word “brand” (“to burn”). In the Middle Ages it was customary to mark, or brand, cattle with a hot iron to identify to whom they belonged. Later, when technology was used by enterprises to stamp metal products, this mark began to be applied to different products. Today the word “brand” is used in a broad sense and denotes not only a trademark, but also everything that is related to the image and perception of the product or company on the market.

To date, experts in the branding industry have not come to a consensus on the definition of the term brand. According to the leading world expert, Temporal (2004), the brand exists only in the consciousness of consumers and without their emotional commitment only impersonated enterprises, goods and services will exist. Thus, a brand is a set of relationships between goods and consumers. American economist and marketer Kotler (2010) proposed considering the brand as a “name, term, sign, symbol (or combination of these) that identifies the maker or seller of the product” (p. 115). The term brand can be applied to various phenomena. For example, there are such concepts as country brand, personal brand, territorial brand, regional brand, economic brand, and so on. In this study we apply the concept of linguistic brand as the name of the brand is its linguistic embodiment. According to Kozhanova (2007), “the linguistic brand is a set of real and virtual opinions that are expressed in a certain product, and the name of the brand carries a semantic load, attracting consumers” (p. 24). Some of the conceptual papers include a study by the British political scientist Anholt (2010). He developed a complex system of evaluation of the national brand, which allowed his work to go beyond the scope of scientific and specialized literature and take a new look at what is called territorial branding. Well-known branding expert Aaker (2011) developed the concept called brand leadership, where the central idea was to promote the leading role of branding in the activities of a modern company. These works became and can become a serious basis for present and future research within the linguistic component of modern branding. However, these studies are not always linguistic. In the other researchers’ work, branding was studied through the prism of territorial marketing. Hence, the study by Mityagina and Sidorova (2018) examined the linguistic focus of branding territories, analyzed the means of optimization of territorial marketing from the linguistic aspect, and the effectiveness of language in branding discourse was evaluated.

In this study, we apply the concept of brand in a broad sense, where the brand is not just a product, but also an image created in the buyer’s imagination as a result of marketing activities which aim to create loyalty to the audience; in other words, a promise that a producer makes to a potential consumer.

III. METHODOLOGY

The methodological bases are the work of scientists on the theory of nomination, psycholinguistics, pragmatic linguistics, theory of word formation, onomastics, as well as the work devoted to the study of branding from the linguistic aspect and naming as a technology of branding. The following methods of scientific research were the main ones in this study: descriptive method, linguistic modeling, identifying general trends in the development of branding in Kazakhstan; comparative method; method of analysis and synthesis of lexical material, as well as hypothetical-inductive method, considering processes of formation of name brands from linguistic and extralinguistic aspects. In the course of the study, we selected and analyzed the largest and best known clothing brands in the Kazakh market, identified and described their functions, classified them according to several criteria, identified the most frequent ways of forming brand names with the help of linguistic modeling, considered the conditions and motives of the formation of certain brand names.

To achieve the objectives of our research it is important to consider the concept of commercial nomination, branding, naming as a branding technology, as well as to identify the functions and types of brand names. Kubryakova (2012) characterizes the act of nomination as a “speech-making process aimed either at the choice of a ready-made designation existing in the language for the named phenomenon and the thought of this phenomenon, or at the creation of a suitable name for it” (p. 253). Superanskaya (2007) asserted that nomination is a process that constantly accompanies human knowledge of the surrounding reality. Onomasiology distinguishes several types of nomination: primary (the act of

naming a subject that does not yet have one) and secondary (the use of available nominating means in the new function of the name) (Telia, 1990). In this area, the second type, secondary nomination, significantly prevails. According to Novichihina (2018), commercial nomination refers to the linguistic nomination of institutions and goods, pursuing commercial goals and oriented towards profit. Remchukova et al. (2017) identified commercial nomination as the result of linguistics activity, emphasizing that the purpose of the commercial name is “to attract a potential consumer, including through lingua-creative naming” (p. 96). Shmelyova (2013) analyzed commercial nomination in terms of view of motivation and proposed allocating individual, recipient and locative principles of nomination from the object.

IV. FINDINGS

The process of creating a name and assigning it to a product is called naming, and the term “commercial name” is often used in the work of foreign researchers. This leads to the conclusion that creating a brand name requires following some algorithms and following certain principles of commercial nomination. Novichina (2018) defines the following functions of the commercial nomination: nominative, informative, aesthetic, differential, influencing, recommendatory and attractive. Having studied the work of specialists and practical material, we have come to the conclusion that the proposed classifications do not fully reflect the realities of Kazakhstan; therefore, we offer our own classification of brand name functions. Based on this classification, as well as adjusting it, we propose to apply it to the names of Kazakh brands and allocate the following functions:

- nominative;
- informative;
- aesthetic;
- differentiating;
- influential;
- attractive.

1. The nominative function of a brand name is to identify a product or service and distinguish it from other products and services on the market. In this case, the name should be easily pronounceable, memorable and related to the characteristics of the product or service. Examples of the nominative name are “Qazaq Shapany”, “Tulup”, “Dresszone”, where these names express the essence of the brand, indicate the specificity of the product, can be easily pronounced and are memorable.

2. The informative function of a brand name is to transmit important information about a product or service, its properties and the quality in the name itself. The example of an informative name is “Abay Factories”, where the name conveys information about the sphere of activity (this is a factory engaged in the production of clothing) and location of the company (Abay town). Another example of an informative name can be a nomination from the name of the creator (“Aya Rabbim”, “Kuralai”, “ZHSAKEN”, “LaRiya”, “Aida KaumeNOVA”).

3. The aesthetic function of a commercial name is to create a pleasant sound and aesthetic impression among consumers. The name should be sober, melodic and harmonious. In addition, the aesthetic function can help to memorize the name and create a positive brand image. An example of an aesthetic name can be “Dilana”, “Manera”, “Sofya Exclusive”, where the name creates a pleasant sound, and is related to the philosophy of the brand, so that femininity and exclusivity of the images correspond to the characteristics of the product.

4. The differentiating function is to distinguish the name from competing products and services in the market. It must be unique and memorable, for example a neologism, which will attract the attention of consumers and highlight the brand from others, as well as reflect the special characteristics of the product or service. For example, the names “Balaco Ultyqkod”, “Mynana”, “Zibroo”, “Booboo”, “Alfabala” allow the consumer to guess that the products of these companies are designed for children and also differ from the names of other brands.

5. The influential function is to encourage consumers to buy goods and services. It can be related to emotions, lifestyle, status of people, etc. Moreover, an influential function can promote customer loyalty to the brand, thereby influencing consumers' choice of a product. A striking example is the brand “Qazaq Republic”, where the name appeals to the emotions and feelings of consumers: patriotism, uniqueness, country identity. In this context, the word “qazaq” does not mean “Kazakh” (the nationality), but “free”. The philosophy of “Qazaq Republic” is the promotion of a new identity both within the country and abroad, transferring a piece of national culture through its products, which allows the brand to gain popularity among consumers in a short time. Examples of other such names are “Qazaq Soul” (“Kazakh soul”), “Zibroo” (from English “zebra”), “DiLana” (from Italian “made of wool”), “Mangilik” (from Kazakh “eternal”).

6. The attractive function of the brand name is to attract the attention of potential consumers, causing positive emotions and associations. This feature is based on a visual and audio impression of the brand name. The attractiveness of a brand name may also depend on the design of its logo, color scheme, typography and other visual elements that accompany it. These elements must be well coordinated and reflect the overall brand concept. Striking examples are “Podium Dress Wear”, “Qazaq Soul”, “I am Different”, “Ozine gana” (from Kazakh “only for you”), “Basqa” (from Kazakh “different”). A well-designed and attractive brand name can help the company engage more potential consumers and enhance the effectiveness of marketing campaigns. It can be a key element in creating a unique image of the company and its differentiation from competitors.

We analyzed 225 brands of clothing manufacturers in Kazakhstan: 14 of them are presented in Cyrillic, which is 6.22% of the total number, and 211 are in Latin, which makes up 98.2%. There are also cases of the simultaneous use of both scripts (“ETHNOS WEAR”). The percentage of Kazakh words is 18.6%, Russian 6.6%, foreign vocabulary 21.3%, including Italian (1.77%), French (0.88%) and Spanish (0.44%). The percentage of neologisms is 19%. The number of brand names based on the anthropocentric principle is 30.6%, including precedent names, which make up 3.55%.

As a result of the analysis of the actual material, using the methods of linguistic modeling, analysis and synthesis of lexical material, we have established that traditionally the nomination of brands is carried out according to the anthropocentric principle (30,6%), when the name of the founder, their children, and so on, are given to the brand. This technique has been used for a long time and allows the effect of brand identification with its creator to be achieved, as well as promoting the personal brand designer. This is achieved through the so-called “personalization” of the brand, when the creator of the brand is actively involved in the process of naming and promotion, contributing to the growth of brand popularity.

In the process of name formation, the most significant characteristics dominating during nomination of the same type of subjects or phenomena are selected. Golev (1981) named the principles of nomination “unique onomasiological models generalizing the most typical models and features by which homogeneous objects are named, for example, by color, by action, by origin, etc” (p. 17). Thus, from a semantic aspect, Gak (1977) defined the following principles of nomination: “a) use of a unit of a given language; b) creation of a new lexical unit; c) borrowing from another language”. From the structural aspect, “in relation to the external form” the scientist distinguishes “a) simple word; b) derived word; c) complex word; d) word combination” (p. 46). Pozdnyakova (2020) listed the following means of nomination: lexical borrowing; word-forming; lexical-semantic method; substantiation; lexical-syntactic method; figurative nomination; language game; precedent phenomena. In some cases, nominators used the so-called language game, in which the “poetic function of the language” is released (Zemskaya et al., 1983, p. 175).

Classification of brand names can be carried out according to several criteria. Following Domnin (2020), we propose to use the following criteria in creating a brand name:

- 1) Phonetic (the name should be significantly different in sound from the names of competitors' goods, and be sober, easy and rhythmic to pronounce): “Zufa”, “Sultan Khan”, “LaRiya”;
- 2) Phonosemantic (if the brand name is a neologism, it should have exclusively positive associations): “AZALI”, “Mullida”, “TEMALI”;
- 3) Morphological (the meaning of each of the constituent parts of the name and the whole name should correspond to the identity of the brand): “Ethnos Wear”, “Estestvo”, “Ine concept”;
- 4) Lexical-semantic (associations should express the essence of the brand and be positive in all languages of its use): “RomaNova”, “White flower”, “Hey Baby”;
- 5) Lexicographical (name should not cause difficulties in reading and should be easily identified in Latin and Cyrillic): “Hanza”, “Manera”;
- 6) Legal (the possibility of other brands with the same name should be excluded): “Ainur Turisbek”, “Aya Bapani”.

According to their structure, brand names can be *simple* (“Zinnati”, “Mimioriki”) and *compound*, expressed with word combinations or sentences (“Qazaq soul”, “Hey Baby”, “Over”, “House of Raya”). In terms of severity, brand names can be divided into *explicit* (“Qazaq Shapany”) and *implicit* ones (“Manera”). It is easy to guess from the name of the brand “The Forma” (from Russian “form”) that the company offers clothing. This is an example of an explicit name, as it is the explicit name of the proposed product. In the case of implicit nomination, the name of the brand either is not connected with the product or is connected with it remotely: “Argymaq” (from Kazakh “racehorse”), “Nadezhda” (from Russian “hope”; it is also a popular woman’s name), “AnnaAnna” (woman’s name). By origin, brand names can be identified as *national* (“Kurak Korpe”), *borrowed* (“Hayali brand”, “Pentatonica”, “Red Crow”, “White Flower”, “Hey Baby”), and *mixed* (“Adili Clothing”, “OyuFashion”, “Abil Sisters”, “Arystan Wear”). According to the degree of formality, brand names can be identified as *official* (“Abai” factory, Uralsk Sewing and Knitting Factory “Nadezhda” LLP, “HIMTEX LTD” LLP) and *non-official* (“Amark”, “YarDi”, “Estro”). The degree of motivation can be distinguished between *motivated* and *unmotivated* names. Motivated and unmotivated names can be distinguished by the degree of connection between the words and objects of nomination at the moment of naming. For example, the brand names “Qazaq Republic”, “Qazaq Soul”, “Kandas” are regarded as motivated, as their creators believe that the names successfully reflect the essence of the brands, which proclaims the mission of spreading patriotism within the younger generation and the formation of consumer loyalty to domestic products. At the same time, the name of the brand “Nadezhda” is unmotivated, since the company was created during the times of the Soviet Union without a clear motive, and since the name is fixed to this enterprise, there is no need to change it at this time. Other examples are “Novopek”, “Textiline”, “Chimtex LTD”. It should be noted that in the typology of brand names, motivation is considered in terms of the nominator.

V. DISCUSSION

Brand names play a crucial role in the promotion and success of the product in the market. A well-designed and memorable name can influence consumer behavior and create a unique brand image. Analysis of lexical material

allowed the main linguistic factors that should be taken into account when forming a brand name to be identified, i.e. the phonetic, morphological, lexical, stylistic, semantic and graphical aspects.

The phonetic aspect indicates the attractiveness of the sound of the name, both its ease and the pleasure in pronouncing it, as well as its harmony with other words and sounds. An easy to pronounce and memorable brand name can have a significant impact on consumer behavior. One important aspect of the phonetic nature of the name is the sound symbolism. This means that certain sounds can be associated with certain qualities or emotions. For example, the sound “q” may be associated with the word “qazaq”, and the sound “f” may be associated with the word “fashion”. When creating a brand name, it is important to consider what sounds will be used in the name and what associations they can cause in consumers. In addition, the phonetic aspect includes analysis of the sound properties of the word, such as sound similarity and rhythmic structure. Sound similarity can be used to create a memorable name when certain sounds or sound combinations are repeated as, for example, in the brand names “AnnaAnna”, “Arystan Aigerim”. The rhythmic structure can create a balance between sounds and allow a name that is more harmonious and easier to pronounce. Finally, the phonetic aspect may also include an analysis of the intonation organization of the name. Intonation can be determined not only by the sound structure, but also by the emphasis on certain sounds, which can affect the emotional coloring and perception of the name (“Aima”, “Roxwear”).

The morphological aspect is related to the lexicogrammatical characteristics of the word, which may influence its perception and association. The brand name can be formed in a variety of ways, including derivative, complex, composite, and eigenwords. Derived brand names are formed by adding prefixes, suffixes, and endings to the root of the word, which can help create new words with desired meanings and associations. Complex brand names are formed by combining two or more words, allowing you to create unique and original names that reflect brand values and concepts. For example, the brand name “Sultankhan” consists of two words: sultan (sultan, prince) and khan (khan, lord), which reflects the focus of the brand on the creation of status clothing in the national style. Composite brand names are formed by merging two or more words without changing their form. For example, the name of the brand “Dresszone” is formed from the words dress (dress) and zone (zone, space), which reflect the concept of the brand: the creation of comfortable clothing for every day. Brand names are usually the names of the company’s founders or produce associations with the concept and values of the brand. For example, the brand “Arystan Wear” was named after the founder of the brand: Eigerim Arystan. Another technique is to combine two or more words to create a new word. One of the most famous examples in the Kazakh market is the name of the brand “Mimioriki”, which is a combination of the words Mimi, Mio and Riki (names mascots brand). This is a visual example of emotional branding, where the brand is created in four dimensions: spiritual, social, personal and mental. “We wanted the title to raise questions about the brand’s values and philosophy. We needed it to be a non-existent word, to be able to fill it with meaning”, the brand name’s creator, Inna Apenko, explains. Having analyzed and summarized the practical material, we then highlighted the main ways of word building:

- 1) Addition: TEXTILINE, Novopak, Gkost (Galiya Kostayeva), TEMALI (formed by adding the first syllables of names TeMirlan+ALizhan);
- 2) Fusion: DRESSZONE, ELENAROMANOVA, including combining words of different languages: Ailuna (“ai” - from Kazakh “moon”, “luna” from Russian “moon”);
- 3) Substantiation of adjective: Basqa (from Kazakh “different”);
- 4) Abbreviation / addition of abbreviated words: IRBY Style, THE FAME (Feminine, Adorable, Muse, Extraordinary), MD (Marhabat Dulatovna, the founder of the brand), BQ BRAND.

The lexical aspect of brand name formation is connected with the use of certain lexical units, which can be words, parts of words or word combinations (“Ozine gana”, “Belkovna”). When creating a unique brand name, word composition, lexical transfer, lexical neologisms or word formation by analogy can be used (“Bibotta”, “Anysai”, “Jamini”). These lexical units can have different meanings and connotations which must be consistent with marketing goals and brand positioning. When choosing a lexical component for a brand name, both neologism and an existing word or word combination (“Edelweiss”, “Akbot”, “Darideya”) can be used. A new word can be formed by joining two or more existing words, modifying a part of the speech or word end, adding a prefix or suffix, and using a completely new word. When forming the brand name “Mullida” the founder chose the Spanish word “mullida” (“air”), as this word reflects the essence of the brand. Word games, allusions, rhymes and other lexical techniques can also be used to select a brand name, helping to create a unique and memorable name. The use of precedent names is widespread: “Baikonur”, “Alatau”, “Shoqan”. It is important to note that when choosing lexical means for the name of the brand, it is necessary to take into account not only marketing purposes, but also cultural features, as well as possible negative connotations or homonyms in other languages.

The stylistic aspect takes into account the style and overall concept of the brand when forming the name. The use of figurative and emotional vocabulary, as well as stylistic techniques such as archaism, terms and idioms, can create a memorable brand image. This approach helps to create a unique style and increase brand awareness. One such technique is the use of figurative vocabulary such as metaphors, metonymy and synecdochies, which can create associations with the conceptual meaning of the brand (“Black Pepper”, “White Flower”, “Blue Velvet”). Another stylistic technique is a play on words or the use of unexpected combinations of words (“Nera We Nera”). Stylistic techniques may also include the use of rhyme, alliteration, assonance, which make the brand name more resounding and

memorable (“AnnaAnna”, “Mimioriki”), and the use of the verb in the imperative mood (“Munayma” - “don’t worry”). In addition, from the stylistic aspect of brand name formation, various linguistic and cultural elements can be used, such as exotic words, names or numbers (“Abadan”, “Pentatonica”, “Pakita”). The use of stylistic techniques in the formation of the brand name makes it possible to create a memorable image which stands out among competitors in the market.

The semantic aspect: choosing a word with a positive and neutral connotation for a brand name is very important, and its meaning and internal shape should not cause negative associations among potential customers. It is also important to consider cultural differences when choosing a brand name to avoid unfortunate translations and other cultural inconsistencies. In addition, if the brand name reflects its specialization and is understandable to potential customers, it can increase its visibility and help to attract new audiences. For example, when choosing a brand name for a product related to environmental technologies, it is effective to use words related to nature, green, sustainability, such as “eco”, “green”. This enables a positive brand image to be created and a link with its basic concept to be established. Another example is when choosing a brand name for a product associated with elite fashion, the founders use words that denote luxury, quality and style, such as “sultan”, “khan”, “gold” (“Sofya Exclusive”, “SulaKhan”). These words have the meaning of high status and allow the brand to be associated with a high level of quality and exclusivity. Another important aspect is the use of linguistic tools that allow the semantics of the brand name to be strengthened. For example, the use of words that form contrasts (“Mimioriki”, “Naive Wear”). This permits the brand to create both a visual and audio contrast, which enhances the perception of the brand name.

The graphic aspect is related to the visual perception of the brand name and is one of the most important elements of the visual image of the brand, which not only determines its recognition and brand elements, but also influences the brand strategy. This helps to establish a unique brand identifier and shape its visual embodiment, which usually includes logo, colors, fonts and other design elements. The graphic embodiment of the brand name consists of various elements such as font, color, size, shape, style, which interact to create a unique visual image of the brand (“ETHNOS WEAR”, “OLA BRAND”, “SLT Addict”). One of the key elements of the graphic embodiment of the brand name is the font. The choice of font can be determined by the semantic meaning of the brand. For example, bold font can be used to express strength and energy, and italics can be used to express elegance and sophistication. In addition, color is also an important aspect of the graphic embodiment of the brand name, as it can cause certain emotions and associations among consumers. For example, blue may be associated with reliability and trust, green with environmental responsibility, and red with energy and passion. Shape and size can also play an important role in the graphic embodiment of the brand name. For example, the oval form can be used to express refinement and sophistication, and the square form to express strength and confidence.

Extralinguistic factors have a great influence on the process of naming: features of culture, national character, goals and pragmatics of nomination. Extralinguistic factors are parameters of extralinguistic social reality, which determine changes in language of both global and private character (Zherebilo, 2011). These factors are beyond the language and are related to the particular business sector, target audience, cultural and social characteristics of the market and the country in which the brand will operate. One such factor is the target audience for which the brand is created. For example, for the young audience a bolder and more vivid brand name can be chosen (“Pentatonica”, “Hey Baby”), and for conservative buyers, a more classical and traditional brand name can be used (“Tarbiya”, “Myrza Brand”). It is also important to consider the context in which the brand name will be used as well as the competitive environment and uniqueness of the name, so that it is different from other brands and is easy to remember.

Extralinguistic aspects of brand name formation reflect the culture, national character, goals and pragmatics of the nomination. These may include factors such as social, economic and cultural trends in a particular country or region, consumer tastes and preferences, and a competitive environment. One extralinguistic factor is the cultural context. For example, in the culture of modern Kazakhstan, traditions and history are valued, so when choosing a brand name ancient or historical terms (“Myrza”, “Tarbiya”, “Qazaq Shapany”) can be adopted. The national character has a significant influence on the formation of the brand name. The goal and pragmatism of the nomination also play an important role in the formation of the brand name. If the purpose of the brand is to be recognizable and memorable, then the name can be more vivid and unusual (“Zinnati”, “RomaNova”). If the goal is to be descriptive and informative, then the name may be simpler and more informative (“Abai fabrikasy”). The competitive environment can also influence brand name selection. For example, if a brand with a similar name already exists in a certain market segment, a new brand may choose a different name to avoid consumer confusion. As Zhuravleva (2020) pointed out, “when analyzing mental traits of representatives of a certain ethnic group, it is necessary to take into account the territorial, social and cultural features of the region, where its representatives live compactly. This allows a number of holistic conceptual pictures of the world to be seen reflected in the language, as well as their specific priority systems” (p. 7).

The analysis of practical material enables tendencies towards democratization of the language to be traced. 18.2% of Kazakhstan clothing brands contain spoken language and slang, which helps to expand the consumer audience, attracting new buyers. The use of vocabulary representing the national Kazakh culture is 48.6% of the total number of language. This demonstrates the population’s growing interest in national history and the strengthening of the position of the State language. The percentage of common names was 18.6%, and that of proper names was 30%. There is a gradual popularization of the Kazakh language within the country which is reflected directly in the commercial

nomination and represents the population's increased interest in its national history, culture, language and revival of traditions. The increase in the number of brands in the Kazakh language, the target audience of which are young consumers (15-30 years), gives reason to believe that the Kazakh language is becoming the language of the younger generation, and thus more fashionable. At the same time, there is a tendency to increase the number of brand names reflecting the national-cultural specificity of the Kazakh ethnic group, as well as that of other peoples living in the territory of Kazakhstan.

The vast majority of names of Kazakhstan brands of clothing are represented by vocabulary such as Kazakh and Russian, as well as foreign languages which are represented by Latin script (98.2%). The brand name implicitly reflects the attitude of modern society to the processes taking place in the country, as well as to its values. In this regard, the wide use of the Latin alphabet in the brand names of Kazakh manufacturers highlights the public request for the transition of the Kazakh language to the Latin script. At the same time, it is the Latin alphabet that allows brands to integrate into the world space when entering the foreign market. A large percentage of foreign-language vocabulary (20%) testifies to the globalization processes taking place in Kazakh modern society. A brand containing a foreign word-component in the name, can be associated in the consumer's eye with high quality products, ease of use and mobility. Such recognition often contributes to further promotion of the brand in the market.

The most common way to form a brand name is to use the name of the creator of the brand, as well as the use of neologisms. Brand names are usually the names of the company's founders or they are associated with the concept and values of the brand. The formation of brand names follows the anthropocentric principle, which also contributes to the promotion of the personal brand of the designer, which is achieved through the so-called "personalization" of the brand. In the sphere of commercial nomination in Kazakhstan, there is so-called emotional branding, when the manufacturer appeals to consumers' feelings through the name, and the brand is created on four planes: spiritual, social, personal and mental, thereby realizing the influential function of the brand name. The percentage of neologisms in the studied material is 19%, which suggests that Kazakh clothing manufacturers prefer the primary nomination. i.e. the invention of new words (neologisms), which allows the essence and concept of the brand and the investment of their unique senses in the name to be fully expressed, thereby gaining consumer loyalty.

Summarizing the conclusions of specialists, as well as studying Kazakhstan brands, we determined the following methods of branding. When forming a brand name, different means of language are often used, such as onomatopoeia, alliteration, rhyme, acronym, neologism, use of foreign vocabulary. The most common nomination is anthropocentric ("Aida KaumeNOVA", "Zherebtsov", "Gulnara Kassen", "Anar Ribeiro"). In commercial nomination, secondary nomination is mainly used, but when creating a brand name, experts often resort to the help of neologisms, new words or expressions formed by combining or changing existing words or phrases. Neologisms are often created by combining or modifying existing words: "Mimioriki" (Mimi+Mio+Riki). Onomatopoeia is a way of forming words, when the sound of a word reflects the sound spoken by an object or by the phenomenon that word means. One example of a way to form a brand name through onomatopoeia is the word "Gakku", which mimics the sound of a bird. There is a famous Kazakh song, which is called "Gakku". Alliteration is a linguistic technique where the same sounds are used at the beginning of two or more words. Examples include "Mimioriki", "Dresszone", which makes the name more memorable. An acronym is a language technique when a word is formed from the first letters of the words or phrases that it represents. For example, the abbreviation "MD" is the initials of the creator of the brand, or more precisely, it is their name and patronymic: Marhabat Dulatovna. Alliteration is the repetition of the same sound at the beginning of several words in a phrase or sentence. This method can be used to create a catchy and memorable brand name. Finally, rhyme is the repetition of the same sounds at the end of words. This method can also be used to create a memory and memorable brand name, whereas the use of foreign language vocabulary can add to the brand a sense of uniqueness and exoticity. Examples include "Pentatonica", "Red Crow" and "Monochrome Collection". The use of a foreign word can make a brand name more attractive to international audiences, but it can also lead to difficulties with pronunciation or translation in some languages.

VI. CONCLUSION

To sum up, the study of scientists' work in the field of commercial nomination, as well as the analysis of the actual material, revealed some features of brand name formation and allowed the following conclusions to be reached. First, the classifications offered by foreign experts do not fully reflect the realities of Kazakhstan, so we proposed our own classifications of the functions and types of brand names, complementing and correcting them and identifying the following brand name functions as a type of commercial nomination: nominative, informative, differential, aesthetic, influencing and attractive. Secondly, we created our classification of brand names based on several criteria: structure, degree of expression, origin, degree of formality and degree of motivation. Third, it was found that the most common way of forming brand names is nomination following the anthropocentric principle. From the lexical aspect, the names of clothing brands in Kazakhstan are dominated by the use of nouns from Kazakh vocabulary, neologisms and foreign words. Fourthly, the quantitative analysis of practical material has made it possible to identify linguistic representations which reflect the processes taking place in Kazakh society: the revival of public interest in national culture and language strengthening the position of the State language, and the involvement of Kazakhstan society in globalization processes.

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Expounding the Determinants of Learners' Active Participation in Foreign Language Classroom

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Abstract—This paper addresses the characteristics that influence students' engagement in the Foreign Language classroom. The researcher employed a quantitative study methodology to collect data from 20 foreign language (FL) instructors from a variety of high schools and 130 learners. Students were chosen using "purposive sampling," while instructors were selected using "random sampling." For this study, an online survey was used to obtain the necessary data. Using charts and percentages, the researcher scientifically assessed the gathered data. Based on the results, it is clear that students have several challenges and difficulties to overcome, which leads to their underperformance in FL lessons. Students' inactivity in language courses was caused by variables like anxiety, lack of motivation and stimulation, fear of criticism by classmates, instructors' methods of instruction, classroom organization, the learning context, and other cultural influences. The research shows that there are significant differences in how teachers and students perceive the variables. Instructors believe that students' lack of comfort with speaking up in front of their peers is the most significant internal barrier to their success in the FL classroom. The majority of students report that anxiety prevents them from fully engaging in class discussions and other activities when learning foreign languages. Teachers believe that the learning setting or subject is the primary driving factor, while students believe that the teaching technique used by the instructor is a determining factor.

Index Terms—classroom participation, foreign language learning, motivation, internal factors, external factors

I. INTRODUCTION

Participation and engagement on the part of students, especially in FL classes, are essential in fostering a productive learning environment for language acquisition. It's well acknowledged that student and teacher participation in teaching and learning is crucial to the success of both (Taraj & Jani, 2019). In any case, the lack of students' active engagement in class is a major obstacle for teachers while teaching FL. This occurs as it is not appropriate in an active learning environment if students are not engaged in class discussions or activities. In reality, students and teachers need to work closely together to master a new language. This is because the development of students' linguistic competence in all four primary areas (reading, writing, listening, and speaking) must be tracked closely as they go through the learning process. Students need up-to-date means of communication, fluency in a mutually understood foreign language, the ability to take in and process new information (via reading, listening, and comprehension), a wide range of innate abilities, and formal instruction (Hamidova & Ganiyeva, 2020).

Participation in the classroom has always played a vital role in ensuring students gain knowledge and improve their skills. Students may learn more, show they've comprehended the material, gain self-assurance, and put theory into practice via active participation. As a result, students learn to think for themselves (Garside, 2016) and contribute to class discussions by presenting well-reasoned arguments based on material covered in class. They'll need these abilities as they go on in school and prepare for their professional lives. According to Rocca (2010), students are less likely to memorize and more likely to use higher-order thinking skills like evaluation, assessment, and creativity the more actively they participate (Smith, 2020). Students who take part in these activities also demonstrate considerable enhancements in their capacity to communicate (Dancer & Kamvounias, 2015), work together (Armstrong & Boud, 1983), and engage effectively in a civilized environment. Despite the numerous advantages of active classroom involvement, many students have a hard time getting up and involved in class discussions. Personal characteristics and the internal and external arrangements of the classroom both have a role in students' difficulties with engagement (Weaver & Qi, 2005). Teachers have used a wide variety of tactics in response to students' low rates of involvement. Among these techniques is the practice of giving students a higher grade for actively participating in class discussions, randomly asking for student feedback, and modifying traditional lecture formats to include more time for student questions and answers. Despite these attempts, as stated in the widely recognized paper by Karp and Yoels (2016), approximately ten out of forty students engage in classroom conversation, and 5 of those 10 individuals dominate the debate that does occur. Researchers have shown that many students still avoid actively participating in class, missing out on valuable learning opportunities as a consequence (Myers et al., 2019; Weaver & Qi, 2015). There is still no general answer since students are not responding to the current strategies. The most important element influencing

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students' level of engagement in the classroom is not being given the attention they deserve. The finest classroom discussions are those in which all students take part, gain knowledge, and pay attention to one another's ideas.

Rationale for Study

The goal of this quantitative research is to find out how the classroom situation influences learners' participation. The participants include 20 randomly selected FL instructors and 150 FL students from various high schools. The study's primary motivation came from the necessity to identify difficulties faced by students of the foreign language (FL) in the classroom and to provide practical solutions to those difficulties.

Students pursue higher education to broaden and deepen their skill sets and prepare them for rewarding professional jobs. Both schools and teachers need to figure out how to provide students with the greatest chance of succeeding academically and helping them reach their objectives. Teachers may use the results of this study to better understand the elements that influence students' willingness to participate in FL class and to develop methods for accomplishing this goal. It will help teachers understand how their pupils feel about participating and what they can do to improve the situation. This will help learners in the long term by guaranteeing that they have access to the highest lifelong learning and therefore are prepared to immediately implement what they learn in their daily life communication with others.

II. LITERATURE REVIEW

A. Students' Participation in Foreign Language Classroom

One of the most effective ways to keep students interested in higher education is to encourage their engagement in the classroom. Young adults make up a large portion of today's college student population, and they need frequent human connections (Roehling et al., 2011). Looking at the available research may help teachers understand what elements, directly and indirectly, impact student engagement in the classroom as they seek to discover the best combination of techniques to increase participation rates.

There are many different ways to describe participation, but some common ones include "the percentage of unrequested reactions volunteered" (Burchfield & Sappington, 2019, p. 290), "the degree to which learners participate in classroom discussions," (Weaver & Qi, 2015, p. 581), and "any discussions or concerns that students provided or brought up in class" (Fassinger, 1995, p. 39). The aforementioned criteria place more emphasis on quantitative measures of involvement than on the quality of a student's replies. This is probably because it is hard to determine what constitutes a great answer across disciplines, and the end outcome may be subjective.

Student involvement, as described by Dancer and Kamvounias (2015), may be broken down into five sub-processes, including "preparation", "contribution to discussion", "group skills", "communication skills", as well as engagement. This interpretation is a little more all-encompassing since it takes into account not just how respectful members of the group are to one another, but also how engaged students are in class, as noted by Weaver and Qi (2015).

Teachers, students, and even researchers may all play a role in gauging the success of a course's participation requirements.

Numerous studies have shown that when students self-evaluate or get peer feedback, they tend to give themselves and each other greater marks than the professor would give (Dancer & Kamvounias, 2015; Gopinath, 2023). Fritschner (2000) notes that this occurs because teachers and students often have various conceptions of what constitutes "participation," which in turn leads to distinct grading standards and ultimately different outcomes. Tutors and outside observers are two examples of people who may potentially be included in a student's participation grade, although this is not often done (Armstrong & Boud, 2019).

B. Benefits of Effective Participation in FL Classroom

Many studies have pointed to the several general advantages of active engagement in the classroom, including its positive effects on the growth of the students and the satisfaction it brings to the instructors. Moreover, certain studies have especially emphasized the advantages of active classroom engagement in the process of learning a foreign language. If you get students involved in an active learning environment, it gives them the chance to become critical thinkers, which in turn makes them fewer passive learners. Critical thinking was characterized by Garside (2016) as thinking that is straightforward, concise, factual, meaningful, rational, and coherent.

The above definition demonstrates that rational reflection is an essential skill that learners need to cultivate since it is a capability that will take them all across their learning (regardless of the subject matter they study) and into their professions.

They are more enthusiastic, enhance their capacity to converse verbally (Dancer & Kamvounias, 2015), develop self-assurance, and gain knowledge by being able to implement theories and models in their personal lives (Roehling et al., 2011). These are just some of the other advantages of active involvement for learners in the process of learning a foreign language. Other advantages encompass minimal memorization, in that they become ready to comprehend via conversation and summarize the knowledge more efficiently (Smith, 2017).

While there are multiple advantages to involvement, according to the research that has been done, there are still relatively few students that engage, and there is not enough time in a class dedicated to classroom discussions (Fritschner, 2000). Students and teachers alike are aware of the many advantages that come with active engagement in

the classroom; yet, Wade (2014) found that students wish they had the option to participate more actively in their courses so that they might reap the benefits of active participation.

More students may choose not to take part in the conversation, and the students who do take part are the same ones who do so frequently, suggesting that they take the lead. The term "consolidation of responsibility" was used by Karp and Yoels (2016, p. 429) to describe this phenomenon.

C. Determinant Factors That Impact Active Participation in Foreign Language Classroom

Participation in discussions and other activities that take place in the classroom is essential to the development of students' knowledge of the concepts they are learning. If learners are unable to give the subject, they have studied their full devotion and participate in the teaching sessions as well as exercises in the classrooms, they will demonstrate a poor knowledge of the subject they have studied. According to research conducted by Abdullah et al. (2012), teaching is shown to be more successful when both instructors and students take an active role in the educational process. As a consequence of this, there are a lot of factors that have an impact on the amount of participation a student exhibits in the classroom. In the same way that multiple factors impacted learners' involvement in FL classes, several qualities influenced learners' engagement in DL courses. Al-Ghafri (2018) performed a study on the elements that impact learners' engagement in foreign language lessons, with a particular focus on tertiary learners. According to the findings of the research, three primary components have an impact on the degree to which students participate in English-language learning: first, the educator; second, the student; and third, external influences.

Teaching considerations comprised several aspects such as the educator's instructional methods and strategies in providing language classes, the diversity of activities and games used in FL learning, and the teacher's regulation and management of the class. Teachers also played a role in the administration of FL classes. According to Kawuryan (2021), teachers have developed a variety of instructional methods to engage learners in a positive and unforgettable educational experience. Some of these teaching strategies include assigning learners a task or critical capability in which learners can participate. This is done so that learners can acquire a diverse range of understanding experiences and viewpoints throughout the learning process. Next, there were a few variables that were centred on student aspects. These variables included things like a learner's degree of English proficiency, a learner's readiness and attitude to learning the English language, and a learner's incentive to engage in ESL sessions (Aziz et al., 2018).

Other factors that were brought up included the inability of students to form relationships with their instructors beyond the school environment to practice English and become more acquainted with them; the role of administrators within the educational establishment and their function in assisting English learning; and the support and encouragement of family members in the pursuit of English language proficiency.

According to the results of a study that was carried out by Al-Ghafri (2018), wherein his research results, there were multiple factors contributing to and impacting learner participation, in particular in the English classroom. Each component plays its function in influencing students' engagement in the ESL classroom, as each factor plays its role in affecting learner engagement in the English classroom. How well students are prepared for class is another factor that may affect how actively they participate in the learning process. When it involves learning and gaining an understanding of the material, the vast majority of students put an increased amount of importance on their instructors. As a direct consequence of this, people will come unprepared for a class. As a consequence of this, kids will have an unhealthy level of respect for their instructor since they are aware of the consequences that await them if they come to class ignorant of the material being covered. According to Weaver and Qi (2015), a large number of students feel anxiety either because they do not have access to relevant knowledge or because they are coping with worries in the classroom. According to the findings of many studies, some students have claimed that they do not attend classes if they have not done any previous preparation on the subject matter before attending, which results in a dearth of assurance in their ability to take part in discussions (Howard, 2020).

III. METHODOLOGY

A. Study Design

This research is a quantitative investigation of critical factors that determine the level of active engagement of students in a Foreign Language classroom. The quantitative method was preferred to get the views of many students and many teachers, as the qualitative approach may not be able to achieve this.

B. Data Collection Instrument

The paper uses questionnaires as a data-gathering tool. The researcher developed questions that are both open-ended and closed-ended so that they may gather information from both the instructors and the pupils. The questionnaire is divided into three main parts. The first part elicits demographic information; the second part elicits questions about internal determinant factors that impact active participation in foreign language learning. The third part of the question, which is more teacher-focused, elicits information on the external determinant factors that impact the active participation of learners in the classroom.

C. Sampling and Sampling Technique

A total of 20 classroom instructors and 130 pupils took part in the research project. The questionnaires were developed to elicit answers on three distinct topical areas, namely, the method used by the instructors, the levels of motivation and gap shown by the pupils, and the atmosphere inside the classroom.

D. Method of Analysis

Quantitative analysis was performed on the information obtained from the questionnaire. After collecting all of the questionnaires, the results were analyzed statistically and expressed as a percentage. The researcher used a bar graph to illustrate how the participants responded to the questions that were posed by the researcher.

IV. RESULT AND DISCUSSION

A. Result

The findings of the study are presented here in three main subparts. The first part presents the result of the demographic variables. The second part presents the results of the internal determinant factors that impact the active participation of learners in the classroom. The third part presents the results of the external factors that impact the participation of learners in the classroom.

(a). Demographic Variables

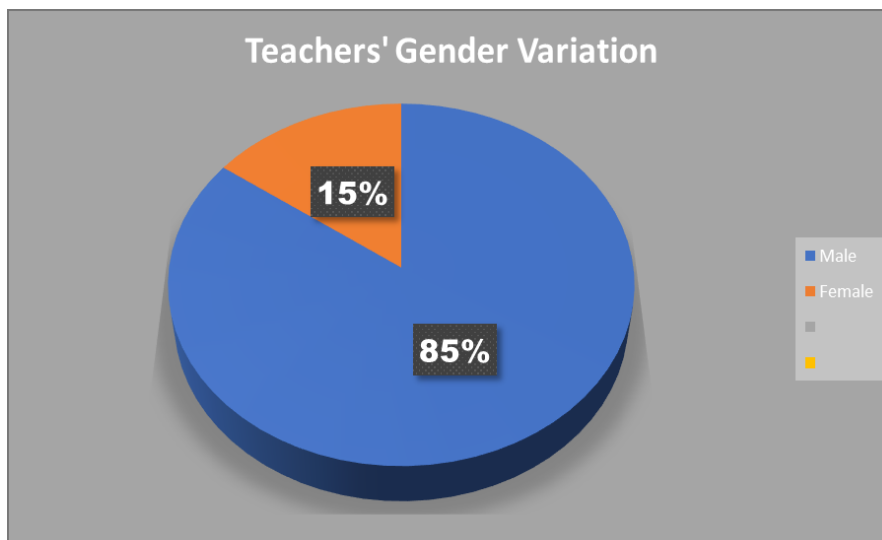


Figure 1. Gender Variation of Participants (Teachers)

As already stated, 20 teachers of foreign language (EFL) participated in the survey. The data above indicates that 85% of the sample size, which is about 17 male teachers, participated in the study. This is left with 15% of female participants, which is about 3 female teachers. Gender participation has a strong implication in terms of the discussion of the active participation of students in FL classrooms.

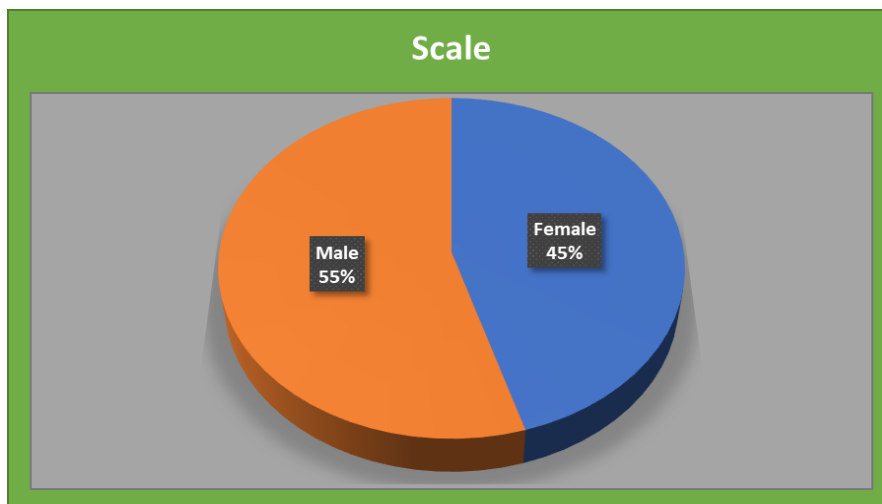


Figure 2. Gender Variation of Participants (Students)

Data in Figure 2 above indicates the active participation of both female students in the survey. A total of 55% of the students in the study represent the male population, whereas 45% are female participants. The two genders are equally represented in the study sample.

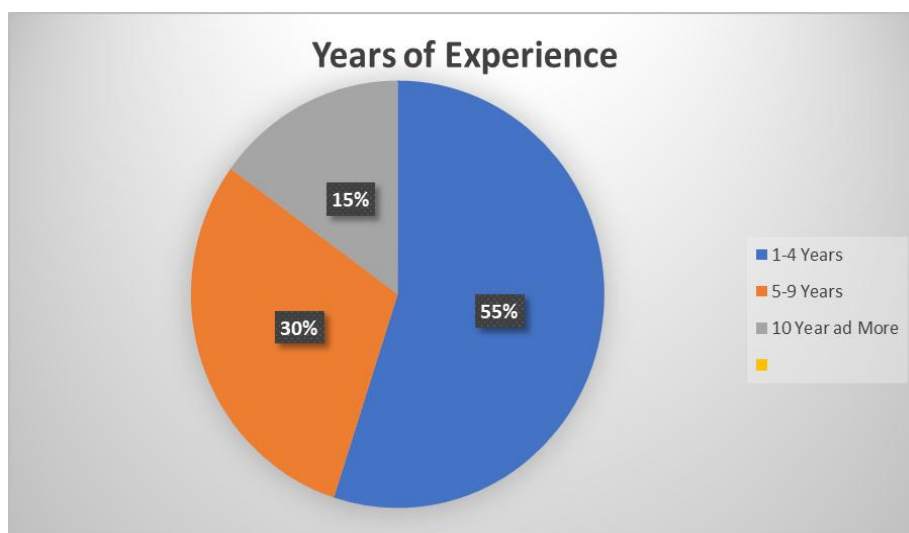


Figure 3. Teachers' Years of Experience

The questionnaire directed only teachers to participate in this section of the demographic information. The teachers participated, and the data in Figure 3 above indicates that teachers that have 1-4 years of experience dominated the study, with about 55%. This is an indication that the participant is not an older teacher in foreign language learning. About 30% of the study sample are those who have 5-9 years of experience in the profession. This is followed by those that have 10 years and above.

(b). *Internal Factors That Determine Students Active Participation in FL Class*

Four internal factors were identified from a review of arrays of studies on the nature of learners' participation in the foreign language classroom. The internal factors are those factors that emanate directly from the activities of the students as foreign language learners. The identified internal determinant factors include:

- a. Anxiety
- b. Fear of criticism by teachers and fellow students
- c. Lack of motivation
- d. Lack of effective stimulation practices

Both the teachers and the students participated in this part of the study. The table below provides the results of the findings of the questionnaire recovered from the 20 teachers who participated.

TABLE 1
INTERNAL FACTORS THAT IMPACT FL LEARNER'S PARTICIPATION (TEACHERS)

Determinant Factors	Frequency	Percentage
1. Anxiety	7	35%
2. Lack of motivation	2	10%
3. Lack of stimulation practices	1	2%
4. Fear of criticism	10	50%
Total	20	100%

The data in Table 1 above indicates that half of the teachers affirm that the most significant internal factor that impacts the active participation of students in the foreign language classroom is the fear of criticism in the classroom. About 50% of the teachers affirm this, indicating the fear of criticism is a significant internal factor. Fear of criticism remains a factor that affects students even in a non-language classroom. Learners are always conscious of being called a failure when or when they participate in a class discussion or interaction. In terms of the foreign language class, the fear of criticism is more prominent in the consciousness of making mistakes in the grammar of the second language. As learners, the students are conscious of being rebuked or castigated for making mistakes in a foreign language.

About 35% of the teachers also affirm that anxiety is a significant factor in determining the active participation of learners in the classroom. The implication is that the fear of mistakes naturally leads to anxiety which will restrict the learner from participating in any form of discussion in the second language in the classroom. These factors are largely connected. Fear naturally leads to anxiety. This is an indication that the views of the teachers are supported by common psychological projections. When someone is afraid of something, the next system to activate is anxiety. Lack of motivation and lack of stimulation are also important, as seen in the table, but not as important as the fear and anxiety factors.

TABLE 2
INTERNAL FACTORS THAT AFFECT STUDENT PARTICIPATION IN FL CLASSROOM

Determinant Factors	Frequency	Percentage
1. Anxiety	75	57.70%
2. Lack of motivation	9	6.92%
3. Lack of stimulation practices	1	0.76%
4. Fear of criticism	45	34.66%
Total	130	100%

The above data in Table 2 is slightly different from what is seen in Table 1. The students think that anxiety (57.70%) is the major factor that impacts the active participation of students in the foreign language classroom. Anxiety, as discussed in Table 1 data, remains a huge factor in students' participation. Again, it is emphasized that anxiety usually emanates from fear. It is common for students to be concerned about common mistakes in the second language. Such concerns may accumulate to form fear, which is capable of causing anxiety in the learners. This is evident in the percentile value of fear of mistakes by the students.

To a great extent, three things are common in the internal factors that affect students' participation in the classroom:

- The teachers and students collectively agree that among the four factors that were presented to them, anxiety and fear of mistakes are the most significant determinant factors.
- Whereas the teachers view fear of mistakes as the most determinant factor, the students think that anxiety is the most significant factor.
- Both the teachers and students accept that lack of motivation and stimulation are not major factors that determine the active participation of the students.

(c). *Results for External Factors That Impact on FL Learners*

The questionnaire also contains certain external factors that may determine the nature of the active participation of students in the classroom. These external factors are those factors that do not emanate directly from the students and the learners do not have direct control over these factors. Four external determinant factors were also included in the questionnaire to ascertain the degree of impact on the students. The four of them are listed below:

- Teachers' instructional strategy and style
- Class organization
- Learning context
- Lack of an effective reward system

TABLE 3
RESULT OF EXTERNAL FACTORS THAT IMPACT FL LEARNERS (TEACHERS)

Determinant Factors	Frequency	Percentage
1. Teacher's instructional strategies and styles	4	20%
2. Classroom organization	3	15%
3. Learning context	7	35%
4. Lack of effective reward system.	6	30%
Total	20	100%

The above data unveils interesting permutations. A greater number of teachers do not consider the method and style of teaching they employ as a significant factor in motivating the students to participate in foreign language class activities. Over 35% of them consider learning context or topic as one of the major determinant external factors that impact learners' participation in the foreign language classroom. This is closely followed by an effective reward system for about 30% of the total teachers who participated. Only 20% of the teachers affirmed that teaching style and strategy are factors that determine the nature of students' participation in their classes.

TABLE 4
RESULT OF EXTERNAL FACTORS THAT IMPACT FL LEARNERS (STUDENTS)

Determinant Factors	Frequency	Percentage
1. Teacher's instructional strategies and styles	70	53.84%
2. Classroom organization	15	11.53%
3. Learning context	40	30.77%
4. Lack of effective reward system.	5	3.86%
Total	130	100%

The above result from the students shows distinct data from what is seen in Table 3. Over 53% of the students who participated in the survey affirm that the strategy the teacher employs in the classroom is the major determinant factor for classroom participation in foreign language learning. The teachers refuted this submission, but the students, who are

direct recipients of the impacts of the teaching methods, argue that the type of approach the teacher employs encourages participation or discourages any form of engagement.

Furthermore, over 30% of the students who participated in the survey affirm that the topic of discussion in the classroom is also a major factor. In Table 3, the teachers think that the reward system impact classroom participation, but Table four shows that less than 4% of the student state that reward is a factor. Classroom organization was the least factor in Table 3, but it is the third most significant factor, above the reward system, in Table 4.

B. Implications of Analysis

The presented and analyzed data is dispersed across the different dimensions. The views of the teachers seem to contrast with the views of the students both in internal and external factors. In the internal factors that affect students' active participation in the classroom, whereas the teachers think that fear of being criticized by fellow students is the major factor that affects active participation of learners in a foreign language classroom, the students think that anxiety is the most significant factor. It is important to also emphasize that although the views of the teachers and the students diverge on the internal factors that affect learner active participation, they collectively agree that lack of motivation and lack of stimulation are not major factors. Fear of criticism can be said to be a direct factor that leads to anxiety. As a learner, mistakes are common and can be corrected. However the student may be afraid of using the wrong grammatical forms of the second language in conversation. The fear of being chided may prompt the student to remain passive. This is exactly what happens when a student is filled with anxiety.

In the external factors, the students and the teachers also diverge. Whereas a majority of the teachers, over 34%, think that the topic in the classroom is the major external factor that impacts students' active participation, the learners insist that it is the teaching strategy adopted by the teacher. The students think that the type of strategy or method employed by a teacher is capable of stimulating or discouraging students from participating. This is followed by the type of topic discussed and then the classroom organization. Another significant contrast is the value of the external factor 'reward system'. Whereas the teachers assert that reward is a major factor that activates participation in the classroom, the students' reward is completely insignificant in stimulating them to participate in the FL classroom. The implication is that teachers must interact with students to understand the students' perspectives on the methods and strategies the teachers employ in the FL classroom. There seems to be a kind of disconnect in terms of what the teachers think and what the students feel.

V. CONCLUSIONS

Several variables affecting FL students' classroom participation were investigated in this research. The variables examined in this research included those that students themselves control and those that affect them externally. This research looked at internal causes, such as anxiety, lack of motivation, and apprehension of constructive feedback. Teachers' pedagogical practices, classroom arrangement, the nature of the subject being studied, and the absence of an efficient incentive system were all taken into account in the study as external variables.

The research shows that there are significant differences in how teachers and students perceive the variables. Instructors believe that students' lack of comfort with speaking up in front of their peers is the most significant internal barrier to their success in the FL classroom. The majority of students report that anxiety prevents them from fully engaging in class discussions and other activities when learning foreign languages. Teachers believe that the learning setting or subject is the primary driving factor, while students believe that the teaching technique used by the instructor is a determining factor.

The research verified that the addition of an involvement rating component will dramatically improve learners' activity. Students would be more engaged in class discussions if they understood their contributions counted toward their final score, as would be the case if such a requirement was stated in the syllabus. Teachers should think about including participation in their marking rules or offering additional credit for it. Learners may be more likely to contribute their thoughts and opinions during class if their involvement is factored into their ultimate score. Students need to have a firm understanding of the guidelines for participation, which can take many shapes.

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Out of Shadow: Tan Twan Eng in the Malaysian Literary Context

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Abstract—In Malaysian literature, few contemporary writers have emerged as prominently and poignantly as Tan Twan Eng. His works not only explore the complexities of cultural identity, shed light on the historical, social, and political realities of the Chinese Malaysian experience, but also incorporate postcolonial ecocritical perspectives and elements of cross-cultural fusion. Through his narratives, he offers a unique perspective that resonates with readers and contributes to the broader discourse on postcolonialism, identity, and cross-cultural interactions. This paper embarks on a nuanced reading of Eng's novels, endeavors to position his works within the larger framework of Malaysian literature, exploring their role in shaping and redefining the nation's literary canon. It delves into specific aspects of Tan Twan Eng's literary contributions, paying particular attention to his treatment of historical narratives, the exploration of cultural identities, and the integration of ecological elements. Through this analysis, we seek to unravel the unique qualities that distinguish Tan Twan Eng's novels and their significance in the Malaysian literary context.

Index Terms—Tan Twan Eng, multicultural Malaysia, Malaysian identity, Eco-Postcolonialism, novels

I. INTRODUCTION

Tan Twan Eng is a contemporary Malaysian novelist and lawyer, known for his critically acclaimed novels *The Gift of Rain*, *The Garden of Evening Mists*, and *The House of Doors*. Tan Twan Eng published his first novel, *The Gift of Rain*, in 2007, which marked the beginning of his journey to becoming one of Malaysia's most celebrated authors. He is best known for his 2012 book *The Garden of Evening Mists* which won the Man Asian Literary Prize and Walter Scott Prize for Historical Fiction, and was shortlisted for the Man Booker Prize, making Tan Twan Eng the first Malaysian to be recognized by all three awards. He is one of the judges of the International Booker Prize 2023, the first Malaysian author to be appointed that role. His novels have been translated into more than 25 languages renowned for their exploration of historical and cultural themes, as well as their lyrical prose and intricate characterizations. Since he received the Man Asian Literary Prize as the first Malaysian writer, he has drawn much attention in the world. As one of the representatives of a new generation of Chinese Malaysian writers, Tan Twan Eng is more and more important in the literary circle, and he is even named "an excellent author" by his readers. The Man Booker Prize is one of the most prestigious awards in English-language literature. Tan Twan Eng's second novel, *The Garden of Evening Mists*, won the Walter Scott Prize for Historical Fiction. This award recognized his exceptional storytelling in the historical fiction genre. His novels often delve into themes of memory, identity, and the impact of history on individual lives. Eng's writing is profoundly influenced by his extensive travels and his experiences living in various countries, including South Africa and the United Kingdom. These encounters with different cultures and landscapes have contributed to the rich tapestry of his storytelling. His literary career is characterized by a deep exploration of historical and cultural themes, often intertwined with Malaysia's complex identity. Tan Twan Eng's literary journey is notable not only for its literary prowess but also for its profound engagement with the Malaysian experience. His works navigate the intricate tapestry of Malaysia's cultural heritage, reflecting the nation's multiracial, multilingual, and multicultural facets. With a focus on themes ranging from history and memory to identity and the environment, Tan Twan Eng's novels resonate deeply with readers, offering a unique perspective on Malaysia's past and present.

Eng's position and contributions in the Malaysian literary context highlight his significant role in shaping the landscape of literature in Malaysia. The combined impact of his dual shortlistings for the Booker Prize and the dual wins for *The Garden of Evening Mists* at the Man Asian Literary Prize and the Walter Scott Prize demonstrates his global recognition and influence. These accolades not only celebrate individual works but also emphasize Eng's overarching impact on the literary world. The global recognition of his storytelling prowess contributes to the broader conversation on the diversity and richness of contemporary Asian literature. This article embarks on an exploration of

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Tan Twan Eng's literary contribution and the profound influence he has wielded within the Malaysian literary realm. Further, it explores how his works have not only enriched the nation's literary landscape but also transcended its boundaries to gain international acclaim. The discussion centers on the thematic, stylistic, and cultural elements that distinguish Tan Twan Eng's novels and their significant impact on the Malaysian literary tradition. Through a comprehensive reading of his writings, this article highlights the profound connections between literature and identity, history, and environment in the Malaysian context and serves as a gateway to a comprehensive exploration of Tan Twan Eng's contributions to Malaysian literature within the broader context of contemporary global literature.

II. LITERATURE REVIEW

Tan Twan Eng's works deeply rooted in the historical context of colonialism and its impact on Malaysia have gained critical acclaim and popularity and have been the subject of numerous scholarly studies and critical analyses. His works are known for their evocative prose, intricate storytelling, and deep exploration of themes such as cultural identity, memory, history, and the complexities of human relationships. He explores the legacies of British colonization, the struggles for independence, and the complex aftermath of decolonization (Smith, 2019). Tan Twan Eng skillfully blends historical events with fictional elements, blurring the boundaries between reality and imagination. His narratives offer alternative perspectives on historical events, challenging conventional narratives and offering new insights into the complexities of the past (Poon, 2016). Tan Twan Eng's life and early influences offer valuable insights into the foundations of his literary journey. From his multicultural upbringing to his educational pursuits and encounters with diverse cultures, his experiences have shaped his unique perspective and narrative style. Additionally, his engagement with literature, both as a reader and a writer, and his exposure to cross-cultural experiences have further enriched his storytelling. By examining these aspects, we gain a deeper appreciation for the roots of his literary achievements and the distinctiveness of his voice in the literary world (Tan, 2015). Tan Twan Eng's writings often intertwine personal experiences with larger historical events. His personal encounters, such as travel experiences, family history, and encounters with historical figures, have influenced his storytelling. The colonial legacy in Malaysia has deeply impacted his understanding of power dynamics, cultural hybridity, and postcolonial issues (Menon, 2013).

Tan Twan Eng draws upon the rich cultural heritage and traditions of Malaysia, incorporating them into his storytelling. Traditional customs, folklore, and rituals are interwoven into the narratives, emphasizing the importance of cultural preservation and the complexities of cultural hybridity (Wang, 2019). Mythology and symbolism are integral to Tan Twan Eng's storytelling. He incorporates myths and symbols from various cultural traditions, infusing his narratives with layers of meaning and exploring universal themes of love, betrayal, and redemption (Lim, 2017). Tan Twan Eng's exposure to different cultures through travel and living abroad has enriched his perspective and informed his portrayal of cultural encounters and hybridity. His experiences in Japan, for example, have influenced his depiction of Japanese culture, history, and aesthetics in novels like *The Gift of Rain* (2007). This intercultural exchange and blending of cultural elements contribute to the exploration of identity and the complexities of belonging (Lee, 2018).

The postcolonial era in Malaysia is a significant backdrop for Tan Twan Eng's narratives. He portrays the challenges faced by individuals and communities in the process of nation-building, the tensions between tradition and modernity, and the complexities of multiculturalism and national identity (Goh, 2016). Eng's novels, such as *The Gift of Rain* (2007), *The Garden of Evening Mists* (2012), and *The House of Doors* (2023) explore the aftermath of British colonial rule and its effects on individuals and societies. Through his characters, Eng delves into the complexities of identity formation in postcolonial contexts (Leong, 2017). The theme of diaspora and the search for a sense of belonging are recurrent in Tan Twan Eng's works. His characters often grapple with questions of identity and place, navigating between their ancestral heritage and the contemporary world. This exploration of diasporic experiences and the longing for a home resonates with readers who have undergone similar journeys (Hanif, 2020).

III. MULTICULTURAL MALAYSIA IN TAN TWAN ENG'S WORKS

Malaysian literature is a rich tapestry woven from the threads of diverse cultures, languages, and historical influences. Nestled in Southeast Asia, Malaysia boasts a unique literary tradition that reflects its multicultural and multilingual society. This literature has evolved over centuries, shaped by indigenous storytelling, the legacies of colonialism, and the contemporary dynamics of a modern, pluralistic nation (Zakaria & Jusoff, 2010). Malaysian literature is a vibrant and diverse tapestry of literary expressions that reflect the rich cultural, ethnic, and linguistic diversity of Malaysia (Al-Attas, 1977). It encompasses writings in various languages, including Malay, English, Chinese, Tamil, and indigenous languages, each contributing to the nation's literary landscape (Al-Attas, 1977). The history of Malaysian literature traces back to precolonial times when indigenous communities shared their stories, myths, and folktales through oral traditions. The arrival of various colonial powers, such as the Portuguese, Dutch, and British, significantly impacted the development of Malaysian literature. Colonialism brought new languages, religions, and cultural influences, which, in turn, influenced the literary output of the region (Salleh & Abdullah, 2003). The Islamic literature also plays a significant role in Malaysian literary history, with works like the *Hikayat Hang Tuah* and *Hikayat Abdullah* offering insights into the cultural and religious dimensions of the nation. The colonial period, lasting until Malaysia's

independence in 1957, witnessed the emergence of Malay-language literature influenced by European literary forms, marking the beginning of modern Malaysian literature (Aw, 2011).

Malaysia is known for its vibrant festivals, and the three novels written by Tan Twan Eng are replete with rich and immersive descriptions of cultural traditions from various ethnic groups. Through his meticulous writing, he brings to life the customs, rituals, and celebrations that are an integral part of Malaysian life. Whether it's the Chinese New Year, Hari Raya, or Diwali, the festivals provide moments of cultural immersion and celebration. These festive scenes not only showcase the diversity of traditions but also emphasize the importance of cultural celebrations in fostering a sense of community and shared identity. Readers are transported into a world where they can smell the incense at a Chinese temple, taste the flavors of Indian cuisine, and hear the rhythms of Malay folk songs.

Another striking feature demonstrating the multicultural Malaysia in Tan Twan Eng's works is his inclusion of multiple languages, reflecting the linguistic diversity of Malaysia. Growing up in Penang, Malaysia, Tan Twan Eng was exposed to a multilingual environment, including Mandarin, Hokkien, and English. The linguistic diversity of his surroundings and his exposure to different languages fostered a deep appreciation for linguistic nuances and the interplay between cultures. His immersion in literature during his early years was influenced by a wide range of authors and literary movements. Language and literature had a profound impact on him, shaping his cultural identity, literary aspirations, and narrative sensibilities. The multilingual environment of his upbringing, his exposure to diverse literary works, and the cultural and mythological influences he encountered all contributed to the richness and depth of his writing. Understanding the influence of language and literature in his formative years allows us to appreciate the intricate linguistic tapestry and literary craftsmanship evident in his acclaimed three novels. This linguistic inclusivity not only enhances the authenticity of his storytelling but also bridges cultural gaps, making his works accessible to a broad readership. Eng's deliberate interplay of languages and traditions showcases the beauty of Malaysia's multicultural mosaic. Readers encounter characters conversing in Malay, Hokkien, Japanese, and other languages, mirroring the multilingual reality of the country. This use of diverse languages serves to make the narrative more authentic and inclusive. It acknowledges the linguistic identities of different ethnic groups and highlights the importance of language as a carrier of culture. It also invites readers to engage with the linguistic diversity of Malaysia, fostering an appreciation for the nation's cultural richness.

Given Malaysia's colonial history, British and Western cultural influences are also integral to Tan Twan Eng's narratives. *The Gift of Rain* masterfully captures the colonial era's ambiance, from the grandeur of British mansions to the wartime experiences of locals. The clash of Western and Eastern cultures, especially during World War II, forms a central theme in the novel. The Japanese Occupation of Malaya during World War II profoundly influenced Malaysian history, for example, in *The Gift of Rain*, the reader is introduced to the Chinese martial art of Tai Chi, the Japanese tea ceremony, and the Malay practice of shadow puppetry. These cultural elements are not mere background details but are interwoven into the narrative, enriching the story and creating a deep sense of place. In *The Gift of Rain*, Eng also beautifully incorporates the art of batik, a traditional Malay textile technique, into the narrative. The character of Philip Hutton, who forms a close bond with Endo-san, a Japanese diplomat, becomes entangled in the world of espionage during World War II. The novel showcases the intricate process of creating batik, highlighting its significance in Malay culture. The act of crafting batik, with its intricate patterns and motifs, becomes symbolic of the fusion of cultures and the complexities of wartime relationships. Tan Twan Eng's vivid descriptions of the batik-making process evoke a sense of reverence for this traditional art form. He further delves into this period in *The Garden of Evening Mists*. He artfully incorporates Japanese cultural elements, such as the creation of a Japanese garden and the philosophy of Zen Buddhism, into the narrative. The meticulous research and attention to detail in depicting these aspects make the story authentic and immersive. Through the character Aritomo, a Japanese gardener, he explores the Japanese concept of wabi-sabi, which values imperfection and transience. This philosophy intertwines with the novel's themes of memory, healing, and reconciliation, highlighting the cross-cultural influences at play.

IV. ASPECTS OF TAN TWAN ENG'S CONTRIBUTIONS TO MALAYSIAN LITERATURE

A. Aspect 1: Exploration of Malaysian Identity

Tan Twan Eng's works delve into the Malaysian identity, capturing the struggles, aspirations, and dilemmas faced by individuals in Malaysia. His characters often navigate between their multicultural heritage and their Malaysian surroundings, grappling with issues of belonging, assimilation, and cultural preservation. In novels like *The Gift of Rain* and *The Garden of Evening Mists*, he portrays the complexities of Malaysian identity through multi-dimensional characters and intricate plots (Chua, 2018). Eng's novels also delve into socio-political realities that have shaped Malaysian identity. Through the lens of his characters, he addresses issues such as colonialism, cultural conflicts, and the struggle for independence. By bringing these socio-political themes to the forefront, Eng contributes to a critical examination of the forces that have shaped the nation, influencing how Malaysians perceive their own identity.

The Gift of Rain is set against the backdrop of the Japanese occupation of Penang during World War II, offering a poignant exploration of colonialism and its impact on Malaysian identity. The protagonist, Philip Hutton, grapples with his mixed heritage as the son of a wealthy British trader and a Chinese mother and faces the challenges of belonging to both the Chinese and European communities in Penang. Chua (2013) asserts that the novel "explores the dilemma of Chinese identity in Malaysia, emphasizing the dichotomy between the Chinese heritage and the surrounding Malaysian

culture". Philip's journey becomes a metaphorical exploration of the tensions and negotiations involved in navigating Chinese Malaysian identity. Eng delves into the complexities of identity, loyalty, and the moral quandaries faced by individuals navigating the tumultuous period of colonial rule. Through Philip's experiences, readers witness the profound effects of colonialism on personal and cultural identities, highlighting the broader socio-political landscape. In *The Garden of Evening Mists*, Eng skillfully explores the tensions between different ethnic communities—Malay, Chinese, and Japanese reflecting the socio-political realities of a nation in transition. The character of Yun Ling Teoh embodies the complexities of Chinese Malaysian identity. As a survivor of the Japanese occupation and a Chinese woman working in a British-dominated society, Yun Ling faces the challenge of reconciling her personal history with her present circumstances. Huang (2014) states that the novel "depicts the struggles of Yun Ling Teoh in reconciling her Chinese heritage and her Malaysian context". Tan Twan Eng presents Yun Ling's experiences as representative of the broader Chinese Malaysian community, highlighting their continuous negotiation of identity in a multicultural environment. *The House of Doors* explores the post-independence period, reflecting on the aftermath of the Malayan Emergency and the establishment of a new nation. Eng's depiction of this historical period contributes to a critical examination of the socio-political forces that shaped Malaysia's trajectory toward nationhood, especially contributes to a deeper understanding of the challenges inherent in forging a unified national identity post-independence. In conclusion, Tan Twan Eng's novels serve as powerful vehicles for exploring and reflecting on the socio-political realities that have shaped Malaysian identity. By weaving these themes into the fabric of his narratives, he not only enriches the literary landscape but also contributes to a broader societal dialogue about the complexities of history, culture, and the ongoing quest for a unified Malaysian identity. By addressing themes of identity, belonging, and cultural heritage, Eng speaks to universal human experiences. Simultaneously, he proudly showcases the distinctiveness of Malaysian identity, making his works a cultural ambassador on the global literary stage. The global recognition of Tan Twan Eng's works positions Malaysian identity on the international literary stage. Eng becomes a cultural ambassador, showcasing the complexities and richness of Malaysian identity to a global readership.

B. Aspect 2: Representation of Malaysian Historical Context

Tan Twan Eng situates his stories within specific historical contexts, offering insights into the Malaysian experience across different time periods. His meticulous research and attention to detail recreate the socio-political climate of Malaysia, particularly during significant historical events such as World War II, the Japanese occupation, and the post-colonial era. In the realm of Malaysian English literature, Tan Twan Eng's novels have garnered both critical acclaim and popular recognition. His unique storytelling style and thematic explorations have captured the attention of readers and scholars alike, shedding light on the experiences and struggles of the Chinese Malaysian community. By anchoring his narratives in historical realities, he provides readers with a deeper understanding of the challenges and triumphs faced by the Chinese Malaysian community (Huang, 2014). His portrayal of historical context in his novels reflects his nuanced historical perspective and his commitment to capturing the complexities of the past. His works present a blend of personal and collective histories, showcasing the ways in which individuals navigate the tumultuous events and cultural transformations of their time.

Eng's exploration of forgotten histories is a prominent aspect of his novels, as he aims to shed light on events, communities, and perspectives that have been overlooked or marginalized in mainstream historical narratives. He skillfully weaves these forgotten histories into the fabric of his stories, bringing them to the forefront and giving them the attention they deserve. One key aspect of Tan Twan Eng's historical perspective is his dedication to exploring forgotten or marginalized histories. He sheds light on lesser-known events, experiences, and communities that have been overlooked in mainstream historical narratives.

Tan Twan Eng uncovers obscure or lesser-known historical events and incorporates them into his narratives. He conducts meticulous research to unearth hidden stories and brings them to the forefront of his novels. By doing so, he challenges the dominant historical narratives and expands our understanding of the past. His novels often give voice to marginalized communities whose stories have been silenced or neglected. He highlights the experiences and perspectives of these communities, allowing readers to gain insight into their struggles, triumphs, and contributions. Through his characters, he humanizes these communities and helps restore their presence in historical discourse. By doing so, he challenges traditional notions of history and enriches our understanding of the past. In *The Gift of Rain*, he examines the impact of World War II and the Japanese occupation of Malaya on the Chinese community. The novel delves into the historical backdrop of political upheaval, resistance movements, and the struggles faced by the Chinese during this period. Through the character of Philip Hutton, a mixed-race protagonist, Tan Twan Eng offers a nuanced exploration of cultural identity and the complexities of loyalty within a colonial context. By intricately embedding his narratives within specific historical periods, he ensures that the experiences of Malaysia's past are not forgotten. The novels become a vehicle for preserving the collective memory of events such as the Japanese occupation during World War II, the Malayan Emergency, and the nation's struggle for independence.

Eng's historical perspective is multilayered, encompassing not only major historical events but also the individual experiences and perspectives of his characters. He goes beyond the surface-level historical facts to delve into the emotional, psychological, and cultural dimensions of his characters' lives. Characters like Philip Hutton in *The Gift of Rain* and Yun Ling Teoh in *The Garden of Evening Mists* become conduits for exploring the impact of historical events on personal identities, relationships, and aspirations. Eng presents a nuanced portrayal of the impact of historical events

on the lives of ordinary individuals. His works serve as a bridge between past and present, inviting readers to engage critically with history and fostering a deeper understanding of the complexities of the past. By representing the historical context in his novels, Tan Twan Eng contributes to the Malaysian literary landscape by shedding light on lesser-known aspects of history and promoting a deeper understanding of the Chinese community's experiences within the broader multicultural Malaysian society.

Tan Twan Eng's representation of Malaysian historical context in his novels has a profound impact on Malaysian literature. Through the preservation of historical memory, the humanization of historical figures, the fusion of fiction with historical facts, the exploration of postcolonial identity, the critical examination of national history, and the global visibility of Malaysian history, Eng contributes to a rich and multifaceted narrative that enhances the understanding of Malaysia's past and its significance in shaping the nation's literary landscape. The global success of Tan Twan Eng's novels ensures that Malaysian history reaches a wide international audience. Readers from around the world encounter Malaysia's historical context through his works, gaining insights into events that may be unfamiliar to them. This global visibility not only broadens the reach of Malaysian literature but also serves as a cultural ambassador, fostering cross-cultural understanding and appreciation.

C. Aspect 3: Engagement With Memory And Trauma

Tan Twan Eng excels in resurrecting forgotten historical memories, weaving narratives around marginalized and often overlooked aspects of Malaysian history. His novels possess a profound historical significance as they bridge the gap between Malaysia's colonial past and its postcolonial present. They engage with the complexities of this history, unravel forgotten narratives, and challenge readers to reflect on the enduring legacies of colonialism. His exploration of forgotten histories often involves engaging with collective memory and trauma. He confronts painful episodes from the past, such as war, political upheaval, and social injustice, and examines their enduring impact on individuals and communities. Through his characters' memories and reflections, he delves into the emotional and psychological repercussions of these historical events.

Eng intricately weaves the landscape into the narrative, creating a symbiotic relationship between memory and the physical environment. The settings in his novels become repositories of memory, serving as silent witnesses to historical events. His commitment to this endeavor is notably evident in *The Garden of Evening Mists*. In *The Garden of Evening Mists*, the tea plantation and the titular garden become integral to the characters' memories and serve as a backdrop for their personal journeys of healing and reconciliation. The novel delves into the largely unexplored history of the Japanese Occupation and the experiences of the Chinese community during that period. Twan Eng highlights the Japanese internment camps in Malaya, shedding light on the sufferings of those detained and the blurred boundaries of collaboration and resistance. Moreover, *The Garden of Evening Mists* unearths the forgotten art of Yugiri, a fictional Japanese garden that becomes a central motif in the narrative. The narrative meanders through the aftermath of the Japanese occupation and the Malayan Emergency, shedding light on the struggles of individuals and communities in the postcolonial era. The novel captures the transformation of the Malaysian landscape from colonial tea plantations to an independent nation, mirroring the broader historical transition. Through the lens of this garden, Twan Eng invites readers to contemplate the resilience of human creativity amid the darkest times in history. Through meticulous research and vivid storytelling, Twan Eng's novels offer readers a lens through which they can contemplate Malaysia's colonial history. He confronts the painful legacies of colonialism, including issues of identity, cultural heritage, and power dynamics. His works prompt readers to question the reverberations of colonialism in the present and how it shapes contemporary Malaysia.

In *The Gift of Rain*, Tan Twan Eng masterfully and poignantly addresses the theme of historical trauma through the lens of loss and grief. Characters grapple with the death and destruction wrought by war, leading to profound emotional scars that persist long after the conflict ends. Philip Hutton, the central character, grapples with profound historical trauma resulting from his complex loyalties and actions during the Japanese occupation. When Philip collaborates with the Japanese, providing them with information about the British forces, it stems from a desire to protect his loved ones and the people of Penang. This act, however, leads to a profound sense of guilt and internal turmoil. Eng portrays the consequences of betrayal during wartime, adding depth to the historical trauma experienced by characters. The betrayal of trust, whether intentional or circumstantial, leaves scars that resonate through the narrative.

Eng's engagement with memory and trauma extends beyond depicting suffering; it also explores the potential for healing through storytelling. Characters in his novels use narrative as a means of processing and understanding their traumatic experiences. The act of storytelling becomes a form of cultural therapy, allowing individuals and communities to confront the past, share their stories, and embark on journeys of healing and reconciliation. Tan Twan Eng's novels intricately weave a narrative thread that goes beyond the depiction of suffering and trauma; they explore the profound potential for cultural healing through storytelling. Eng's characters employ the act of storytelling as a powerful mechanism for processing, understanding, and ultimately healing from traumatic experiences. In "The Gift of Rain," Philip Hutton, the protagonist, uses storytelling as a form of catharsis. His narrative unfolds as a confession, a way of unburdening himself from the weight of his experiences during the Japanese occupation of Penang. By recounting his involvement with the Japanese, the complexities of collaboration, and the moral ambiguities he faced, Philip engages in a process of self-reflection and disclosure. The act of sharing his story becomes a personal journey toward healing, allowing him to confront the traumas of the past and seek a form of redemption. In *The Garden of Evening Mists*, Yun

Ling Teoh, a survivor of a Japanese internment camp, writes a memoir as a means of reckoning with her traumatic past. The memoir becomes a vessel for processing her grief, loss, and the haunting memories of war. Eng elegantly weaves Yun Ling's narrative, exploring the interplay between memory and storytelling. Through the act of recounting her experiences, Yun Ling not only confronts the personal traumas but also contributes to the broader cultural memory, shedding light on the collective experiences of those affected by historical events.

Eng depicts the cultural and social memories brought about by historical events. Through his meticulous research and attention to details, Tan Twan Eng brings to life the historical memories among Malaysians, capturing the struggles, resilience, and cultural nuances of the community. His exploration of memory and trauma in his novels contributes significantly to Malaysian literature by offering a nuanced and empathetic perspective on the personal and collective experiences of individuals affected by historical events. This thematic exploration resonates deeply within the literary landscape, influencing how readers engage with the past and understand the lasting impact of historical trauma.

D. Aspect 4: Incorporation of Cross-Cultural Influences

Tan Twan Eng's profound influence on Malaysian literature can be attributed, in significant part, to his nuanced portrayal of Multicultural Malaysia in his works. He intricately weaves together the diverse cultural threads that make up the Malaysian identity. In his novels, readers are immersed in a literary landscape where Malay, Chinese, Indian, and indigenous cultures coexist. Eng's exploration of multiculturalism becomes a narrative canvas, allowing him to depict the complexities and harmonies of Malaysian society. By doing so, he captures the essence of the nation's identity and contributes to a deeper understanding of its diverse heritage.

The rich tapestry of cultures, histories, and traditions within Malaysia serves as a thematic backbone, allowing Eng to make outstanding contributions to the nation's literary landscape. Tan Twan Eng's incorporation of cross-cultural influences in his novels serves as a testament to Malaysia's multicultural identity. He naturally incorporates the cross-cultural influences into his narratives. He seamlessly integrates elements from various cultural traditions, including Chinese, Malay, Indian, and Western, reflecting the multicultural fabric of Malaysian society. This fusion of diverse cultural influences enriches his stories and highlights the interconnectedness of different communities, fostering a sense of unity amidst diversity. His ability to seamlessly blend elements from diverse cultures enriches his narratives and provides readers with a deeper understanding of the complex tapestry of Malaysian society. Through his literary craftsmanship, Tan Twan Eng bridges cultural gaps and fosters appreciation for the interconnectedness of cultures in a globalized world. Tan Twan Eng's skillful integration of cross-cultural elements in his narratives demonstrates his ability to showcase the fusion of different cultural influences within the Chinese Malaysian context. Through his storytelling, he presents characters and settings that embody a rich tapestry of diverse cultural traditions, highlighting the interconnectedness of various communities and the complexity of cultural identities. In *The Garden of Evening Mists*, Yun Ling and Aritomo initially face challenges in understanding each other due to differences in language and cultural references. Their evolving communication becomes a significant aspect of their relationship, demonstrating the effort required to bridge cultural gaps. By presenting a narrative that embraces a broader, global perspective, Eng contributes to a literary landscape that reflects the interconnectedness of diverse cultures and the universal aspects of the human experience.

E. Aspect 5: Contribution to Eco-Postcolonialism

Literary studies in our age exist in a state of constant flux. Ecocriticism has stepped from periphery to the center and leaped a hot study in western literary criticism. Ecocriticism has developed into a stage to "reconsider, rediscover, reissue" the traditional texts about nature (Boehmer, 1993). Nowadays the environmental problems of technocratic-industrial societies are beginning to be seen as manifestations of what some individuals are calling "the continuing environmental crisis" (Deloughrey, 2015). Ecology has been one response to the continuing crisis and it has realized a transition from shallow ecology to deep ecology to reawaken our understanding of Earth wisdom more than just to reform. Arne Naess says that "what we need today is a tremendous expansion of ecological thinking, and we need specially to cultivate a deep ecological consciousness. Huntington, an American political scientist, once said in the preface to the Chinese version of his book "the Clash of Civilizations and the Reconstruction of World Order" "that arousing people's attention to the danger of the clash of civilizations will help promote the dialogue of civilizations in the whole world (Huntington, 1996). Eco-Postcolonialism, a theoretical framework that explores the intersections of ecology, colonialism, and postcolonial studies, is evident in Tan Twan Eng's novels. Eng's position and contributions in Malaysian literary context highlight his significant role in shaping the ecological perspective of literature in Malaysia. His works not only explore the complexities of cultural identity, shed light on the historical, social, and political realities of the Chinese Malaysian experience, but also incorporate postcolonial ecocritical perspectives and elements of cross-cultural fusion. Through his exploration of ecological themes within a postcolonial context, Eng contributes to a nuanced understanding of the relationship between nature, culture, and the legacy of colonialism in Malaysia.

Tan Twan Eng's novels are characterized by a profound ecological sensitivity, where the natural environment is not just a backdrop but an integral and dynamic force shaping the characters and narratives. Eng's writing is characterized by sensory-rich descriptions of nature. The sights, sounds, smells, and textures of the natural world are vividly portrayed, engaging readers' senses and immersing them in the ecological tapestry of the stories. In his novels, characters interact with the natural environment in meaningful ways. Whether it's Aritomo's gardening practices, the

cultivation of tea, or the martial arts training, the narratives emphasize a respectful and reciprocal relationship between humans and nature. The natural environment influences the characters' emotions, decisions, and personal growth. Eng demonstrates how the characters are shaped by their surroundings, suggesting that nature is not just a static backdrop but an active participant in the unfolding narratives.

The Gift of rain is set in Penang, and the descriptions of the island highlight its natural beauty. Eng weaves a vivid tapestry of landscapes, from lush rainforests to coastal vistas, showcasing the diverse ecosystems that characterize the region. The sensitivity to Penang's natural environment contributes to a rich sense of place within the narrative. Eng uses nature symbolically to convey deeper meanings. For example, Rain, a recurring motif in the novel, serves as a powerful symbol of transformation. It is not merely a meteorological event but carries deeper meanings related to cleansing, renewal, and the cyclical nature of life. The protagonist, Philip, undergoes profound personal and cultural transformations, paralleling the transformative qualities of rain. This symbolic use of natural elements adds layers of meaning to the narrative, showcasing a nuanced understanding of the relationship between human experiences and the environment. The practice of martial arts in the novel is intricately linked to nature. The training sessions take place in natural settings, emphasizing a connection between physical discipline and the surrounding environment. This portrayal underscores the idea that human activities, even those as rigorous as martial arts, can be in harmony with nature. In *the Garden of Evening Mists*, the highlands are not just settings; it becomes characters with agency. The mist-laden valleys, the carefully cultivated landscapes, and the tea plantation all reflect the intricate relationship between nature and human history. The mist in the novel that envelops the highlands symbolizes the ambiguity of memory and history. It obscures and reveals, echoing the complex layers of personal and collective narratives. The mist becomes a metaphor for the elusive nature of truth and the challenges of reconciling with a past marked by conflict and colonial rule. Aritomo, the Japanese gardener, transforms the land into a Japanese garden as a way of reconciling with the past, addressing the ecological and cultural consequences of both *Japanese* occupation and British colonialism. The Japanese garden, with its meticulous design and representation of different seasons, serves as a symbolic space for cultural reconciliation. This symbolism extends beyond aesthetics to encompass historical healing and the complex interplay of colonial and postcolonial forces.

Eng's works exhibit a postcolonial consciousness that interrogates the legacy of colonialism and its impact on Malaysian community. His narratives often feature encounters between different cultures, highlighting the complexities and challenges of cultural hybridity in postcolonial settings. His characters navigate the intersections of Chinese, Malay, and British cultures, grappling with cultural assimilation, preservation of heritage, and the clashes and harmonies that arise from intercultural interactions. Through these encounters, Tan Twan Eng explores the dynamics of power, privilege, and cultural exchange in the postcolonial context. The logging activities in *The Gift of Rain* associated with British colonial presence in Malaya exemplify colonial exploitation. The British colonial powers are shown to exploit the rich timber resources of Penang with forests transformed and landscapes scarred by human intervention. Eng vividly portrays the environmental impact of colonialism through the depiction of deforestation and logging activities. The novel portrays the impact of colonial exploitation on indigenous communities that depend on the land for their livelihoods. Eng's detailed depiction of deforestation and its consequences contributes to Eco-Postcolonial discourse by linking colonial economic pursuits to the ecological transformations of the landscape. Ecological consequences are also addressed in another novel, *The House of Doors*: The conversion of land for large-scale agricultural activities is accompanied by ecological consequences. Eng alludes to the environmental changes brought about by the tea plantation, including potential disruptions to the natural ecosystem. This portrayal contributes to the Eco-Postcolonial discourse by linking colonial economic pursuits to environmental transformations.

In summary, Eng exemplifies a profound ecological sensitivity, where the natural world is intricately woven into the fabric of the stories. Through rich and detailed descriptions, symbolic use of nature, and a nuanced portrayal of human-environment interactions, Eng creates narratives that transcend mere settings and instead immerse readers in the dynamic and interconnected world of nature and human experiences. Through his narratives, he offers a unique perspective that resonates with readers and contributes to the broader discourse on postcolonialism, identity, and cross-cultural interactions. One of the notable aspects of Tan Twan Eng's works is his incorporation of postcolonial ecocritical perspectives. His novels often delve into the relationship between humans and the natural environment, highlighting the ecological issues and the impact of colonialism on the natural world.

V. TAN TWAN ENG'S MAJOR INFLUENCE ON MALAYSIAN LITERATURE

Tan Twan Eng's literary achievements have had a profound impact on Malaysian literary scene. His works have garnered critical acclaim both locally and internationally, earning him prestigious awards and nominations. Through his success, he has inspired a new generation of Chinese Malaysian writers to explore their cultural heritage, tackle social issues, and contribute to the evolving literary landscape of Malaysia. Tan Twan Eng's novels have had a profound impact on the exploration of literary themes within Malaysian literature. His works delve into a range of themes that resonate with the Malaysian experience, such as cultural diversity, historical memory, and ecological consciousness. Through his complex characters and their experiences, he explores the multifaceted nature of being Chinese in Malaysia, capturing the nuances of cultural hybridity, intercultural encounters, and the negotiation of multiple identities. His

works offer a fresh perspective on Chinese Malaysian identity, moving beyond stereotypes and engaging with the complexities of lived experiences.

The portrayal of the multicultural and multilingual aspects of Malaysia has in his works influenced other writers to similarly celebrate the nation's rich tapestry of identities. His nuanced depictions of interethnic relationships and interactions have encouraged writers to explore the complexities of Malaysian society, fostering a deeper understanding of cultural diversity. His incorporation of historical and postcolonial themes in his works has had a profound impact on Malaysian literary scene. By engaging with postcolonial perspectives, he invites readers and fellow writers to critically examine Malaysia's colonial past and its ongoing reverberations in the present. Tan Twan Eng's engagement with Malaysia's colonial and postcolonial past has prompted a reevaluation of historical narratives within Malaysian literature. His novels have encouraged writers to revisit forgotten histories, shedding light on overlooked aspects of the nation's heritage. As a result, Malaysian literature has become a platform for reexamining the Malaysian history from diverse perspectives. Tan Twan Eng's incorporation of eco-postcolonial themes has sparked a greater awareness of environmental issues within Malaysian literature. His eco-imagery and symbolism have encouraged other writers to explore the relationship between humans and nature in the Malaysian context. This has led to a growing body of eco-literature that addresses environmental concerns and advocates for ecological sustainability.

Tan Twan Eng's innovative narrative techniques have garnered attention and admiration within the Malaysian literary community. His ability to seamlessly weave together multiple timelines, employ rich symbolism, and create immersive atmospheres captivates readers and inspires fellow writers to experiment with narrative forms. His narrative craftsmanship has elevated the standards of storytelling in Malaysian literature. His nuanced portrayal of Chinese Malaysian characters and their experiences breaks away from clichéd narratives and offers a more authentic and complex representation of their identities. This has opened up new avenues for dialogue and understanding, fostering a greater appreciation for the cultural diversity within Malaysian society. His success and recognition as a prominent Malaysian author have paved the way for emerging writers to explore their own voices and narratives. His achievements have inspired a new generation of Malaysian writers to delve into diverse themes, experiment with different literary styles, and engage with social and cultural issues in their works. His impact on the literary scene extends beyond his own writings, as he has served as a catalyst for the growth and divers.

In conclusion, Tan Twan Eng's influence on Malaysian literature extends to both emerging writers and the exploration of literary themes. His impact can be seen in the inspiration he has provided to aspiring authors and the transformation of Malaysian literature to encompass a broader range of cultural, historical, and ecological themes. As Malaysia's literary landscape continues to evolve, Tan Twan Eng's legacy remains a guiding force, shaping the narratives that define the nation's literary identity. Tan Twan Eng's impact on Malaysian literary scene cannot be overstated. His literary achievements transcend the boundaries of conventional storytelling, offering readers a profound exploration of identity, culture, and the environment. His impact on Malaysian literature is evident not only in the thematic richness of his works but also in the way he has contributed to the global visibility of Malaysian voices. Through his compelling narratives, he has brought Malaysian stories to a global audience, challenged stereotypes, and enriched the literary landscape of Malaysia. His contributions have inspired other writers, fostered cultural dialogue, and opened up new possibilities for representation and understanding within Malaysian literature.

VI. CONCLUSION

Tan Twan Eng's literary background is a tapestry woven from his multicultural upbringing, personal experiences, and literary influences. Through his works, he delves into the complexities of human existence, illuminating the struggles and triumphs of individuals within the postcolonial and ecological contexts. His works exhibit a unique blend of Eastern and Western literary influences, reflecting his engagement with both classical Malaysian literature and Western literary traditions. The literary contributions of Tan Twan Eng stand as a testament to the richness and complexity of Malaysian literature. Through his intricate narratives, deep character explorations, and masterful incorporation of cultural influences, Tan Twan Eng has left an indelible mark on both Malaysian and global literature. His unique contributions to Malaysian literature are multifaceted. He skillfully portrays the multiculturalism and multilingualism of Malaysia, offering readers a glimpse into the nation's rich tapestry of identities. His exploration of historical and cultural themes, particularly those related to the Japanese Occupation and the postcolonial era, provides a nuanced perspective on Malaysia's complex history. Furthermore, his incorporation of eco-postcolonialism adds a distinctive environmental and postcolonial dimension to his works. Tan Twan Eng's ability to bridge cultural gaps and convey profound human experiences has made his novels resonate with readers worldwide. His impact on Malaysian literature extends beyond his individual works. He has played a pivotal role in raising the profile of Malaysian literature on the international stage. Tan Twan Eng's impact on Malaysian literature cannot be overstated. His novels are not only captivating literary works but also windows into the cultural tapestry of Malaysia and convey universal human experiences.

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Indonesian Language Derivational Bound Morpheme /-em-/

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Abstract—The central issue of linguistic studies in the field of morphology is word formation through the mechanisms of affixation, reduplication and composition. This article tries to examine the behavior of the Indonesian language (hereafter IL) bound morpheme /-em-/ which has derivational and inflectional functions. The significant role of /-em-/ is seen as being able to add to the treasures of the IL lexicon while making it easier for students to learn IL, especially junior high school students (hereafter JHS). The secondary data were derived from documents, journals and books. Data were analyzed with content analysis by reading and reviewing the documents. It shows that the IL bound morpheme /-em-/ has a derivational function in word formation as well as an effort to enrich the lexicon of the Kamus Besar Bahasa Indonesia ‘Great Dictionary of the Indonesian Language’ (hereafter GDIL) and it contributes to morphological studies in facilitating students of JHS to learn IL more easily and achieve better achievement.

Index Terms—affixation, reduplication, derivation, morphology, word formation

I. INTRODUCTION

In every constructed sentence, it can be ascertained that the structure is formed by morpheme elements; both free and bound morphemes (independent root words) and affixes. Morphological structure is a special property of human language that is often studied for its apparent autonomy and idiosyncrasies, despite its important role in the externalization of syntactic structures. In fact, many descriptive approaches that are substantially based on the word and pattern paradigm (Blevins, 2006), while highlighting relevant aspects of morphology, fail to capture what we consider to be their fundamental properties, namely the mapping of the interpretive and structural properties of sentences into morphemes (Booij, 2007).

The sentence structure pattern of IL will never be the same as the sentence structure pattern of English or any other foreign language on this planet. However, in the study of linguistics, the technical terminology used is the same. For example, in the study of morphology, the terms morpheme, root word, affix and word class are known; all of which are operational words used in the word formation process. In the study of morphology, the process of word formation in language studies discusses three things, namely 1) affixation, 2) reduplication and composition (Sukri, 2008; Sukri et al., 2010).

Word formation through the infixation mechanism is rarely discussed. This is due to the less productive nature of bound morphemes (infixes) in producing words when compared to the productivity of prefix morphemes (Alwi et al., 2003). Nevertheless, the phenomenal reality provides a number of linguistic facts that are constantly evolving along with the increasingly globalized times. Language always adapts to the progress of human civilization in the midst of advances in science and technology. This language adjustment can be seen from the speaker's speech in forming new words that he has never spoken, including the use of certain bound morphemes that are inserted into certain basic words, or a combination of two lexicons, one of which comes from foreign language vocabulary (Hay & Baayen, 2002; Booij, 2007).

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Morphology deals with the problem of word forms themselves. The term morphology has been used by linguists for more than a century, although opinions vary widely in order to get a precise definition of the field of study and the scope of its study. Interest in classifying the world's language groups in the nineteenth century has led to the study of how languages are structured differently, both in broad and narrow ways, from general structural rules to the study of specific elements such as prefixes and inflections (Malmkjær, 1995).

Observing the current developments of studies found in scientific journals, the study of Morphology is still concerned with issues of mere lexicon, not yet exploring the problem of the internal structure of words built by bound morpheme elements (Mustafa, 2020; Christianto, 2020; Simaremare et al., 2021; Sasala, 2022), especially those related to the productivity of language speakers in creating new words through word formation mechanisms. The new words in question are formed by the combination of two lexicons (Christianto, 2020); take one of the lexicons in a foreign language that is combined with IL, for example, *banana molent* (Booij, 2007), e.g., *small* to call a little boy, *mager* to call lazy movement, *'baper'* to say bring feelings, *'moge'* to say big motor, *'mantul'* to say really good, *'japri'* to call personal network, and so on).

Word formation through the process of taking the first syllable of each word; for example, the word *bocil* consists of two words, */bocah/* and */cilik/*; the word *mager* consists of the words */malas/* /'lazy' and */gerak/* 'movement'; the word *'baper'* consists of the words */bawa/* 'carry' and */perasaan/* 'feeling'; and the word *moge*, which also consists of two words, namely the words */motor/* 'motor' and */gede/* 'big'. Formed words like this are generally used by teenagers who are still in JHS. The phenomenon of using words like this is not new in language studies, especially morphology.

The current state of IL speakers so far is that they prefer to use and at the same time mix up a two-word lexicon from two different languages. This fact cannot be avoided because of the contact of different languages through the increasingly globalized internet network. On social media, the use of these two lexicons from two different languages seems to be a 'global village theme' which is also their contemporary identity (Sukri, 2014). In this context, IL speakers have been caught off guard and almost forget that something is unique and demands further attention. Something unique is none other than their own language, which is one of the language units in IL that contributes to language learning in JHSs. The language unit in question is the presence of the affix morpheme */-em-/* which can be used to form new derived words which at the same time add to the lexicon treasures in IL. This linguistic fact is the motivation for the author to raise the title of the article "Indonesian Derivational Bound Morpheme */-em-/*: An Effort to Enrich Indonesian Language Teaching Materials for Junior High Schools".

II. LITERATURE REVIEW

In this article, there are a number of basic concepts that need to be discussed. These concepts are used as operational definitions that represent the scope of the study. A basic concept is also intended to provide confirmation of several ideas related to the problem under investigation. The basic concepts involve morpheme, word, affixation and morphology.

A. Morpheme

Morpheme is the smallest meaningful unit that can build words or parts of words (Nida, 1974). Morphemes are the smallest elements in language speech that have their own meaning (Hockett, 1959). Similarly, Katamba (1993) states that morphemes are the smallest differences regarding the form of words that are associated with the smallest differences regarding the meaning of words or the meaning of sentences or sentences, in the grammatical structure, and a morph is a physical form that represents several morphemes in a language. Bauer (2007) also defines morphemes as the basic units of analysis in morphology. So, the essence of Bauer's statement is that form can be disaggregated to show its constituent elements. More specifically, Verhaar (2000) divides morphemes into two types, namely free morphemes and bound morphemes. Free morphemes in this sense are the same as words and can be separated morphemically from other free forms either before or after them, while a bound morpheme is explained as a morpheme that cannot stand alone and can only attach itself to other morphemes.

B. Word

The definition of a word as the smallest meaningful language unit, as stated by previous linguists (Nida, 1962; Bloomfield, 1935) can be misleading. The reason is that, in addition to independent words in IL, there are also words that do not have a category, syntax, that is, the words have no meaning before joining certain affixes through an affixation mechanism. Matthews (1974) distinguishes the meaning of words as follows: a) a word is what is called a phonological or orthographic word, b) a word is what is called a lexeme, and c) the word is what is called a grammatical word.

In addition, the idea that a small linguistic unit inserted as an entry in a dictionary is a word. This identification is erroneous because it has prevented a proper analysis of the way in which linguistic units are structured and behave as part of broader utterances or utterances (Booij, 2007). The idea or concept of 'word' plays a central role in this article, as can be seen in its title, "Indonesian Derivative Bound Morphemes */-em-/*: Efforts to Enrich Indonesian Language Teaching Materials for Junior High School Level". Therefore, it is necessary to reflect on the use of this concept

because now we have to really adapt to the characteristics of IL that generally consists of free root words and bound root words, and we should also think about what we have learned in terms of the nature of language units (linguistics).

The basic approach we have been following is that we start from the intuitive concept of 'the word'. Namely, I assume that you have some initial understanding of what the 'word' means. Indeed, it is often found in the literature that this 'word' concept or idea is one of the most accessible linguistic concepts for language users without having to do linguistic training or training. This mainly concerns the case of how speakers of a language with an orthographic system. A word in its orthographic meaning in an alphabetically written language is defined as a series of letters that are not cut by spaces, which are acceptable units.

The classic definition of the term 'word' can be found in Bloomfield's book 'Language', which defines a word as a 'minimum free form' (Bloomfield, 1935). Bloomfield's definition of the word applies to English, because /s/ in English functions to form a plural meaning. For example, the words /book/ and /books/, /chair/ and /chairs/, and so on. In IL, /s/ is only a consonant, not an affix. Thus, the word concepts used in this article include: 1) free root words, 2) bound root words or forms or bases (words). Free root words are words that already have certain lexical categories and have a syntactic function in a sentence structure. For example, Bilal went to the market; consisting of three free basic words, namely Bilal (proper name, noun); go (verb); and market (noun); all of these words have a clear lexical category.

Thus, in this article, what is meant by word is a form of language that already has a lexical category with full independence without the attachment of any affix morpheme. In other words, the affix morpheme /-em-/ does not attach to a basic form that does not yet have a syntactic category.

C. Affixation and Derivation

Katamba (1994) suggests that a prefix is an affix that is attached before the root or base or base of a word. Because prefixes are part of affixes, while affixes are part of morphemes, prefixes are part of morphemes, in this case bound morphemes. In the book Grammar Standard Indonesian Language Alwi et al. (2003) suggest that prefixes in IL consist of /ber-/, /meng-/, /peng-/, and /per-/. Suffixes in BI consist of /-an/, /-kan/, and /-i/ and infixes in IL consist of /-er-/ and /-el-/. Observing the opinion of Alwi et al. (2003), they seem to have forgotten that infixes in IL consist of three types, namely 1) /-el-/, /-er-/, and /-em-/. Our differences of opinion with Alwi et al. (2003) are presented in the discussion section of this article.

Lieber (2009) states that derivation is the process of forming words and creating new lexemes, so that before making a new lexeme, it must have a "base" because it is the core of a word that can be changed into different lexemes by adding affixes. Moreover, when a base form is added to a derivational affix, it adds to its meaning. Derivation is an important part of the work in the field of language morphology that must be well understood by language learners. In this article, it should be emphasized that what is meant by affixation is the process of inserting the affix morpheme /-em-/ into free and bound basic words with the aim of producing derivative forms.

D. Morphology

In today's linguistics, the term 'morphology' refers to the study of the internal structure of words, and of the systematic form-meaning correspondence between words (Booij, 2007). Morphology is concerned with both the form and meaning of linguistic expressions. Then, one can measure morphology as word grammar, that part of grammar that deals with form-meaning relationships between words. In other words, it is a series of correspondence rules between the form and meaning of words (Booij, 2007). Bauer (1983) also defines that morphology discusses the internal structure of word forms. In morphology, the analysis divides word forms into their component formatives (most of which are morphs in the form of roots or affixes), and attempts to explain the occurrence of each formation. In addition, Crystal (1997) explains that morphology is a branch of grammar that studies the structure or form of words, especially through the use of morpheme constructions.

Based on the basic ideas of morphemes, words, and affixes, as well as adjustments to the characteristics of IL, which is agglutinating type; it can be said that the morpheme in IL consists of bound morpheme and free morpheme. On one hand, In IL, free morphemes can stand alone and have a lexical category. It should be emphasized here that IL free morpheme is also known as root word. For example, the free morpheme /pukul/ which has a lexical category of verbs, without the need of a bound morpheme can build a sentence like /Susan hit the cat/. It is clear that /pukul/ which syntactically occupies the predicate position is included in the free morpheme or root word. On the other hand, IL bound morpheme is a non-independent morpheme. That is, this type of morpheme must be attached at the beginning of the free morpheme (say prefix), at the end of the free morpheme (say suffix), and in the internal structure of the word (say infix). In other words, the main condition of bound morpheme or affix morpheme can exist only by attaching it or inserting it into the free morpheme.

In this article, in accordance with the central issue of discussion regarding IL bound morphemes, attention is devoted to infix type bound morphemes. However, the behavior of IL infixes will only be known after being inserted into the internal structure of the word. The process of inserting the infix itself is known as affixation. Thus, morphology deals with the problem of morphemes that form words with all their combination patterns (morphemes and words) in the morphological process permitted in IL which aims to produce new words. In this article, it is believed that the contribution of morphological studies through infixation of basic words can facilitate JHS students in learning IL so as to produce brilliant learning achievements. So, morphology plays a dual role. When morphology is used to create new

words that are not listed in the lexicon, they have a creative role to play. If new word formation becomes a contemporary event in language, it can be added to the lexicon, and morphology serves to enrich the lexicon' (Haspelmath, 2002) or as Di Sciullo and Williams (1987) put it, the fact that affix can be used to creating new words makes them 'productive in the most basic sense of the word'.

General morphology theory deals with a precise discussion of the types of morphological rules that can be found in natural languages. On the other hand, a special morphology is a set of rules that have a dual function. First, these rules deal with the formation of new words. Second, these rules represent a native speaker's unconscious knowledge of the internal structure of words that already exist in his language.

III. METHODOLOGY

A. Research Characteristics

This is a qualitative descriptive study that employs phenomenological perspective. This is based on the reason that this study sees the object in the context of a natural logical thinking system, not partial and artificial, which is far from its natural context (Alwasilah, 2002). The data were collected in natural situations. That is, all conversations take place in real situations (Bogdan & Biklen, 1992). The observed phenomena are treated as they are. This means that there is no determination of the norms for the phenomenon (prescriptive) in relation to the grammatical or not of an utterance. Thus, this study only describes the linguistic phenomena of IL. Therefore, this research includes descriptive research (Sax, 1979).

By borrowing Guba's formula (Moleong, 2000) the data "are the results of the interaction between the researcher and the data source". Information or data can be distinguished based on the source, namely primary data and secondary data. Primary data are those obtained directly from the source; observed and recorded for the first time (Marzuki, 2002).

The morphological aspect in this study is focused on explaining the rules of word formation in the infixation process, which involves the affix morpheme /-em-/ in the derivation process. Word formation according to the generative morphology paradigm requires four components, namely (1) a list of morphemes, (2) WFR (Word formation rule), (3) a filter, and (4) a dictionary. In connection with this study of derivational bound morphemes, the theoretical framework used is based on morphological theory.

B. Data Type

The types and sources of data can be explained as follows. Data "is the result of interaction between researchers and data sources". Information or data can be distinguished based on the source, namely primary data and secondary data. Primary data is data obtained directly from the source; observed and recorded for the first time (Marzuki, 2002). The secondary data of this research are documents in the form of articles, books, and other manuscripts that discuss affixation issues in IL.

(a). Primary Data

The primary data of this study is in the form of direct speech (oral) used by IL speakers. Oral data obtained from observable linguistic behavior (Mosel et al., 2006). The linguistic behavior in question is in the form of speech in the form of ongoing conversations or direct information obtained in the field. In this study, the information referred to is in addition to the information provided by the informant. In connection with this, Sugiyono (2018) revealed that primary data is a data source that directly provides data to data collectors.

(b). Secondary Data

Bungin (2013) suggests that secondary data is data obtained from a second data source or secondary sources. The form of secondary data is a written text related to the object under study. In relation to this research, the secondary data sources involve: 1) a book entitled Grammar Standard Indonesian Language (third edition) (2003); 2) Big Indonesian Dictionary (2012).

IV. RESULTS AND ANALYSIS

In this section, we describe the IL bound morpheme /-em-/ derivation which is inserted into the internal structure of the word. Note that the bound morpheme /-em-/ with its derivational function will split or wipe the initial consonant and initial vowel of a basic word in IL. The discussion will be described systematically based on the vowel sequences /a/, /i/, /u/, /e/, and /o/ which follow the first consonant of the basic word which is infiltrated by the bound morpheme /-em-/.

a. Vowel /a/

The word /paksa/ 'force', which is a verb class, after inserting the infix /-em-/ changes to /pemaksa/ 'coercion'. The insertion of the infix /-em-/ has changed the lexical category to a noun. Note that the infix /-em-/ does not go into a syllable, but instead goes between the initial consonant /p/ and the initial vowel /a/. The same data are found in the word /panas/ 'hot' which is classified as an adjective, after inserting the infix /-em-/ it turns into /pemanas/ 'heater'. The insertion of the infix /-em-/ has changed the lexical category to a noun. The same is true that the infix /-em-/ does not go into a syllable, but instead slips between the initial consonant /p/ and the initial vowel /a/. Similar data for the word

/monitor/, which is a word class, after inserting the infix /-em-/ it changes to /monitor/. The insertion of the infix /-em-/ has changed the lexical category to a verb. The three data above are /force/, hot/ and /monitor/ formed from a series of consonants /p/, /k/, /s/, /n/, and /t/ for the word / and the vowel /a/. The follow-up question is what about the root words containing the vowels /i/, /u/, /e/, and /o/? Pay attention to the following data description.

b. Vowel /i/

In IL, the word /pikat/, 'lure', which is a verb class, after inserting the infix /-em-/ changes to /pemikat/; the word /pirsa/, which is a verb class, after inserting the infix /-em-/ changes to /viewer/; the word /pikul/, which is a verb class, after inserting the infix /-em-/ changes to /pemikul/. Based on these three data also /pikat/, /pirsa/, and /pikul/, it can be stated that the infix /-em-/ also wipes the initial consonants of the basic form and does not enter the syllables, but creeps in between the initial consonants of the word /p/ and the initial vowel of the root. There is an interesting datum that really stole my attention, namely the word /pilu/. Why not, in IL there is also the word /election/. However, it should be emphasized here that the word /pemilu/ is not a word formed by inserting /-em-/ in /pilu/, but an acronym for the word general election.

Although the word /pemilu/ 'election', is not the result of inserting /-em-/ in the word /pilu/ 'sad', there is one word formed in IL that can be said to "replace" the acronym for election. That word is /pilih/ 'choose', which is nothing but the result of the formation after the infix /-em-/ is inserted between the consonant /p/ and the vowel /i/ in the word /pemilih/. It is clear that the word /pilih/ 'choose' which was originally a verb category, has been changed to a noun as a result of the word formed by /pemilih/ 'picker'.

c. Vowel /u/

The root word /putar/ 'turn' has the derivative form /pemutar/ as a result of the infixation process /-em-/. The same thing applies to the words /putih/ 'white', /pukul/ 'hit', and /pudar/ 'faded', which have the derivative forms /pemutih/ 'bleach', /pemukul/ 'bat', and /pemudar/ 'fader'. The same result is experienced by consonants at the beginning of the root word. The consonants /p/ in the three words /putih/, /pukul/, and /pudar/ are infiltrated by the infix /-em-/. Once again it is emphasized here that the insertion is not in the basic syllable, but there is a rental between the first consonant and the first vowel of the root word.

Other data found in IL regarding the insertion of the infix /-em-/ into the root word is the word /kuning/ 'yellow' which has the derivative form /kemuning/ as a result of the infixation process /-em-/. It can be seen carefully that the bound morpheme /-em-/ slips between the consonant /k/ and the vowel /u/. As a result of the infiltration or insertion of the bound morpheme /-em-/ into the root word /kuning/, the lexical category of the word also changes. The word /yellow/ is in the adjective category, while the word /kemuning/ is in the noun category.

d. Vowel /e/

Related to the insertion pattern of the first consonant of the root word followed by a vowel /e/, as is the case with the vowels /a/, /i/, and /u/ and the consonant series /p/, /k/, /s/, /n/, and /t/ (see the description of data (1), (2), and (3) above, it does not apply to the vowel /e/ which is in a position after the first consonant of the root word. the root word /pentas/. The bound morpheme /-em/ can never be inserted between the first consonant and the first vowel */pementas/ and this word will not be in the lexicon list of the Big Indonesian Dictionary. According to the word formation rules in IL, that the bound morpheme /-em-/ must "cooperate" with the suffix /-an/ so as to produce a derivative form /staging/. In a morphological process, the derived word is formed through the mechanism [/-em/ + /-an/ + /pentas/] → /pementasan/. Both the bound morpheme /-em/ and the suffix /-an/ must be attached together into the base form /pentas/. Yes, is the "cooperation" between the //em/ infix and the /-an/ suffix a confix? According to the author, the collaboration of these two affix morphemes (/em/ and /-an/ is a confix. The arguments that support this opinion are as follows.

- 1) In the IL word formation rules, the infix /-em/ is not allowed to be inserted into the root word containing the vowel /e/ after the first consonant. For example, the word /pentas/ to form the word */permentas/.
- 2) In the IL word formation rules, it is not permitted to attach the suffix /-an/ to the end of the basic word, for example the word /pentas/ to form the word */pentasan/.
- 3) By attaching these two-affix morphemes /-em/ and /-an/ together, the resulting derivative form is /staging/ and rules like this are allowed in the IL word formation rules, so that the word /staging/ exists in the lexicon list of the Big Indonesian Dictionary (BID)
- 4) Based on the perspective of IL phonotactic rules that the root word containing the vowel /e/ in its sequence with consonants in a syllable (basic word) cannot be inserted by the infix /-em/ because the vowel /e/ in the base syllable has an allophone with / e/ in the infix/-em/. In other words, in IL, it is not allowed to have the same two vowels in a syllable sequence in a series of other consonants in forming the IL lexicon.

e. Vowel /o/

The root word /cut/ will have a derivative form to /cut/ after inserting the bound morpheme /-em/. By inserting the bound morpheme /-em/, the status of the lexicon /cut/ which was originally a verb category changes to a noun. The word /cutter/ if judging by its grammatical meaning is 'a tool used to cut' or 'a tool used as mentioned in its basic form, namely /cut/. The process of deforming /cut/ into /cutter/ indicates that /-em/ has infiltrated the initial consonant /p/ and the initial vowel /o/. Thus, it can be understood here that the bound morpheme /-em/ does not penetrate the basic syllable.

The root word /poles/ will have a derivative form to /polish/ after inserting the bound morpheme /-em/. By inserting the bound morpheme /-em/, the status of the lexicon /poles/ which was originally a verb category changes to a noun. The word /polish/ if judging by its grammatical meaning is 'a tool used for polishing' or 'a tool used as stated in its basic form, namely /poles/.

Based on the analysis that has been carried out on the morphological process of the bound morpheme /-em-/ with the inserted lingual unit, the following can be stated.

- 1) The affix morpheme /-em-/ IL is able to change the lexical category of the lingual unit or the basic form it inserts. Thus, /-em-/ has a derivational function. For example, the basic form /punch/ is in the verb category, becomes /beater/ and changes its lexical category to become a noun. Likewise, /putih/ is categorized as an adjective, it becomes /bleach/ and the lexical category changes to become a noun.
- 2) The affix morpheme /-em-/ IL does not infiltrate the basic syllable or lingual unit that has been categorically changed, but instead creeps in between the first consonant and the first vowel of the root word (for example the word /yellow/ becomes /kemuning/; it appears that the first consonant /k/ "blocked").
- 3) The noun lexical category of a basic form can never be attached to or infiltrated by the bound morpheme /-em-. If the basic form of this noun is compromised by /-em-, it will definitely result in a derivative form that is unacceptable or not permitted in BI. For example, /-em-/ is inserted into the base form /banana/, which results in the derived form */split/. The word */split/ is not in the lexicon list or the *KBBI*. The same data is found in the word /knife/, which also has a noun category. If the basic form of this noun is infiltrated by /-em-, it will definitely result in a derivative form */blade/ and this formation is not permitted in the BI word formation rules. Similar nouns that cannot be attached to the affix morpheme /-em-/ are /pondok/, /posko/, /parang/, /pandan/, /piring/, /pura/, and /shoulder/; which successively produces the derivative forms */pemondok/, */pemosko/, */pemarang/, */pemandan/, */pemura/, and */pemundak/.
- 4) Observing the behavior of the bound morpheme /-em-/ in infiltrating the basic form it is attached to, it can be emphasized here that the affix morpheme /-em-/ is included in the noun-forming affix morpheme.

V. DISCUSSIONS

Based on the results or discussion related to the bound morpheme /-em-/ in IL, some things that the author thinks should be the subject of our discussion are:

- (a) Why the bound morpheme /-em-/ only has the role of forming nouns and adjectives?
- (b) Why the bound morpheme /-em-/ can only be attached to the lexical category of verbs, adjectives and nouns?
- (c) Can the bound morpheme /-em-/ form a lexical category other than a noun? If the answer is "yes", what requirements must be met?

These three questions certainly require answers not only from a morphological point of view. This means that, in the morphological process, the infixation of the bound morpheme /-em-/ into the basic word or lingual unit certainly creates a new meaning (grammatical meaning) in addition to changes in its lexical category. Xuexin Liu and Longxing Wei (2020) citing Talmy (1985), Levelt (1989), Jackendoff (1991), Levin and Pinker (1991), Bierwisch and Schreuder (1992), Jake (1998), and Wei (1998) that different languages may lexicalize certain components of a given conceptual structure in different ways because the lexical-conceptual structure of lexemes in a given language contains a particular set of semantic/pragmatic features.

In addition to the semantic features, according to the author, the phonological environment of a basic word that is built by a certain series of consonants and vowels is a very influential factor in the word formation formed by the bound morpheme /-em-/ with the word/basic form that is inserted. In order to clarify the author's statement, the following data should be the subject of our discussion, as is the description of the distribution table of the affix morpheme /-em-/ below.

TABLE 1
DISTRIBUTION OF MORPHEME /-em-/

KD/BD	Lexical Category	Morpheme /-em-/	Derivation	Category	Status of Category
/potong/ 'cut'	verb	/P[em]otong/	/pemotong/ 'cutter'	noun	V→N
/pisah/ 'separate'	verb	/p[em]isah/	/pemisah/ 'separator'	noun	V→N
/picu/ 'trig'	stem	/p[em]icu/	/pemicu/ 'trigger'	noun	V→N
/pindai/ scan	verb	/p[em]indai/	/pemindai/ scanner	noun	V→N
/pahat/ 'chisel'	verb	/p[em]ahat/	/pemahat/ sculptor	noun	V→N
/pukul/ 'hit'	verb	/p[em]ukul	/pemukul/ 'hitter'	noun	V→N
/turun/ 'down'	verb	/t[em]urun/	/temurun/ 'descendants'	adjective	V→Adj
/gilang/ 'happy'	adjective	/g[em]ilang/	/gemilang/ brilliant	adjective	Adj→Adj
/kelut/ 'frantic'	adjective	/k[em]elut/	/kemelut/ 'chaos'	noun	Adj→N
/gelap/ 'dark'	adjective	/g[em]erlap/	/gemerlap/ 'generous'	noun	Adj→N
/kuning/ 'yellow'	adjective	/k[em]uning/	/kemuning/ 'Flower name'	noun	Adj→N
/gulai/ 'curry'	noun	/g[em]ulai/	/gemulai/ graceful	adjective	N→Adj
/guruh/ 'thunder'	noun	/g[em]uruh/	/gemuruh/ thunder	verb	N→V
/getar/ 'shake'	noun	/g[em]etar/	/gemetar/ 'shiver'	adjective	N→Adj
/tali/ 'rope'	noun	/t[em]ali/	/temali/ 'rigging'	noun	N→N
/kilau/ 'luster'	noun	/k[em]ilau/	/kemilau/ 'sheen'	adjective	N→Adj

Based on the data in Table 1, it is clear that the affix morpheme /-em-/ which can only penetrate basic words is categorized as verb, adjective, and noun. It should be emphasized here that the most infiltrated lexical categories by the affix morpheme /-em-/ are verbs (7 lexical items); the lexical category that ranks second is the noun (6 lexical items); and in the last position is occupied by the category of lexical adjectives (3 lexical items).

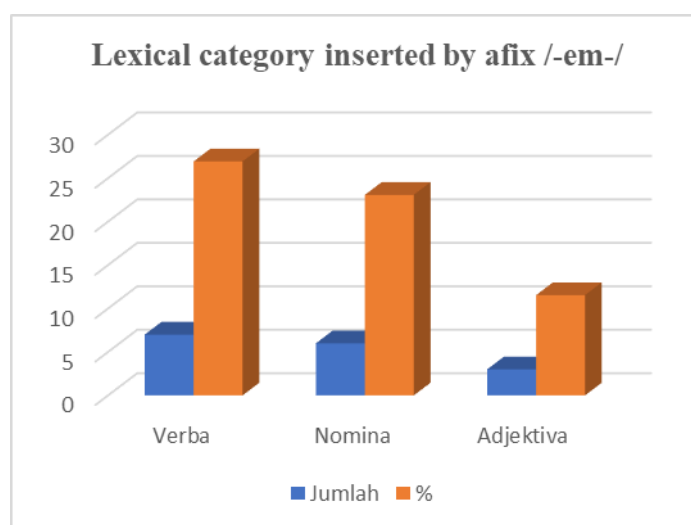


Figure 1. Levels Lexical Categories

In addition, an interesting thing that can be observed based on the table above is that lexical items that are categorized as verbs in BI (when viewed from their initial consonants) always begin with the consonant /p/: (/cut/, /trig/, /picu/, /scan/, /pindai/, and /turun/; only one lexical item begins with a consonant /t/, namely in the word /temurun/. Thus, it can be understood that the affix morpheme is the most "preferred" lexical category /-em-/ is a verb that begins with the consonant /p/, while other lexical items are nouns that begin with the consonant /k/ in the word (/yellow/, /kemuning/); the consonant /g/ in the word (/gulai/, /gemulai/, and /gemetar/); and only 1 consonant /t/ in the word (/temali/).

Back to the question under investigation, "Why does the bound morpheme /-em-/ only have a role to form nouns and adjectives?" This question must of course be returned to the morphological process itself because the insertion or infixation process is one of the morphological processes in addition to the other two processes, namely prefixation and suffixation. In the meantime, the morphological process of a language; two processes that must receive special attention in relation to word formation are the derivation and inflection processes.

Bauer (1983) concludes that the distinction made for imperfect derivation and inflection cannot eliminate ambiguity. For example, the married form is the result of verb inflection, but it can be characterized by an adjective, for example in the phrase a married man 'a person who is married', clearly the formation by derivation. In IL, one can find the possibility of inflectional formations presenting forms for derivational.

The discussion of derivation and inflection has a proper place in morphological studies. Spencer (1993) states that inflection cannot change the syntactic category of a word, and derivation causes a change in the syntactic category. Regarding the matter of derivation and inflection, Blake (1991) states the difference between derivation and inflection as follows.

TABLE 2
DIFFERENCES BETWEEN DERIVATION AND INFLECTION

Derivation	Inflection
(1) derived new words	(1) a. combine words b. add general semantic feature
(2) closer to the basic shape	(2) further with the basic shape
(3) irregular spread	(3) spread in regular sentences
(4) not steady semantically	(4) steady semantically
(5) derivation presents a form for derivation or inflection	(5) inflection does not provide form for derivation

As seen in Table 2, the difference between the derivation and inflection of Blake's (1991) version still leaves questions, especially item (1) forming new words for derivation and connecting words. Blake did not thoroughly examine the basic word categories that affixes attach to in the formation of these new words. In addition, Blake does not thoroughly discuss the type of affix morpheme which has a high frequency in producing new words. Another problem is with inflection, which Blake can connect new words with. The next question is whether the linked words are still within the limits of the internal structure of the word or are outside the authority of the morphological process?

A different view was expressed by Booij (2002a) who stated that the basic function of the derivational process is to make language users create new lexemes. Lexemes belong to lexical categories such as nouns, verbs, and adjectives and derived lexemes can belong to different categories than the root words. Examples from Dutch illustrate categorical shifts, as well as cases where the lexical category does not change. Booij's view is more adequate if applied to the morphological process of IL, especially infixation, especially the problem of inserting the affix morpheme /-em-/ in BI. However, the Booij concept must also be adapted to the characteristics and patterns of BI. The concept of morpheme, lexeme, root, base, and form in Booij's version of English does not necessarily apply to IL because IL does not recognize the concept of lexemes, such as GO (GO, WENT, GONE) or DO (DO, DID, DONE) and also does not recognize the aspect of time (tenses). The fundamental reason is that English does not recognize infix morphemes. On the basis of these considerations, it can be stated that this IL infix study in relation to the efforts to enrich IL materials for JHSs levels is something that has an academic contribution, of course.

In relation to the enrichment of IL teaching materials in JHSs, the study of "Indonesian Derivational Bound Morphemes /-em-/: Enriching Indonesian Language Teaching Materials for Junior High Schools" is believed to complement the previous teaching materials which are still only at the level of infix definitions (without examples of the morphological process of word formation) are also not accompanied by details of the category of words that the affix morpheme /-em-/ is inserted. "Dryness" of this material supplement, can be seen at <http://histudycentre.blogspot.com/2014/05/rincian-materi-morfologi-dalam.html?m=1>

VI. CONCLUSION

Based on the data collected, both primary data in the form of direct speech and secondary data collected through documents in the form of a textbook entitled Grammar Standard Indonesian Language (third edition) written by Ali et al. (2003) and the results of data analysis; then the study of the IL affix morpheme /-em-/ related to morphological processes can be concluded as follows.

- a. The affix morpheme /-em-/ can only be inserted into three types of lexical categories, namely: 1) verbs, 2) nouns, and 3) adjectives.
- b. The three categories mentioned in (1) also have strict requirements, especially in terms of initial consonant sequences and basic vowels. For the lexical category of verbs, for example, the initial consonant starts with /p/ and must be followed by the vowel /a/ in the word /pahat/ to become /pemahat/; the vowel /i/ in the word /picu/ becomes /pemicu/; the vowel /u/ in the word /pukul/ becomes /pemukul/; and the vowel /o/ in the word /potong/ becomes /pemotong/. The provisions regarding the first consonant accompanying vowels of these basic words also apply to the noun category. The basic category of nouns inserted by the affix /-em-/ must contain a vowel /a/

- after the first consonant as in /tali/ becomes /temali/; vowel /i/ as in /kilau/ becomes /kemilau/; vowel /u/ as in /kuning/ becomes /kemuning/; and the vowel /★/ schwa as in /dark/ [g lap] becomes /gemerlap/ [g★m★rlap].
- c. The affix morpheme /-em-/ has a derivational function when it penetrates the lexical item of the verb so that it changes the category of the verb into a noun, as can be seen in the word /pindai/ to /pemindai/, the word /pahat/ becomes /pemahat/, the word /picu/ becomes /pemicu/, and the word /potong/ becomes /pemotong/. When the affix morpheme /-em-/ is inserted into the adjective lexical item, this category changes to a noun, as shown in the word /kelut/ becomes /kemelut/ and the word /gelap/ becomes /gemerlap/.
 - d. In its operation, the affix morpheme /-em-/ infiltrates the first consonant of the root word and the first vowel. In other words, the affix morpheme /-em-/ "splits" the first consonant and the first vowel of the word it is infiltrated.
 - e. The affix morpheme /-em-/ can never be inserted into a root word containing a vowel /e/ after the first consonant of the root word.

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Brazilian Sinologist Reis's Translation Strategy: Comparing His Portuguese Translation of Mo Yan's Novel *Wa* With Goldblatt's English Version

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Abstract—Amilton Reis is the first Brazilian sinologist who translated Nobel Prize Winner Mo Yan's novels from Chinese into Portuguese. He has translated Mo Yan's *Bian* (*Mudan qǐ/Change*, 2013), *Sanshi nian qian de yici changpao* (*Uma corrida há 30 anos/A long run thirty years ago*) and *Wa* (*As rãs/Frog*, 2015). This paper, based on first-hand examples, takes his Portuguese translation *As rãs* as the research object, and examines his translation strategy from aspects of cultural replacement, cultural omission, cultural dilution, cultural interpretation, cultural annotation, cultural literal translation, language beautification, language dilution, and so on. In order to better understand the characteristics of his translation strategy, this article compares his Portuguese translation with the English translation *Frog* by American sinologist Howard Goldblatt. The study found that, while Goldblatt's translation strategy is basically "reader-oriented", Reis's translation strategy is more "reader-oriented" or "reader-centered".

Index Terms—Amilton Reis, translation strategy, *As rãs/Frog*, Portuguese translation

I. INTRODUCTION

Amilton Jorge da Costa Reis is the first sinologist who translated Mo Yan's novels from Chinese into Portuguese¹. He has translated Mo Yan's *Bian* (*Mudan qǐ*)², *Sanshi nian qian de yici changpao* (*Uma corrida há 30 anos*)³ and *Wa* (*As rãs*)⁴. He has also translated Mai Jia's novel *Jiemi* (*O criptógrafo*)⁵. At present he is translating Shen Congwen's literary works (Canofre, 2021; Diplomacia Business, 2022). We searched some of the popular online bookstores which offer services for Portuguese-speaking readers like *Amazon*, *Fnac*, *Estante Virtual*, etc. and found that *Amazon* and *Estante Virtual* is selling Reis's *Mudan qǐ* (*Change*), *As rãs* (*Frog*) and *O criptógrafo* (*Decoded*), and *Fnac* are selling Reis's *Mudan qǐ* (*Change*) and *As rãs* (*Frog*). To be specific, *Fnac* has sold 9543 copies of *As rãs* with a popularity rating of 4.5/5 marks (the full score is 5). And *Amazon* gives a similar popularity rating (4.3/5 marks). There are 19 comments from the readers, of which 16 are positive, 1 negative and 2 mixed. In the positive comments, "attractive", "fascinating" are high-frequency words. The above information suggests that Amilton Reis is already a well-known Chinese-Portuguese translator. In spite of his popularity, few academic publications on Amilton Reis himself and his translations can be found at home and abroad except one MA thesis by Liu (2018), one paper by Hu and Roberto (2018), and another paper by Yang and Shiwang (2022). Liu (2018) examines from linguistic and socio-cultural perspective the domesticating translation strategy in Reis's Portuguese translation of *Bian* (*Change*). Hu and Roberto (2018), from the perspective of ecocriticism and ecofeminism, focused on discussion of the ecological phenomenon in the Portuguese translation of *Wa*, as well as Reis's translation strategies. Yang and Shiwang (2022) conduct an initial exploration of the culture-loaded words in Reis's Portuguese translation of *Wa* (*Frog*). Such being the case, there is still a great space for further researches on Reis's translation. Based on first-hand examples from Reis's translation of *Wa*, this study further investigates the characteristics of Reis's translation of *Wa* and explores his translation strategies.

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¹ João Martins published his Portuguese translation of Mo Yan's novel *Feng ru fei tun* (*Big Breasts and Wide Hips*) in 2007, which is 6 years earlier than Amilton Reis's first publication of his Portuguese translation of Mo Yan's novel. But Martin's Portuguese translation is based on H. Goldblatt's English translation. Later, in 2012, Vasco Rato published his Portuguese translation of Mo Yan's novel *Bian* (*Change*), which is also based on H. Goldblatt's English translation.

² Published in 2013 by Cosac Naify Press.

³ Unpublished (Diplomacia Business, 2022).

⁴ Published in 2015 by Companhia das Letras.

⁵ Published in 2022 by Companhia das Letras.

II. AMILTON REIS: AS A TRANSLATOR OF ACHIEVEMENTS

Born and raised in Brazil, Reis got his Bachelor's degree on linguistics from the University of São Paulo in 1994; He received a systematic training on literary translation at *Casa Guilherme de Almeida* in São Paulo in 2016, the courses including translation theory, the history of literary translation, workshops on poetry, prose translation, literary translation, and intersemiotic translation, and so on; he earned a Master's degree on Chinese etymology in 2020 from the University of São Paulo (Reis, 2020). He is currently a PhD candidate on Chinese-Portuguese literary translation in the University of São Paulo.

He became interested in Chinese language and culture when he was a university student. After graduation, he furthered his study of Chinese for a year in Sichuan University (Wang, 2017). Then, he worked in China for several years, first as an editor in China Radio International (Beijing), later as a translator in Xinhua News Agency (Beijing) and Cultural Affairs Bureau (Macao). He translated Mo Yan's *Bian* and *Sanshi nian qian de yici changpao* during his stay in China. Reis returned to Brazil in 2013, he worked for six years at Companhia das letras and El país brasil, where he translated Mo Yan's *Wa* and Mai Jia's *Jiemi*. He is currently an editor of *The Journal of the Confucius Institute* at the University of São Paulo, and he is now translating the literary works of Shen Congwen, a very famous modern Chinese writer (Canofre, 2021; Diplomacia Business, 2022).

As a sinologist, Reis received professional and academic trainings on Chinese language and culture; as a translator, he is experienced in Chinese-Portuguese translation. In recent years, he has been active in academic activities on Sino-Portuguese translations. For instance, he participated in "The Chinese-Portuguese Literary Translators Forum", "The Award Ceremony for the First Chinese-Portuguese Literary Translation Contest", and so on (Foreign Language Teaching and Research Press, 2019). In 2022, Reis was invited as a judge for "The 2nd Chinese-Portuguese Translation Contest for Higher Education Institutions in China".

Reis is the first Brazilian translator who translated Nobel Prize Winner Mo Yan's novels from Chinese into Portuguese. In an interview with Xinhua News Agency in 2017, he said that although some Portuguese translations of contemporary Chinese literature (mostly re-translations based on English translations) have been published in Brazil, contemporary Chinese literature including Mo Yan's works is known only to a very small number of Brazilian readers (Wang, 2017). So far, only a few Chinese literary works have been translated into Portuguese-speaking countries (Li, 2010; as cited in Gao & Xu, 2010).

Reis tends to translate the works of internationally well-known Chinese writers. He confesses that he translates Mo Yan's works because Mo is a Nobel Prize winner and Brazilian readers are eager to know Mo Yan (Wang, 2017).

Reis thinks that the characteristics of the original itself influence the translator's choice of translation strategy (Zeng, 2015). Some of Mo Yan's novels have strong local linguistic and cultural characteristics, which are very exotic or even strange to average Brazilian readers. He says he cannot convey all the exotic flavor to Brazilian readers because of the great linguistic and cultural barriers. Therefore, he believes that the most important thing in translation is to capture the main story line and linguistic connotations, and then recreate them in Portuguese, trying his best to ensure that the translation sounds natural and fluent, retaining some of the original flavor (Zeng, 2015). What he states here reflects to a great extent Reis's translation strategy.

Reis says that some factors like the publisher can have a vital impact on translation, the publisher may constrain the translator's translation strategy (Wang, 2017). He says that when he translated the meanings of certain characters' names in Mo Yan's works, "the publisher did not want him to insert too many annotations or notes into the work because that would negatively influence the readability. But without annotations or notes, the reader cannot understand the meaning of the characters' names" (Wang, 2017). Moreover, his creative Portuguese translations of some dialects in Mo Yan's work had once made the publisher suspect that his translations were problematic. To make a positive response, he "had to use his handwritten translation-related notes which are usually much longer than the translations concerned to explain to the editor why he translated in that way" (Wang, 2017).

III. AMILTON REIS'S TRANSLATION STRATEGY

Different scholars may have different understandings of what a translation strategy is. For example, Krings (1986) believes that translation strategies are "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task" (p. 18). Chesterman (1997) thinks that the characteristics of translation strategies are as follows: a) they involve text manipulation; b) they must be applied to the process; c) they are goal-oriented; d) they are problem-centered; e) they are applied consciously; f) they are inter-subjective (p. 93). According to Zhang (2004), translation strategies include "literal translation, sense-for-sense translation, semantic translation and communicative translation, foreignizing translation and domesticating translation". Venuti believes that translation strategies are domesticating strategy and foreignizing strategy (Baker, 2021, pp. 240-244). He adds that "determining whether a translation project is domesticating or foreignizing clearly depends on a detailed reconstruction of the cultural formation in which the translation is produced and consumed; what is domestic or foreign can be defined only with reference to the changing hierarchy of values in the target language culture" (Baker, 2021, pp. 240-243). According to Venuti's explanation of translation strategy, we can understand that translation strategies are actually the cultural values that translators adhere to in their translations.

In Reis's translation of *Wa (Frog)*, he has almost adopted all the common means of translation, including domesticating translation, foreignizing translation, literal translation with annotation, transliteration and so on. But domesticating translation prevails as a whole, thus making his overall translation strategy obviously "reader-oriented". Mo Yan's *Frog* is rich in culture-loaded phrases, and its language is colorful and abundant with colloquialisms. How to deal with the cultural expressions and the linguistic features in *Frog* is not only a great challenge for the translator, but also an effective perspective for us to examine the translator's translation strategies. In what follows we will analyse Reis's translation strategies at cultural and linguistic level.

A. Cultural Aspect

Frog is rich in Chinese culture-loaded phrases, they are related to China's ecological, social, material, religious, linguistic culture and so on, some of which are historical allusions, some are interesting metaphors that are euphemistic or profound in meaning. Because of the great cultural gap between Chinese and Portuguese, it is difficult to fully convey the original cultural elements. For the sake of readability, Reis adopts many translation methods. The following are typical ones.

(a). Cultural Substitution

Cultural substitution is the replacement of ST cultural elements with TT cultural elements. It is an adaptation to the language, culture and aesthetics of the translated language (Yang, 2014, p. 32). Cultural substitution removes the cultural barrier for the readers.

Example 1: 我们向父亲报告了小狮子身怀六甲的喜讯, 年近九十的父亲, 顿时老泪纵横, 胡须颤抖, 感激地说: 苍天有眼, 祖宗显灵, 好人好报, 阿弥陀佛! (Mo, 2020, p. 267).

Portuguese TT: "O céu atendeu nossas preces, os ancestrais nos acudiram, o bem foi recompensado, bendito seja!" (Reis, 2015, p. 390).

English TT: Heaven has eyes, he said emotionally. Our ancestors have revealed themselves. The good shall be rewarded, Amita Buddha (Goldblatt, 2014, p. 307).

苍天有眼 (Heaven has eyes) is a traditional Chinese value of good and evil being returned, and 好人好报, 阿弥陀佛 (The good shall be rewarded, Amita Buddha) is a Buddhist perception of good and evil being returned. These Chinese cultural elements are replaced with Christian cultural elements in Reis's Portuguese translation: 有眼 (has eyes) is replaced by "atendeu nossas preces" (promised prayer) and 阿弥陀佛 (Amita Buddha) by "bendito seja (Deus)" (thanks to the Lord/God). The English translation is a literal translation, which preserves the original cultural elements. In other words, the Portuguese version is more reader-oriented than the English one.

Example 2: 一个自认为犯有罪过的人, 总要想办法宽慰自己, 就像您熟知的鲁迅小说《祝福》中那个捐门槛的祥林嫂, 清醒的人, 不要点破她的虚妄, 给她一点希望, 让她能够解脱, 让她夜里不做噩梦, 让她能够像个无罪感的人一样活下去 (Mo, 2020, p. 272).

Portuguese TT: Uma pessoa que se sente culpada sempre busca algum meio de se consolar, como a viúva de Xiang Lin que procurava se redimir no conto "Sacrifício de Ano-Novo", de Lu Xun, que o senhor bem conhece; quem tem lucidez não deve apontar para os devaneios, dê ao perturbado um pouco de esperança, algum alívio, para que não tenha pesadelos à noite, para que viva como qualquer um sem o sentimento de culpa (Reis, 2015, pp. 396-397).

English TT: Anyone burdened with feeling of guilt must find ways to comfort herself, as Xiang Lin Sao did in the Lu Xun story "Benediction", a character who, as you know well, offered a threshold for people to walk on to atone for what she considered her crimes. Clear-headed people were wrong to have laid bare her illusions, and should have given her hope, let her gain release, have no more nightmares, and live a life free of guilt (Goldblatt, 2014, p. 312).

In traditional Chinese culture, 门槛 (threshold) is sometimes regarded as a symbol or incarnation of a person or a family. 捐门槛 (offer a threshold) originates from Chinese superstition, which is related to the Buddhist idea of "atonement". "Offer a threshold" refers to donating money to a temple so that a threshold, which is superstitiously thought to be the symbol or incarnation of a person, is made for visitors to step on. In this way, the person can alleviate or atone for his or her sins. In Lu Xun's fiction "Benediction", Xiang Lin Sao, a poor woman, whose son and two husbands died in her middle age, feels that she has sinned deeply in her past life. So, she follows the advice of Liu Ma, a superstitious old woman and a firm believer in Buddhism, and offers a threshold to the local temple with her hard-earned money. Reis translates the phrase 捐门槛 (offer a threshold) into "procurar se redimir" (self-redeem). And "redimir" means "redeem", which is closely related to the Christian belief of atonement, redemption, and salvation. The original Buddhist cultural element is substituted by Christian value, which, though does not convey the original cultural element, makes the translation easier for the readers to understand. The English translation is a literal translation, which transmits the Chinese cultural element of "offer a threshold". It is noteworthy that Goldblatt does not use the Christianity-related word "redeem" or "redemption" to express "atonement", but chooses a neutral phrase "atone for" for it, which avoids mixing Christianity with Buddhism.

Example 3: 许司令说了, 用八人大轿抬不来, 就用绳子给老子捆来, 先兵后礼, 老子摆大宴请他! (Mo, 2020, p. 272).

Portuguese TT: O comandante Xu acrescentou: "Se recusar o tapete vermelho, irá amarrado mesmo. Mas como não

batemos sem assoprar, depois ganhará um banquete!” (Reis, 2015, p. 23).

English TT: Commander Xu said if an eight-man sedan chair won't do the trick, he'd hogtie him and take him under escort to a banquet in his honour (Goldblatt, 2014, p. 46).

八人大轿 (eight-man sedan chair) is a variation of the idiom 八抬大轿 (a sedan chair carried by eight men). In Chinese culture it is a sign of respect or important social status. In this example, it is used as a metaphor. Reis replaces the “eight-man sedan chair” with “o tapete vermelho” (red carpet), which in western culture denotes respectability or importance. The cultural element of the original text is not translated, and the replacement “o tapete vermelho” makes the translation easier for Portuguese readers to understand⁶. “Red carpet”, as a sign of honour, respect or importance, can be traced back to the earliest existence in the classic Greek play *Agamemnon* written by Aeschylus in 458 BC. When Agamemnon, the commander of the allied Greek forces, returns home after the Trojan War ends, his wife Clytemnestra prepares a path paved with red carpet to welcome him. Since then, “red carpet” has been a sign of respect and dignity. This is similar to “eight-man sedan chair”. The English translation “eight-man sedan chair” is a literal translation, which faithfully transmits the original cultural elements.

(b). Cultural Omission

Cultural omission means that the translator omits the cultural elements of the original text in the translation. Cultural omission is used mainly because the translator considers that the TT readers may have difficulties in understanding or accepting the cultural elements of the original, or that the original cultural elements may affect the fluency or readability of the translation, and consequently affect the reader's reading interest.

Example 4: 这又是你犯糊涂了, 姑姑道, 他爱小狮子, 那是他剃头挑子一头热, 小狮子并没说要跟他好 (Mo, 2020, p. 272).

Portuguese TT: “Deixe de bobagem”, disse minha tia. “Ele pode amar Leoazinha, mas é unilateral, ela nunca disse que queria namorar com ele” (Reis, 2015, p. 237).

English TT: You're wrong again, she said. His love for her is a one-sided affair, like a barber's carrying pole – only the pail on one end is hot. Little Lion never once expressed any interest in him (Goldblatt, 2014, p. 184).

剃头挑子一头热 (a barber's carrying pole – only the pail on one end is hot) is a Xiehouyu, also known as a two-part allegorical saying (Lai, 2008). Xiehouyu is a special form of Chinese language, the first half being the riddle and the second half the answer. The two parts are metaphorically combined in a witty and funny way, which often gives the reader or listener a happy surprise. To make TT readers understand Xiehouyu 剃头挑子一头热, an explanation of 剃头挑子 (a barber's carrying pole) is necessary. “A barber's carrying pole” is usually a carrying pole with a pail of hot water hanging at one end and shaving and washing tools hanging at the other. This cultural element is missing in Portuguese culture. To avoid adding a reading burden to the readers, Reis abandons the original culture in his translation and only translates its connotative meaning “unilateral”. The English translation is basically a literal translation, but “the pail” is added for readers' comprehension.

Example 5:

嫂夫人, 您可千万别开这种国际玩笑, 您与小跑, 是绝配。

确实是绝配, 小狮子道, 连根孩子毛都没生出来, 不是绝配是什么? (Mo, 2020, p. 272)

Portuguese TT:

“Cunhada, não exagere na piada, vocês formam um casal perfeito”.

“Casal perfeito, pois sim”, retrucou Leoazinha, “não geramos nem o fio de cabelo de uma criança, isso é que é perfei ção, não é?” (Reis, 2015, p. 298).

English TT:

No more of your world-famous joke please, Wang Gan said. You and Xiaopao are an ultimate match.

We must be, Little Lion said, since not even a glimpse of a child has appeared. If that's not an ultimate match, what is it? (Goldblatt, 2014, p. 235).

The first 绝配 (ultimate match) means that the couple is well-matched, while the second and third 绝配 are puns: they mean a) the couple is well-matched, and b) they do not have the competence to bear a child, which, according to traditional Chinese value, is a great insult or humiliation for the couple. The puns are difficult to translate. Both translators omitted the second meaning in the puns.

(c). Cultural Dilution

⁶ It is noteworthy that the same cultural phrase 八人大轿 is translated differently by Reis in the following example:

她哭着说, 姑姑啊, 姑姑, 我上了他的当, 我被他骗了, 即便他用八人大轿来娶我, 我也不会嫁给这样的畜生 (Mo, 2020, p. 272).

Portuguese TT: Chorava muito. “Tia, por favor, tia. Fui eu que caí nessa, ele me enganou. Agora, mesmo que me fizesse uma bela proposta de casamento, não me casaria com aquele monstro” (Reis, 2015, p. 316).

English TT: Gugu, she sobbed, dear Gugu, he tricked me, he lied to me. I wouldn't marry that bastard if he sent an eight-man sedan chair for me (Goldblatt, 2014, p. 46).

This time, Reis translates 八人大轿 into “uma bela proposta de casamento” (a good condition for marriage) to match the context. This is a cultural interpretation. The Portuguese translation does not convey the cultural overtones and metaphorical rhetoric of the original, but is simple and straightforward and easy for the reader to understand. The English translation is again a literal translation, which retains the cultural elements.

Cultural dilution means that the translation conveys only part of the culture embodied in the original text. Cultural dilution is “a way of cultural adaptation in translation, which can reduce or eliminate cultural conflicts or avoid cultural overload” (Yang, 2019, p. 69).

Example 6: 学校伙房里的王师傅，参加过抗美援朝，他说飞行员是用黄金打造的 (Mo, 2020, p. 29).

Portuguese TT: O mestre Wang, do refeitório da escola, que tinha participado da Guerra da Coreia, dizia que os aviadores eram feitos de ouro (Reis, 2015, p. 48).

English TT: Cook Wang from the school kitchen, who had fought in the Korean War, was of the opinion that they were made of gold (Goldblatt, 2014, p. 36).

The original 抗美援朝 literally means “fight against the US and help the North Korea”, which happened in the early 1950s. It is actually part of “the Korean War”. The term 抗美援朝 refers to the period when the Chinese People’s Volunteers participated in the war, including the mass movement of the Chinese people to support the North Korean people in their fight against the American invasion (Feng, 2011, p. 2). The original term contains then-dominant Chinese ideology and narrative skill, it partly differs from “the Korean War” in cultural connotation. The Portuguese translation “a Guerra da Coreia” (the Korean War) and the English translation “the Korean War” convey part of the original culture concerned, and they dilute the cultural connotations of the original.

Example 7: 他拉着王小梅给他当三陪，少不了把王小梅当礼物送给那些人玩弄 (Mo, 2020, p. 211).

Portuguese TT: Ele levava Wang Xiaomei de acompanhante, chegava a dar a moça de presente para os convidados (Reis, 2015, p. 314).

English TT: So he dragged Wang Xiaomei along to drink and eat and entertain the officials, probably even offering her up as a gift for their pleasure (Goldblatt, 2014, p. 247).

The term 三陪 (literal meaning: triple companion) is a Chinese cultural term with pejorative connotations, it generally refers to young and beautiful women who are invited (usually by corruptive bosses) to eat, drink and play (or even sleep) with officials or businessmen. It also refers to pretty waitresses who are invited to drink, dance and sing with officials or businessmen in nightclubs. The Portuguese translation “de acompanhante” (as accompany) conveys part of the original cultural elements, it greatly dilutes the original cultural connotations. The English translation “to drink and eat and entertain the officials” conveys more cultural elements than the Portuguese translation, but some of the original cultural connotations are also diluted.

Example 8: 我姥姥家也是贫农 (Mo, 2020, p. 30).

Portuguese TT: Minha avó também vinha de uma família pobre do campo (Reis, 2015, p. 49).

English TT: My maternal grandmother’s family was also dirt poor (Goldblatt, 2014, p. 35).

The term 贫农 (poor peasant) is a political term as well as a cultural term in China. It refers to a) a poor peasant, and b) a politically reliable ally for proletarian revolutionaries. At the end of 1952, the Chinese government issued an official document concerning “class origin”, in which the “poor peasant” (as a political class) was given a relatively high social status. To be more specific, the social status of “poor peasant” is higher than employed peasant, middle and lower peasant, middle peasant, upper and middle peasant, rich peasant, landlord and bully landlord.

For more than 30 years, “class origin”, as a political and cultural phenomenon, had profoundly affected the lives of hundreds of millions of rural Chinese. The idea of “class origin” gradually disappeared after the mid-1980s. The term “poor peasant” is rich in connotations in China. Both the Portuguese translation “de uma família pobre do campo” (poor rural family) and the English translation “dirt poor” (extremely poor) only convey the first meaning, leaving the second meaning unattended, which dilute the cultural connotations of the original.

(d). Cultural Interpretation

Cultural interpretation means that the translation only conveys the general meaning or implied meaning of the cultural elements of the original text, without presenting the original cultural elements. Because of the great linguistic and cultural differences between the ST and the TT, cultural interpretation in translation can reduce the reader’s reading burden and enhance readability.

Example 9: 多少人死在你的手里，老娘手里有枪，立马儿就崩了你！姑姑伸出右手食指，指着老太太的头。姑姑当时是个十七岁的大姑娘，竟然自称“老娘”，把很多人逗笑了 (Mo, 2020, p. 272).

Portuguese TT: “Quantos morreram em suas mãos? Se eu tivesse uma arma, estourava seus miolos agora mesmo!” Estendeu o braço direito com o dedo indicador, imitando o cano de uma arma apontada para a cabeça da parteira. Ao falar, minha tia usava expressões de gente velha, apesar de ser uma mocinha de dezessete anos, o que fez muita gente rir (Reis, 2015, p. 34).

English TT: I don’t know how many people have died at your hand, but if a woman like me had a gun, she’d happily put a bullet in your head. Gugu pointed her finger at the old woman’s head. She was all of seventeen at the time. The crowd tittered at her use of ‘a woman like me’ (Goldblatt, 2014, p. 23).

China has a long and deep-rooted traditional culture of “respecting the old”, in which “old” means authority, qualifications, experiences, etc. The seventeen-year-old Gugu calls herself 老娘 (literal meaning: old mother), obviously trying to increase the authority of what she says. Generally speaking, this self-appellation “old mother” is culturally difficult for TT readers to understand. It’s very likely that a literal translation would create a cross-cultural

communication barrier. The Portuguese translation of the first 老娘 is “eu” (I), which does not have the cultural elements of the original; the second 老娘 is “minha tia usava expressões de gente velha” (my Gugu uses the expression of an older woman), which has a slight indirect relationship with the cultural elements of the original, but is still a cultural interpretation. The two 老娘 in the English translation is interpreted as “a woman like me”, which merely conveys the general meaning of it.

Example 10: (陈颖的两个老婆) 后来因为打架, 闹得鸡犬不宁 (Mo, 2020, p. 10).

Portuguese TT: (as duas esposas) por causa do escarcú que aprontavam com suas brigas (Reis, 2015, p. 20).

English TT: (The two Chen wives) fought like cats and dogs (Goldblatt, 2014, p. 10).

鸡犬不宁 (literally chickens and dogs are not at ease) is a four-character idiom, which means “very disturbing, or very noisy”. It is both a metaphor and a hyperbole. It comes from a famous Chinese literary classic “Snake Catcher” (捕蛇者说). The origin gives the idiom some special linguistic and cultural characteristics. The Portuguese translation “escarcú que aprontavam com suas brigas” (the scene is noisy because of the fight) conveys its general meaning, it is a cultural interpretation. Goldblatt adopts the English idiom “fought like cats and dogs”, which creatively conveys most of the linguistic and cultural characteristics of the original.

Example 11: 姑姑在不知情的情况下, 被他们蒙骗, 吃过青蛙肉剁成的丸子, 就像你大爷爷跟我讲过的, 周文王在不知情的情况下, 吃了自己的儿子的肉剁成的丸子。后来周文王逃出朝歌, 一低头, 吐出了几个丸子, 那些丸子落地后就变成了兔子, 兔子就是“吐子”啊! (Mo, 2020, p. 310).

Portuguese TT: Fui enganada, sem saber comi bolinhos de carne de rã Como seu tio-avô havia me contado, sem saber, um imperador comeu almôndegas feitas com a carne de seu filho. Mais tarde, quando foi forçado a sair da capital, vomitou algumas almôndegas que, ao tocarem o chão, viraram coelhos, e “coelho” em nossa língua tem a mesma pronúncia de “vomitar o filho” (Reis, 2015, pp. 445-446).

English TT: When King Wen fled from Change, he lowered his head and retched several meatballs, and when they landed, they turned into rabbits, which sounded to him like ‘son’s bits’ (Goldblatt, 2014, p. 353).

In the original, 兔子(tuzi, rabbit) and 吐子(tuzi, spit out the son) are a homophonic pun. The pun is difficult to translate. The Portuguese translation “viraram coelhos, e “coelho” em nossa língua tem a mesma pronúncia de “vomitar o filho” (turned into rabbits, which in our language is pronounced the same as “spit the child”) is a cultural interpretation, the subtlety of the pun is not conveyed, but the translation is easy to understand. The English translation “they turned into rabbits, which sounded to him like ‘son’s bits” conveys part of the pun subtlety, but the difference in pronunciation between “rabbits” and “son’s bits” is too great for readers to sense the homophonic coincidence.

(e). Cultural Annotation

Cultural annotation means the translator explains the original cultural elements by means of footnote or endnote in the translation. We find that, besides some endnotes, Reis mainly adopts footnotes for his cultural annotations in his translation⁷. To be more specific, he makes cultural annotations mainly in the following cases: a) where an annotation is needed to help readers have a better understanding of the original, and b) where the translator intends or wants to introduce a cultural element to the reader. For example:

Example 12: 姑姑冷笑道: 孙悟空本事再大, 也逃不出如来佛的掌心! (Mo, 2020, p. 124).

Portuguese TT: Tia zombou disso e disse, “Nem o Rei Macaco, com todo seu engenho, conseguiu escapar da palma de Buda!” (Reis, 2015, p. 188).

English TT: Gugu sneered. Even the magical monkey Sun Wukong could not escape from the Buddha’s palm (Goldblatt, 2014, p. 146).

Gugu thinks she seems to have the magic power of a Buddha, i.e. in her community any woman who wants to give birth to a baby must ask her to deliver it. This is something like the classic story “The magical monkey Sun Wukong could not escape from the Buddha’s palm”, which is from the famous literary classic *Journey to the West* (《西游记》). The Portuguese readers may not understand what Gugu means if they do not know the story. For the sake of readers’ comprehension, Reis adds a detailed footnote for it: O Rei Macaco e a palma de Buda é um episódio da *Jornada ao Oeste*, romance mitológico que narra a peregrinação do monge Xuanzang em busca das escrituras budistas. Confiante em seus poderes mágicos, o Rei Macaco apostou com Buda que seria capaz ir até o fim do mundo. Ele então voou grandes distâncias e chegou a uma montanha de cinco picos. Acreditando ter atingido o sustentáculo do céu, urinou ao pé do pico central e regressou para contar sua façanha. Buda então estendeu a mão ao Rei Macaco e pediu que cheirasse a própria urina em seu dedo médio, fazendo-o entender que jamais havia deixado a palma de sua mão (Reis, 2015, p. 188). With this annotation, the Portuguese readers can not only understand what Gugu says, but also learn a very interesting Chinese classic story. The English version is a literal translation without annotation. Perhaps Goldblatt thinks that English readers may be familiar with this classic story as its English translation has been circulated in the English world for more than 100 years; English versions of *Journey to the West* like Timothy Richard’s *A Mission to Heaven: A Great Chinese Epic and Allegory* and Arthur D. Waley’s *Monkey* have been widely circulated and influential (Zheng & Wu, 2012).

⁷ There are 15 cultural footnotes (Reis, 2015, pp. 39-412) and eight cultural endnotes (Reis, 2015, pp. 487-488) in Reis’ Portuguese translation of *Wu (As rãs)*.

Example 13: 有人打太极拳，有人遛鸟，有人拉二胡 (Mo, 2020, p. 327).

Portuguese TT: onde uns praticam tai chi, outros passeiam com gaiolas de passarinho, outros tocam erhu (Reis, 2015, p. 468).

English TT: people are practising Tai Chi, carrying bird cages and playing the two-stringed erhu (Goldblatt, 2014, p. 372).

二胡 (Erhu) is a very common traditional stringed musical instrument in China, which has been played for over a thousand years. In the English translation, “two-stringed” is added to serve as a simple annotation to help the readers conjure up a general picture of the musical instrument. In the Portuguese translation, a more detailed footnote is added: erhu: instrumento musical tradicional chinês com duas cordas e um arco, cujo som se assemelha ao da voz humana. O nome deriva dos Hu, minoria étnica nômade do norte da China na Antiguidade (Reis, 2015, p. 487). This annotation can help Portuguese readers have a better understanding of this traditional Chinese musical instrument and its cultural background.

(f). *Literal Translation to Preserve TT Culture*

In order to maintain some of the important distinctive culture of the original text, Reis sometimes adopts literal translation. For example:

Example 14: 陈鼻：您帮她们借种，您帮他们借地，您偷梁换柱，暗度陈仓，瞒天过海，李代桃僵，欲擒故纵，借刀杀人……三十六计，全都施过。姑姑：只有两计让你施了：声东击西，金蝉脱壳 (Mo, 2020, p. 325).

Portuguese TT: a senhora pede semente emprestada para umas, e terra emprestada para outros, “rouba as vigas e troca os pilares”, “avança em segredo para Chencang”, “atravessa o mar sem deixar o céu saber”, “sacrifica a ameixeira em favor do pessegueiro”, “solta quando quer capturar”, “mata com espada de outrem” ... já empregou cada um dos Trinta e Seis Estratagemas. TIA: Só deixei dois para você usar: “tumultuar o Leste para atacar o Oeste”, “abandonar a pele como a cigarra dourada” (Reis, 2015, pp. 464-465).

English TT: So you borrowed seeds and soil, you replace beams with rotten timbers, you used Chencang as a decoy, you deceived the heavens to cross the ocean, you sacrificed the plum to preserve the peach, you let someone get away in order to capture, you killed with a borrowed knife...you have used all the thirty-six stratagems from The Art of War. Gugu: You used only two – you made a sound in the east and attacked from the west, and you escaped like a cicada sloughing off its skin (Goldblatt, 2014, p. 369).

三十六计(The thirty-six stratagems) is a generalization or summary of ancient Chinese military practices and warfare experiences. It is a valuable Chinese cultural heritage. Both Portuguese and English translations are literal translations, in which the important classic Chinese culture is well preserved.

Comparing Reis’s *As rãs* with Goldblatt’s *Frog*, we find that the Portuguese version has significantly less literal translations of this kind than the English version, which suggests that the Portuguese translation is more “reader-oriented”.

B. *Language Aspect*

Mo Yan’s *Frog* is rich in vocabulary; its language features strong local flavor and impressive literariness. To translate these linguistic features, Reis utilizes many translation techniques, the most impressive ones being language beautification and language simplification.

(a). *Language Beautification*

To preserve the language literariness and aesthetic sensibility, or for the sake of readers’ reading habits, Reis embellishes many original words and sentences.

Example 15: (陈鼻的母亲) 艾莲是苏修飞行员的姘头 (Mo, 2020, p. 32).

Portuguese TT: Ai Lian fora amante de um piloto revisionista soviético (Reis, 2015, p. 52).

English TT: Ailian was the Soviet hero’s lover (Goldblatt, 2014, p. 37).

姘头 (pin tou) is a pejorative term for “lover, paramour, or mistress”. The Portuguese translation “amante” (lover) and the English translation “lover” both convey a neutral meaning, which is not derogatory and ornaments the original.

Example 16: 卫生院院长，你们都认识他，那个忘恩负义的小畜生 (Mo, 2020, p. 210).

Portuguese TT: O diretor do Posto de Saúde, vocês todos conhecem, era o filho do Huang Pele, da aldeia Hexi, o Huang Jun, aquele ingrato (Reis, 2015, p. 312).

English TT: You know the hospital director, that ungrateful bastard (Goldblatt, 2014, p. 246).

畜生 (chu sheng) usually refers to a pig or a dog, or, in its broad sense, refers to domestic animals like cattle, donkey, and so on. When used as abusive language, it is a very strong and vulgar expletive to express the speaker’s anger, aggressiveness and maliciousness. The Portuguese translation “ingrato” (ungrateful person) is a relatively elegant expression, which embellishes the original. The English translation “bastard” is closer in vulgarity to the original.

(b). *Language Simplification*

Language simplification means the implied meaning of the original is simplified in the translation when the original linguistic characteristics are significant but difficult to transfer.

Example 17: 她的饱经沧桑的脸上, 已经显出老者的凄凉 (Mo, 2020, p. 173).

Portuguese TT: Mas seu rosto, marcado pela vida, já mostrava a desolação da velhice (Reis, 2015, p. 261).

English TT: And yet her weatherworn face had the sad look of someone much older (Goldblatt, 2014, p. 205).

沧桑 is a fixed phrase derived from 沧海桑田 (originally means the sea has become a farmland), which implies great changes have taken place. When it is used to describe a “face”, it is both a metaphor and a hyperbole. The Portuguese translation “marcado pela vida” (branded by life) is a metaphor (without hyperbole), so is the English translation “weatherworn” (weathered by wind and rain). Therefore, 沧桑 is simplified in both translations.

Example 18: 领导命令我: 立即回去, 坚决做掉! (Mo, 2020, p. 112).

Portuguese TT: O chefe me ordenou: “Volte para casa agora e garanta que esse aborto vai acontecer!” (Reis, 2015, p. 171).

English TT: I was ordered to return home without delay and make sure the pregnancy was terminated. (Goldblatt, 2014, p. 132).

做掉 is a colloquialism referring to abortion, but its overtone is harsh, vulgar and inhumane. The Portuguese translation “garanta que esse aborto vai acontecer” (guarantee this abortion will be made) and the English translation “make sure the pregnancy was terminated” are both simple statement or general narrative; the original harshness, vulgarity and inhumanity are greatly diluted.

IV. CONCLUDING REMARKS

We made a comparative study of the Portuguese and English translation with the original text of *Frog* and found that both translations are complete versions without abridgments or deletions⁸. Mo Yan does not use quotation marks for conversations in the original, it is one of the linguistic features of *Frog*. The English version preserves this feature, but the Portuguese version does not.

From the above comparative analyses, we can see that the Portuguese translation is relatively more “reader-oriented” than the English one. However, we believe that changes will slowly take place in the situation. According to Even-Zohar’s polysystem theory, when the translated foreign literature in one country occupies a peripheral position in its literary polysystem, translators usually tend to adopt domesticating translation strategy (Even-Zohar, 2012; Munday, 2016, p. 172); when the translated foreign literature in one country occupies a very important position in its literary polysystem, translators usually tend to adopt foreignizing translation strategy (Even-Zohar, 2012; Munday, 2016, p. 172). Nowadays Chinese literature (including Mo Yan’s works) occupies a peripheral position in Brazil (Li, 2010; as cited in Gao & Xu, 2010; Wang, 2017), therefore, Reis’s “reader-centered” or domesticating strategy is appropriate at the moment. With the continuous rise of China’s international status and the increasing economic and cultural exchanges between China and Brazil, Chinese literature is likely to rise to an important position in Brazilian literary polysystem. If this happens in the future, the strategy for Portuguese translation of Chinese literature may gradually be adjusted towards foreignization.

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⁸ Before Mo Yan won the Nobel Prize for Literature in 2012, abridgments and deletions were not few in English translations of many of his works, such as *Red Sorghum* and *Big Breasts and Wide Hips*, etc. (Jiang, 2016; Han & Jiang, 2021). The same is true of Martins’ Portuguese translation of *Big Breasts and Wide Hips*, which is based on Goldblatt’s English translation. After Mo Yan was awarded the Nobel Prize, his literary status rose significantly, and abridgments or deletions are very difficult to be detected in translations of his works.

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Queen Rania's English Speech as a Practical Argument on Educating Women

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Abstract—The recent study throws light on Queen Rania's Speech, which emphasizes the value of education for the Middle Eastern girls. The current study seeks to identify the Queen's rhetorical strategies in order to address the research question; "why is Queen Rania's speech reasonable, justified, and persuasive?" To answer this question the researchers examine the speech's discourse using Toulmin's (2003) model of argument which comprises six layouts: ground, claim, qualifier, warrant, backing, and Rebuttal. It is discovered that Queen Rania employs Toulmin's model although with slight modification in the order of these layouts. She intends for her speech to be a massive appeal to the entire globe to raise their voices and help the unfortunate girls get better life. Her speech is composed of introduction part that sets time and place, four justified claims within the same theme beginning with showing the importance of education for girls, moving on to mention a number of sample stories of poor girls around the world and how they become successful when given the opportunity to be educated, and finally inviting the entire world to prioritize the education of girls.

Index Terms—education, girls of Middle East, Queen Rania Speech, Toulmin's argument layout (2003)

I. LITERATURE REVIEW

Rhetorical theory piqued the Western world's curiosity. At that time, rhetoric adopted the scientific thinking and reasoning style. The study of everyday argumentation, investigating its logical and practical aspect, was one of the twentieth century studies. The scholars' work aims to improve the discourse practice in contemporary society and to human social existence (Herrick, 2013).

Stephen Toulmin, a British scientist and philosopher, was one of those scholars. His writings created practical arguments that aided in assessing the ethics underlying moral issues and reasoning. Toulmin refers to argument as an "organism" and the units of each argument as "organs" in reference to the physiological field of study. Toulmin moves from the macro-arguments structure of paragraphs to the micro-arguments structure represented by the finer level of individual sentences. His movement functions to introduce the logical form that examines validity of any argument either to be established or refuted. He uses these organs to represent the main phases that require some paragraphs including the statement of the problem to the conclusion following the logicians' main interest (Toulmin, 2003).

Toulmin's analysis of micro-structure arguments is based on three propositions: minor premiss, major premiss and conclusion. But then he realizes that the elements of arguments cannot be grouped under these three categories. They are insufficient to support an entire argument. That is why he requires a more complicated layout. Then he draws his argument pattern from the legal field of study. To establish or reject the validity of a claim, the legal process requires a vast number of distinctions in order to construct a pattern of argument analysis: qualifier, claim, data or ground, warrant, backing and rebuttal (Toulmin, 2003).

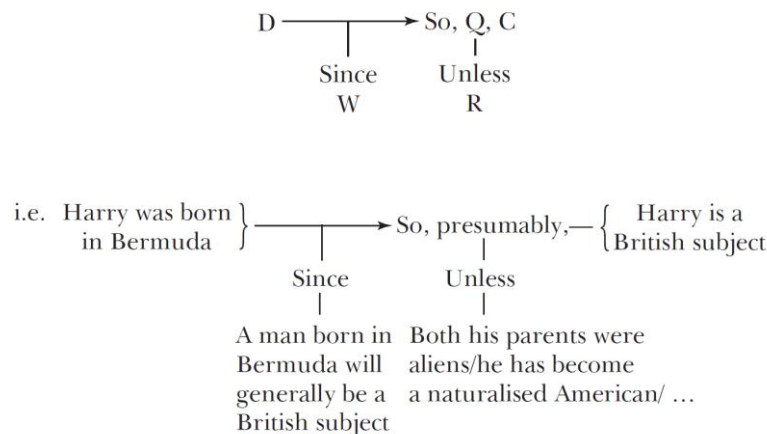


Figure 1. Toulmin's Model of Arguments Layout (Toulmin, 2003, p. 94)

Claim: also known as conclusion. It is a statement made in the argument that must be proven. It is also called an argumentative discourse thesis. In Toulmin's example seen in the figure above, the speaker tries to persuade the audience that "Harry is a British" (Toulmin, 2006).

Ground: it can be represented by fact, data or evidence. Its purpose is to support and validate the claim's assertion. As in Toulmin's example above, the speaker attempts to support his/her claim by stating the fact that Harry is British citizen because "He is born in Bermuda" (Hitchcock, 2006).

Warrant: a declaration that validates the claim by bridging the gap between the ground and the claim and introducing a logical assertion such as "a man born in Bermuda will generally be a British Subject" (Kock, 2006).

Backing: it stands as a certification for the warrant when the reader or listener is not convinced by the warrant's statement more backing will be needed to substantiate and justify the warrant. For example, in the preceding scenario, the speaker says "I trained as a barrister in London, specializing in citizenship, so I know that a man born in Bermuda will legally be a British citizen" (Toulmin, 2003).

Rebuttal: When the situation differs from the main conclusion, the rebuttal is the expression of exception to the assertion. Toulmin's example, if a person is born in Bermuda but is not British since one of his parents may have immigrated from another nation to reside in Bermuda like "man born in Bermuda will legally be a British citizen, unless he has betrayed Britain and has become a spy for another country" (Toulmin, 2006).

Qualifier: it indicates the strength of the speaker's claim. It is represented by some terms such as "presumably", "impossible", "certainly" and so forth. For example the claim "I am definitely a British citizen" is more powerful than "I am a British citizen" (Toulmin, 2003).

Methodology

The current study is qualitative in nature. The researchers employ Toulmin's model of argument layout in order to reveal the underlined logical structure of Queen Rania argument and how she aims to use such a justified sequence of logical elements to communicate her message. The data is represented by a single speech delivered on September 21, 2009. The speech is adopted from the Queen's official website entitled "Queen Rania's Speech at the Young Women's Leadership School in East Harlem - NY, USA". She pays a visit to the "Young Women's Leadership School in East Harlem" to encourage youngsters and to convey her global appeal out into the globe. As a result, the speech has been structured in accordance with the six elements of argument; claim, data, warrant, backing, rebuttal, and qualifier.

II. THE SPEECH ANALYSIS

Setting:

"Thank you, thank you for that warm welcome" (Queen Rania, 2009, para. 1).

The setting starts with Queen Rania standing in front of the audience of East Harlem staff members and students. She begins her speech by saying *"thank you"*, as the lexical signal, for embracing her presence.

"It's an honor to be here with you all this morning" (Queen Rania, 2009, para. 1).

The second component of the setting layout is to specify the time and location of the event, which is indicated by the lexical item *"here"* to refer to the Young Women's Leadership School in East Harlem, New York, USA. Then she sets the time signaled by the lexical item *"this morning"* to correspond to the event time in the morning of 21st of December, 2009.

"What a wave of positive energy to start the day...wows!"(Queen Rania, 2009, para. 1).

The above exclamation sentence reflects Queen Rania's feeling as the final portion of the setting. She begins her day, which alludes to the time of day, with "positive energy" garnered from her female pupils' audience.

Ground (data):

"Everything I read about you guys was pretty amazing" (Queen Rania, 2009, para. 2).

This supporting data comes before Queen Rania's first introductory claim. She learns about the school's employees before coming to this event to have good background knowledge, especially when she says, "I always do my homework". Thus, she must research and gather information about the faculty and their students in order to prove her next claim.

Claim 1:

"an environment of exceptional trust and respect... highly committed staff...a four-year college enrollment twice the national average for women of color... high expectations...highly supportive... students consider school their second home" (Queen Rania, 2009, para. 3).

It is regarded as the first introductory claim by Queen Rania in which she establishes the features of the educational faculty. When she states *"I read about them,"* it is supported and proven by earlier settled data and will be followed by a number of supporting grounds.

Ground 2:

"I came in as an average student and now I ask every teacher what I have to do to get a 90%. They work with me to reach that goal. They educate me to be a better woman" (Queen Rania, 2009, para. 4).

It is regarded as a very brief story of Queen Rania's own experience as a student in this institution one day ago. She provides evidence and supporting data for the previously stated claim. Thus, *"trust and respect"* can be seen in her description of the staff as evidence by the data *"I ask every teacher what I have to do to get 90%"*. The lexical words from the data *"they work with me to reach that goal"* further to corroborate her assessment of *"highly supportive"*. The data *"they educate me to be a better woman"* supports the last part of her claim *"high expectation"*.

Ground 3:

"Do you know where those comments come from? I bet Dr. Tyson does! Yeh, that's right... the NYC Department of Education's Quality Review Report. I think that's about the best report card I've ever read! Give yourselves a round of applause. Well done!" (Queen Rania, 2009, para. 5).

Queen Rania provides the second piece of evidence, demonstrating how helpful the school staff is, as strong evidence presented by Dr. Tyson's words of encouragement in this remark, "give yourselves a round of applause, well done".

Warrant for claim 2:

"You understand what President Obama said recently about "setting your own goals" and "fulfilling your responsibility for your education". You already place a high value on school, and that's something we have in common" (Queen Rania, 2009, para. 6).

Early on, a new set of argumentation layouts is introduced that is concerned with a new claim. Queen Rania backs up her new claim by presenting the warrant ahead of the claim in order to throw light on her schooling claim. President Obama's words *"setting your own goal"* and *"fulfilling your responsibility for your education"* signal the warrant.

This quotation corresponds to the warrant layout of being a generic hypothetical statement to demonstrate the importance of education for women and how they must educate themselves and take responsibility for this.

Claim 2:

"Without an education, I wouldn't be standing in front of you this morning" (Queen Rania, 2009, para. 7).

Queen Rania's claim is about the value of education for women, which allows her to stand and speak to them. She mentions that being a queen does not qualify her to stand in front of such an audience in the absence of education.

Ground:

"I was a normal teenager. I liked school and university; I studied hard. And I loved talking about music and movies with my friends, playing sports, studying together..." (Queen Rania, 2009, para. 8).

Queen Rania narrates her own story of being a normal girl before becoming a queen presenting facts to highlight the importance of education in her early life.

"Then fate intervened and I met my Prince. And that's no metaphor: he really was a Prince!" (Queen Rania, 2009, para. 9).

This statement is viewed as irrelevant fact to education but it is also regarded as supplementary knowledge part of the ground because she could not be here now without education and being a queen.

Warrant 2:

I had a job I never imagined I'd have. And it is a job...one which has given me the chance to work hard on the issues I care about most: lifting the lives of Jordanians...running an NGO that strengthens communities...helping to revamp our country's public school system. (Queen Rania, 2009, para. 10)

She now has a job because she is a queen. She contributes to the educational process from her new job, as seen by one of her declared duties, "helping to revamp our country's public school system". As a result of her new position as queen, she will demonstrate the value of education.

Backing for warrant 2:

"It's given me the chance to discuss development issues with President Clinton...launch international campaigns with the British Prime Minister...meet people like Bill Gates and Oprah Winfrey" (Queen Rania, 2009, para. 11).

Queen Rania provides legal provisions here to persuade listeners that, as a result of her position, she continues to address educational matters with all of the aforementioned foreign characters in order to develop her country's schools.

Ground:

“Throughout all of this, my education’s been my compass...my springboard...my shield” (Queen Rania, 2009, para. 12).

Queen Rania adds to the discussion by articulating what education means to her. She provides more information that reinforces the importance of education concepts such as compass, spring board, and shield for safety.

Ground for claim 1:

“And I still draw on the skills I learned from my high school English teacher. He gave me the confidence to stand up in front of people and speak. He showed me how to plan a speech and edit my work” (Queen Rania, 2009, para. 13).

Queen Rania adds to claim 1 by describing how the staff was "extremely supportive" when she recalls what her English instructor taught her about standing in front of an audience and planning and editing her speech.

Warrant:

“Good, better, best, you should never rest...’til your good is better, and your better, best” (Queen Rania, 2009, para. 14).

Queen Rania bridges the gap between what she learned from her English teacher and her new educational claim. It is indicated by her teacher's quotation, which she never forgets. This is the provision on which she relies in order to continue learning and developing what she has already been taught.

Ground:

Then she shows the audience how much she follows her teacher's advice by saying *“I never rested, I will still learning still striving to be the best I can be. Just like I know you are too”* (Queen Rania, 2009, para. 15).

Claim 2:

“But I also know that we’re the lucky ones” (Queen Rania, 2009, para. 16).

Queen Rania makes a new claim that sheds light on her feeling and the situation of female students in her audience. She claims that we are lucky and then she sets the supporting data and warrants.

Warrant:

“Because kids from East Harlem face social and economic hardships that no young person should have to endure...and often don’t do as well in school as they should” (Queen Rania, 2009, para. 17).

Queen Rania supports her new claim with an early warrant signaled by the use of “because” she tries to illustrate how the present girls are lucky because on the other hand, many young girls suffer problems and do not have the same precious opportunity to attend school.

Ground:

“Maybe they skip class, drop out early, don’t get good jobs. Maybe they turn to substance abuse or petty crime, or have kids when they’re still kids themselves. Maybe you know stories like this?” (Queen Rania, 2009, para. 18).

Here, Queen Rania shifts the ground to pursue the warrant directly. In order to provide more information about the girls, she attempts to demonstrate that she and the audience are fortunate ladies in comparison to the girls who were unable to complete their studies at all.

Warrant:

But that’s not your story. Your story’s different... because of the vision of one woman, and the commitment of many. She’s a woman who understands the power of education...a woman who saw potential and promise in the girls of East Harlem...a woman who believed that your zip code shouldn’t determine your fate in life. That woman is Ann Tisch. (Queen Rania, 2009, para. 19)

Queen Rania here gives a warrant to her previous claim. She explains why the Harlem School girls are so fortunate. She throws light on Ann Tisch's position, stating that children are fortunate to be guided by her in their school because of her enthusiasm for education.

Backing:

“You’re here because she set about creating what I call a ‘reverse domino effect’...and that’s where one woman lifts another woman up, and passes her gift of strength on. One by one, women stand tall and strong” (Queen Rania, 2009, para. 20).

Furthermore, Queen Rania demonstrates how the girls of East Harlem are fortunate because of Ann Tisch. She is now the "reverse domino effect" for the girls' plight. It is represented by the circumstance in which successful women lift other successful women up.

Warrant:

And let me say that this morning, I’m looking out at a sea of tall and strong young women...and the tide is unstoppable, girls! You are women who’ll work hard to get into college, who’ll make your families proud, and who’ll be role models for your children, communities and country. (Queen Rania, 2009, para. 21)

She provides excellent evidence for her first claim, that the girls of East Harlem School are extremely fortunate because of Ann Tisch's assistance and how she lifts them to be successful and powerful. She compares them to a strong long tide of unstoppable ladies in a sea. She paints a positive future vision for youngsters who will be college students, saying things like "proud" and "model for your children," all of which imply success.

Rebuttal:

“But around the world, there are millions of girls who are not so lucky” (Queen Rania, 2009, para. 22).

Majesty of Queen Rania throws light on the possibility of exception, stating that not all females are fortunate enough to have the same precious opportunity for education. Her statement of rebuttal illustrates the inverse of her prior claim, as indicated by the lexical word "*girls who are not so lucky*".

Ground:

From sub-Saharan Africa...to South East Asia...and beyond, 41 million girls are out of school - that's double the population of New York! They're out fetching water... out working in fields and factories... out marrying early. Many of them stand outside school gates, peering in, wondering what it would be like to go to school. But poverty, prejudice, and place of birth weight them down... and they cannot get in. (Queen Rania, 2009, para. 23-27)

Regarding the rebuttal remark as an independent assertion, Queen Rania strives to back it up with solid evidence that solves the question of why there are unlucky girls. She changes the location and population of unlucky females denoted by "Sub-Saharan Africa" to "South East," referring to the location with the biggest population of unlucky girls. They had to go through "fetching water," "working while still children," "marrying early," being out of school due to "poverty," and so on.

Claim 3:

"Ironically, once they're in classrooms, girls often perform better than boys; they leave school smarter and with more self-respect; and go on to live healthier lives, enjoy better jobs, and raise children that learn more and live longer" (Queen Rania, 2009, para. 28).

The Majesty of Queen Rania makes a new assertion about the world's unlucky girls. She envisions a future for those girls if they are given the opportunity to attend school. She believes that everything will be different in their lives, that they will be wiser, have "*more self-respect*", they will be conscious to live "healthier" and qualified enough to get "better jobs", and that their efforts will be fruitful in raising educated children, as indicated by "raise children who learn more".

Data:

But their journey to justice, equality, and a second chance is never easy. Let me tell you about Devli, a little girl, I had the honor of meeting last year. Devli was born as a slave into a stone quarry in India; she carried heavy, sharp, dusty stones for 20 hours a day, often on little food or sleep. She was beaten if she took a rest. Rescued at the age of 7, she started school and has since made it her mission to encourage other girls to enroll. In New York City, last year, Devli, then aged 11, became the voice of child laborers everywhere, when she asked world leaders at the 'Class of 2015' event, "If I as a girl could enroll 15 children, wouldn't all of you as world leaders be able to enroll all children into schools?" And yet, incredibly, Devli's pleas, and those of other girls like her, are not moving our politicians to action. And that's not fair! (Queen Rania, 2009, para. 29)

Queen Rania attempts to support her claim by highlighting a real-life example of one of the unlucky ladies who has the opportunity to enter school and become smarter, symbolized by "Delvi" She tells Delvi's background, including how she was born as a slave in India and how difficult her work was, including carrying large stones for twenty hours a day. After her rescue, she will be able to begin school. She was dubbed "the voice of child laborers everywhere" after speaking to world leaders at the "Class of 2015" event.

Warrant:

"That's why I'm proud to work with UNICEF, and be the Honorary Chairperson of the United Nations Girls Education Initiative" (Queen Rania, 2009, para. 30).

The Queen presents this declaration as a warrant that bridges the gap between claim3 and the ground indicated by Delvi's tale data. She provides vital evidence by demonstrating her pride in being a member of the UNISEF effort and one of the "Chairpersons" of the "United Nations Girls Education Initiative".

Backing:

"The Girls Education Initiative works around the world to get girls into schools: advising governments, working with policymakers, mobilizing donations, and speaking out on behalf of girls in the halls of power" (Queen Rania, 2009, para. 31).

Queen Rania tries to certify the statement of the aforementioned warrant by uncovering the nature of the "United Nations Girls Education Initiative" work of getting girls into schools.

Rebuttal:

"But we can't do it alone" (Queen Rania, 2009, para. 32).

This statement represents the exceptional status of standing helpless in front of the miserable state of the unlucky girls. Individuals cannot bring girls into school without powerful voices and a hand from supreme authority.

Claim4:

"We need a chorus of voices to rise up and wake up our leaders" (Queen Rania, 2009, para. 33).

Queen Rania's final claim in her current address is that the world needs a set of voices like Delvi's to encourage our leaders and our supreme authority to assist girls and enact laws that provide opportunity for disadvantaged girls to attend school and keep them out of early unsuitable labor.

Ground:

“Will you help?”

“I can’t hear you. WILL YOU HELP?! There are lots of practical things you can do:

Write to President Obama and Hillary Clinton; ask them to place girls at the top of their global agenda.

Sign up at: Join 1 goal.org;

Raise money for UNICEF, every cent matters;

Volunteer to build a school with Free the Children.com.

And when you leave school today, I want you to remember the girls of the developing world.

I want you; girls with voices, to speak up and shout out for girls whose cries fall silent.

I want you to fight for them, as others are fighting for you.

I want you to pull up another girl, and help her stand tall and strong.

I want you to be great, and inspire greatness in others.

If anyone can do it, you can.

Thank you very much”. (Queen Rania, 2009, para. 34)

In order to set data for her last claim, Queen Rania offers a litany of calls and emails she has made to the school's current pupils and staff, pleading with them to write to their supreme authority, as represented by "President Obama" and "Hilary Clinton," urging them to give underprivileged girls a priority. She demonstrates her final point—that "we need a chorus of voices"—by requesting everyone's input and exhorting people to "volunteer" funds to the UNICEF in order to construct schools. She implores the fortunate girls attending this school to remember "girls of the developing world" even after they graduate and leave the institution. She appeals for their support, implores them to "fight for" those girls, and then lifts them up, completing the feminine cycle of being full of strength.

III. FINDINGS AND DISCUSSION

In the light of Queen Rania Speech analysis, the researchers have found the following points:

- It has been discovered that Toulmin's Argument Layout is not intended to accommodate lengthy argument types because multiple layouts may occasionally be required.
- Unlike Toulmin's layouts of argument, the studied speech begins with the setting of time and place rather than a ground assertion with supporting evidence.
- Queen Rania begins her argument with the claim first and then moves to support it with appropriate data, as opposed to beginning with the ground (data) and then the claim.
- In some other instances, the warrant is presented before the claim, as in claim 2, to clear the way for the claim to be supported by evidence.
- As the speech's author, Queen Rania builds and enhances Toulmin's model of argument structures to fit her in-depth intellectual concerns. She makes multiple claims about the same subject. Each claim has its own foundation, support, and justification.
- In her speech, Queen Rania employs a variety of rebuttals. One of them is treated as a separate assertion because appropriate supporting evidence is provided to back it up. The Toulmin's arrangement of the prior claim's exception is represented by the second kind.
- Data in the form of a series of questions that serve as appeals to the entire globe to assist the unfortunate girls of the developing countries and save them from suffering as a result of their difficult upbringing support the Queen's last claim 4.

IV. CONCLUSION

Regardless of the Queen's own organized sequence of Toulmin's layouts, she uses the logical reasoning and persuasive justifications for her four claims in order to send her message to the world to wake up. She designs her own speech by using Toulmin's layouts but starting with introduction that is represented by the setting of time and place, followed by the body including her four claims with their data, warrants and backing. The last part of her speech concludes her justified request directed to the whole world to raise their voices and create educated girls letting them live better life. Thus, using a logical process represented by Toulmin's layouts in the structure of arguments leads the author to be more persuasive justifying his/her claims by practical and scientific rhetorical strategies.

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Synecdoche and Metonymy in E. M. Forster's *A Passage to India*

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Abstract—Edward Morgan Forster in his masterpiece novel *A Passage to India* creatively uses synecdoche and metonymy to help him tell his story and develop its themes and characters. In this article, analyzing specific instances of synecdoche and metonymy in the text helps the reader to understand their profound impact and great effect. The article briefly introduces synecdoche and metonymy as literary methods, highlighting their characteristics and use in narratives. Specifically, it examines synecdoche and metonymy in *A Passage to India*, as devices to analyze many passages and places. The article examines how synecdoche and metonymy convey complex ideas, create vivid imagery, and explain many themes via textual analysis. The article also explores how Forster's synecdoche and metonymy reflect colonial tensions and power relations in the novel's sociocultural and historical context. The effects of synecdoche and metonymy on the reader in depth are studied. Forster's narrative techniques enhance "*A Passage to India's* Tale as a research subject. The novel shows various tactics and strategies to demonstrate Forster's literary competence and complexity.

Index Terms—*A Passage to India*, synecdoche, metonymy, metaphor, narrative

I. INTRODUCTION

Forster's most well-known novel *A Passage to India*, was first published in 1924. It is a literary classic noted for its intricate tale, varied characters, and examination of colonialism and cultural struggle. In this captivating amazing tale, many literary devices are skillfully used to present and discuss the issue and generalize it. Forster employs key story elements including synecdoche and metonymy not to mislead the readers, but to help them understand the nature of the characters, the setting, and the plot of the story.

Synecdoche and metonymy assist writers in visualizing, illustrating, and explaining complex topics. Synecdoche represents the entire of all components, whereas metonymy employs a concept's term or phrase. Both strategies provide various views and stimulate subject exploration.

This article discusses *A Passage to India's* narrative intricacy and Forster's synecdoche and metonymy. We'll examine chosen passages and scenes to see how these strategies improve the novel's narrative structure and topic.

Synecdoche and metonymy in *A Passage to India* are important to the story's socio-cultural and historical setting beyond their aesthetic value. The novel examines British colonialism in India, revealing power connections, cultural difficulties, and imperial impacts. Forster uses synecdoche and metonymy to show colonial life and the complexity of human relationships.

This examination of synecdoche and metonymy in *A Passage to India* will show how Forster's themes and writing are enhanced. The novel's identity, cultural conflict, and human connection investigation are best understood by evaluating how certain events affect character development, imagery, and reader perception.

In Forster's *A Passage to India* through Metonymy and Synecdoche the intriguing voyage explores how these narrative patterns may be utilized to tell tales and think profoundly about bitter colonialism and difficult relationships.

A. Questions of the Study

This article examines how E. M. Forster uses synecdoche and metonymy in narratives. This article examines specific instances of these literary approaches and evaluates their strong impact on narrative structure, topic development, and reader perception. The article analyzes synecdoche and metonymy in *A Passage to India*, hoping to help readers understand Forster's literary techniques, thematic exploration, and the novel's colonial setting.

The research seeks answers to:

1. How can synecdoche and metonymy convey materialism, create imagery, and add depth to Forster's *A Passage to India*?
2. What themes and ideas do synecdoche and metonymy convey in the course of the novel?
3. How do metonymy and synecdoche depict British imperialism and cultural strife in India?
4. How do these storytelling styles affect character development, reader involvement, and novel comprehension?
5. How do synecdoche and metonymy enhance Forster's unique style of writing and aesthetic concepts?

B. Significance of the Study

Synecdoche and metonymy as narrative components in E. M. Forster's *A Passage to India* have a great impact on the reading experience and understanding of the novel's themes and characters. Assessing this aspect's importance reveals Forster's creative decisions and narrative complexity.

1. Synecdoche and metonymy enrich the novel's narrative framework by rendering the story uniquely and complex. Forster uses carefully selected materials to simplify complex ideas and evoke memorable images. Analyzing their use may disclose meaning and deepen our understanding of narrative art.

2. Synecdoche and metonymy produce vivid images in the work. These techniques help Forster depict the locations, people, and events. These devices symbolize components and associations, making them powerful symbolic tools for discovering underlying topic ideas.

3. The novel's main topics are expressed via synecdoche and metonymy. These techniques illuminate cultural conflict, power relations, and human connection by focusing on specific features or linking concepts. The planned presence of synecdoche and metonymy makes readers ponder the story's themes and implications.

4. The socio-cultural backdrop of British colonialism in India is shown via synecdoche and metonymy. These devices symbolize colonial hierarchies, cultural tensions, and power imbalances. Evaluation of their use helps us understand the story's historical and social background.

5. Reader Engagement: Synecdoche and metonymy make reading interesting and thought-provoking. Their presence lets readers actively assess and understand tale elements' symbolic links and interactions. By recognizing and appreciating these techniques, readers may better understand the work.

Finally, synecdoche and metonymy in *A Passage to India* affect narrative organization, imagery, subject development, socio-cultural milieu, and reader engagement. Unlocking their existence and importance enhances our appreciation of Forster's literary skill and deepens our understanding of the novel's intricacy and depth.

C. Theoretical Framework

The theoretical framework for Forster's *A Passage to India* encompasses numerous scholarly perspectives. These theories illuminate the novel's narrative structure, symbolic meaning, socio-cultural backdrop, and language aspects, enabling the study of these approaches. Let's explore the theoretical framework that will guide our exploration across time and concepts.

First, we explore the narrative theory, which studies storytelling. Roland Barthes and Gerard Genette, two scholars who have advanced this field, inspire us. "Introduction to the Structural Analysis of Narratives" by Roland Barthes (1966) and "Narrative Discourse: An Essay in Method" by Jean Genette (1972) guide our research. We examine how synecdoche and metonymy organize *A Passage to India*, and how they affect plot, character, and reader involvement. Semiotics and symbolism, headed by Ferdinand de Saussure and Charles Peirce, merge as we travel. The semiotics of Ferdinand de Saussure's (1916) *Course in General Linguistics* helps us understand synecdoche and metonymy. We examine how these strategies disclose narrative meaning and thematic consequences as symbolic links.

Our next topic is postcolonial theory, influenced by Edward Said and Homi Bhabha. "*Orientalism*" by Edward Said (1978) and "*The Location of Culture*" by Homi Bhabha (1994) illuminate *A Passage to India*'s Socio-cultural and historical context within colonialism. In this approach, synecdoche and metonymy symbolize power dynamics, cultural debates, and identity formation. These strategies are essential to understanding the novel's imperial complexity.

We conclude with stylistic analysis, which uses linguistic theories and figures of speech. We examine several linguists and rhetoricians, focusing on Forster's language and rhetoric. Linguistic theories and aesthetics of figures of speech guide us through this framework. While synecdoche and metonymy are distinct stylistic tactics, we examine how they enhance Forster's work. We study these devices' linguistic impacts, patterns, and rhetorical strategies to understand their importance in the text.

As we conclude our journey through time and ideas, this entire theoretical framework lets us study synecdoche and metonymy in *A Passage to India* from several perspectives and different angles. Narrative theory, semiotics and symbolism, postcolonial theory, and stylistic analysis illuminate the book's significance and impact. We engage with these concepts to shed light on Forster's narrative artistry and intricacy, contributing to literary analysis and interpretation.

II. LITERATURE REVIEW

Academic studies have examined various aspects of E. M. Forster's *A Passage to India*, focusing on concepts, narrative, and culture. Some works in this corpus have examined synecdoche and metonymy in the novel itself. Let's examine the literature to comprehend our issue's intellectual context. In "*Is Literary History Possible?*" (1992), David Perkins discusses Forster's narrative and how it shapes the reader's experience. Perkins mentions Forster's use of synecdoche and metonymy in *A Passage to India* but doesn't explain how.

Synecdoche and metonymy in *A Passage to India* are seldom studied. Previous works introduce Forster's storytelling skills and subject inquiry, but they don't delve into depth. Recent scholarship has neglected these methods in the novel's narrative structure, symbolism, and socio-cultural elements.

Analysis of synecdoche and metonymy in *A Passage to India* fills that gap. To better grasp Forster's narrative artistry and the novel's multifaceted meaning, we will examine individual incidents and their influence on narrative structure, imagery, theme investigation, and reader interpretation.

We want to contribute to Forster's scholarship by underlining synecdoche and metonymy's impact on *A Passage to India*. By filling this vacuum in the literature, our study illuminates Forster's literary strategies and their role in the novel's thematic development. Recent Related Research:

Scholars continue to study *A Passage to India*. E. M. Forster illuminates its narrative and thematic complexities. Let's examine some of the most current and significant academic studies on our issue and problem.

In his work "*Interpreting Silence and Absence: Synecdoche and Metonymy in A Passage to India*" (2021), James Stevens examines how synecdoche and metonymy convey stillness and absence in the novel. Stevens explores how these approaches generate plot gaps and allow readers to fill them in, revealing character dialogue and conversations.

These new findings help explain synecdoche and metonymy in *A Passage to India*, but further study is required. The literature ignores these methods' linguistic and aesthetic aspects and their unique impact on reader perception and engagement.

In "Language, Truth, and Logic in E. M. Forster's *Passage to India*" (1978), Gary Brock states that Forster from the opening sentence of the novel when he mentions that except for the Marabar Caves, which are twenty miles off the historical Indian city, Chandrapore presents nothing "extraordinary" or "distinguished". With this inversion of clauses, it seems that he wants to attract the reader's attention that the unexpected "extraordinary" will account for many of the important aspects of this novel. The inverted clauses suggest that great attention to language itself may figure among different modes and strategies of dramatization of specific and individualized events in the novel.

Thus, this article examines synecdoche and metonymy in the novel from narrative, symbolic, linguistic, and reader-oriented perspectives to contribute to the current study. Our work fills a gap in earlier research and illuminates the significant effects of these strategies on *A Passage to India*'s narrative structure, cultural backdrop, and reader experience.

Our work offers new research avenues and encourages discussions on synecdoche and metonymy in Forster's complex narrative world.

III. METHODOLOGY

E. M. Forster's *A Passage to India* was thoroughly examined in this inquiry. Forster emphasizes synecdoche and metonymy in narratives. The qualitative study examined the novel's usage of these approaches using textual analysis and literary criticism. The text was carefully studied, paying attention to synecdoche and metonymy. Each snippet was examined for synecdoche and metonymy and their effects on narrative structure, subject research, and character development.

Forster's devices' subtleties and patterns were captured in many book readings to ensure the study's authenticity and validity. This cyclical method helped me grasp narrative, synecdoche, and metonymy. Literature ideas and frameworks underpinned interpretation, semiotics, postcolonial theory, narrative theory, and stylistic analysis were studied. In *A Passage to India*, metaphor and synecdoche were investigated for narrative structure, symbolic significance, socio-cultural context, and language.

The study's findings were well-documented with quotes and references. These data were combined to comprehensively analyze synecdoche and metonymy in the text.

Note that this research solely employed textual analysis and no original data or sources except the novel itself are found there. Analyzing narrative systems in literature was our main interest and focus.

The study follows a particular method to analyze synecdoche and metonymy in *A Passage to India*, revealing its narrative functions, thematic implications, and bigger implications in Forster's extraordinary work.

IV. RESULTS AND DISCUSSIONS

A. Results for the First Study Question: How does *A Passage to India* Use Synecdoche and Metonymy to Express Content, Conjure Images, and Add Depth to the Novel?

In *A Passage to India*, E. M. Forster uses synecdoche and metonymy to express meaning, generate vivid images, and add depth. Through thorough study, we found particular occasions when these techniques are used, demonstrating their major influence on narrative. Let's examine the findings and examples to understand their functions:

1. Synecdoche:

Synecdoche adds subtlety and emphasizes key plot points by representing parts as a whole.

Example 1: In India, coming for a drive always means in a motor-car. (Chapters 5; 31)

The expression 'come for a drive' encompasses the experience of visiting India and emphasizes motorcars as symbols of modernity and Western influence.

Example 2: The sky remained a single color, the color of a loved person's eye. (Chapter 14)

The color of a loved person's eye reflects the sky, underlining the landscape's beauty of India and emotional connection.

2. Metonymy:

The story is enhanced by emotive connections and subtextual meanings when a word or phrase is used to represent a topic.

Example 1: A good deal of desultory talk followed, a few Englishmen and Indians trying to communicate with an interpreter who kept dropping things. (Chapter 6)

The expression dropping things refers to the interpreter's occasional confusion and puzzlement, reflecting the difficulties of cross-cultural dialogue and the possibility of Englishmen and Indians misinterpreting one another.

Example 2: The Marabar Hills, though very near, were not visible, and she could feel the horses and guides but not see them. (Chapter 14)

The passage's mention of the horses and the guides evokes the whole trek to the Marabar Caves, adding suspense and mystery to the novel. Forster describes the expedition to Marabar Caves by giving enough details about the guides and the horses.

Synecdoche and metonymy enhance *A Passage to India* by capturing bigger ideas, providing vivid images, and deepening meaning. Forster strategically uses these tactics to convey the nuances of cultural conflict, power relations, and personal interactions in the colonial environment, bringing depth and dimension to the novel.

TABLE 1
EXPLANATION OF THE EXAMPLES OF SYNECDOCHE AND METONYMY

Narrative Device	Example	Explanation
Synecdoche	Come for a drive always means come for a drive in a motor-car. (Chapters 5; 31)	The phrase 'come for a drive' represents the broader experience of exploring India, emphasizing the prevalence of motor cars as a symbol of modernity and Western influence.
Synecdoche	The sky remained a single color, the color of a loved person's eye. (Chapter 14)	The color of a loved person's eye represents the entire sky, emphasizing the emotional connection and awe-inspiring nature of the landscape.
Metonymy	A few Englishmen and Indians strived to convey their thoughts to one another, with the help of an interpreter who kept dropping things. (Chapter 6)	The phrase dropping things serves as a metonymy for the interpreter's occasional errors or miscommunications, reflecting the challenges of cross-cultural communication.
Metonymy	She could feel the horses and the guides but not see them. (Chapter 14)	The mention of the horses and the guides represents the entire scene of the journey to the Marabar Caves, creating a sense of anticipation and mystery.

Discussion of Initial Research Question Findings

1. In Chapter 1, come for a drive always indicates come for a drive in a motor car. The term come for a drive depicts the whole experience of touring India. Forster uses synecdoche to stress motorcars as a symbol of modernity and Western influence in India. The usage of drive, to describe the whole event adds dimension to the story and shows how technology and colonialism affected Indian culture.

2. As a loved one's eye, the sky remained a single color. (Chapter 14)

Here, the synecdoche is the color of a loved person's eye. Forster produces a dramatic and emotionally resonant picture by employing an eye to symbolize the sky. This depiction enriches the visual and provides depth to the tale by expressing the individuals' connection and the breathtaking scenery.

3. Metaphor: Englishmen and Indians trying to communicate with an interpreter who kept dropping stuff. Chapter 6

This example uses dropping things to describe the interpreter's occasional miscommunications. Forster illustrates the difficulties of English-Indian communication with this approach. The metonymy emphasizes linguistic boundaries and cultural misunderstandings, deepening and beautifying the story.

4. Metaphor: She felt the horses and guides but couldn't see them. (Chapter 14)

The phrase 'the horses and the guides' describes the whole trip to the Marabar Caves. Forster uses metonymy to build suspense. Without visual vision, but with the capacity to sense their presence, the story builds tension and emphasizes the hidden and what is beyond the seen.

Forster uses synecdoche and metonymy to convey meaning, evoke vivid imagery, and add depth to *A Passage to India*. These devices enhance the novel's thematic exploration, character development, and storytelling.

B. Results for the Second Study Question: How do Synecdoche and Metonymy Transmit the Novel's Themes and Ideas?

In *A Passage to India*, E. M. Forster uses synecdoche and metonymy to portray themes and concepts. These narratives explore cultural conflict, power dynamics, identity, and human connection limits. Let's examine the findings with examples to grasp the thematic implications:

1. Culture clash and power dynamics:

Example 1: A good deal of desultory talk followed, a few Englishmen and Indians trying to communicate with an interpreter who kept dropping things. (Chapter 6)

Through dropping things, Forster illustrates cross-cultural communication issues. It shows the power dynamics and cultural conflict between Englishmen and Indians and the difficulty of communicating across cultures.

2. Identity, Otherness:

Example 2: The sky remained a single color, the color of a loved person's eye. (Chapter 14)

What is the color of a loved person's eye indicating the characters' relationship with their environment? It shows personal identification and emotional relationship to the landscape, showing the need for connection and belonging in a strange place.

3. Understandability Limits:

Example 3: Muddle about the Marabar, mofussil, and you. (Chapter 7)

This example uses synecdoche to show the narrative's uncertainty and lack of comprehension. The repeated muddle implies the difficulty of understanding the Marabar Caves, rural surroundings (mofussil), and personalities. It depicts the theme of the difficulty of comprehending and the ambiguity and mystery of life.

4. Colonial context and power:

Chapter 3: Two races face to face... one can't escape from the other, whatever one may do.

The synecdoche of two races reflects British-Indian colonial relations. It emphasizes the power dynamics and interwoven links between colonizers and colonized, highlighting their inevitable connection and consequent tensions and conflicts.

Themes like culture conflict, power dynamics, identity, and understanding constraints are explored in *A Passage to India* via synecdoche and metonymy. Forster uses these narrative strategies to show the intricacies of colonial human interactions, deepening the novel's main themes and concepts.

TABLE 2
THE THEMES THAT SYNECDOCHE AND METONYMY CONVEY

Narrative Device	Example	Thematic Element
Synecdoche	The color of a loved person's eye. (Chapter 14)	Identity and emotional connection to the landscape
Synecdoche	Muddle about the Marabar, muddle about the mofussil, muddle about you. (Chapter 7)	Limitations of understanding and the existence of ambiguity
Metonymy	Dropping things. (Chapter 6)	Cultural Clash, power dynamics, and Challenges in cross-cultural Communication
Synecdoche	Two races face to face . . . one can't escape from the other, whatever one may do. (Chapter 3)	Colonial context and power structures

These examples show how carefully E. M. Forster uses these storytelling strategies in *A Passage to India* through synecdoche and metonymy to express his thoughts and emotions. Identity, understanding, cultural conflict, power relations, and colonialism are explored in Forster's work.

C. The Third Study Question: How do Synecdoche and Metonymy Represent British Colonization and Cultural Conflict in India?

Synecdoche and metonymy in *A Passage to India* capture the intricacies of power relations, cultural identities, and communication in the socio-cultural and historical settings of British colonialism and cultural conflict in India. The following examples show how narrative devices enhance context understanding:

1. Dynamic Power:

Chapter 6: A few Englishmen and Indians strive to convey their thoughts to one another, with the help of an interpreter who keeps dropping things.

Example 1: This example shows English-Indian power relations through metonymy. The need for an interpreter and the difficulty of communicating shows the power imbalance and communication difficulties. It shows British colonialism's asymmetry in India.

2. Cultural identities:

Example 2: The Marabar Caves, though very near, were not visible, and she could feel the horses and guides but not see them. (Chapter 14)

Metonymy accentuates cultural clashes. The horses and guides, which are sensed but not seen, depict the English-Indian miscommunication. It shows cultural remoteness and the difficulty of connecting groups.

3. Communication and Language:

Example 3: A good deal of desultory talk followed, a few Englishmen and Indians trying to communicate with an interpreter who kept dropping things. (Chapter 6)

This text uses synecdoche and metonymy to highlight intercultural communication issues. Language and cultural barriers are shown by the interpreter's desultory talk and blunders. It shows the challenges of intercultural dialogue under British colonial control.

Synecdoche and metonymy illuminate the socio-cultural and historical contexts of British colonialism and cultural clash in India in *A Passage to India*. These narrative devices illuminate power dynamics, cultural identities, and communication challenges, providing a nuanced view of the socio-political landscape. They illuminate the intricacies of British-Indian relations and the novel's socio-cultural and historical circumstances.

This shows the sociocultural and historical settings of British colonization and cultural conflict in India:

1. A few Englishmen and Indians striving to convey their thoughts to one another, with the help of an interpreter who kept dropping things. (Chapter 6)

This expression dropping things shows the difficulty of the relationship between the colonized (the English) and the colonized (the Indians).

TABLE 3

INSTANCES OF SYNECDOCHE AND METONYMY IN *A PASSAGE TO INDIA* THAT REPRESENT BRITISH COLONIZATION AND CULTURAL CONFLICT IN INDIA

Narrative Device	Example	Socio-Cultural and Historical Context
Metonymy	A few Englishmen and Indians strived to convey their thoughts to one another, with the help of an interpreter who kept dropping things. (Chapter 6)	Illustrates the power dynamics between Englishmen and Indians, highlighting the challenges in communication.
Metonymy	The Marabar Caves, though very near, were not visible, and she could feel the horses and the guides but not see them. (Chapter 14)	Symbolizes the cultural divide and the difficulties in establishing meaningful connections between different communities.
Metonymy/Synecdoche	A good deal of desultory talk followed a few Englishmen and Indians striving to convey their thoughts to one another, with the help of an interpreter who kept dropping things. (Chapter 6)	Portrays the challenges of intercultural communication and linguistic barriers in the context of British colonial rule.

Example of Narrative Device: Socio-Cultural and Historical Context

Metaphor: Englishmen and Indians spoke via an interpreter who often dropped objects. In Chapter 6, the power relations between Englishmen and Indians are explored, emphasizing communication issues.

Despite being close, the Marabar Caves were not visible, and she could only sense the horses and guides. In Chapter 14, the cultural barrier and challenges of connecting diverse populations are symbolized.

A translator dropped items while Englishmen and Indians struggled to communicate, leading to a lot of desultory discussions. Chapter 6 explores intercultural interactions and language difficulties under British colonial administration.

These examples show how synecdoche and metonymy in *A Passage to India* illustrate British colonization and cultural conflict in India. They illuminate British-Indian contacts during that time by highlighting power dynamics, cultural identities, and communication issues.

D. The Fourth Study Question: How Do These Narrative Elements Affect Character Development, Reader Involvement, and Book Comprehension?

Synecdoche and metonymy in *A Passage to India* affect character development, reader involvement, and book comprehension. Explore each feature in detail:

1. Synecdoche and metonymy help characters evolve by revealing their personalities, connections, and experiences.

The color of a loved person's eye. (Chapter 14)

The synecdoche the color of a loved person's eye symbolizes a character's emotional connection to the environment. This gadget illuminates the characters' inner world and shapes their surrounding views.

2. Reader Engagement: Synecdoche and metonymy create vivid images, invite interpretation, and evoke emotions.

Chapter 6: A few Englishmen and Indians strive to convey their thoughts to one another, with the help of an interpreter who keeps dropping things.

It shows the difficulties of cross-cultural communication and the power imbalance between English and Indians. The metonymy of dropping things draws the reader into the complexity of comprehension and connection.

3. Synecdoche and metonymy enhance the novel's theme, socio-cultural background, and bigger concepts.

Example: A good deal of desultory talk followed, a few Englishmen and Indians trying to communicate with an interpreter who kept dropping things. (Chapter 6)

This paragraph uses synecdoche and metonymy to illustrate the difficulties of international dialogue and multicultural understanding. The novel's topics get more sophisticated as the reader's understanding of socio-cultural processes increases.

In conclusion, synecdoche and metonymy in *A Passage to India* affect character development, reader involvement, and book comprehension. They enhance character development, attract readers with vivid imagery, and help readers understand the novel's topics and socio-cultural settings.

TABLE 4
INFLUENCE ON CHARACTER DEVELOPMENT, READER INTEREST, AND NOVEL COMPREHENSION
THE IMPACT OF A NARRATIVE DEVICE ON CHARACTER DEVELOPMENT, READER ENGAGEMENT, AND NOVEL COMPREHENSION

Narrative Device	Example	Impact on Character Development	Impact on Reader Engagement	Impact on Overall Understanding of the Novel
Synecdoche	The color of a loved person's eye (Chapter 4)	Provides insights into the character's emotional connection to the landscape	Evokes the reader's emotional response and adds depth to the character's development	Conveys the character's unique perception and adds to the thematic exploration
Metonymy	A few Englishmen and Indians strived to convey their thoughts to one another, with the help of an interpreter who kept dropping things. (Chapter 6)	Illustrates the challenges of cross-cultural communication and power dynamics	Captivates the reader's attention and prompts reflection on understanding and connection	Deepens comprehension of socio-cultural dynamics and thematic exploration
Metonymy	The Marabar Caves, though very near, were not visible, and she could feel the horses and the guides but not see them. (Chapter 14)	Symbolizes cultural divide and difficulties in establishing meaningful connections	Engages the reader through evocative imagery and adds to the mystery of the narrative	Explores the complexities of cultural identities and the challenges of human connection

These examples show how synecdoche and metonymy in *A Passage to India* affect character development, reader involvement, and book comprehension. They illuminate characters' experiences, stimulate the reader's emotions, and enhance understanding of the novel's topics and socio-cultural circumstances.

E. *The Fifth Question: How Can Synecdoche and Metonymy Enhance E. M. Forster's Writing and Art in A Passage to India?*

Synecdoche and metonymy enhance E. M. Forster's *A Passage to India* writing and art. Forster by improving story structure, is drawing vivid images, and addressing complicated ideas. Notice how these narrative strategies enhance the novel:

1. Synecdoche and metonymy create a complex ocean of meaning and symbolism, strengthening the story.

Chapter 6: A few Englishmen and Indians strive to convey their thoughts to one another, with the help of an interpreter who keeps dropping things.

In this case, metonymy conveys communicative complexity and English-Indian power relations. It emphasizes the characters' struggles to communicate and bridge cultural divides, deepening the story.

2. Synecdoche and metonymy enhance the reader's sensory experience with vivid images.

Example: The sky remained a single color, the color of a loved person's eye. (Chapter 14)

Forster represents the sky with the color of a loved person's eye, using synecdoche. This rich picture engages the reader and enhances the novel's aesthetic vision.

3. Synecdoche and metonymy enable Forster to investigate cultural conflict, identity, and understanding constraints.

Example: A good deal of desultory talk followed, a few Englishmen and Indians trying to communicate with an interpreter who kept dropping things. (Chapter 6)

This piece explores intercultural communication through synecdoche and metonymy. It explores cultural misconceptions and the challenges of connecting language and culture, contributing to Forster's aesthetic vision.

E. M. Forster used synecdoche and metonymy. Forster shows his literary skill and creative vision in *A Passage to India*. These narrative tactics enrich the novel's structure, generate vivid imagery, and explore complicated issues. They enhance the story, interest the reader, and preserve the work's creative integrity.

Synecdoche and metonymy improve E. M. Forster's writing and art. Lots of paths are found in *A Passage to India*.

1. Synecdoche and metonymy enhance the plot by expressing greater concepts in a specific language. Forster can succinctly and evocatively convey complicated thoughts and emotions, increasing the reader's experience and providing meaning.

2. Forster employs these narrative strategies to create powerful symbolism and imagery. Synecdoche and metonymy enhance sensory details and the reader's imagination, making the tale more immersive and interesting.

3. Forster illustrates complex topics via synecdoche and metonymy. They let him examine cultural conflict, power, identity, and relationship constraints. Forster employs these methods to portray complicated perspectives and promote reader reflection.

4. Synecdoche and metonymy aid subtext. To convey hidden thoughts and feelings, Forster uses chosen passages to represent them. This technique improves narrative, character, and connections.

5. Forster's synecdoche and metonymy demonstrate his literary skill. These examples demonstrate his attention to detail, vivid imagery, and distinctive writing.

Forster meets artistic goals in *A Passage to India*. They increase the novel's intricacy, symbolism, subject growth, and creative excellence, captivating and understanding the reader.

Synecdoche and Metonymy improve *A Passage to India's* writing and art. Synecdoche and metonymy deepen and complicate stories by expressing major concepts in unique terminology. E. M. Forster is authorized to properly explain complicated ideas and feelings. Forster skillfully enhances the reader's experience and meaning.

Forster uses synecdoche and metonymy to produce powerful images and symbolism. These methods may help him create sensory details and immerse the reader in the tale. Synecdoche and metonymy help Forster convey complex concepts and new ideas.

He examines cultural conflict, power relations, identity, and human connection from many perspectives, inviting readers to think carefully about them. These devices enable subtextual communication. Forster provides depth to characters, relationships, and the tale by expressing unspoken thoughts. Forster's synecdoche and metonymy demonstrate his writing. He uses these devices to show his attention to detail and vivid imagery, generating memorable passages and distinguished events.

TABLE 5
CONTRIBUTION OF SYNECDOCHE AND METONYMY IN *A PASSAGE TO INDIA*

Contribution to Literary Craftsmanship and Artistic Vision	Ways Synecdoche and Metonymy Contribute in <i>A Passage to India</i>
Depth and Complexity	By encapsulating broader concepts within specific linguistic expressions, synecdoche and metonymy add depth and complexity to the narrative.
	They allow E. M. Forster to convey multifaceted ideas and emotions concisely, enriching the reader's experience and creating layers of meaning.
Symbolism and Imagery	Synecdoche and metonymy enable Forster to create vivid and powerful symbolism and imagery.
	Through these devices, he can evoke sensory details and provoke the reader's imagination, making the narrative more engaging and immersive.
Exploration of Themes	Synecdoche and metonymy help Forster explore and convey complex themes within the novel.
	He delves into the intricacies of cultural clash, power dynamics, identity, and the limitations of human connection, offering nuanced perspectives and stimulating readers' reflections on these thematic elements.
Subtextual Communication	These devices serve as vehicles for subtextual communication.
	Forster conveys underlying meanings and emotions that may not be explicitly stated, adding depth to characterization, relationships, and the broader narrative.
Stylistic Mastery	The adept use of synecdoche and metonymy showcases Forster's mastery of literary techniques.
	These devices highlight his skill in crafting precise and resonant language, demonstrating his attention to detail and ability to evoke rich imagery, creating memorable passages.

This table shows and demonstrates how synecdoche and metonymy enhance E. M. Forster's writing and art in the novel *A Passage to India*. Let's examine these parts thoroughly:

1. The chart indicates synecdoche and metonymy enhance the plot. Forster uses these storytelling strategies to vividly communicate larger topics. He enriches the reader's experience by using particular phrases to describe complex ideas and feelings.

2. The table shows how synecdoche and metonymy help Forster produce vivid pictures. He enhances the story with sensory aspects and creativity.

3. Themes: Forster depicted complex new concerns using synecdoche and metonymy in the table. These instruments help him examine cultural conflict, power, identity, and relationships. Forster may provide several viewpoints on these subjects, having readers ponder the novel's implications.

4. Subtext: The table uses synecdoche and metonymy. Forster utilizes selected texts to reveal hidden emotions. This enhances story, connections, and individuals.

5. Forster mastered synecdoche and metonymy. He pays attention to detail and paints wonderful images with words. These storytelling strategies enhance Forster's work.

The table shows how synecdoche and metonymy reinforce and improve *A Passage to India*. They have depth, reflect symbolism, explore intricacy, create a topic study, add subtextual communication, and prove Forster's art.

V. CONCLUSION AND RECOMMENDATIONS

In conclusion, E. M. Forster's employment of synecdoche and metonymy in *A Passage to India* proves Forster's skill and craft as a professional writer and novelist. These narrative tactics shape the novel's intricacy, symbolism, and theme. Forster amazingly employs synecdoche and metonymy to examine colonial cultural strife, power relations, and identity, making readers analyze human connections and misunderstandings. These literary techniques increase character development, vivid imagery, and innovative ideas. Synecdoche and metonymy help Forster tell a fascinating narrative.

Recommendations

1. Research: Literary device and symbolism academics should read more about E. M. Forster's works and the works of other authors to explore synecdoche and metonymy in various literary contexts.

2. Comparative Analysis: Compare *A Passage to India* and other colonial literature synecdoche and metonymy. This may indicate recurring themes and aesthetics in this era's narrative.

3. Integrating Interdisciplinary Perspectives: Postcolonial theory, cultural studies, and historical analysis may assist academics in understanding synecdoche and metonymy through many other sociocultural contexts.

4. Reader Reception Studies: How synecdoche and metonymy impact readers' emotions and perceptions. Perform reader response and reception studies to assess how different audiences respond to narrative tactics.

5. Education: Synecdoche and metonymy discussions in literature classrooms may boost students' critical thinking and literary interest.

6. Multimodal Analysis: Examine synecdoche and metonymy in many creative genres using visuals and interactive platforms.

These proposals may improve our understanding of synecdoche and metonymy in literature and how they affect narrative depth and artistic expression.

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Parental Support for Children to Learn English as a Second Language: Investigating Parents' Perceptions, Involvement, and Their Issues in Hailakandi, India

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Abstract—This article focuses on the parents' perception of their involvement with children at home, the strategies they employ, and the challenges they encounter as they help teenagers learn English as a second language. This study is based on prior research, firsthand experience, and collected data on the basis of pre-arranged interviews with parents who have school-going kids and learning the English language and they are from different sectors of work, living in Hailakandi district in the North East of India. The study uses qualitative and interpretive approaches to determine its findings. Although there are some previous studies on this subject, it is crucial to do a new investigation to learn more about the parents' typical views, participations, and particular concerns in the study area. The study reveals serious flaws in parental perceptions, educational awareness, and involvement strategies in supporting children at home and suggests that parents or guardians manage their time and actively engage the children to create an environment with the aid of contemporary technology that would hasten the learning of English.

Index Terms—English language learning, parents' perceptions, involvement, issues, language skills

I. INTRODUCTION

The modern time enriched and enhanced by the most recent technology differs greatly from the past. With the advent of the internet, education has never been more accessible or enjoyable before (Wheeler et al., 2008). The world has become so competitive and difficult for getting the best position in every aspect of life even in the educational sector. All parents worry about properly educating their kids and supporting them to get a place in one of the best schools or colleges for higher studies and establish their carriers. Parents are constantly looking for the most efficient strategies to help their children learn the English language at home at a young age. The children are very engaged in their daily lives and eager to learn new things. They try to experience and explore new ideas; they feel happy and excited to achieve their targets (Renninger et al., 2008). Their minds are very sharp and strong enough to memorize things by listening to others and observing activities around them. It's vital for parents to create a learning atmosphere at home where children are interested in participating and engaging in various activities to practice English speaking. The choice of efficient teaching and learning tactics will determine the growth and development of the children's linguistic abilities (Kalina & Powell, 2009). Parents play a significant impact in their kids' linguistic development through their interactions with them. Mastery of the mother tongue is the first step in a child's linguistic development before learning a second language (Motseke, 2020). Children who speak English as their first language and young children who are acquiring it as a second language engage in the same kinds of activities. It's important to provide a range of interactions, notably one-on-one and small-group encounters. These regular contacts produce the best effects for language learning and practice. Effective teaching strategies include frequent story-telling and reading, teaching vocabulary, word games, relating words to actions and objects, engaging in conversation, sharing simple rhymes and games, learning rhymes and songs in languages other than English, and extending and modeling conversations (Clarke, 2009).

Imaniah and Nargis (2017) mentioned that children learn in a variety of methods that have been loosely classified by educational professionals into three fundamental learning styles: auditory, visual, and kinesthetic. Learners having an

auditory style learn by hearing what others have to say and discussing what they're learning. Learners having a visual style learn by watching or observing things. Whereas the kinesthetic learners like to be involved in the learning process and learn from their experiences. Parents can help their children learn more efficiently if they are aware of their child's preferred learning style (pp. 34-35). According to Nemati and Taghizadeh (2013), since students use their native language's skills and rules to learn English, having a strong understanding of one's mother tongue is fundamental for learning English as a second or third language. As a result, parents' assistance in helping their kids learn their native language would greatly aid their kids in learning English (pp. 2477-2483).

The social development concept is also utilized in this study. The socialization process and its impact on language development are highlighted by social development theory. According to social development theory, socialization is a process that aids in learning for an individual. This suggests that socialization with peers or adults is necessary for learning to take place. Thus, as a kind of socialization, parent-child interaction at home is essential to a child's language development. Bandura (1969) considered that language acquisition takes place in the classroom when the student engages with the instructor and other students (as a form of socialization). In order for learning to happen more quickly and effectively, each kid should take an active part in the socialization process.

Parents' incorrect perceptions of their children and their own limitations might occasionally have an impact on the linguistic development of young children. Lack of sufficient education and knowledge prevents parents or other adult guardians from understanding how important it is to fulfill their responsibilities for their children's education (Đurišić & Bunijevac, 2017). Usually parents are unable to assist their children in learning a new language because of their lack of interest or inefficiency. They occasionally find themselves unable to support their children adequately due to personal issues like unemployment, unreliable income sources, a lack of spare time, and inadequate resources. Thus, parental issues and lack of awareness play a significant role for the linguistic development of a child (LaRocque et al., 2011).

A. Background of the Study

The demand for the English language is increasing globally day by day with the fastest-growing Science and Technology around the world. The popularity of English medium schools is increasing gradually due to more probability of getting good opportunities in future studies and in the job market. The same trend is also observed in my place of study, Hailakandi district that is situated in Barak Valley, a part of Assam province in North East of India. According to the census 2011, the district has a population of 659,296 with an average literacy rate of 74.34 percent, having Bangla (Sylheti) as its main language of communication (Hailakandi district profile, n.d.). It's one of the most educationally and financially backward districts of India (Ministry of Panchayati Raj, 2009).

The parents of Hailakandi district are concerned about their children's academic performance, but they are not getting greater opportunities for high-quality education. Although there are many public and private schools in the area, the majority of them fall short of expectations. Government schools have poorer circumstances than private ones (Haloi et al., 2015). While private schools are making every effort to perform well, they are unable to significantly supply skilled teachers and an educational environment. Private schools are also incredibly pricey and out of reach for parents with low incomes. There is an increasing trend for financially stable families to enroll their kids in private schools. Poor families enroll their children in government schools since their economic conditions are not enough to bear the expenses of private schools. Well-to-do parents also hire private tutors for their children to help them in their studies. Almost every child from a rich family goes to a private tutor for extra support to learn English along with other subjects.

School-going students are taught to read and write English but their speaking and listening abilities remain quite poor. The present school's syllabus prepared by the education department of the Assam Government considers only reading and writing skills in the assessment process, though listening skill has been recently introduced at the higher levels. Therefore, speaking and listening abilities are overlooked in the primary grades of schools in Assam (Awal & Karim, 2021). Additionally, their parents or guardians are not providing them with the necessary support and encouragement to improve their linguistic abilities. As a result, school graduates struggle to adequately communicate in English. They are getting deprived of good opportunities in higher studies and in the current competitive job market due to a lack of English language proficiency (Deshpande & Newman, 2007).

B. The Objective of the Study

This study aims to learn more about the perspective, involvement, and contribution of parents to their children's linguistic development, especially when it comes to learning English as a second language. The study also targets to discover the problems they face during parental support in the Hailakandi district of Assam in India. Although there are numerous factors contributing to the children's low English learning performance in that particular field of study, it seems that parents' disregard for their parental duties is one of them. Therefore, this study makes an effort to find out the challenges and ascertain how parents perceive, participate in, and contribute to their children learning English as a second language at home and brings the outcomes into focus for further study in this area for the greater benefit of the students' community.

II. LITERATURE REVIEW

The previous research works done in this field suggest that children's language acquisition starts at home at the first stage of their lives (Jacoby & Lesaux, 2019). The parents have to play a major role to make them learn first their mother tongue and then they can help them to learn English as a second or foreign language. According to Motseke (2020), parents have a tremendous influence on their children's linguistic development through their interactions with them. Mastery of the mother tongue is the first step in a child's linguistic development before learning a second language. To define language Baker (2014) mentioned "Language is much about communication and identity. We need language to communicate information, to build relationships, to play games and tell stories, to make new friends, and to work in groups" (p. 37).

Indriati (2016) discovered after examining parents' efforts to help their kids learn English that most kids cannot be made to do anything they don't want to until we intervene as parents and teachers. We must accept their way of life. It is a known fact that children enjoy listening to stories, singing, playing different games, joking about, and speaking. It is observed that they learn the language easily during the communication process and express their feelings or desires in it. Children's acquisition of a new language is primarily influenced by two things: parenting and schooling. Indriati (2016) concluded that because of their unique curiosity, children pick up any language that is introduced to them in their environment. Therefore, if the parents are unable or reluctant to guide them or at least to speak words related to everyday life at home, the other family members who are able to speak or instruct the kids in English should participate to get them interested in learning the language.

The perception of parents plays a momentous role in supporting their children in language learning. Rahman et al. (2019) specified that the perceptions of parents and their issues to get children involved in their language learning process vary from person to person and place to place. The perceptions mainly depend on the awareness of the parents, their educational standards, financial conditions, cultural influences, and so on. The issues that prevent parents from involvement with their kids are busy work schedules, lack of education, lack of importance, poor time management, lack of interest, wrong perception, etc.

The amount of influence parents can have on their children's acquisition of English or EFAL may be greatly influenced by their level of education. A certain amount of education is required for the linguistically and culturally sensitive interventions since they involve reading, the use of English language, and the encouragement of specific behaviors. Parents who are educated or from middle-class backgrounds typically have better salaries, flexible schedules, and academic English skills that they can employ to support their children's education (Kwenda et al., 2015). Motseke (2020) says parents who are well-educated expose their kids to the English language by reading English newspapers and periodicals, watching English television shows, and listening to English radio stations.

Indriati (2016) suggested that parents, who are children's primary social partners, should promote both the amount and quality of English utterances. Talking about the lessons being learned in classes or at home might help parents who speak little or no English start using it for communication. Along with helping children with their homework, they might also say the names of things that are in the house. If their children's conversational level is appropriate, parents who can speak English with them can engage them in a discussion. These are characteristics of parents who are encouraging and genuinely interested in the betterment of their children as well as themselves.

The available literature is lacking in illuminating the perspectives, modes of engagement, and difficulties faced by the parents of the study region. The field of study, Hailaknadi, differs greatly from other places in terms of culture, society, and economy. Since it is located in the North-East of India, it has a different culture than the rest of the nation. Individuals in the area adhere to unique social customs and traditions that set them apart from people living in other parts of the world. The local people are mainly dependent on agricultural products having a lack of social and educational awareness. Therefore, it carries great importance to find out how the local residents, mainly parents perceive their children's educational support at home, how they assist them, and what issues they find during the process.

III. METHODOLOGY

The study is based on a qualitative method and an interpretive approach. The qualitative research is based on "studying things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" (Ospina, 2004). The naturalistic method of gathering data—such as through interviews and observations—is the foundation of the interpretive approach (Khan, 2014). Semi-structured interviews were taken to collect information on the field of study. It is a typical method of data collecting when a researcher wants to get qualitative, open-ended information and look at participants' thoughts, feelings, and views about a certain subject (Dearnley, 2005).

The consent of the participants was taken in advance and the objectives of the interviews were stated for their proper information. Formal meetings were arranged to record their responses for data analysis. A question sample (see Appendix) was prepared to ask the respondents. Thirty parents from different fields of work who willingly agreed to cooperate with us were selected from the Hailakandi district in Assam province of India. There were a total of twelve questions out of which three questions were about the background of the parents: their professions, ages, and knowledge of the English language. The next five questions were about their children's age, grades of study, and years of learning English, additional tuition assistance, and the language efficiency at the present stage. The last four questions were

about the parents' perception about their support at home, the ways of support they provide, the problems they face, and their recommendations. Due to the participants' difficulty in effectively communicating in English, discussions with the parents about their engagement and the challenges they had in helping their children learn English were done in the local language, Sylheti. All discussions were audio recorded after obtaining approval from participants via consent forms and verbally informing them of the recordings before the start of each one.

The responses of the participants have been studied thoroughly to understand properly and to get the data precisely. Then it has been translated into English with accuracy with the help of persons having deep knowledge of both the languages (English and Sylheti). With the assistance of specialists in the field, the data was evaluated. Then, the findings have been presented clearly for the easy comprehension of the readers followed by adequate discussions and recommendations based on the research findings.

A. Participants

The total number of participants for this study is thirty. These are parents of school going children selected purposefully from different categories to reflect the accurate picture of the result. The details are shown in the table below.

TABLE 1
DETAILS OF RESPONDENTS IN THE STUDY

Categories	Male		Female	
	Number	Percentage	Number	Percentage
Participants	21	70	9	30
Employed	10	33	2	7
Unemployed	11	37	7	23
Educated above secondary level	8	27	3	10
Educated up to secondary level	10	33	4	13
Uneducated	3	10	2	7

As the details displayed in the Table 1 above there were twenty one (70%) men and nine (30%) women among the people who participated in the study. Ten (33%) men and two (7%) women among the participants have jobs in different public and private sectors. On the other hand, there are eleven (37%) males and seven (23%) females who are unemployed. Regarding the educational qualification of the participants there are eight (27%) males and three (10%) females among the participants have postsecondary degrees, compared to ten (33%) males and four (13%) females who have only qualification up to high school. Three (10%) male participants and two (7%) female participants are uneducated.

B. Ethical Consideration

This study is authorized by the Standing Committee for Scientific Research - Jazan University, Kingdom of Saudi Arabia (Ref: REC-44/06/473). No other permission required for the study from any local institutions/ administration as the participants were met personally to record their responses. The participants were well-informed on the purpose and nature of the study at the outset. They were told that their involvement was entirely voluntary and that it depended on their own free will. If they wish, they could leave the study whenever they wanted. The consent forms were provided to them for their signatures to express their free will to join the study. The participants were also made aware that giving their names was not required and that the information they supplied would be kept in strict confidence.

IV. FINDINGS

Results have been presented in the context of the data gathered from the in depth interviews (IDI) with the parents. Three distinct objectives described below are focused on by the exploratory study's findings.

A. Perceptions of Parents About Their Support for Children

It's found that most of the parents are aware of their roles as guardians for the academic development of their children. They believe that their involvement during learning process encourage the students more to focus on study and achieve their goals easily. A few parents consider picking up and dropping off their children at school to be one of their primary responsibilities. One mother (Respondent E) informed during one of our interview sessions, "Our important function as guardians is to drop and pick the children up from the schools." Few parents claimed that they accompanied their kids to school to ensure their safety. Contrarily, many participants felt that parents had a greater role in their children's educational pursuits. Both at-home and school learning activities require parental participation for the progress of the children. Parents must be in touch with the school teachers, be informed of their children's academic progress, and be aware of how they are doing in the classroom. Some of the respondents mentioned that it's a responsibility for parents to attend the school meetings with the parents to know about different issues related to their children and the school authority. During IDI (in depth interview), a participant (L) said, "I suppose that parental

involvement in learning process is crucial. Parents should routinely visit the respective schools to learn about their children's academic development and participation in a variety of school activities”.

It's observed that the maximum parents know the fact that children are encouraged and inspired to learn by the involvement of their parents. One of the parents stated that if parents are not in contact with their children when they are studying at home, they lose interest in their studies and engage themselves in other activities. "We shouldn't leave our kids with TVs, phones, or any other electronics when they're studying, doing assignments, etc. It is solely our job to constantly check on them to ensure the required improvement", one participant (O) advised. It's mentioned by one respondent that when the guardians help their children to understand their lessons, doing homework or completing projects they find it easy and get involve themselves in learning process. The majority of the parents stated that they participate in a variety of school events, including the annual sports and cultural programs and events relating to national holidays (e.g. Independent Day, Victory day). They believe that if parents attend school events, kids will feel encouraged to participate and perform well.

Most of the respondents consider that parents' engagement in helping their kids learn English as a second language has a significant impact on their linguistic development. Kids learn English more quickly when their parents talk to them in English and involve them in conversation. Respondent B responded that if parents try to converse with their children in English they will gradually develop the skill to respond in the same language. Respondent D said, "I attempt to utilize English vocabulary that helps my kids become familiar with different objects even though I am not sound enough to talk with my kids in English". The other responder M mentioned that although she can't speak English well, she uses her native language to help her child understand difficult English words. One mother said that she is planning to send her children to a tutor so they can learn English.

The interviews reveal that many parents are unaware of parental support and its beneficial effects on children's academic development. They believe that enrolling children in any neighboring school is sufficient for their education. The school will be in charge of monitoring the development of the children. Teachers will encourage students, impart knowledge, assign homework, administer tests, quizzes, and other assessments, and compile progress reports to be sent to parents. They think that certain pupils succeed because they are naturally gifted and that there is nothing to do if someone does not have a high IQ (Intelligent quotient). For example, Respondent Q mentioned, "I suppose deserving students work extremely hard if their teacher is stern and they get good grades, but some students can't since they are mentally fragile from birth”.

The study discloses that many parents consider that additional support is essential for their children learn English quickly, but they are unable to do so because they are not comfortable with the target language. As a result, they let their kids watch English-language videos on their TVs or other electronic devices to expose them to the language. The analysis of the study indicates that parental involvement, in the opinion of the majority of parents, is crucial for children's academic growth, particularly when it comes to helping them acquire English as a second language.

B. How Parents Help Their Kids at Home

It's revealed by the study that parents assist their kids in a variety of ways. Some of the prominent ways are discussed below.

(a). Assisting Kids With Their Homework and School Assignments

Most parents expressed a desire to help their children with their everyday homework or with finishing school projects, but they are unable to do so because of their poor or nonexistent English language skills. It's found that only a few persons can help their kids with their homework and school assignments. Respondent A mentioned during the conversation that despite being busy with his job at a college, he regularly checks his child's homework and assignments. He frequently assists her with finishing school assignments and provides homework support. Parent C mentioned, "I struggle to comprehend English correctly. I consequently cannot support my children with their tasks or homework at home. I intend to arrange a private tutor for them”. The majority of parents claimed that they either encouraged their children to complete their schoolwork or just checked to see if they had done so, despite not helping with the actual work. "I always check with my child to see if she has finished her schoolwork before sleep”, Parent S remarked. "I do insist on checking it regularly. I simply glance at the date, and if it coincides with that day's date, I know the assignment for that day has been finished”. Few parents claimed that they didn't supervise their kids' homework at home. They merely check to see if the child attends school regularly or not. For instance, one parent said, "I get little time at home to help my child in study. I just make sure that he is going to school every day”.

(b). Visiting Schools and Attending Different Events

The study finds that most of the parents don't check on their children's development by visiting the school or meeting their English teacher. Respondent V said, "My commitment to my community service prevents me from attending school. I presume my child is doing well because I haven't heard of any issues at the school”. Parent H remarked, "Due to the distance from my office where I work, I don't have enough time to go to school. I always visit the school to learn about the problems when I receive a call from the institute”. Some parents stated that it is not their duty to visit the school to keep an eye on their child's behavior there. The school is responsible for ensuring a student's overall growth while attending classes. One of the participants (named as V) said, "Why should I visit the school to observe how my

child behaves there? The school is in charge of it". A few parents, however, informed that they occasionally visit the school and attend various events that are hosted there. Additionally, they make an effort to seek feedback on their children's language proficiency from their English teachers. Respondent K reported that he frequently goes to the school and talks to the English teacher about the kids' progress in learning English. One mother (Respondent P) narrated that she is available at home, and she regularly attends all parent-teacher conferences and other events offered at the school to support her children's participation in extracurricular and academic activities.

(c). Involvement of Parents in Other Learning Activities

Regarding participation in other educational activities, it's observed that many parents participate in their children's educational pursuits at home. They encourage them to study at home, watch some English learning videos, give them time to play, sing, and dance, and set up study materials before they head off to school. Respondent A stated that he prefers to dedicate some time to his child each day for the development of his English language. His son is encouraged to sing English rhymes that are available on YouTube. One parent (Respondent P) informed that she occasionally enjoys dancing with her kids while listening to English songs. Another parent (Respondent H) said "I urge my son to watch online instructional videos in English to improve his language abilities". It's a fact revealed in the study that lack of English comprehension of many participants prevents them from giving their children the extra help they need. They regularly permit their kids to watch any English TV program of their choice, including some cartoon networks. "I guess students can strengthen their English by watching English channels on TV or other electronic gadgets," said respondent S. "Consequently, I let my daughter enjoy these things". Some parents claimed to give their children books or other reading materials to help them learn more about English language. Giving students study resources like storybooks, poetry, rhymes, and other materials is a good idea to help children learn English, according to one parent (Respondent D).

C. Problems Faced by Parents Supporting Children at Home

Many participants gave nearly identical answers when asked about the difficulties they encounter while supporting their children at home. They claimed that the primary obstacle is their involvement in professional work. They don't have enough spare time to participate in various school programs or provide opportunities to get them involved in educational activities. Participant Z told that he is too busy running his business to find the time to care for his child. Other parent (Participant R) mentioned, "I work full-time in my office and am unable to participate in any activities with my kids or attend any school events". Some participants mentioned that another challenge to helping kids learn English at home is parents' limited English language skills. Respondent I said, "I am unable to assist my kid at home, as I can't converse in English and am too weak to understand any English writing". One mother (Respondent Y) added that she can't engage her daughter in any English language activity as she doesn't know English.

A few parents acknowledged that lack of awareness is another obstacle with relation to their engagement with children at home. Many of them are unaware of the fact that their efforts to teach their kids English at an early age would enable them to pick up the language so effortlessly, which will serve as the foundation for their higher studies. According to respondent F, the English lessons that the children receive at school are sufficient. As they progress to upper-level classes, they will strengthen their language skills. It's found that the other significant impediment to assist kids in learning English at a young age is parental illiteracy. Many parents confess that they are not educated but they want to provide their children education at any cost. They enroll them in schools but are unable to provide them academic support. Respondent N, for instance, stated, "I never went to school, I don't want my kids to follow my footsteps. I can't help kids at home, so I send them to school every day and occasionally meet their teachers to see how they're doing".

Two of the biggest problems of parents who want to help their kids in school days are unemployment and poverty. A lot of parents confessed during interviews that they don't have a job and have no other reliable source of income. They are having a really difficult time just getting by. They struggle to pay the additional costs associated with their children's schooling. Even basic stationery for their children cannot always be purchased. They are unable to purchase extra study materials or pay for smartphones with internet access so they can learn and improve their English language skills. Respondent G said, "I have no job and no other good earning sources. I can't support my child due to my poverty." The other participant (J) admitted that he drives a car and he barely makes enough money to support his family. For his child's educational support, he has no money to purchase a smartphone and get internet access.

V. DISCUSSION

The study reveals the facts that the majority of parents understand how crucial it is to provide their kids with support at home so they may pick up the English language faster. Parents firmly believe that their assistance will enable their children to comprehend the English text materials properly, complete their homework correctly, turn in projects on time, and communicate in English easily. They accept that if parents can speak to their children in English, then the kids pick up the language and can speak quickly and accurately that is confirmed by earlier research (Fernald et al., 2006). It's found that they make an effort to attend parent-teacher conferences and other school-sponsored events in order to hear about their children and inspire them even more. Nonetheless, it has been marked that many parents find themselves

unable to help their kids in a satisfactory manner because of their personal constraints as it is observed in other study by Hornby et al. (2011).

Also, it has been noted that many parents show a great lack of concern for their children's intellectual advancement and linguistic development. They assume that sending their kids to school is enough and the school teachers are accountable for the poor advancement of the children. They think that their responsibility as parents is to enroll the kids in school and supply the essential supplies, such as uniforms and stationery items. Maluleke (2014) detected that the parents' ignorance and lack of knowledge are to blame for neglecting parental obligations. People from rural backgrounds typically have lower educational awareness, which is to blame for their diminished importance of supplementary support at home (Irvin et al., 2012). They are primarily low-income individuals with scant financial means to support their children for better education. As a result they prefer government schools for their kids, since the government provides the schools with uniforms, books, and lunches. It's true that some kids do well in school, but the majorities of them have trouble understanding English and can't improve their language proficiency.

Regarding the parental involvement with the children it is discovered that the majority of participants exhibited desire in being involved with their children at home. They wish to help them with their everyday academic work, assignment submission, test preparation, and other school-related activities. However because of their inadequate educational backgrounds and inability to grasp English, many of them are unable to offer enough support. They only verify that their kids have completed the assignments and homework assigned by the schools. The study finds that some parents meet with teachers at their children's individual schools to learn more about their children's performance. On the other hand, it has been discovered that many parents don't get enough time to spend with their kids or attend schools as a result of their commitment to outside interests or mandated responsibilities. One intriguing finding of the study is that educated and conscientious parents make every effort to foster their children's linguistic development in a number of ways as it is observed in a previous research work by Vellymalay (2012). For instance, they make an effort to speak to them in simple English and offer them extra study materials like storybooks, vocabularies, spoken English books, etc. Some parents urge their children to watch various English-language TV shows or apps on their phones. The study concludes that parental involvement and how it affects kids' language growth are mostly dependent on the parents' level of education, awareness, interest, and financial stability.

The study on parental concerns shows that practically all parents have problems at varying degrees. These problems include illiteracy, inadequate education, limited or no English language proficiency, poverty, full time involvement with personal things, a lack of enthusiasm, motivation, and educational awareness. Almost the similar findings are revealed by Hornby and Lafaele (2011) in their research work. The educated and conscious parents are not getting free time to spend with their kids and the uneducated people are incapable of supporting their kids due to their inefficiency and economic restraints. Some parents are careless for the progress of their children due to lack of awareness and personal interest. The majority of people in rural areas, according to the report, are indifferent about their children's education. They are largely uneducated and disconnected from the rest of the world. They work all day long merely to provide for their families' basic needs. They don't have any lofty goals for their kids (Cross, 2009). They think that knowledge of reading and writing in local language is enough for them to earn their livelihood by hard work. It's discovered that another barrier that prevents parents in rural regions from focusing on their daughters' scholastic or linguistic development is child marriage or the early marriage of daughters as the same is corresponding to the study by McCleary et al. (2015). They believe that since girls typically get married at a young age, learning English is not at all required for them. They don't require English language skills because they work at home as housewives.

VI. LIMITATIONS

Despite all efforts to produce an accurate outcome, this study does have some limitations, just like every other research project. This study's findings are based on interviews with a small group of parents who expressed an interest in giving up some of their time and sharing some of their thoughts. The study couldn't focus on a vast number of parents due to time and economic constraints. If the data were gathered from rural places where the majority of individuals are illiterate or less educated, poor, negligent, and unemployed, the results might be slightly different. The data found through other methods of research may show a bit different outcome. Therefore, more research is advised in the area taking into account different facets of the subject to focus more in details to find out more issues and solutions for the greater benefits of the student community.

VII. CONCLUSION

According to the study, the vast majority of parents understand the importance of providing their children with parental assistance for their academic development, but most of them are unable to do so because of various personal concerns. As per the findings, most of the parents in India's Hailakandi region are not providing their children with enough support to help them learn English as a second language at the primary and secondary levels. A good number of them lack parental skills, interest, sufficient finances, correct awareness, understanding of the English language, and high expectation for their children. As a result, the kids receive inadequate or no parental assistance at home and outside of the classroom. They largely depend on their teachers at school to learn and practice English that slow down the

progress of the children. However, the government schools experience serious issues like insufficient resources and overcrowding of students makes it difficult for teachers to concentrate on each student's progress. The inefficiency of school graduates to communicate effectively in English due to a lack of practice has an impact on their ability to be chosen for further courses and better employment opportunities. That's why a few people join some private English speaking courses to improve communication skill with a hope to get a suitable job.

VIII. RECOMMENDATIONS

The suggestions that follow can significantly increase parents' involvement in English teaching and learning:

- Adequate awareness program should be organized to encourage parents to actively participate in English language learning process of their children.
- Parents should check on their children's homework regularly to see if it has been done on daily basis.
- Parents should routinely meet with the ESL/ EFL teacher to talk about how they can help their children to progress.
- Parents should select the content that is helpful for developing English skills on TVs or electronic appliances for the children to watch.
- Parents should try to communicate with children in English in everyday life activities or arrange someone for them to do practice of English speaking with.
- Proper initiatives should be taken from the government bodies to ensure the facilities needed for the better educational environment in the public schools.
- Every school should conduct workshop for parents on how to support children learning English at home.

APPENDIX

Parents Questionnaire

1. What is your age?
2. Which occupation do you hold?
3. Are you good at English?
4. How old is/ are your child/ children?
5. What grade does /do your child/ children study in?
6. How long has/ have your child/ children been learning English?
7. Does/ do your child/ children take additional help from tuition?
8. How are their four skills of English: Reading, Writing, Listening, and Speaking?
.....
9. What do you think about parents assisting kids at home with English language acquisition?
.....
10. How do you help him/ her/ them at home?
11. What problems do you face supporting your child/ children at home?
12. What do you want to recommend?

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Exploring Cultural Losses in the Tourism Website Translation: A Case Study of Trip.com

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Abstract—The relentless growth of the tourism sector is fostering an increasingly pronounced demand for the translation of tourism websites. Nevertheless, the translation quality of tourism websites has garnered criticism attributed to inaccuracies in translating cultural references, leading to potential cultural losses in conveying cultural references. Despite the growing demand for accurate translation, a lack of research exists to address cultural losses and in the translation of Chinese cultural references into English. This study investigates the categories of cultural losses in the cultural references' translation on tourism websites; specifically, Trip.com was selected as the case. Moreover, this study examines how the overall translation method, at a macro-level, is influenced by the specific translation strategies identified at a micro-level and how this, in turn, impacts cultural nuances and potential losses. The current study adopted a qualitative approach and unveiled five distinct categories of cultural losses encompassing historical background, rhetorical devices, local customs, religion, and aesthetic images. The findings revealed that foreignization emerged as the prevailing macro-level translation method, significantly influencing the incurred cultural losses within the context of cultural references. This study's findings emphasized the necessity of addressing cultural losses in cultural references' translation on tourism websites. The identified cultural losses and the dominance of foreignization highlight the imperative for nuanced translation strategies. This study shed light on the equilibrium between cultural preservation and effective communication. By striking this equilibrium, the tourism industry can effectively accomplish its objective of nurturing profound cross-cultural interactions that resonate with a diverse global audience.

Index Terms—cultural references, cultural loss, translation method, tourism translation, tourism website

I. INTRODUCTION

The growth of China's tourism sector and the expansion of global communication have increased the need for top-notch English translations of Chinese tourism-related materials. Tourism promotional channels have evolved significantly because of scientific and technological advancements, shifting from conventional printed materials such as posters, brochures, and travel guides to more modern digital platforms such as tourism websites (Wu, 2018; He & Su, 2022). Moreover, there have been significant changes in how tourists obtain information about their destinations. He and Su (2022) found a significant proportion of potential international travellers to China relied on online channels for information gathering. Websites dedicated to tourism provide a portal for promoting and marketing as well as essential tourist information. They serve as a promotional tool for tourist destinations and a glimpse into the city's transformation where the attractions are located (Chen et al., 2023).

The rise of websites as a platform for tourism promotion and publicity has increased opportunities for tourism development but also introduced several complexities, such as being multi-linguistic and multi-cultural, thereby posing challenges to translation practices. Some scholars, such as Hogg et al. (2014), Agorni (2016), and Turzynski-Azimi (2021), stated that the genre of tourism promotional materials is slightly marginal in the translation discipline.

Prior researchers have generally agreed that the most important function of tourism promotional materials is to accomplish their communicative function of providing information and compelling the intended audience (Mason, 2004; Federici, 2007; Agorni, 2012; Sulaiman & Wilson, 2018; Chen et al., 2023), reflecting the critical financial character performed by the translation of material fostering tourist destinations. Cultural references are a prominent feature of

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tourism materials relevant for communicative purposes (Turzynski-Azimi, 2021).

Despite the prevalence of tourism promotional materials translation, this genre has been commonly criticised (Chen et al., 2023). The conventional forms of communication have already attracted academic consideration (Wu, 2018). The poor standard of tourism website translation stands as an area of debate for researchers, with existing literature on the subject revealing that the English translation provided on travel websites is not of sufficient quality (Pierini, 2007; He & Tao, 2010; Sulaiman, 2013, Chen et al., 2023).

Prior translation quality studies typically included the analysis of translation mistakes and the proposed corresponding strategies and methods. Existing studies have demonstrated numerous tourism website translations have not been gratifying for linguistic aspects (Pierini, 2007; He & Tao, 2010; Narváez & Zambrana, 2014; Li & Yao, 2018; Majhut, 2021). Most importantly, there exist issues with cultural references translation decreasing their anticipated communicative and informative functions (Pierini, 2007; Zhang, 2012; Zhang Meifang, 2012; Narváez & Zambrana, 2014; Yuan, 2018; Majhut, 2021).

Many investigations have linked the inadequate translation standard to the improper handling of cultural references, which resulted in cultural losses in the translation of travel websites. Pierini (2007), for instance, discovered that differences in cultural backgrounds between source and target languages pose insufficient translation and confuse target audiences. According to Rezaei and Kuhi (2014), translating cultural references found on travel websites is potentially difficult, especially when the source and target languages have distinct cultural backgrounds. Tourism embodies an intercultural phenomenon wherein one of the principal motivations compelling tourists to embark on journeys is the pursuit of diverse cultural experiences (Sulaiman & Wilson, 2018). It is essential to faithfully translate cultural references from the source texts into the target texts with the minimum losses possible (Katan, 2012).

Other studies focused on exploring the micro-level translation strategies compensating for cultural-related losses (Mansor, 2012; Zhang et al., 2013; Fuadi, 2016; Lin, 2021; Li et al., 2022; Chen et al., 2023) and investigating the macro-level two poles of domestication and foreignization in the translation of cultural references (Mansor, 2012; Rezaei & Kuhi, 2014; Chung, 2021; Turzynski-Azimi, 2021; Zheng, 2021). The prior studies proved the necessity of minimizing cultural losses by translating cultural references. However, these studies did not meticulously explore the various categories of cultural losses in translation or examine the macro-level impact of the identified micro-level strategies on cultural losses.

Considering the gaps in the literature and the necessity of research on cultural losses, the current research seeks to highlight the cultural losses in the cultural references' translation on the tourism-related website. Specifically, the present study chose Trip.com, a quickly expanding international internet tourism agency, as the case. The following two research questions are addressed in the current study:

1. What are the categories of cultural losses in translating Chinese cultural references on the tourism website?
2. How did the macro-level translation method impact the identified micro-level translation strategies on the cultural losses?

II. THEORETICAL FRAMEWORK

The classification of cultural references from Newmark (1988) is the foundation of this investigation. Nababan et al.'s (2012) translation quality assessment (readability and acceptability) and Venuti's (1995) foreignization and domestication are also employed in the current study.

A. Cultural Words Classification

A model for recognising and classifying cultural references is provided by Newmark (1988). The data for this study were located using Newmark's (1988) classification (Table 1). Using Newmark's (1988) model as a foundation ensures the reliability of a thorough analysis of cultural references (Turzynski-Azimi, 2021; Chen et al., 2023).

TABLE 1
NEWMARK'S (1988) CULTURAL REFERENCES

Ecology	Geographical and environmental concepts
Material Culture	Food; clothes; house; transport
Social Culture	Work and leisure
Gestures and Habits	
Organizations	Political, administrative, artistic, and religious items

B. Translation Quality Assessment

Nababan et al.'s (2012) translation quality assessment (readability and acceptability) serves as the model for assessing cultural references. Less acceptable, not acceptable, medium readable, and low readable cultural references are included in the analysis.

C. Domestication and Foreignization

Venuti's (1995) differentiation between domesticated and foreignized translations involves the reduction of elements of strangeness in the former while covering the foreign in a veil of familiarity for the culture that is receiving it and the

retention or even accentuation of tokens of difference in the latter, thus encouraging readers to actively engage with the unfamiliar, is widely recognized within the translation studies. The tension between these opposing forces is notably pronounced within tourism materials (Turzynski-Azimi, 2021). The inherent essence of tourism materials lies in their ability to accentuate the foreign in a manner that remains palatable and comprehensible to the reader (Fuadi, 2016; Lin, 2021; Li et al., 2022). On the one hand, a foreignized translation approach risks disrupting effective communication (Sulaiman & Wilson, 2018). Such a translation might make it more difficult for the reader to learn about obscure subjects or impede the text's persuasion capacity. On the other hand, excessive domestication of foreign elements within the text may lead to a loss of the very essence of novelty. This quality entices the reader to depart from their routine existence and embark on a tourist's journey.

III. LITERATURE REVIEW

Translations of tourism-related materials are concerned with “the transfer of those cultural markers which represent destinations in their specific historical, geographic, social, and cultural aspects” (Agorni, 2012, p. 7). In the broader translation studies literature, these cultural markers are referred to as “culture-specific items” (Aixelà, 1996, p. 56), “*realia*” (Leppihalme, 2001, p. 139), and “cultural references” (Olk, 2013, p. 345). According to Newmark (1981, p. 7), translation is a skilful endeavour to “replace a written message in one language by the same message in another language”. Cultural references frequently make this impossible because the meanings beyond these expressions are almost always deeply connected to a particular cultural context.

A. *Cultural Losses*

Baker (1992, p. 21) believed that cultural references “relate to a religious belief, a social custom, or even a type of food,” reflecting the language's culture. According to Aixelà (1996, p. 14), cultural references were defined as “elements of the text that are connected to certain concepts in the foreign culture (history, art, literature) which might be unknown to the readers of the target text”. Some studies used the translation quality assessment proposed by Nababan et al. (2012) to explore the efficiency of cultural references' translation. For example, a study of the accuracy of cultural references in tourism promotion text that was translated from Indonesian to English was conducted by Pratama et al. in 2021. The findings unveiled a prevalence of less accurate (40%) and inaccurate translations (22%). More recently, Putri et al. (2022) researched the Medan City Tourism webpages based on Nababan et al.'s (2012) model to analyse persuasive and communicative functions. The findings elucidated a prevalence of less acceptable (48%), not acceptable (19%), medium readability (55%), low readability (9%), less accurate (24%), and inaccurate (3%).

Even though these prior studies proved the feasibility of Nababan et al.'s (2012) translation quality assessment in the context of tourism materials, they did not develop a systematic analysis for the less acceptable, not acceptable, medium readability, low readability, less accurate, and inaccurate translation.

Furthermore, AmirDabbaghian (2014) stated that rhetorical devices such as metaphor and allusion were often used to express implied meanings and cultural backgrounds in cuisine-related cultural references, which created difficulties for tourism materials translation. In addition, Vandepitte et al. (2015) and Shair Ali et al. (2021) found the cultural loss of metonymy in the translation of cultural references hindered the comprehension of the target audience. In a more recent study, Turzynski-Azimi (2021) analysed the Japanese translation of cultural references on tourism websites and found that the translation lost the salient architectural features, cuisine, and historical eras embedded in cultural references. Moreover, the surprising finding was the frequent occurrence of cultural losses in cultural references denoting food. In other words, the prominence of cultural references related to food in creating the destination image in tourism materials implies that cultural specificity is being lost. In the same vein, Marco (2019, p. 23) agreed that cuisine is “the most sensitive and important expression of national culture”. Besides that, Tymoczko (2012) stated that when the target audience shared different cultures, specific customs and historical context were lost in translation.

B. *Micro-Level Translation Strategies and Macro-Level Two Poles*

Many taxonomies of strategies for translating cultural references exist in the literature (e.g., Ivir, 1987; Nedergaard-Larsen, 1993; Aixelà 1996; Kwieciski, 2001; Leppihalme, 2001; Pedersen, 2011; Olk, 2013; Marco, 2019). The overall arrangement of the multiple taxonomies suggested in the literature illustrates the grouping of strategies for cultural reference translation along a line between the original text and target text orientation (Ramière, 2016; Turzynski-Azimi, 2021; Chen et al., 2023).

Given the “cultural load implied in the language of tourism” (Gandin, 2013, p. 327), Venuti's (1995, p. 67) statements that “translation wields enormous power in constructing representations of foreign cultures” has an impact on materials promoting tourism. Cultural references are essential variables of cultural specificity that must be dealt with when selecting translation strategies for informing and persuading potential tourists. The translator must bridge cultural gaps by selecting translation procedures that draw focus to or mask cultural content to various extents (Ivir, 1987, p. 45). When confronted with these distinctive lexical features of tourism texts, the micro-level strategies employed by translators have a macro-level impact, influencing the image of the source language nation as a destination for travellers. Prior studies focused on the macro-level translation methods identified in the macro-level translation strategies. However, their effects on cultural losses were underexplored.

IV. METHODOLOGY

The present investigation employed a qualitative descriptive approach to examine the cultural losses resulting from translating cultural references on a tourism website. A qualitative case study is used as the research design to gain an in-depth understanding of the issue in question.

A. Data Source

The selection of Trip.com as a case study for investigating the translation of cultural references in tourism website, with a specific focus on Hangzhou as the data source, was guided by several rationale considerations rooted in translation studies.

Firstly, Hangzhou, renowned for its rich cultural heritage and historical significance, offers many cultural references embedded within its attractions, events, and local customs. This inherent cultural depth makes Hangzhou an ideal data source for exploring how such references are translated and presented in the context of a tourism website like Trip.com. Secondly, Trip.com is one of the largest and most influential online platforms for travel services in China (Jiang, 2022). As a platform catering to a diverse audience, its approach to translating cultural references for a global readership can offer valuable insights into how the delicate balance between cultural authenticity and target audience comprehension is achieved.

Moreover, Hangzhou's global appeal as a popular tourist destination enhances the applicability and relevance of the study's findings. The translation of its cultural references on Trip.com holds practical significance, as it directly contributes to the experience of international travelers seeking to understand and engage with the local culture. Investigating the translation of Hangzhou's cultural references aligns with the broader objective of enhancing cross-cultural communication and promoting a deeper understanding of the host culture.

B. Data Collection

The data collection for this study involved the utilization of a Web Crawler to systematically gather relevant textual content from tourism attraction webpages on Trip.com. The Web Crawler was programmed to automatically access and extract introductory sections from the Chinese and English versions of each tourism attraction's webpage on Trip.com. These introductory sections were deemed integral for capturing the initial presentation of the attractions, containing cultural references that elucidate the site's historical, traditional, and social aspects. The web link for each webpage was meticulously recorded to ensure traceability and facilitate further analysis.

The collected data, encompassing the introductory content in both languages and the corresponding webpage links, were methodically organized within a Microsoft Excel file designated "Web Crawler data." This structured storage enabled efficient data management and was the foundation for subsequent analytical procedures. Subsequently, the research identified the cultural references within the "Web Crawler data", drawing upon Newmark's (1988) classification. Newmark's taxonomy provides a comprehensive framework for identifying cultural references. By applying this classification, the research aimed to categorize cultural references as they appeared in Chinese and English versions of the tourism attraction introductions. The identified cultural references were manually recorded in another Microsoft Excel file named "cultural references".

C. Data Analysis

The present study assessed the cultural references' translation quality based on readability and acceptability parameters proposed by Nababan et al. (2012). To refine the scope of the analysis, the study excluded cultural references that exhibited a high level of acceptability and readability. These references, deemed seamlessly integrated and effectively rendered in translation, were excluded for further examination. Instead, the research focused on cultural references characterized by varying degrees of acceptability and readability, spanning the spectrum from less acceptable to unacceptable and encompassing moderate and low readability. Moreover, cultural references embedded with cultural losses were investigated from Venuti's (1995) domestication and foreignization, exploring the macro-level impact of the identified micro-level translation strategies on cultural losses.

V. FINDINGS AND DISCUSSION

The findings of this study, addressing the first research question, revealed a comprehensive exploration of the intricate cultural losses inherent in the translations of cultural references. As seen in Figure 1, the present study found 434 cultural references embedded with cultural losses. The analysis illuminated five categories of cultural losses, collectively amounting to 591 instances.

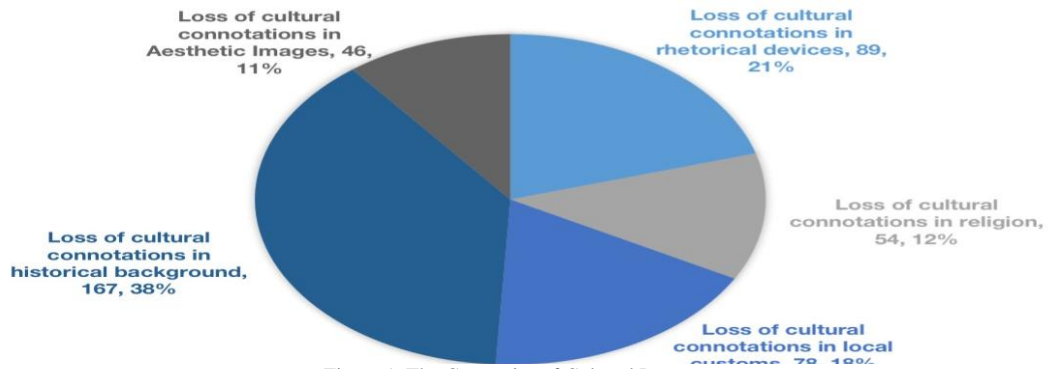


Figure 1. The Categories of Cultural Losses

The identified categories of cultural losses encompassed a spectrum of facets that engender translation complexities. Cultural loss in historical background emerged as a prominent category with 167 instances, underscoring the difficulties in capturing historical nuances that underpin cultural references. This category of loss included the chronological backdrop of events encompassing the inception of dynasties and the introduction of historical notables across diverse attractions. This finding was congruent with Pan’s (2015) study. According to Pan (2015), the cultural loss in the historical background impacted the accuracy and comprehensiveness of the information provided to foreign tourists and its implications for preserving a rich cultural legacy (Bassnett, 2011). Example 1 detailed the cultural losses in the chronology of historical notables and dynasties.

EXAMPLE 1

SL	苏堤贯穿西湖南北，是苏东坡在杭州做官时所建，也叫“苏公堤”。
Chinese Pinyin	Sū dī guān chuān xī hú nán běi , shì sū dōng pō zài háng zhōu zuò guān shí suǒ jiàn , yě jiào “ sū gōng dī ”。
TL	Sudi runs through the north and south of West Lake. It was built when Su Dongpo was an official in Hangzhou and is also known as the “Su Gong Dyke”.

As seen in Example 1, 苏东坡 was transliterated as *Su Dongpo* without explanation, resulting in a cultural loss related to this historical notable. 苏东坡, also known as *Su Shi* (苏轼), was a prominent poet and calligrapher in the Song dynasty (960-1279). His contributions to Chinese literature and culture are widely recognized and celebrated. In Hangzhou, where 苏东坡 spent several years of his life, he was considered a cultural icon, and his legacy was an important part of the city’s historical and cultural heritage. Therefore, simply translating his name without providing any context or explanation of his significance resulted in the cultural loss related to his contributions to Hangzhou’s history and culture.

In addition, *Su Dongpo* also demonstrated the cultural loss in the chronology context. The corresponding years should have been added in brackets, such as “Su Dongpo (1037-1101)”. This finding highlighted the time concepts in the original language should be accurately translated into cross-cultural communication. The finding was aligned with Yang’s (2010) statement. According to Yang (2010), every era has its style and characteristics of the time in China, and the loss of time concepts is one of the most typical problems that arise while translating cultural references.

The second predominant category was the cultural loss in rhetorical devices recorded in 89 instances. Tourism and rhetorical devices have long been interwoven to convey inferred meanings and cultural backgrounds (Bahrami, 2012). Rhetorical devices are often utilized to describe attractions’ most noteworthy features and spectacular landscapes accurately and eloquently, such as metaphor, allusion, metonymy, and personification. A metaphor is a creative idea that describes a thing by mentioning another thing that is similar in some way. Example 2 indicated such a category of loss in detail.

EXAMPLE 2

SL	作为西湖三大名泉之一，玉泉历来就是品茗赏景的名胜。
Chinese Pinyin	Zuò wéi xī hú sān dà míng quán zhī yī , yù quán lì lái jiù shì pǐn míng shǎng jǐng de míng shèng 。
TL	As one of the three famous springs of the West Lake, Yuquan has always been a famous place for drinking tea and enjoying the scenery.

In Example 2, the cultural loss in metaphor occurred in transliterating 玉泉 as *Yuquan*. In the case of 玉泉, its name represented the metaphorical comparison between the spring’s clarity and purity and jade’s preciousness and transparency. The loss can be compensated using literal translation, such as *Jade Spring*. This finding is congruent with Al-Amer et al.’s (2016) views on using literal translation in translating metaphorical expressions.

Moreover, in literature, an allusion is an implicit or hidden regard to an individual, incident, item, or element in a different text. The allusion is a common linguistic phenomenon in Chinese, prevalent in tourism materials. However, the

cultural losses in allusion translation were identified on the website. Example 3 illustrated this specific category of loss.

EXAMPLE 3	
SL	很多人的“雷峰塔情结”源于白娘子传说。
Chinese Pinyin	Hěn duō rén de “ léi fēng tā qíng jié ” yuán yú bái niáng zǐ chuán shuō 。
TL	Many people's sentimental feelings towards Leifeng Pagoda originate from the legend of Bai Niangzi .

In Example 3, the 白娘子传说 were translated as *the legend of Bai Niangzi*, revealing a cultural loss in allusion. The translator failed to provide a detailed explanation of the legend. The present study found that the explanations of allusions were necessary for the target audience. According to Bahrami (2012), allusion translation mainly disregards the allusive language and its connotations in the source language. Moreover, Leppihalme (1997) proposed constructive strategies for translating allusions, including adding extra-allusive guidance to include supplementary information via footnotes and endnotes.

Furthermore, an expression or phrase is substituted by another similarly situated within a figure of speech, known as a metonymy. Example 4 illustrated metonymy's cultural losses in translating cultural references.

EXAMPLE 4	
SL	瑶琳国家森林公园...素有“小庐山”美称。
Chinese Pinyin	Yáo lín guó jīā sēn lín gōng yuán... sù yǒu “xiǎo lú shān” měi chēng 。
TL	Yaolin National Forest Park... Locals call it "xiao lu shan" .

小庐山 means small Lushan Mountain, which refers to the small mountain peak within the park that resembles the famous Lushan Mountain in Jiangxi Province, China. 庐山 (Lushan Mountain) is known for its natural beauty, cultural significance, and historical landmarks. It has been a popular tourist destination for centuries and is considered one of China's most scenic spots. However, the translation failed to convey the metonymic meanings to the intended audience since the translator only used transliteration. This argument is consistent with other findings regarding metonymy translation, such as those of Shair Ali et al. (2021), who argued metonymy can be mirrored using constructive translation strategies.

Personification refers to imbuing inanimate things, ideas, or locations with human attributes (Gu, 2020). However, the cultural loss of personification was identified on the tourism website. Example 5 indicated such a type of loss.

EXAMPLE 5	
SL	孤山是西湖北面的天然岛屿。
Chinese Pinyin	Gū shān shì xī hú běi miàn de tiān rán dǎo yǔ 。
TL	Gushan is situated in the West Lake between the lake and the external lake, thus the name Gushan.

孤山 was transliterated into *Gushan*, which lost some of the connotations associated with the original Chinese culture. 孤 is an adjective that describes a solitary or lonely living being who spends a lot of time alone, and this connotation is lost in the transliteration *Gushan*. The translation departed from the faithfulness and accuracy of the source language.

Additionally, cultural loss in local customs was identified in cultural references translation. Experiencing exotic customs has been a primary motivation for overseas tourism (Chang, 2006; Sulaiman & Wilson, 2018). However, the present study found cultural losses in the customs-related cultural references translation. A detailed illustration is shown in Example 6.

EXAMPLE 6	
SL	西湖十景中，唯一以佛教寺庙中的法器作为一个景观的，就是净慈寺里的“南屏晚钟”...每逢除夕之夜，许多市民和游客还会聚集在净慈寺钟楼内外，举行新年撞钟除旧迎新活动。当第一百零八声钟声响，正好是新年伊始之时。这一象征着祥和、欢乐、安定、团结的活动，为古老的南屏晚钟注入了新的涵义和魅力。
Chinese Pinyin	Xī hú shí jǐng zhōng, jì yì shì yì fō jiào sì miào zhōng de fǎ qì zuò wéi yí gè jǐng guān de , jiù shì jìng cí sì lǐ de “ nán píng wǎn zhōng ” ... měi féng chú xī zhī yè , xǔ duō shì mǐn hé yóu kè hái huì jù jí zài jìng cí sì zhōng lóu nèi wài , jǔ xíng xīn nián zhuàng zhōng chú jiù yíng xīn huó dòng 。 dāng dì yī bǎi líng bā shēng zhōng shēng xiǎng , zhèng hǎo shì xīn nián yī shǐ zhī shí 。 zhè yì xiàng zhēng zhe xié hé 、 huān lè 、 ān dìng 、 tuán jié de huó dòng , wéi gǔ lǎo de nán píng wǎn zhōng zhù rù le xīn de hán yì hé mèi lì 。
TL	The only one in the 10 scenic spots of the West Lake that uses the musical instrument in the Buddhist temple is the “Evening Bell at Nanping Hill” in Jingci Temple. In ancient times, the bronze bell was rung and the sound was loud. The mountain and valley echoed. “Evening Bell at Nanping Hill” was thus famous.

In Example 6, the Chinese New Year-related customs were lost in translation, and the festival's cultural and symbolic significance were neglected. The translation failed to express the entire richness and diversity of Chinese customs. In

addition, the translation did not account for the increasing number of foreign tourists attending the “New Year's bell-striking ceremony” in Jingci Temple (Chen, 2006), nor did it adequately convey the festival's cultural relevance and impact on the local community and tourism sector.

Moreover, cultural loss in religion occurred in the translation of cultural references. Religion is a cornerstone of cultural identity and heritage for many destinations (Zeng, 2019; Li et al., 2022). The potential for cultural loss is particularly pronounced when translating cultural references related to religious aspects. Investigating how these references are translated is crucial for preserving the authenticity and reverence associated with religious sites and practices. Example 7 illustrated this type of loss in detail.

EXAMPLE 7

SL	茅家埠...这里也是知名“上香古道”的起点，是杭州香客从城里去天竺进香的必经之路 ... 有百年历史的上香古道将西湖与这一带的村落相连...
Chinese	Máo jiā bù... zhè lǐ yě shì zhī míng “shàng xiāng gǔ dào” de qǐ diǎn , shì háng zhōu xiāng kè cóng chéng lí qǔ tiān zhú jìn xiāng de bì jīng zhī lù 。 yǒu bǎi nián lì shǐ de shàng xiāng gǔ dào jiāng xī hú yǔ zhè yī dài de cūn lù liàn xiāng lián ...
Pinyin	
TL	Maojiabu...The century-old Shangxiang Ancient Road connects the West Lake with the villages in this area.

In Example 7, Buddhism-related cultural loss occurred in translating 上香古道 as *Shangxiang Ancient Road*. 上香 refers to burning incense as an offering to the Buddha or other deities. 上香古道, therefore, refers to the ancient pilgrimage paths that Buddhist pilgrims used to travel to holy sites and burn incense as an act of devotion. The translation failed to convey the connotations embedded in the cultural reference. Prior studies, such as Zeng (2019) and Li et al. (2022), have advocated mitigating the cultural loss in the Buddhism-related cultural references' translation. Similarly, the present study supported their view and found the necessity for presenting foreign tourists with an accurate and meaningful portrayal of Buddhist culture.

In addition, aesthetic images are crucial foundations for tourism. Tan et al. (2021) underscored that the landscapes' aesthetic images and values might cause translation problems since they are frequently grounded on the source language's cultural context. Cultural loss in aesthetic images occurred in translating Hangzhou attractions. Example 8 indicated this category of loss in detail.

EXAMPLE 8

SL	曲院风荷位于岳王庙对面...
Chinese	Qū yuàn fēng hé wèi yú yuè wáng miào duì miàn...
Pinyin	
TL	Quyuan Fenghe is located ... on the front side of the Yuemiao Temple,

曲院风荷 was transliterated as *Quyuan Fenghe* and the cultural loss in aesthetic images occurred. This translation failed to consider the acceptability of tourism information for foreign tourists (Wang & Jiang, 2020). 曲院风荷 is one of the ten scenic views of Hangzhou. It should have been translated into “Breeze-ruffled Lotus at Quyuan Garden.” The loss may confuse prospective visitors. Mauro (2022) also agreed with presenting the original language's intended meaning in an approachable manner rather than transliterating.

With respect to the second research question, the present study analysed the macro-level translation method and the micro-level translation strategies (see Table 2) on the cultural references embedded with cultural losses. The findings unveiled micro-level translation strategies, encompassing transliteration, literal translation, and a combination of transliteration with literal translation being predominant. Particularly, the prevalence of foreignization reached a significant proportion at 84.33%, signifying its dominant role in the translation of cultural losses associated with cultural references.

TABLE 2
THE IDENTIFIED MICRO-LEVEL TRANSLATION STRATEGIES

Micro-Level	Macro-Level		
Transliteration	Foreignization	434	100%
Transliteration+Literal	Foreignization	178	41.01%
Literal Translation	Foreignization	118	27.19%
Deletion	Domestication	70	16.13%
Transliteration+Explanation	Foreignization+Domestication	43	9.91%
		25	5.76%

Foreignization, characterized by the intentional retention of source language elements in the target language translation, notably influences the cultural losses encountered in the English translation of Chinese cultural references. This impact can be delineated through various dimensions, highlighting both advantages and challenges associated with the foreignization approach.

Firstly, foreignization contributes to a heightened retention of cultural nuances inherent in Chinese cultural references. By preserving linguistic elements that bear cultural significance, foreignization seeks to maintain the unique distinctiveness of the source culture, thus mitigating the risk of cultural losses that might occur through excessive domestication or adaptation. This approach, though, may also highlight some cultural losses. While foreignization aims

to maintain authenticity, it may cause semantic ambiguity or reader confusion when cultural references are complex and difficult to understand for those from the target culture. It may be more difficult to communicate the intended meaning to an English-speaking audience because of the potential cultural differences between the source and target languages.

Furthermore, foreignization might influence the readability and accessibility of translated content. Cultural references directly translated from the source language might not connect with the target audience, limiting their engagement and comprehension. It could decrease the entire translation quality and impair the interaction of cultural nuances. However, the influence of foreignization on cultural losses varies based on a range of circumstances, such as the nature of the connections to other cultures, the target audience's knowledge of the source culture, and the translator's interpretive choices. It is essential to strike a balance among the requirements for authenticity, clarity, and accessibility.

Foreignization has a complex and multidimensional effect on cultural losses in English translations of Chinese cultural references. It assists in preserving cultural characteristics but at the expense of clarity, readability, and reader comprehension. The decision to utilize foreignization should be founded on an in-depth analysis of the cultural references' complexity, the grasp of culture by the target audience, and the overall goals of effective cross-cultural communication.

VI. CONCLUSIONS

This study's focus was the English translation of Chinese cultural references found on travel website. Significant insights have been gained through an in-depth investigation of the data and a thorough analysis, shedding light on the complicated cultural losses in translation and the effects of identified micro-level translation strategies on macro-level translation methods on cultural losses. It is essential to notice the limitations of this investigation, though. The investigation was limited to a single travel website, which may have limited the applicability of findings in other situations. In addition, the analysis tended to focus on textual material, possibly omitting the influence of visual components on cultural losses.

Despite these limitations, this study holds significant implications. For translation practice, the insights acquired provide valuable guidance for translators in effectively addressing cultural losses, particularly in tourism websites. The study also underscores the importance of considering macro-level impact when selecting micro-level translation strategies, emphasizing the need for a holistic approach that aligns with the desired cultural representation and rhetorical impact.

In terms of contributions, this research enriches the scholarship in translation studies by providing a comprehensive examination of cultural losses and their interaction with translation strategies in a digital context, such as tourism websites. The findings could enhance cross-cultural communication and guide industry practices in conveying cultural nuances accurately while maintaining effective rhetorical devices. In conclusion, this study's insights into the types of cultural losses, the interplay of micro-level strategies, and their macro-level impact deepen the understanding of translation challenges and strategies in the digital era. By addressing the research questions and considering their implications and limitations, this study adds to the ongoing discourse in translation studies. It offers practical insights for enhancing cross-cultural communication on tourism websites.

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Unraveling the Human Characters Represented in Dutch Water Proverbs: A Cultural Linguistic Perspective

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Abstract—This article investigates the human character represented in Dutch proverbs related to water. The research method used is a qualitative approach with a content analysis design. Data were collected from Dutch proverb dictionaries published in the Netherlands and Dutch-Indonesian dictionaries published in Indonesia. The data were analyzed using cultural linguistic theory with associative-conceptual analysis techniques. The research results showed that the proverb of water in the Dutch language represents human characters which are divided into positive and negative categories. The positive characters found describe people who are optimistic, quiet, willing to compromise, brave, and honest which are the wisdom found in Dutch society. The proverbs of water also reveal negative human characters such as people who like to insinuate, who are exaggerative, who like to look for other people's mistakes, and who seek opportunities from the suffering of others. These human characters are the view of the Dutch in understanding the world and are used as a reflection of life with social goals as advice, morals, and teaching.

Index Terms—human characters, Dutch proverbs, proverbs of water, cultural linguistics

I. INTRODUCTION

Today, proverb research tends to discuss the human character with proverbs related to animals and plants. Meanwhile, research on proverbs with water elements that focus on human character is still minimal and not yet focused. Therefore, this research is focused on human characters represented in proverbs based on water. The Dutch proverb with the water element was chosen because the Dutch language is rich in proverbs (Van Eeden, 2011) and water is closely related to the Netherlands, especially in the formation of character and geography. This is in line with Mostert's (2020) opinion stating that water forms the Dutch national identity. Moreover, the geography of the Netherlands is very close to water, this is described in the saying 'God created the earth, Dutch created Holland'. This adage expresses the popular view of the Dutch regarding their relationship with water (Bijker, 2002). The cultural linguistics approach is used to study proverbs because it offers an analytical process that explores the relationship between language and culture, and provides a theoretical and analytical framework that allows researchers to comprehensively reveal the relationship between proverbs and culture.

Proverb research examining individual or societal characters that shape the identity and culture of society has been carried out by several researchers in the world, with the research object being dominated by proverbs related to animals and plants (Daud et al., 2018; Daud & Subet, 2019; Murthy et al., 2019; Rosadi, 2022; Usman & Yusuf, 2020). Rosadi (2022) examined Sundanese proverbs that originate from animals, plants, and objects that represent gender and attitudes. The research used a conceptual metaphor approach. Usman and Yusuf (2020) found that Acehese proverbs with elements of animals and plants mostly demean humans. The approach used was cognitive linguistics focused on conceptual metaphors. One example proverb was *agam buya* which literally means crocodile man, while Daud and Subet (2019) found Malay proverbs with elements of chicken reflecting human nature or behavior. The semantic approach was used to analyze this proverb. An example of this proverb was *ayam hitam* (black rooster) *terbang malam bertali ijuk, bertambang tanduk hingsap di kebun rimbun* which represents traitors. Daud et al. (2018) studied Banjar proverbs with elements of snakes which were associated with human behavior. A semiotic approach was used to examine the proverbs. As an example, the proverb *hunuk kaya ular kekenyangan* represents a lazy person who does not like to work. Murthy et al. (2019) examined Tamil (Indian) proverbs with plant elements that represented human

behavior. The semiotic approach was used to examine the proverbs. For example, *Poattal nel, podavittal pul nel* is rice. This proverb means that people who try hard will gain good results.

From previous research, it can be inferred that research on proverbs that represent individual or social characters is dominated by proverbs with animal and plant elements using linguistic cognitive, semantic, and semiotic approaches. Meanwhile, there has not been much research into proverbs with a cultural linguistic approach. Therefore, this article is focused on proverbs based on water that reveal the human character with a cultural-linguistic approach. The research focuses on analyzing the process of cultural conceptualization in the form of cultural schemes and metaphors with the following questions: (1) What is the cross-domain mapping process in Dutch proverbs with water elements? (2) How is the cultural scheme of human character in Dutch proverbs with water elements?

II. LITERATURE REVIEW

A. Proverbs

Linguistically, proverbs are groups of lexical components in the form of short and complete phrases or sentences, which are coded by speakers or writers and translated by listeners in certain language contexts, which express ideas and thoughts indirectly/implicitly (Akbar, 2019; AL-Mutalabi, 2019; Dabbagh, 2016). In a broad sense, proverbs are valuable products of the nation in the form of thoughts, realities, attitudes, feelings, experiences, or human knowledge, that produce wisdom passed down from generation to generation, as the nation's cultural heritage (AL-Mutalabi, 2019; Matindas et al., 2020; Solijonovich, 2022).

Proverbs, in addition to giving us knowledge, also give motivation, inspiration, or a description of what is happening in human life. Proverbs are also useful in the aspect of axiology because they are sentences that contain pieces of advice based on the moral norms prevailing in society that lead to a good and right path (Kulsum, 2021; Rachmat, 2019; Solijonovich, 2022). Therefore, proverbs can be perceived as guidelines for people in everyday life (Faridah, 2022; Solijonovich, 2022). In addition, proverbs contain moral values which are part of human character (Mansyur et al., 2021; Widawati et al., 2018). Moreover, the proverb lexicon of water as a symbol can reveal aspects of human life, behavior, attitudes, and character (Dilay, 2018; Kavusa, 2020; Sindik & Araya, 2013).

B. Cultural Linguistics

Cultural linguistics is an approach whose rationale is cultural cognition, providing a theoretical framework and data analysis to reveal the relationship between language and culture, and conceptualization (Mokoginta & Arafah, 2022; Sharifian, 2017). Cultural Linguistics is a framework for uncovering cultural content in proverbs by using three elements: cultural schemes, cultural categories, and cultural metaphors, which are collectively known as cultural conceptualization (Andarab & Mahmoudi, 2015; Ermitati, 2022; Sharifian, 2017). Nishida (2005) defined a person's schema as a schema that includes knowledge about human character, traits, or personality. Cultural schema carries information about the world, describing human characters, beliefs, norms, events, objects, rules, and expectations of behavior (Boutyline & Soter, 2021; Sharifian, 2017). Cultural metaphors are cross-domain conceptualizations grounded in cultural tradition as a worldview (Ali, 2020; Kóczy, 2017; Sharifian, 2017; Yu, 2017). Therefore, cultural conceptualization is understood as cultural norms that arise as a result of interactions between members of cultural groups (Sharifian, 2011).

C. Characters in Proverbs

Indonesian proverbs have a minimum of 13 values of character education: religion, honesty, discipline, justice, hard work, humility, independence, love of knowledge, loyalty, courage, frugal living, and social care. These values are very important for the younger generation. Therefore, the use and preservation of Indonesian proverbs in learning or education in Indonesia are fundamental to do (Mansyur et al., 2021; Widawati et al., 2018). Proverbs and character building emphasize the wisdom of proverbs in everyday life and put the principles of character formation into use. The wisdom in proverbs does not mean that people can always overcome challenges in life, but it encourages people to learn, manage, and adapt to the challenges. In learning to adapt, individuals grow and mature spiritually (Arthur, 2019; Bland, 2015).

III. METHOD

A. Design

This research uses a qualitative approach with a content analysis design. Content analysis is defined as a systematic, replicable technique for compressing many words of text into a few content categories based on explicit rules of coding (Berelson, 1952; Krippendorff, 1980; Stemler, 2001; Weber, 1990). With a content analysis design, this research explored the relationship between proverbs, culture, and cognition by finding the content of wisdom contained in proverbs of water (Sharifian, 2017). Data on Dutch proverb texts containing words related to water were analyzed using cultural metaphors and cultural schemes. Cultural metaphors were used to analyze word/phrase associations in proverbs, while cultural schemes were used to reveal what characters contained in Dutch proverbs that had the word water.

B. Research Sample

The data sources for this research were a Dutch proverb dictionary entitled *Nederlandsche Spreekwoorden, spreekwijzen, uitdrukkingen, en gezegden* (Stoett, 1925), *Van Dale Junior Spreekwoordenboek* (Daniels, 2001) and the Dutch-Indonesian Dictionary (Moeimam & Steinhauer, 2014). Proverb data collected were Dutch proverbs containing the word water. 50 proverbs were found to contain the word water, and only 10 of them contained human characters and were examined in this research. The process of selecting water proverbs is presented in Figure 1.

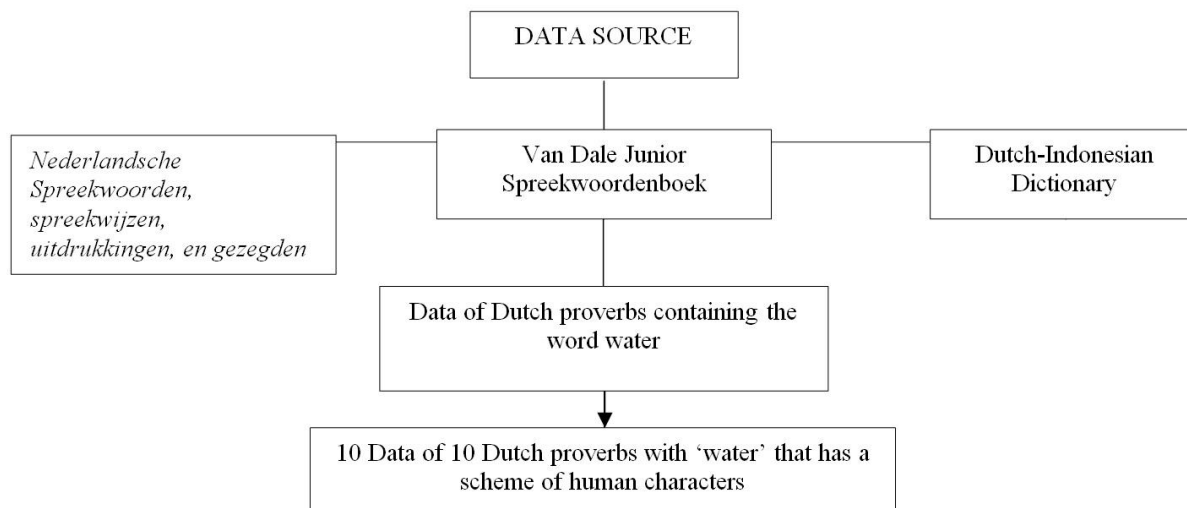


Figure 1. Changes in Election

C. Data Analysis

The data analysis technique used in this research was the associative-conceptual analysis technique (Sharifian, 2017). This analysis technique consisted of two phases namely association and interpretation. The association phase was the analysis of word/phrase associations in proverbs. This association is part of the process of cultural metaphor, namely cross-domain mapping which associates the source domain with the target domain. The interpretation phase was finding cultural schemes based on the results of the process of cultural metaphors in proverbs. The cultural scheme in this article was a collection of proverbs based on a process of cultural metaphors related to human character.

IV. RESULTS AND DISCUSSION

This research examined the cultural metaphors and the cultural schemes explored and the character of the Dutch people in Dutch proverbs that contained the word water. The findings from this research were that the human characters had two categories namely positive and negative human characters.

A. Positive Human Characters

Table 1 presents the analysis of water proverbs in Dutch that have positive human character schemes.

TABLE 1
CULTURAL METAPHORS THAT FORM POSITIVE HUMAN CHARACTER SCHEMES

No	Proverb	Meaning
1	<i>Boven water komen</i> (Appeared on/over water)	People who are optimistic, diligent, innovative and keep trying to get out of trouble, people who are optimistic that what is lost will be found again
2	<i>Stille waters hebben diepe gronden</i> (Calm water runs deep)	Quiet people are usually knowledgeable
3	<i>Water bij de wijn doen</i> (Adds water to wine)	People who give in, compromise
4	<i>Het hoofd boven water houden</i> (To keep your head on/over water)	One who can endure difficulty, persevere
5	<i>Geen water is hem te diep</i> (No water is too deep)	Brave
6	<i>Het warm water (her)uitvinden</i> (Found [again] warm water)	A creative and innovative person

Table 1 shows that water in Dutch proverbs reflects people's schemes in the form of positive characters, namely people who are optimistic, quiet, give in or compromise, diligent, brave, and honest.

(a). Fall and Rise Again

Water reflects an optimist in the proverb *boven water komen*, which literally means being above the surface of the water, appearing above the surface of the water. Stoett (1925) suggested that the hidden meaning of this proverb is to

get out of trouble; someone who has fallen into the water manages to get his head above water; someone who succeeds through his efforts in finding a way out of trouble. Stoett (1925) also put forward Winschooten's opinion in an old Dutch proverb, namely *booven water syn* which was a variation of *boven water komen*, with a hidden meaning of not being afraid of danger or there is nothing to be afraid of. Daniels (2001) interpreted this proverb as being found again, something that has been lost is found again. The cultural cognition of the Dutch people conceptualizes the experience of someone who falls into the water and then the person tries to get out because he has difficulty breathing and finally manages to rise to the surface of the water. Its cultural metaphor source domain formed the target domain of people who are optimistic and keep trying to get out of trouble and people who are optimistic that what is lost will be found again. This proverb reflects the scheme of a person who is diligent, keeps trying to succeed, and is an optimist.

The proverb *boven water komen* relates to the Dutch struggle against water. In 1953, the mainland of Zeeland in the Netherlands was hit by a flood that killed thousands of people. After this incident, the Dutch government remained optimistic, tried, and succeeded in dealing with this problem. The government implemented the *deltawerken* program focused on separating water and land. *Deltawerken* was a major project to construct sea wave embankments that could last for decades. This project was intended to protect the outer area in the southwest of the Netherlands from the blows of the North Sea so that the water could be held back by a dam built at the mouth of the river. The Netherlands diligently continued to innovate in fields related to water management so that it became a model for countries in the world. The Dutch's struggle against water developed into characters of people that are optimistic, willing to try, and diligent which led to the creation of innovative water management technologies.

(b). *Silence is Gold*

In addition, the domain of water sources in the proverb also reflects the scheme of people related to the characteristics of a quiet community in the proverb *stille waters hebben diepe gronden* which literally means still water flows deep. The nominal phrase 'still water' is associated with 'quiet people', and the verbal phrase 'flows deep' is associated with having knowledge. The target domain of this proverb is people who are quiet and do not talk much but usually they have broad insights. This finding is supported by Stoett (1925) who argued that the hidden meaning of the proverb *stille waters hebben diepe gronden* is that a quiet person may have a lot of knowledge than someone who talks a lot. *Stille waters hebben diepe gronden* is also equivalent to the Indonesian proverb, *air tenang menghanyutkan* (still waters run deep), and the English proverb *still waters run deep*. These proverbs can be said as a universal metaphor. Cultural metaphors overlap with universal conceptual metaphors but have varied phenomena, the variations being influenced by various factors such as certain cultural groups selecting the source domain and the target domain and pairing them into metaphors (Kóczy, 2017; Kovecses, 2002; Lakoff & Johnson, 2003).

(c). *Dealing With Ego*

Another proverb used to reflect positive human character schemes is *water bij de wijn doen*. This proverb literally means adding water to wine. Stoett (1925) argued that this proverb was initially used to express the attitude of someone who withheld or reduced his demands because of an understandable third-party condition. In other words, the person was willing to compromise for the common good. Furthermore, this proverb also developed into a proverb that is associated with the condition of a person who can restrain or lower his ego, hold back anger, or succumb to balance the situation.

The Netherlands has a long history of wine. Beukers (2018) stated that since Roman times, wine is a drink that one cannot miss. Wine is a classy drink. When compared to beer and milk, wine has a higher status. Until around the year 1400, beer was used for domestic purposes and milk was drunk only for freshness. Meanwhile, wine was the only drink that can be carried over long distances and still drinkable. Wine has been one of the most important trade products for centuries. Therefore, wine has an important role in the wealth of the Netherlands. Based on this experience, the proverb *water in den (of zijn) wijn doen (of mengen)* appeared, that if wine is added to water, the quality of the wine will be reduced for goodness' sake. Water in this case plays a role to reduce the quality of wine. This proverb's cultural metaphor reflects the attitude of someone who lowers his ego to give in because of circumstances that can be understood or a person who is willing to compromise. Cultural metaphors in the form of the source domain *Water in den (of zijn) wijn doen (of mengen)* and the target domain of compromise are schemes of people who can compromise or yield. This means that people who can be unselfish are the characters expected in society to create a peaceful society.

(d). *Survival*

The character of a nation that can survive by cleverly managing difficult problems, such as financial problems, is described by the proverb *het hoofd boven water houden*. This proverb means to keep your head above water. This proverb depicts the image of a swimmer who must try to survive so as not to drown. The process of cultural metaphor in this proverb is associated with the condition of someone who can manage problems in life with great difficulty to survive. Therefore, this proverb can be applied to people who must be able to manage finances so they do not fall into financial problems. This proverb usually refers to people who live with little money or companies that must be able to manage their finances so they do not go bankrupt. This proverb represents the character of the Dutch people who are able to take care of themselves and manage life so that it is balanced and they can survive.

(e). *Nothing to Fear*

The Dutch have a brave character, which is represented by the proverb *geen water is hem te diep*. The meaning of this proverb is that no water is too deep. If there are people who dare to dive into the sea in such conditions, then they are brave. The cultural conceptualization that occurred was that Dutch cultural cognition chooses the experience of people who dive into the deepest seabed which is embodied in the proverb *geen water is hem te diep*. This experience is associated with the image of someone who dares to take on any challenge. The process of the cultural metaphor in this proverb is that 'no water is too deep' as a source domain is mapped with a person who dares to take on all challenges and for him there is no challenge that he cannot go through. Thus, this proverb forms a positive human character scheme, namely a brave person.

(f). *Creative and Innovative*

The proverb *het warm water (her) uitvinden* is derived from the experience of the Dutch: if they wanted naturally warm water for heating the house, then they had to pump it from the ground (Campen, 2012; Knies & Bakker, 2005). Dutch cultural cognition prefers the phenomenon of finding warm water from the ground to be associated with discovering ideas or reinventing existing ideas into something new. In other words, the proverb *het warm water (her) uitvinden* represents creative and innovative people. Apart from that, this proverb can also be associated with the Dutch's struggle in dealing with major floods by innovating the *Deltawerken* project. Their struggle against water has developed characteristics of optimism, willingness to try, and diligence so that they create innovative water management technologies.

B. *Negative Human Characters*

Cultural metaphors that are manifested in the form of proverbs show world views, among which are positive and negative human characters. These characters are used as moral teaching. In the proverb related to water, we found four data representing negative characters as presented in Table 2.

TABLE 2
CULTURAL METAPHORS THAT FORM NEGATIVE HUMAN CHARACTER SCHEMES

No.	Proverb	Meaning
1.	<i>Een steek onder water</i> (Stab from under the water)	People who like to insinuate
2.	<i>Een storm in een glas water</i> (A storm in a glass of water)	People who exaggerate problems
3.	<i>Spijkers op lag water zoeken</i> (Finding nails at low water tide)	People who like to find fault in others
4.	<i>In troebel water vissen</i> (Fishing in murky water)	People looking for opportunities

Table 2 presents proverbs about water that represent negative characters, namely people who like to insinuate, people who exaggerate problems, people who like to find fault with others, people who look for opportunities.

(a). *Annoying Situation*

A water proverb that reflects the character of people who like to insinuate is *een steek onder water*. It literally means a stab from underwater. This is the incident of firing a cannon underwater at another ship (Daniels, 2001). This proverb was created because of the cultural cognition of the Dutch people who interpreted the experience of shooting from under the water at the opponent's ship. The underwater shooting was not visible and was only felt when it hit the ship. The choice of the experience of being shot underwater as a proverb and being associated with 'insinuating someone' is the result of interactions between individuals within the Dutch community group. The stab from under the water is invisible but can be felt by the person who is being stabbed similar to someone who makes a subtle comment, which does not look disturbing, but underneath is insinuating to someone and felt by someone else.

(b). *Overthinking*

Een storm in een glass water is one of the proverbs showing negative human character. This proverb is a cultural metaphor that conceptualizes the character of people who like to exaggerate problems. *Een storm in een glass water* literally means a storm in a glass of water. The amount of water in the glass is small, therefore a storm in the glass is impossible. The cultural metaphor contained in this proverb is that a storm in a glass is associated with exaggerating a problem when in reality it is not that big.

(c). *Doing Useless Things*

The proverb *spijkers op lag water zoeken* also reflects a negative character, namely finding fault in others or making excuses. Stoett (1925) and Daniels (2001) mentioned the origin of this saying. In the past, workers in old shipyards were ordered by their bosses to look for nails that fell into the water at low tide. Nails were quite valuable at the time, so it was a shame to just leave them. However, it seemed that they were not always easy to find, then the collective cognition of the Dutch people conceptualized this experience into the expression *spijkers op lag water zoeken*, finding nails at low water tide, into the hidden meaning of looking for little things that are almost impossible to find. The

proverb reveals the negative character scheme of people who find fault in others, criticize something that is not important, or make excuses.

(d). *Being Happy at the Suffering of Others*

The proverb *in troebel water vissen* literally means fishing in murky water. The Dutch speech community's cognition conceptualizes the experience of fishermen when they fish, which is manifested in the form of the proverb. Stoett (1925) and Daniels (2001) stated that fishermen in the Netherlands preferred fishing in murky water because it contained little oxygen so fish appeared more often. This way, fishermen could catch fish easily, and sometimes they only used nets. The noun phrase *troebel water* which means murky water is associated with a state of chaos or trouble. The verb *vissen* is associated with human behavior that is looking for opportunities. Then, the process of cultural metaphor in this proverb is described as follows: the cultural conceptualization of Dutch society associates the activities of fishermen fishing in murky water with the behavior of individuals or groups looking for opportunities in chaotic or problematic situations. The collective cognition of the Dutch people conceptualizes the proverb *in troebel water vissen* as a source domain, namely the experience of fishermen using murky water so that they benefit from fishing, while the fish themselves are in a difficult situation because murky water has low oxygen levels associated with the target domain in the form of individual behavior or groups that seek opportunities or take advantage of the conditions of other people who are experiencing difficulties. The proverb involves the experience of fishermen in the Netherlands when fishing in murky water and this experience is the mindset of fishermen in the Netherlands. Thus, it can be said that the pattern of fishing in murky water is the behavior of fishermen when fishing which is a scheme of people looking for opportunities in a troublesome situation.

V. CONCLUSION AND RECOMMENDATIONS

Based on the research results, it can be concluded that water in the Dutch view reflects the human schema in the form of positive and negative characters, consisting of six positive characters and four negative characters. The positive characters found in the proverb of water are optimistic, quiet, knowledgeable, compromising, diligent, creative, and innovative. These characters are the national identity of the Dutch nation. Water has shaped the Dutch national identity (Fokt, 2020; Mostert, 2020). The struggle of the Dutch against water during the great flood has formed the character of a nation that is diligent, optimistic, and creative. In the flood disaster, the Dutch became creative and innovative because they were able to manage water and became a pilot country for water management (Baars, 2021; de Vries, 2021; Hellema, 2021).

The cultural conceptualization of the proverbs related to water reveals the worldview of the Dutch people in the form of both positive and negative characters. They are used for teaching life. Having an optimistic character must be instilled in every human being so that they remain persistent in trying to survive. In addition, to live in harmony in society, it is hoped that humans will not prioritize egocentricity but should lower their egos so that they can compromise with circumstances. The Dutch perspective on balanced water does not only reflect positive human schemes but also reflects negative human schemes. This is in line with the history of water in the Netherlands, as water is a disaster but also brings goodness to the Netherlands. Proverbs with water that represent negative characters are related to the ocean, boats, and fishermen. The image of fishermen has changed from positive to negative (Slagboom, 2023; Van Ginkel, 2009; van Hoof et al., 2020). Fishermen previously described as representing the nation's positive national character turned into a national problem because they were considered sea robbers. Dutch fishermen conflict with the government.

This research only focuses on the source domain of water contained in Dutch proverbs. Therefore, further research is encouraged to discuss other source domains in other proverbs or cultures, because the proverbs of each region vary depending on each culture. This research did not conduct interviews with informants or emic. Thus, for further research, it is better to conduct interviews to find out the perspective of native speakers regarding proverbs. This research can also be explored more broadly to explore the relationship between language, culture, and cognition.

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Morphological Aspects of a Translation Text Among Students

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Abstract—The study focuses on the morphological problems that Saudi students face when translating. The researcher employed a descriptive-analytical strategy to uncover morphological problems. The information on the research problem was obtained from a group of thirty undergraduate students from Al Baha University's College of Arts in Beljurshi, who were mostly boys enrolled in the students' second year of 2019, majoring in English and using written Arabic text. Following the data analysis, morphological flaws were revealed. According to the data, the inflectional morpheme obtained a score of 144 errors with an error rate of 88 percent, while the derivation morpheme received a score of 19 errors with a 19 rate. The study determines that the existence of errors in the inflectional morpheme is greater than errors in the derivation morpheme; the mistakes were brought about by an inability to grasp the contrasts between the languages of English and Arabic, as well as a scarcity of fluency in the language. The researcher suggests that the instructor provide more explanations on how to use inflection and derivation morphemes, as well as add comparative analysis periods to the translation field, to help students learn and practice morphology.

Index Terms—errors, derivation morpheme, inflection morpheme, morphological problems, translation

I. INTRODUCTION

Abdul-Wadud (1987, p. 65) states that translation is a process that man has known since ancient times and has evolved along with his way of life and philosophy. It evolved from simple indicators art, then to science with specific rules and standards, and it is now keeping up with technological advancements. Owing the multiple stages of translation, scholars and researchers in this discipline have discovered various definitions and notions that merge art and science. As a result, Ibrahim (2018) found that "It is vital to consider translation's limits and background information: syntactic principles in languages, linguistic underpinnings, and expressions" (p. 5). Thus, we must be acquainted with the resources and underpinnings of translation, including the norms that will be met. Ghazala (2008, p. 3) argues that translation provides for the development of global culture by connecting the relationships between civilizations. A successful translation necessitates the translators' knowledge, care, qualification, and flexibility in order to attain this noble goal. Newmark (1988, p. 5) states that translation is a movement between two existent civilizations that have reached a high level of urbanization, with the scientific and knowledge exchange between them serving as a self-serving purpose. As suggested by Onqubi (2006, p. 215) students understand the derivation principles but are unaware of morpheme meanings, applications, and implications. This means that the students learned these derivatives and formulas but did not apply their various meanings. The primary source of morphological issues is the learning environment. The partial rule, in which the student enters a portion of the rule, known as the "missing rule," due to the student's lack of understanding of everything connected to the rule. Students' morphological errors, Abu al-Rub (2007, p. 10) explains that students' morphological errors are caused by a range of variables, including the learner's environment, generalization, ignorance of the rule and its constraints, improper application of the norm, communication tactics, and overlap. This represents a year of student apathy, indifference, or weakness in terms of exchange. Morphological errors overlap language levels to some extent. The morphological error affects the other levels as well: phonetic, semantic, spelling, and grammatical. This study looks into why the large group of non-Arabic speakers incurs morphological problems. The interconnected interplay between grammar, morphology, meaning, and structure poses a serious challenge for Arabic language learners. If the learner has mastered the derivation approach, he may be unable to deduce the meaning of a normal user, and if he focuses on the meaning, he may experience a word structure issue or replaces one component with another. Language intersections, overlap, linguistic intervention, and unfavorable language spillover all contribute to morphological issues. The study investigates the morphological issues that can arise in student translations, resulting in a misreading of the intended meaning of the text. The research is crucial because there is little research in Saudi Arabia on morphological issues and translation from Arabic to English. The objectives are to examine the morphological problems faced by Saudi students and determine the types of morphological problems they face.

Many language learners may be able to reach advanced high levels. They suffer from a clear confusion in morphology and its application, which has a negative impact on their development and transition to higher levels because it prevents them from achieving linguistic accuracy as they make mistakes in morphology and other formulas such as adjectives, verbs, or nouns, and so on. They also make mistakes when utilizing words that have the same root. Students at Al-Baha University who major in English sometimes run into translation issues and make morphological

errors. They have difficulty of understanding inflection morphology and are prone to generalize rules. When translating from Arabic to English, students make a variety of morphological errors, such as using the subject where the object needed, completely modifying the definition of the phrase, and putting the agent in the wrong place. By using morphological rules incorrectly, they make mistakes.

A morphological error defined as a complex error that leads to other linguistic flaws. The research sought to identify, analyze, and demonstrate the impact of morphological issues on language and translation levels among English language learners. The study investigates the morphological challenges in student translations, resulting in a misreading of the intended meaning of the text. The significance of this work hails from the fact that, in comparison to language and grammar studies, there have been few morphological examinations into translation challenges. As a result, researchers believe that more research into the nature of morphological errors in translation needed, and how they interact with other language faults without isolating them from their settings. The research is crucial because there is little research in Saudi Arabia on morphological issues and translation from Arabic to English. This study could be informative to trainers and professors. They could use this research to find out a lot about morphological issues. The researchers did not effectively handle the KSA's morphological translation challenges, resulting in a translation scarcity. Recognizing the challenges, that learner's face allows them to devise a practical approach to overcome the performance deficit. The study includes recommendations to help students understand how to apply the various derivatives.

The following objectives are being pursued:

- 1-Examine the morphological problems faced by Saudi students.
- 2-Determine the types of morphological problems faced by Saudi students

Here are some questions to consider:

- 1-What are the morphological problems that Saudi students confront when translating?
- 2-What are the types of morphological problems?

The research is restricted to identify the morphological challenges that undergraduate students face during the 2019 academic year, with second-year students at Al-Baha. The research concentrated on morphological issues that cause students to become stuck in translation, such as nouns, verbs, and adjectives. The source of analysis is the test that the researcher got from the study sample. In order to acquire the correct results, the researcher studied and statistically evaluated this sample.

A. *The Evaluation of Translation Through History*

Zagood (2012, p. 38) states that translation extends to ancient times, since human beings lived in separate and closed groups, and because man is social by nature and overwhelmed with curiosity, he sought to explore new horizons, lifestyles, and different ways of thinking. Translation has become a necessary means of communication with the growing human rapprochement, revealing the different cultures, unlocking knowledge treasures, and spreading science and literature.

Venuti (2000) found that translation was discovered as a means of understanding and communication between groups in order to facilitate commerce, political, and intellectual connections, according to (p. 18).

Munday (2001, p. 53) claims that with the dawning of Islamic civilization, the West, especially Europe, became interested in Islamic scientific centers. Therefore, Europeans took the sciences and devoted themselves to translating Arabic books into various fields of applied sciences. Any European intellectual interested in translating books on philosophy, medicine, astronomy, mathematics, and even poetry and literary works turned to Arabic.

Robinson (1997, p. 185) states that translation enables keeping pace with cultural and scientific innovations in light of different human cultures. It encourages cultural exchange.

B. *Translation Theories*

Translation theories divide into three theories:

1-Philological Theory

Mohammad (1998, p. 17) argues that philological theories appeared early, establishing a precedent for the advancement of science. These translation theories concentrate on the text's form and stylistic features, as well as its rhetorical tools, or what known as "literary quality".

2-Linguistic Theory

Mohammad (1998, p. 17) explains that linguistic translation theories are based on comparing the linguistic structures of each translated language and the language into which it is translated, rather than relying on comparing literary styles and stylistic features.

3-Sociolinguistic Theory

Nida (2003, p. 120) claims sociolinguistic translation theories relate linguistic structures to a higher level where they can be viewed in relation to their function within the communication process. The text, from the sociolinguistic point of view, focuses mainly on the writer of the piece and the historical factors that influenced its existence and the conditions that resulted from its production.

Yahya (2001, p. 157) states that owing to these revolutions, new linguistic theories, such as theories of structural grammar, theories of generative grammar, and functional grammar theories, have been developed. These theories based

on the principles of structural theory. The structural theory is syntactic theories that divide sentences into morphemes and distribute them at the syntactic level.

Hafsa (1998, p. 49) claims that the interpretative theory of meaning differs from the linguistic theory in that it believes there is a difference between translation and linguistics. The owners of this school depend on defining the moral translation unit and on simultaneous translation, which is similar to the written translation because each of them goes through one or more stages that are similar in understanding, analysis, and paraphrasing based on immediate memory.

C. Concept of Morphology

Geoffrey (2002, p. 200) explains that inflectional morphemes deal with the forms of many lexemes. It has something of a character to do with grammar, the main component of grammar. Morphology equips speech with different forms that fulfill distinct functions; we can derive several words from a single linguistic material or linguistic root. After phonology, morphology is the second most significant branch of the language system.

According to Zeki (2011, p. 3) linguists have researched syntax, morphology, literature, and a variety of other linguistic topics. Morphology is an important branch of linguistic science. Morphology is the procedure of transitioning from one condition to another. Morphology is concerned with transforming a word derived from one root into numerous words derived from the same root for meaning. It is a science that investigates the "structure of the word" in the language and its. In other words, a science studies the "structure of the word" in the Arabic language and its meaning in terms of its derivation.

Crystal (2003, p. 5) claims that morphology means devising ways to describe the properties of dissimilar elements. Morphology is the process through which something changes from one state to another or from one face to another. The formation of the word, as well as its sum, varies depending on whether it built in descending order. Morphology is the strategy of transforming something into a different form or state. The idiomatic meaning of morphology stems from the fact that one of the language sciences that transforms words of one origin into a group of other words with the same meaning or significance, thus they considered derivatives of one word, and this derivation or conversion may be useful in the meaning.

The foregoing definitions indicate that the meaning of morphology is to change and transform anything on its face. Because morphology enriches the language, most linguists have concentrated on it, and some have even given it the name morphology.

D. The Various Problems Encountered in Morphology

In order for the translator to accomplish his task, he must understand and interpret the text by focusing on its structure in the original language. Linguistic variance is not limited to linguistic symbols alone but also extends to implicit concepts and meanings rooted in the text, which differ from one environment to another, from one society to another, and vary according to ideologies and cultures.

Mohammed (2003, p. 40) states that morphological problems are related to the change in the composition of the Arabic word, whether by addition or deficiency, which affects its structure and meaning. Previously, some Turkish teachers used strange ways to memorize some expenses. The students' morphological issues link range of variables, including those connected to the learner's surroundings, generalization, comprehension of the rule and its restrictions, insufficient application of the norm, and communication tactics.

Mohamed (2013, p. 10) claims that in the Arabic language, the occurrence of masculine and feminine words governs most of its vocabulary. As masculine and feminine are clear morphological subjects, as there is a verbal aspect and a moral aspect, it is challenging to comprehend the line separating the genders. When attaching the feminine sign to the masculine, there is verbal confusion, and what increases the difficulty is that it intersects with other morphological and grammatical aspects.

Ibrahim (1988, p. 16) says the rules are different and may lead to error. The teacher explains to the students right away that nouns ending in plural are correct, but feminine nouns are more difficult to resolve. Morphological difficulties linked to varying language levels. Morphological problems influence other levels as well, such as phonetic, semantic, spelling, and grammatical.

Abdul Qaher (2000, p. 149) claims that it is critical to differentiate between the structures of English and Arabic sentences because each language has certain characteristics and a system that lags behind the other in connection with the components of speech. The Arabic language has a unique and different system from others. Language governed by the laws of rhetoric, such as delaying, deleting, and adding.

Several previous studies on students' grammatical issues conducted, and some experts have investigated translation issues.

Pojprasat (2007) conducted research on the analysis of student translation errors. The study's goal is to describe faults in student English translations, with a particular focus on grammar and semantic issues. The students were 40, who placed into two classes of 20 students each, based on their English proficiency. The students translated various English sentences into various types of inaccuracies, which then reviewed by the researcher to determine the type of inaccuracy.

Text translation error analysis studied by Sabzalipour (2012). The information gathered from different sentences and the students that interpreted them. The data from the students' answers, from which the errors emerged, discussed. The

study also identified the types and reasons of mistakes done by these students during the translation process. The erroneous word order was the most inappropriate, owing to the employment of incorrect expressions or phrases, and the errors largely caused by word-for-word translation and were interlingual in nature.

Jamila (2012) conducts research on the Analysis of Morphological Errors among non-Arabic speakers. Research attempts to show the intersection of blunders in the linguistic system and to determine the effect of the morphological errors on linguistic levels. The study explains the convergence factors between morphology and language levels and presents examples of errors that constitute relationships between the morphological domain and other linguistic levels. The researcher analyzed, identified, and described the errors and concluded that morphological mistakes concerned linguistic levels and converged with them in many points. This is due to overlap with the mother tongue.

Saqib (2020) conducted research on Morphological Errors in Written Expression Errors, to understand how morphological errors occur; the researchers used a qualitative explanatory research methodology. The 100 ESL students and the descriptive writing employed as a tool. The data examined using a framework for error analysis. Students make morphological mistakes, with parts of speech, and make multiple omission and substitution errors. This research also looks into the elements that can lead to certain mistakes. According to the study, language transfer and language differences are two primary morphological challenges.

Ramond (2020) investigated Common Errors in Text Translation. The researchers performed a quantitative descriptive analysis to uncover the mistakes made by a group of pupils. The information gathered via a written transcript as well as an interview. Following the collection of data, the researcher worked on analyzing the data, identifying errors, and demonstrating their causes. The common faults were in the verbs. More activities for students to reduce errors proposed in this study. It also suggested that teachers take a proactive approach to these errors and conduct various exercises to ensure that these students do not fall into traps.

II. METHODOLOGY

The research used a descriptive-analytical strategy to demonstrate morphological challenges. The information gathered from Arabic-language publications. The researcher used a descriptive analytical technique, which aided in the achievement of the anticipated outcomes and met the research objectives. According to Sini (1982, p. 67) the descriptive technique focuses on defining the phenomenon's characteristics, explaining its nature, and comprehending its existence in practice. It's a way of describing what's going on right.

A. Participants

This research conducts in the Al-Baha neighborhood in Baljurashi, Saudi Arabia. This evaluation carried out during the February 2019 academic quarter. Second-year English Department students participated in the study. The original population of the study included thirty male students aged eighteen to twenty-one who recruited by the investigator. The study sample chosen in a professional and unbiased manner, free of bias or personal preferences. The specimen that used in the project is a thorough and accurate representative of the scientific community. Because of the presence of compatibility and parity among the numerous components of the research community, they put to the test regardless of other circumstances. The test took 45 minutes to complete.

B. Instrument

One of the tools used in the study was an Arabic test. The task entrusted to educators to translate the Arabic text into English on a sheet of paper provided by the researcher. The data gathered from a test, and the Arabic text came from Akram Momen's Foundations of Translation, which is a book about the art of translation for students and beginners. An expert committee chose this one after reviewing and commenting on manuscripts.

C. Procedure

The Arabic text for the study comes from Dr. Ezzedine Muhammad Naguib's book, Foundations of Translation, and the information gathered through a test. This text assessed by a group of professionals after they read and commented on different writings. As a result, this piece of writing was chosen.

D. Data Collection

A group of scientists and practitioners inspected the test to see whether the phrases were correct, if it related to the study's objectives, if it tested what it was supposed to assess, and to use their observations to verify and confirm the test's validity. Changes made in compliance with the arbitrators' suggestions. The test items created to meet the test's objectives and test validity criteria, which linked to the exam's goal of measuring students' ability to correctly translate context while also meeting test validity requirements.

E. Data Analysis

The researcher employed a test translation exam to gather data for the study. The researcher came into the classroom to collect data for exam and provided the pupils with a translation text to translate. This study's major source of data was the text. The researcher read the material aloud to the pupils. The researcher highlighted morphological issues in order to grasp the problems. The researcher created a detailed research report that includes all of the data and examines

the flaws found in the test papers based on the statistically assessed and reached conclusions. Although the pupils made numerous errors, the analysis was restricted to morphological issues. According to the analysis, students made numerous errors and inconsistencies when translating.

III. RESULT AND ANALYSIS

According to data analysis from students' translations, the morphological problems are classified into inflectional and derivational morphemes. The datasets were analyzed using statistical analysis and software in this study. To summarize continuous data, standard deviations used to summarize continuous data. Following the data collection, morphological problems were detected, classified, and listed. The following table reveals that the inflectional morpheme obtained a score of 144 errors with an 88 rate out of 163, while the derivational morpheme received a score of 19 out of 12 percent. There are 163 morphological problems in total. These findings are similar to the findings of Sombon's (2007) who found that the inflectional morpheme errors were more problematic than derivation issues. Inaccuracies caused by linguistic quirks, as was the case in the Sabzalipour (2012) study.

TABLE 1
THE STUDENTS' TRANSLATION
MORPHOLOGICAL PROBLEMS

Students No. 30	Inflectional Morpheme	Derivational Morpheme	
Student 1	4	1	
Student 2	4	0	
Student 3	5	1	
Student 4	3	0	
Student 5	5	0	
Student 6	2	1	
Student 7	5	1	
Student 8	6	2	
Student 9	7	1	
Student 10	3	0	
Student 11	3	0	
Student 12	2	1	
Student 13	5	1	
Student 14	5	0	
Student 15	3	0	
Student 16	5	1	
Student 17	4	1	
Student 18	1	0	
Student 19	8	1	
Student 20	7	1	
Student 21	4	0	
Student 22	5	0	
Student 23	8	1	
Student 24	7	2	
Student 25	8	1	
Student 26	7	1	
Student 27	5	0	
Student 28	5	0	
Student 29	4	1	
Student 30	4	0	
Total	144	19	163
%	88	12	% 100

IV. DISCUSSION

The phrases that follow inflectional morpheme and derivational morpheme problems.

1-Inflectional Morpheme Problems

In the students' translations, there were errors in omission and addition nouns, verbs, and derivations. Students made omission errors because bound morpheme 's' was removed from nouns.

1-Omission of the Noun Inflection (s)

According to Corder (1974, p. 122) students make intralingual errors while attempting to build new words by mixing distinct morphemes due to their inability to utilize the official rules of the L2 language. Corder (1974, p. 122), added that students morphological challenges due to a lack of second-language knowledge, which are known as intralinguistic blunders, or due to the detrimental impact of L1 on L2, which are known as interlingual errors.

An omission is a morphological error in which a word is incomplete because an element or portion of an element is missing. Many students have made the mistake of commission noun inflection. In this phrase:

للطيور والحيوانات طرقا يتحدث بها بعضها مع البعض

The birds and animal have ways of speaking to each other

This sentence can be translated by students as: *birds and animal have many speaking to each other*. Several students removed the bound morpheme "s" from the words "animals" and "ways," which is seen as the omission of noun inflection, which signals the plural noun and its purpose to show plurality when it is tied to a noun. The student couldn't adhere to the norms or their carelessness is to blame for this error.

In this phrase:

وأول طريقة استخدمها الإنسان كانت برسم الصور على جدران الكهف

The first way of writing for human beings was to draw pictures on the walls of their cave.

This sentence can be translated as: *the first way of writing for human being was to draw picture on the wall of their cave*. Despite the fact that the noun is not usually followed by "s," students often add the "s" for some plural nouns, which is not needed, resulting in singular nouns, which could be owing to students' lack of attention to plural nouns and singular nouns.

2-Addition of Noun Inflection (s)

Addition errors are the polar opposite of omission errors. The presence of an element is used to characterize it. This element should not be included in the word.

In this phrase:

تمنى الإنسان البدائي الذي عاش على الكرة الأرضية الاتصال بالآخرين من البشر

The primitive man who lived on the earth wished to communicate with other human beings.

This sentence can be translated as: *the primitive man who lived on the earth wished to communicate with other human beings*. Most of the students added the morpheme "s" to noun "cave" and "earth", which is considered addition of noun inflection. The bound morpheme "s" in the plural form was the source of all errors in the students' translated text. These addition errors occurred owing to the participants' lack of knowledge and carelessness.

3-Omission of verb inflection

In this sentence:

تتناقل الأخبار السارة

Telling good news

This sentence can be translated by students as: *tell good news*. The students left out the "ing," from the verb. The "ing" was removed by some students, which doesn't signify the present simple verb.

Here is an English translation of the phrase:

قبل بدء التاريخ

Before history begins

This sentence can be rendered as: *before history begin this*. The majority of students, indicating the third singular, have omitted the "s" in the word "begin". All of the errors in the students' translation text were due to the omission of "ing", "s," and "ed" from the verb's end. Due to the student's lack of information and understanding, these additional errors occurred.

4-Addition of Verb Inflection

The majority of students appended "ed" to the verb that should not have been there.

In this sentence:

قبل بدء التاريخ

Before history begins

Students can translate this sentence as: *before the story started*. Students added "ed" to the word "start," leading the verb to shift from the present to the simple past tense. The suffix "ed" is appended to the verb, which is now required to be infinitive.

Here is an English translation of the phrase:

برسم الصور على جدران الكهف الذي يعيش فيه

Was to draw pictures on the walls that he lives

This sentence can be interpreted by students as *was to draw pictures on the walls that he lived*. These errors occur because of incorrect past tense marker placement.

The majority of these mistakes are caused by many circumstances, ranging from rule violations to the omission or incorrect insertion of a past tense marker. This type of morphological blunder highlighted the participants' lack of perspective on English tenses. The improper verb form, subject-verb agreement, and tense selection were among their faults. The majority of participants, for example, translated Arabic present tense into English past tense.

2-Derivational Morphemes Problems

Unlike inflectional morphemes, the students' derivation errors were limited to nouns and adjectives, and the other derivations in the other sections were correct. Morphological blunders generated by learners when they tried to build words by modifying the word class and adding a collection of suffixes to the beginning or end of the words. Students encounter morphological problems, particularly with nouns and adjectives; incorrect use of or suffixes causes problems with derivational morphemes.

1-Addition of derivation

Some students failed to change certain words into another word by derivation and adding suffixes to the words.

This is the phrase:

أول طريقة استخدمها الإنسان للكتابة

The first way of writing for human

When attempting to build a new word or convert a noun to an adjective, the majority of students employ suffixes erroneously. The majority of students inserted the suffix "ous" into words that did not require it, as well as incorrectly placed adjectives. The errors occurred because the students were unaware of the shifting terminology in the class. The students may have used this regulation without recognizing the restrictions it imposes. The participants revealed a substantial lack of perspective of the place of English modifiers and that modifier blunders are caused by their insufficient knowledge. Analysis revealed that the students were unable to select the correct verb forms.

2-Omission of derivation

Some students made mistakes when substituting words because they did not understand the part of speech or the English syntax.

Here is an English translation of the phrase:

تمنى الإنسان البدائي الذي عاش على الكرة الأرضية الاتصال بالآخرين من البشر

Primitive man who lived on the earth wished to communicate with other human beings

Students as can render this sentence: *primitive man who lived on the earth wished to communication with other human beings*. Some students used the verb "communicate" instead of the noun "communication" in their translated text. This might be credited with second-language knowledge and the implantation of the principles of the L2 language.

V. CONCLUSION

The research examined morphological problems that English students at Al Baha University face. There were two types of morphological problems: morphemes (derivational and inflectional). According to the discussion, morphological problems involve the derivation of inflection morphemes. The inflectional morpheme obtained a score of 144 errors with an error rate of 88 percent, while the derivation morpheme received a score of 19 errors with a 12 percent error rate. According to the data, there are more errors in the inflectional morpheme than in the derivation morpheme; the errors caused by a paucity of prospective linguistic differences and a lack of English language proficiency. The study concludes that there are more errors in the inflectional morpheme than errors in the derivation morpheme; the errors caused by a lack of understanding of linguistic traits and a scarcity of language fluency. These finds are similar to the findings of Somboon (2007) inflectional morpheme errors were more problematic than derivation issues. At times, linguistic quirks were to blame for the inaccuracies, as was the case in the Sabzalipour (2012) study. The study recommends that educational techniques be integrated with other language levels rather than being isolated from real-life circumstances and the significance of focusing on practical skills, the first of which is writing, because writing is the true measure of a student's capacity to produce strong and proficient language. The study suggests research into the relevance, interweaving, and complexity of morphological and semantic challenges for students. Further research into English word development would be required in order to generate new English phrases utilizing the concept of morphological processes; further research into English word development would be required.

APPENDIX. FRAME FOR ANALYSIS OF MORPHOLOGICAL ASPECTS

Arabic Translation

أن للطيور والحيوانات طرقاً يتحدث بها بعضها مع البعض، فهي تحذر بعضها من الخطر، وتنتقل الأخبار السارة؛ لذلك يمكننا أن نقول انه في الماضي السحيق، قبل بدء التاريخ، تمنى الإنسان البدائي الذي عاش على الكرة الأرضية الاتصال بالآخرين من البشر. وأول طريقة استخدمها الإنسان للكتابة، كانت برسم الصور على جدار الكهف الذي يسكنه. ثم فكر البشر فيما بعد في تبادل الرسائل المكتوبة. فكانوا يفعلون ذلك أحيانا عن طريق رسم مجموعات متجاورة من الصور.

English Translation

The birds and animals have ways of speaking to each other, of warning each other of danger and telling goods news. So, we can say that, in the far off days, before history begins the primitive man who lived on the earth wished to communicate with other human beings.

The first way of writing for human being was to draw pictures on the walls of their cave in which he lives. Later, humans thought of exchanging written messages. They sometimes did this by drawing groups of contiguous of picture.

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A Pragmatic Study of Derogation in American Election Campaign Speeches

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Abstract—Language is sometimes used for influencing people negatively. This is done via the use of various derogatory strategies. Therefore, the present study deals with derogation pragmatically in American election campaign speeches. Precisely, the current work attempts to answer the following questions: (1) How is derogation approached pragmatically in American election campaign speeches? (2) Through which impoliteness strategies is derogation realized? (3) What is the target of derogation? Is it the public face or the personal face? And what are the foci of derogation? The study aims to find answers to the previous questions through reviewing the literature related to derogation and adopting an eclectic model for analyzing the data under investigation. Besides, a statistical means represented by the percentage equation is used to calculate the results. The main conclusion is that American presidential rivals use different impoliteness strategies to derogate each other; through this derogation either the public face or the personal face is threatened.

Index Terms—derogation, impoliteness, focus of derogation, face, American election campaign speeches

I. INTRODUCTION

Derogation is a deliberate act which is typically defined as the act of belittling or disparaging others (Web Source 1). It is pragmatically realized by appealing to various impoliteness strategies. Therefore, the current study adheres to Culpeper's (1996, 2005), Bousfield's (2008), and Garcia-Pastor's (2008) impoliteness strategies to examine how derogation is verbally expressed.

As for political campaigns, they are considered as a fertile area where political rivals employ various impolite strategies that result in derogatory utterances which threaten and attack the personal or public face of a particular target, whether present or absent in the communicative event. Investigating all this lies within the domain of pragmatics which is the study of the speaker's intended meaning. Accordingly, the present study sheds light on derogation in American election campaign speeches from a pragmatic perspective. In relation to this aim, it is hypothesized that: (1) Derogation is pragmatically approached through various impoliteness strategies, (2) Political rivals in American presidential political campaigns use criticism, insult, as well as other impolite strategies to derogate and disparage each other, (3) The target of derogation in American election campaign speeches is others' public face and the focus of derogation is moral shortcomings.

II. LITERATURE REVIEW

A. Derogation

Derogation is defined as an act which belittles or disparages someone. It is the expression of low opinion and lack of respect for someone (Web Source 1). The Collins Cobuild English language dictionary (1987) defined derogation as the use of expressions that "show what a low opinion somebody has of someone or something" (p. 30). Using derogatory expressions is intended to hurt. Racial and sexist slurs and making a joke about someone are all derogatory. Hornby (2004) defined derogation as "showing a critical attitude towards others, or insulting others" (p. 339).

Hom (2012) stated that insults, criticisms, and slurs are symbolic vehicles intended to derogate targeted individuals or groups. According to Fraleigh and Tuman (2010), slurs, such as slut, nigger, and bitch, are terms that are usually used to derogate certain members and are widely considered among the most taboo and offensive of all derogatory linguistic expressions. Broadly speaking, Ilie (2001) argued that there are three basic foci of derogations: "physical impairments, low intellectual capacity, and moral shortcomings" (p. 250).

Political derogations have certain goals such as: embarrassing and humiliating political rivals belonging to opposite parties and expressing different ideological views, challenging the authority and institutional role of political rivals, redressing the political balance, etc. (Ilie, 2001).

(a). Derogation and Impoliteness

Culpeper (1996) defined impoliteness as the "parasite of politeness" or "the use of intentionally face threatening acts" (p. 355). Culpeper (1996) suggests five strategies that speakers resort to for the sake of producing derogatory utterances. These strategies are as follows:

1. Bald on record impoliteness: performing the face threatening act in a direct, clear, unambiguous, and concise way. This impoliteness strategy is used when the speaker intends to attack the face of the hearer through the use of directives and the modal "must".
2. Positive impoliteness: a strategy which includes minor strategies designed to damage the addressee's positive face wants. These minor strategies include the following list: the use of inappropriate identity markers and address forms, the use of obscure or secretive language (e.g., mystifying the other with a jargon or the use of a code known to others but not the target), snubbing the other and making him feel uncomfortable, the use of taboo words, the use of profane language, calling the other names, and the use of derogatory nominations. Other minor strategies include: be disinterested, unconcerned, and unsympathetic. Culpeper et al. (2003) mention that the target of the threat is evident and the utterances are of assertive/expressive type.
3. Negative impoliteness: a strategy that includes minor strategies designed to damage the addressee's negative face wants through scorning, ridiculing, condescending, and explicitly associating the other with negative aspects. Other minor strategies include: belittle the other (e.g., through the use of diminutives), emphasize your relative power, and personalize through the use of the pronouns *I* and *you*.
4. Sarcasm or mock- politeness: is one of the strategies of impoliteness. It means performing the face threatening act with insincere strategies. Thus, sarcasm, according to Culpeper (1996) includes "statements of impolite beliefs designed in a polite manner" (p. 356). Accordingly, sarcasm comprises the use of insincere politeness strategies.
5. Withhold politeness: is the absence of politeness work where it is in prospect.

Bousfield (2008) mentioned other strategies that have not been mentioned by Culpeper (1996, 2005). He listed the following strategies that result in derogatory utterances. These are: (1) criticizing and dispraising the hearer, some action or inaction by the hearer or some entity in which the hearer has invested face. A criticism can be powerfully or institutionally impolite and derogatory and (2) questioning others stance, beliefs, rights, obligations, ethics, etc. Generally, Bousfield stated that challenges are represented in a form of question. They could cause a positive face threat since they implicate an underlying criticism of the intended hearer in some way or another.

In a similar vein, Garcia-Pastor (2008) presented a number of positive face-oriented impoliteness strategies. These are as follows: (1) conveying dislike for others, their things, actions, values, and opinions, (2) using aggressive punning, (3) being ironic/sarcastic, and (4) belittling or diminishing the importance of the hearer and his things, actions, values, and opinions.

(b). *Derogation and Face*

Face is an essential concept in politeness and impoliteness theories. It can be defined as "individuals' self-esteem" (Culpeper, 1996, p. 355). Many acts can threaten or attack face such as criticism and insult.

Political speeches, specifically campaign election speeches, are replete with face threatening acts at the propositional, interactional, non-verbal, and paralinguistic levels (Wilson, 1990). These acts are intended to disparage others' prestige, reputation, and self-image. Threats to the hearer's positive and negative face may be observed concurrently. Hence, derogatory expressions are abundant.

(c). *Target of Derogation*

Harris (2000) stated that the target of derogation means which face is threatened by the derogatory remarks: the public face or the personal face.

Threats to personal face comprise derogatory remarks about someone's personality, while threats to public face include derogatory remarks about someone, underlining his professional stance. Public face is widely threatened in terms of ethics, whereas personal face is threatened in terms of character, style, and intelligence. Thus, the targets of derogation are diverse including ethics, character, intelligence, talking style, sexual power, decisions, opinions etc. (Harris, 2001).

B. *Election Campaign Speeches*

Elections are the centerpiece of democracy. Wilson (1990) stated that election campaign speeches are essential tools for the purpose of manipulating the public and shaping their thoughts through the use of specific linguistic means by which politicians intend "to increase their chances of winning the election, to assert themselves against political opponents, and to advertise their own political position" (p. 50). Similarly, Wodack and Koller (2008) argued that an election speech is "the most crude and emotionalizing in tone. It aggressively attacks the enemy more fiercely than other speeches since vindication against the rival and the acquirement of power are its main purposes" (p. 249).

Generally, political communication can be characterized, in many respects, by impoliteness than by politeness. Thus, many aspects of derogatory or pejorative language are evident in political discourse. Moreover, antagonism and aggressiveness are consequences and impolite derogatory communicative acts are frequent. In politics, derogatory expressions are intended to harm and disarm political rivals.

C. *Model of Analysis*

The model of analysis adopted in this study is eclectic. It is divided into three levels. The first level concerns the target of derogation. Under this heading, it will be shown whether other's personal or public face is threatened by the derogatory remarks. The second level elucidates the focus of derogation which may be physical impairment, intellectual capacity, and moral shortcomings. The third level addresses derogation as an act which is realized through the use of certain impoliteness strategies. In this level, some of: Culpeper's (1996, 2005), Bousfield's (2008), and Garcia-Pastor's (2008) impoliteness strategies are employed. Figure 1 below summarizes the eclectic model of analysis:

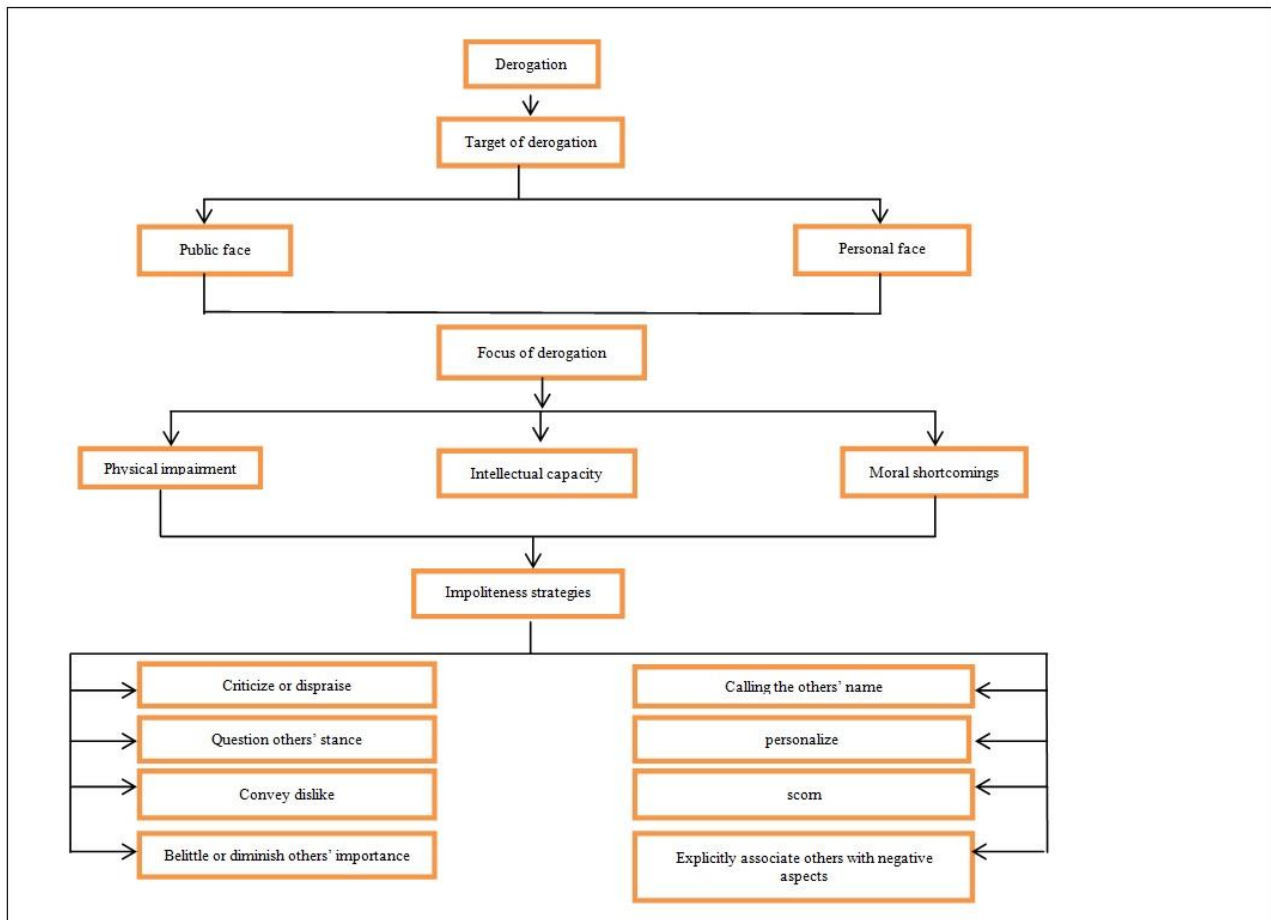


Figure 1. The Eclectic Model of Analysis

III. DATA DESCRIPTION, ANALYSIS, AND DISCUSSIONS OF THE RESULTS

A. Data Description

The data of the study is represented by the following American election campaign speeches: (1) Donald Trump's campaign speech in Wisconsin, (2) Donald Trump's NYC Speech on Stakes of the Election, (3) Hillary Clinton's Campaign Speech in Reno, Nevada, and (4) Hillary Clinton's Campaign Speech in San Diego.

B. Data Analysis

The selected extracts are analyzed in accordance with the modal diagrammed in Figure 1.

(a). Donald Trump's Campaign Speech in Wisconsin

1. Extract 1

My opponent would rather protect the offender than the victim. Hillary Clinton-backed policies are responsible for the problems in the inner cities today and a vote for her is a vote for another generation of poverty, high crime, and lost opportunities. (Web source 2)

In the previous extract, Trump talks about the riots in Milwaukee and Chicago wherein policemen and many citizens have been killed and wounded. He criticizes Hillary Clinton for being responsible of these riots. The target of derogation is the personal face as the derogatory remarks are about Hillary's personality which is threatened in terms of character, decisions, and intelligence as well as the public face since derogation is about Hillary Clinton underlining her professional stance as the Secretary of State. The focus of derogation is intellectual capacity since Trump criticizes Clinton for having low intellectual capacity in keeping order in the country. The pragmatic strategies used to realize

derogation are: (1) criticizing and dispraising Hillary Clinton's action of protecting the offenders against the policemen and inaction of being unable to put an end to the riots. (2) conveying dislike for Clinton and her actions arguing that "a vote for her is a vote for another generation of poverty, high crime, and lost opportunities" (Web source 2). (3) calling Hillary's name without any title of address.

2. Extract 2

To defeat crime and Radical Islamic Terrorism in our country, to win trade in our country, you need tremendous physical and mental strength and stamina. Hillary Clinton doesn't have that strength and stamina. She cannot win for you. Most importantly, she has bad judgment. Bad judgment on terrorism, bad judgment on foreign policy. (Web source 2)

The target of derogation in the previous extract is the public face and the personal face since Trump is derogating Clinton's professional stance as well as her personality, decisions, and ability. The focus of derogation here is Clinton's physical impairment and intellectual capacity. The strategies used to derogate are the following: (1) belittling or diminishing the importance of the other- Trump belittles Hillary Clinton and accuses her of being weak "Hillary Clinton doesn't have that strength and stamina" (Web source 2) and of having "bad judgment on terrorism, bad judgment on foreign policy" (Web source 2). He makes a comparison between himself and Clinton representing Clinton as a weak leader lacking strength and stamina to defeat crime and terrorism in America while showing himself as one with "tremendous physical and mental strength and stamina" (Web source 2). (2) conveying dislike for Clinton's alleged weak personality. (3) calling Hillary's name without any title of address. (4) criticizing and dispraising Hillary for lacking "strength and stamina" (Web source 2) and for having "bad judgment" (Web source 2).

(b). *Donald Trump's NYC Speech on Stakes of the Election*

3. Extract 3

When I see the crumbling roads and bridges, or the dilapidated airports, or the factories moving overseas to Mexico, or to other countries, I know these problems can all be fixed, but not by Hillary Clinton – only by me. Hillary Clinton who, as most people know, is a world class liar – just look at her pathetic email and server statements, or her phony landing in Bosnia where she said she was under attack but the attack turned out to be young girls handing her flowers, a total self-serving lie. The other candidate in this race has spent her entire life making money for special interests – and taking money from special interests. (Web source 3)

The derogatory remarks in the previous extract are directed to Hillary Clinton underlining her ethics. Thus, the target of derogation is the public face. Besides, Hillary's personal face is also threatened since the derogatory remarks are directed to her character. As for the foci of derogation, they include low intellectual capacity (since Trump criticizes Hillary Clinton for being unable to fix the problems in the US.) and moral shortcomings (since Trump calls Hillary a liar who makes money for special interests). Derogation in the extract is realized by the following impoliteness strategies: (1) personalizing through 'I' and 'you': Trump derogates Hillary's capacities in leading the US saying that he is the only one who will fix the problems there. (2) calling the other name without any title of address is another derogatory strategy used by Trump who kept saying Hillary without any title of address. (3) Trump is conveying dislike for Hillary's personality, inactions (being unable to fix the problems in the US) and values ("making money for special interests" (Web source 3)- as if he is making her responsible of stealing the country's money at the expense of Americans). (4) in saying "Hillary Clinton is a world class liar" (Web source 3), Trump is associating her with a negative aspect, which is lying. (5) Trump belittles Hillary's policies as Secretary of State.

4. Extract 4

Hillary Clinton has perfected the politics of personal profit and theft. She ran the State Department like her own personal hedge fund – doing favors for oppressive regimes, and many others, in exchange for cash. Hillary Clinton wants to be President. But she doesn't have the temperament, or, as Bernie Sanders' said, the judgement, to be president. No Secretary of State has been more wrong, more often, and in more places than Hillary Clinton. Her decisions spread death, destruction and terrorism everywhere she touched. She lacks the temperament, the judgment and the competence to lead. Hillary Clinton may be the most corrupt person ever to seek the presidency. (Web source 3)

The target of derogation in Trump's speech is the public face since his derogatory remarks are about Hillary underlining her professional stance as Secretary of State. Moreover, Hillary's personal face is threatened since the derogatory remarks are also directed to her character, decisions, and doings. The focus of derogation is Hillary's low intellectual capacity ("disgraceful performance" (Web source 3)) and moral shortcomings ("personal profit and theft" (Web source 3)). Trump resorts to the following impoliteness strategies to derogate Hillary and her in/actions: (1) calling others name (Hillary) without any title of address in order to derogate her in front of Americans. (2) criticizing and dispraising Hillary's policy of perfecting the "politics of profit and theft" (Web source 3) and her performance in running "the State Department like her own personal hedge fund – doing favors for oppressive regimes, and many others, in exchange for cash" (Web source 3). (3) belittling the rival- in saying "she doesn't have the temperament, or the judgment, to be president" (Web source 3) and "She lacks the temperament, the judgment and the competence to lead" (Web source 3), Trump tries to belittle or diminish the importance of Hillary and her capacity to be a president of the United States. (4) in saying "Hillary Clinton may be the most corrupt person ever to seek the presidency" (Web source 3) and "No Secretary of State has been more wrong, more often, and in more places than Hillary Clinton. Her

decisions spread death, destruction and terrorism everywhere she touched” (Web source 3), Trump explicitly associates Hillary with negative aspects (i.e., corruption and wrong). (5) in criticizing and belittling Hillary, Trump conveys dislike for Hillary and her actions.

(c). *Hillary Clinton’s Campaign Speech in Reno, Nevada*

5. Extract 5

From the start, Donald Trump has built his campaign on prejudice and paranoia. He is taking hate groups mainstream, and helping a radical fringe take over the Republican Party. His disregard for the values that make our country grate is profoundly dangerous...Donald Trump misses so much. (Web source 4)

Derogation in Hillary Clinton’s speech is targeted to the personal face because she derogates Donald Trump’s personality, ability, and opinions. The foci of derogation are low intellectual and moral shortcomings. Hillary disdains Trump’s prejudice and paranoia in building his campaign. Pragmatically, Hillary resorts to the following impoliteness strategies for the sake of derogation: (1) Hillary criticizes Trump for being unfit as a president saying “Donald Trump misses so much” (Web source 4). Moreover, she criticizes his actions of building “his campaign on prejudice and paranoia”, helping “a radical fringe take over the Republican Party”, and showing “disregard for the values that make our country grate” (Web source 4). (2) Hillary belittles or diminishes the importance of Trump and his actions because she keeps criticizing him and his actions and inactions stating, in many occasions, that he is not appropriate as a president. (3) calling the other name without any title of address wherein Hillary keeps saying Donald Trump without any address term. (4) in criticizing and belittling Trump, Hillary conveys dislike for him as well as his actions, values and opinions.

6. Extract 6

Now Trump’s lack of knowledge or experience or solutions would be bad enough. But what he’s doing here is more sinister. Trump is reinforcing harmful stereotypes and offering a dog whistle to his most hateful supporters. It’s a disturbing preview of what kind of President he’d be... A man with a long history of racial discrimination...should never run our government our command our military. Someone so detached from reality should never be in charge of making decisions that are as real as they come. And that is yet another reason why Donald Trump is simply temperamentally unfit to be president of the United States”. (Web source 4)

The target of derogation in the previous extract is the personal face since Hillary derogates Trump’s personality, decisions, values, and opinions. The foci of derogation are moral shortcomings and low intellectual capacity “lack of knowledge or experience or solutions. Donald Trump is simply temperamentally unfit to be president of the United States” (Web source 4). Hillary Clinton derogates Donald Trump resorting to the following impoliteness strategies: (1) Hillary criticizes Trump for lacking knowledge, experience, or solutions. She also criticizes his action of “offering a dog whistle to his most hateful supporters” (Web source 4) and his sinister actions “what he’s doing here is more sinister” (Web source 4). (2) Hillary explicitly associates Donald Trump with negative aspects through accusing him of being racist and being “detached from reality” (Web source 4). (3) calling the other name without any title of address is another derogatory strategy employed by Hillary in her speech about Donald Trump. (4) in criticizing Trump and associating him with negative aspects, Hillary conveys dislike for Trump as well as his actions,, values and opinions.

(d). *Hillary Clinton’s Campaign Speech in San Diego*

7. Extract 7

Donald Trump’s ideas aren’t just different – they are dangerously incoherent. They’re not even really ideas – just a series of bizarre rants, personal feuds, and outright lies. He is not just unprepared – he is temperamentally unfit to hold an office that requires knowledge, stability and immense responsibility. This is someone who has threatened to abandon our allies in NATO – the countries that work with us to root out terrorists abroad before they strike us at home. (Web source 5)

In the previous extract, the target of derogation is the personal face since Hillary Clinton derogates Trump’s personality, intelligence, values, and opinions. The foci of derogation are moral shortcomings and low intellectual capacity. Hillary disdains Trump and his ideas implying that he lacks knowledge, stability and responsibility. She resorts to the following impoliteness strategies for the sake of derogating Trump: (1) she criticizes and dispraises Trump for being unprepared and unfit to “hold an office that requires knowledge, stability and immense responsibility” (Web source 5). (2) she also belittles him and diminishes the importance of his ideas stating that his ideas are “dangerously incoherent. They’re not even really ideas – just a series of bizarre rants, personal feuds, and outright lies” (Web source 5). (3) Hillary calls Trump’s name without any title of address; this means that she does not respect him, on the contrary, she derogates him. (4) in criticizing Trump for being unprepared and unfit as a president, Hillary conveys dislike for Trump and his ideas.

8. Extract 8

Unlike him, I have some experience with the tough calls and the hard work of statecraft. I don’t understand Donald’s bizarre fascination with dictators and strongmen who have no love for America. Now, I’ll leave it to the psychiatrists to explain his affection for tyrants. And defeating global terrorist networks and protecting the homeland takes more than empty talk and a handful of slogans. It takes a real plan, real experience and real

leadership. Donald Trump lacks all three. What happens to the moral example we set – for the world and for our own children – if our President engages in bigotry? Because making Donald Trump our commander-in-chief would be a historic mistake. (Web source 5)

The target of derogation in the previous extract is the personal face since Hillary Clinton derogates Trump's personality. The foci of derogation are moral shortcomings and low intellectual capacity "making Donald Trump our commander-in-chief would be a historic mistake" (Web source 5). Hillary resorts to the following impoliteness strategies for the sake of derogating Trump: (1) she personalizes through the use of *I* and *you*; she states that she has "some experience with the tough calls and the hard work of statecraft" (Web source 5), while Donald Trump does not. In saying so, she tries to emphasize her relative power. (2) Hillary criticizes Trump for being fascinated with dictators and for his "affection for tyrants" (Web source 5). She directly criticizes Trump and indirectly conveys that he is a dictator and a tyrant like the dictators and tyrants he is fascinated with. (3) she belittles or diminishes the importance of Trump and his values, opinions and actions stating that he lacks "real plan, real experience and real leadership" (Web source 5). (4) Hillary questions Trump's stance, beliefs, rights, obligations, and ethics in "What happens to the moral example we set – for the world and for our own children – if our President engages in bigotry?" (Web source 5); in her question, she implicates an underlying criticism. She intends to say that Trump is a bigot who does not deserve to be a president. Moreover, (5) Hillary conveys dislike for Trump as a person. (6) calling Donald Trump's name without any title of address is another impoliteness strategy employed by Hillary for the sake of derogation.

C. Discussions of the Results

After analysing the data qualitatively, it is time to analyse them quantitatively. Thus, Table 1 and 2 below show the frequencies and percentages of the impoliteness strategies used for the sake of derogation by Donald Trump and Hillary Clinton:

TABLE 1
THE STATISTICS OF THE IMPOLITENESS STRATEGIES USED FOR DEROGATION BY DONALD TRUMP

Impoliteness strategy	Frequency	Percentage
Criticize and dispraise	5	18%
Convey dislike	4	14%
Call others' name	11	39%
Belittle or diminish others' importance	4	14%
Personalize through I and You	1	4%
Associate others with negative aspects	3	11%

TABLE 2
THE STATISTICS OF THE IMPOLITENESS STRATEGIES USED FOR DEROGATION BY HILLARY CLINTON

Impoliteness strategy	Frequency	Percentage
Criticize and dispraise	8	27%
Convey dislike	4	13.5%
Call others' name	10	33%
Belittle or diminish others' importance	4	13.5%
Personalize through I and You	1	3%
Associate others with negative aspects	2	7%
Question others' stance	1	3%

The tables show that both Donald Trump and Hillary Clinton use the same strategies of impoliteness for the sake of derogation with slight differences. Yet, Hillary Clinton uses another strategy which is not used by Donald Trump. This strategy is questioning others' stance to convey a covert criticism.

IV. CONCLUSION

Derogation is approached pragmatically in American election campaign speeches through the use of different impoliteness strategies which are intended to harm and disarm political rivals. Political rivals, namely Donald Trump and Hillary Clinton, resort to the following impoliteness strategies for the sake of derogation: criticizing and dispraising, conveying dislike for the rivals, their actions, opinions, values, and decisions, calling others name without any title of address, belittling or diminishing others importance as well as the importance of their actions, personalizing through 'I' and 'you' for the sake of emphasizing one's positives and emphasizing others' negatives, and associating the rival with negative aspects. Hillary Clinton resorts to another strategy which is not used by Donald Trump. This strategy is questioning the rival's stance to convey a covert criticism.

The target of derogation in American election campaign speeches is either the public face or the personal face. Donald Trump derogates Hillary Clinton's public face through directing derogatory remarks to Hillary underlining her professional stance as Secretary of State as well as her personal face, while Hillary Clinton derogates Donald Trump's personal face through directing derogatory remarks to his character, values, ethics, opinions, and decisions. The foci of derogation in American election campaign speeches are physical impairment, low intellectual capacity, or moral shortcomings.

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Cultural Imagery of Tolaki Mekongga Community of Kolaka in *Mowindahako* Ritual

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Abstract—This paper aims to discover and describe cultural imagery in *mowindahako* ritual utterances (custom settlement) in the Tolaki Mekongga community of Southeast Sulawesi. The approach used in this study was a qualitative approach, where the data and data sources were in the form of oral data spoken by traditional interpreters/traditional figures in traditional processions. The techniques used were observation, recording, notes, interviews and documentation techniques. Meanwhile, the theory used was the Cultural Linguistics theory. This theory examines the comparative relationship between language structure and societal culture. The results of this study indicated that in *mowindahako* ritual, various cultural imageries were found, namely: (1) imageries of beauty, (2) imageries of unity and togetherness, (3) imageries of respect/politeness, (4) imageries of deliberation, and (5) imageries of loyalty and obedience.

Index Terms—cultural imagery, *mowindahako* ritual, Tolaki Mekongga

I. INTRODUCTION

Linguistic experts in their scientific studies placed language in a central and strategic position in cultural studies. The primary role of language becomes the main concern in studying the culture of an ethnicity or ethnic group. Language, as the core of culture, represents and constructs the gloom of cultural studies. The increasingly rapid development of cultural studies has broadened a person's perspective on various cultural issues, including linguistic issues.

Storey (2003) in Santoso (2012, p. 49) stated that language is a tool for generating significance and meaning. The lack of attention to language use, including grammar, will cause a problem in understanding the meaning (Anggrawan et al., 2019). A minor mistake leads to a misunderstanding because language impacts people's perceptions about everything in this world (Arafah et al., 2023). Studying a culture means exploring how meaning is produced symbolically in language as a signifying system. A signifying system, or connotation, refers to symbolic meanings linked to signs or objects (Arafah & Hasyim, 2023a). Conveying emotions and thoughts to a symbol or sign has become part of language phenomena since linguistics has transmitted and interpreted various symbols into different meanings (Arafah & Hasyim, 2019; Iksora et al., 2022). It is in line with Foucault (1976, p. 101) that language and its practices produce knowledge through language, which gives meaning to material objects and social practices. Although material objects and social practices exist outside language, language gives meaning or displays them. Discourse is what can be said in specific cultural and social conditions, who can speak, when and where.

The cultural and social conditions in reality can also be shown in the storyline of a literary work (Afiah et al., 2022). Environmental, cultural, and social conditions are the integral part of a society that is commonly becoming topics for an author to write (Arafah et al., 2021). In the educational field, literary work as cultural products can be a medium to introduce the existing reality of society to the young generation (Arifin et al., 2022). Generation Z will likely engage with the internet and social media in a significant portion of their daily activities since they can connect with people worldwide (Arafah et al., 2023; Hasyim & Arafah, 2023a). Science and technology development has drastically changed many aspects of human life in good and bad ways (Suhadi et al., 2022). The arising of digital literacy allows people nowadays to improve their academic skills by reading and finding information through digital materials that are provided online (Arafah & Hasyim, 2023b; Arafah et al., 2023). The existence of literary work that contains cultural values helps students form behavioural patterns and positive energy with high achievement motivation (Mokoginta & Arafah, 2022; Arafah et al., 2020). Literature has utilized and enhanced its quality despite all the challenges in this digital era (Asriyanti et al., 2022). It presents different topics with different character's personalities, some of which are unusual, to increase the various feelings of the readers (Arafah et al., 2023; Fadillah et al., 2022). Portraying a reflection

of human life, whether it is based on truth or not, the moral messages of a literary work can be used as a reference in living a life (Manugeran et al., 2023; Mutmainnah et al., 2022). It can show a human relationship with nature when the environment is starting to damage (Siwi et al., 2022), human relationship with other humans, including family situations and parenting life (Sunyoto et al., 2022), or human relationship with other creatures such as animals where presently animal cruelty is commonly happened (Yudith et al., 2023). In order to portray various kinds of topics, an author will have a signature or characteristic to differentiate his works to brand himself with other authors (Hasyim et al., 2020). Therefore, the language used has a significant role here. Using figurative language helps the authors convey their ideas aesthetically (Baa et al., 2023). At this point, it is necessary to practice language skills to develop an understanding of using a language (Kaharuddin et al., 2023). As a result, in the educational field, the language used in literary work helps students improve their communication and writing skills in line with their time and effort in studying (Kuswanti et al., 2023; Arnawa & Arafah, 2023). Besides all the benefits of technological advancement that have been mentioned, destructive points have come along. As for early career teachers, it is still an adjustment to teach and learn literature simultaneously before delivering it to the students (Sunardi et al., 2018). As for digital media, the ease of accessing the internet seems dangerous for young people since all kinds of information are easy to get, including vulgar issues (Purwaningsih et al., 2020). All kinds of issues arise in a rapid flow that is hard to control (Hasyim & Arafah, 2023b). In conclusion, culture is threatened to be eroded if the young generation slowly forgets their cultural heritage due to the advancement of technology.

With its cultural, ethnic, religious and linguistic diversity, Indonesian society is also enriched by various rituals. Rituals are related to the traditions and customs a society maintains, and the ritual is part of the local wealth of Indonesian society, which is full of life values in society. The ritual representing the culture of an ethnic group is the ethnic local culture system itself.

Society constructs identity and preserves its customs or culture through rituals. In this case, they build and give meaning to their lives through traditional rituals. Bell (1992, p. 20) defines ritual as a collection of beliefs and opinions simultaneously formed, experienced and reinforced by society. Bell even emphasized that rituals are routines (habits), repetition as the basis of society life itself, and rituals occur in social community practices from one generation to another. Ritual utterances contrast with the utterances of people in general, where they can be linked to higher realm language and are used to express individual things and hopes (Fox, 1998, p. 13). In order to study tradition or ritual, one has to pay attention to the language form, its function or use, and its cultural environment (Arafah et al., 2020).

Mowindahako ritual is one of the traditions or customs of Tolaki Mekongga Kolaka, Southeast Sulawesi, which is still implemented and preserved today. Tolaki community is known to have traditional technological systems even if some lexicons have shifted to modern ones (Takwa et al., 2022). *Mowindahako* ritual is the traditional completion process in the ethnic marriage ceremony. The prospective bridegroom carries out a series of activities after going through the stages, from the proposal to the wedding party.

In implementing the customary application (dowry payment), the two traditional spokespersons, namely the male spokesperson (*tolea*) and the female spokesperson (*pabitar*) conduct a direct dialogue. Their utterances contain interesting expressions which reflect the local cultural specificities.

Mowindahako ritual is full of meaning as the cultural content is reflected in the traditional language (regional language) spoken by the traditional spokespeople. Several linguistic experts, including Edward Sapir (1921) and Wahab (2008), expressed the idea of cultural content reflected in language. Sapir stated that the content of every culture is expressed in the local language, while Wahab said that there is no language material, both content and form, that is not perceived as a symbol of the desired meaning, regardless of any attitudes shown by other cultures (Wahab, 2008, p. 17).

Kroeber (1963, p. 33) stated that cultural activities are linguistic activities formulating and transferring messages through utterances. These utterances are grouped into speech acts since they perform acts spoken by a speaker, including apologizing, complimenting, and complaining (Arafah & Kaharuddin, 2019). There are many contradictions in anthropology regarding the relationship between the two things, language and culture or language in culture. As long as the transmission or sending of messages from one person to another exists and the mechanism for its formation is evident, language and culture are in one unit. Messages with cultural backgrounds can be interpreted differently depending on the meaning of a listener's understanding (Hasjim et al., 2020). Therefore, in a practical talk, language is a communication tool to deliver messages based on agreed logical principles from a speaker to a listener (Asri et al., 2023; Yulianti et al., 2022).

Many linguistic topics can be used as the basis for study material. One of them is cultural imagery, the study material in this paper. Cultural imagery is a way of thinking about an intention that encourages someone to say what they think to others, both from generation to generation and within the same generations. The experience of humans, including the Tolaki Mekongga Kolaka ethnic community as individuals and as a community group, is obtained in their lives. It encourages and even requires them to realize it in traditional rituals to create cultural wisdom or custom with its uniqueness.

The topic of imagery in the language is not only applied to narrative and figurative language but also in word semantics, grammatical construction and discourse, even in the phonological manifestation of sounds. Palmer (1996, p. 54) emphasizes that linguistic sign is not only a thing and name but also a concept and imagery. The concept and

imagery of sound are not only material sounds or physical objects but rather the psychological signs of sound and the impression it makes on the human senses. Therefore, the impression created by the sound of language is called imagery.

Based on the background described above, the question of this study is: What is the cultural imagery of Tolaki Mekongga Kolaka people in *mowindahako* ritual utterances? The answer to this question is the primary concern of this article, namely to discover and describe the cultural imagery of Tolaki Mekongga Kolaka people in *mowindahako* ritual utterances.

II. RESEARCH METHODOLOGY

The approach used in this study is a qualitative approach. It is descriptive research that describes the analytical data narratively. The process and meaning (subject perspective) are more emphasized in qualitative research. The theoretical basis is used to guide the research following the facts in the field. Meanwhile, a theoretical basis is also helpful in providing a general overview of the research background and as material for discussing research results. The data and data sources are oral data spoken by traditional interpreters/traditional figures in traditional processions. The techniques used are observation, recording, notes, interviews and documentation techniques.

III. FINDINGS AND DISCUSSIONS

This part of the discussion explains theories related to ritual utterances. Through the cultural-linguistic theory, we can learn about the cultural imagery contained in the *mowindahako* ritual speech in the Tolaki Mekongga Kolaka community. The aim is to study the imagery role of native language speakers, which is implicit in the play of verbal symbols or language expressions, language grammar, and language style.

Several cultural and literary linguistic references describe the characteristics of lingual forms by utilizing the narrative context. In connection with the study of ritual speech, Fox (1986, p. 102) said that ritual language is typically different from everyday language. Furthermore, according to Fox, ritual language derives most of its poetic characteristics from systematic deviations from everyday language. Apart from that, synonyms, synthesis and antithesis are also used. In addition, Foley (1997, p. 336) stated that parallelism characterizes ritual language.

The use of language in social life, as in other socio-cultural contexts, is not only to express the thoughts and feelings of the speakers but also has a specific purpose according to the context of the background situation. Alisjahbana (1997, p. 117) explains that if the interaction of language and culture is examined, language manifests a person's thoughts and feelings, reflecting his character. Because language is a manifestation of the human mind, language is not only a grammatical structure containing aspects of sounds, words and sentences, but language reflects culture. The use of language as a cultural event involves several components; the most important are the participants (actors/people), specific cultural settings or backgrounds, locations, channels, language norms, gender, speech purposes, and, of course, an institution where the speech works (Bouman & Sherze, 1974) in Alisjahbana (1997, p. 68). The embodiment of language forms in *mowindahako* ritual speech indicates a building rich in aesthetics. The aesthetics of ritual speech are parallelism, metaphor and symbolism. Parallelism is one genre of language. Bakhtin (Foley, 1997, p. 355) stated that gender consists of a relatively stable and historically derived framework for creating discourse. This language gender is firmly conventionalized and rooted in the practices of production and language understanding of the people in a community, remaining flexible and open to creative manipulation or imitation by its practitioners. Pararealism is a poetic function realized in various language and gender, which provide speakers and listeners with several suitable verbal art performance formats.

In *mowindahako* ritual speech, sound configuration or harmonization pattern is sound parallelism in the form of assonance and alliteration. Phonological parallelism in the form of alliteration causes the meaning content to be more pronounced and makes an impression on the minds of speakers of the Tolaki Mekongga language, especially *mowindahako* ritual speech, as shown by the following example:

Pangga ikandoro ronga pangga ikambo
 Position in the office with position in the village
 'Both the positions in the office and in the village'

Pangga sara ronga pangga agama
 Position custom with position religion
 'Traditional leaders and religious leaders'

The word *pangga* (position) has a consonant alliteration with the word religion. Likewise, in the following example:

Mbera inia mbannga ronga inia anakia
 Very who rank of functionary with who king
 'Female functionaries and noble wives'

The word *mbangga* 'rank of functionary' has a consonant alliteration with the word *anakia* 'king' in example (2) of the third clause. The word *inia* 'who' has a consonant alliteration with the word *mbangga* 'rank of functionary'. The alliteration in the example above occurs in the double consonant sounds /mb, and /k/.

In addition, phonological parallelism in the form of assonance is the use of the same vowel sound in adjacent words followed by various consonant sounds, as in the following example:

Peowaino toono nggapa wonua
task people many village

Iramoo iwaindo laa tudu madatu
In front of us there is descen calmly

'As the ruler of the people of Mekongga country, we come to worship at this feast'.

In the first clause in the example above, the word *peowaino* (task) has a final vowel resonance with the word *toono* (people), and the word *nggapa* (many) has a final vowel resonance with the word *wonua* (village). Meanwhile, the second clause in the word *iramoo* (in front of) has a vowel resonance with the word *iwaindo* (us), and the word *tudu* (descent) has a final vowel resonance with *madatu* (calmly).

The embodiment of language forms in *mowindahako* ritual speech with speech aesthetics in the form of metaphors includes human metaphors, place metaphors, object metaphors, energy metaphors, and being metaphors (Takwa, 2022). It can be seen in the following example:

Tusa tongano lipu peutumbuno wonua
Pole central country endorser village

'The central pole is the main endorser of the country'

The word *tusa tongano* (central pole) contains a metaphor. A pole is a source of strength, livelihood, or a long pole usually made of bamboo, iron or wood. Pole use is to support roofs, bridges, and houses. However, in this article, the pole is an expression containing a figurative meaning that a customary matter must be known by the customary authorities or authorities in that area. In the culture of Tolaki Mekongga Kolaka society, as reflected in marriage customs, the position of regional authorities, such as the District Head and Village Head, plays a significant role. They have a role in determining mutually agreed decision-making. Therefore, the presence of this regional apparatus is significant and required; apart from having the power as a ruler or king who regulates the population and becomes a cantilever in community life, it is also interpreted as the central pole in the community to complete the implementation of customs if something goes wrong/ /incompatibility. The invited government can take over the problem if no agreement is made.

Using language symbolizing cultural realities is also found in Tolaki Mekongga ethnic culture through the *mowindahako* traditional ritual. The symbols used can be observed through the following speech excerpt:

Nomaa mbowalawai niwindahako kulaandoleu ropai
Saya kasih turun adat itu di antara kita datang
I let down the customs come between us
Modunggu mokondekapai
arrive finish

'We handed over several traditional pieces as completeness.'

Aso nggasu okasa, aso ndumbu reno, aso bato karambau
One piece of cloth, one piece of gold jewellery, one buffalo

aso law tawa-tawa
One gong

'Consisting of one piece of white cloth, one piece of gold jewellery, one buffalo and one gong'.

This expression describes the dowry equipment to be handed over to the prospective bride. The word *ndumbu reno* (a gold jewellery necklace) symbolically means to bind the future wife's life to her future husband. The necklace in question is a symbol of bond for the prospective bride. Since then, she has been bound by custom and is ready to be married as a wife by the prospective groom. Several other symbolic expressions include *la tawa-tawa*, *nggo nilanggu ndundu* 'this is the fruit of the gong, a buzzing tool'. It is intended as a symbol to convey to all relatives that the man has made a traditional bond with his future wife.

From the results of the identification, description and analysis of *mowindahako* ritual speech, several imageries are found:

1. Imagery of Beauty

The verbal symbols of parallelism and metaphor that form the speech discourse of the *mowindahako* ritual strongly affect speakers and listeners. For the Mekongga people, ritual utterance is a medium to accommodate the aesthetics

through figurative language, with the aesthetic meaning contained in the utterance. The imagery of beauty prioritizes art or aesthetics. The aesthetic-poetic sounds are distributed as assonance, alliteration, rhyme, and irregular sounds.

In a cultural linguistics context, ritual utterances rich in aesthetic-poetic sounds are seen as the result of cultural imagery prioritizing sound's beauty. Based on data, observations and experience, a general picture is found that the language (words, sentences) used in ritual language is slightly different from everyday language. For example, the expression *tabea inggomiu* (Oh, the exalted lord) is rarely used in the daily social interactions of the Mekongga Kolaka community. This reality is related to the imagery of respect for people who have positions or hold positions both in government and non-government, namely differentiating the language chosen when dealing with people who are different in social status.

Furthermore, diction in ritual utterance is more concerned with the beauty of the sound. Several words have equivalents or synonyms but are not used because they do not produce an aesthetic-poetic sound, such as *sorume* (land of orchids). The word *sorume* is rarely used in everyday interactions. It is synonymous with the word *ikambo*, *wonua* (village). However, due to the poetic sounds being prioritized, the word *sorume* is chosen, which is the name of a typical plant in Kolaka region, a type of forest orchid flower that is now extinct and can only be found in a few places in that area, including Mount Mekongga, Southeast Sulawesi.

2. Imagery of Unity/Togetherness

The connection between social relations and kinship is reflected in the implementation of traditional settlement processions. The natural human instinct to live together reflects the social fabric being built. The imagery of unity depicts unity and togetherness in the speech discourse of the *mowindahako* ritual, which contains metaphors and parallelism, which means unity/togetherness. An example is the expression *laa teposua teporambu anomotuo toono meohai* (we meet and gather with parents and extended family). Likewise, the phrase *iramoo iwaindo laa tudu madatu* (we come to worship at this party).

Traditional attributes are presented at the venue of the party. Those attributes mean that the coming of the prospective groom representative is to convey the aims and objectives per the previously fulfilled agreement to discuss the customary settlement process with the prospective bride's family.

In the cultural linguistics context, unity is based on specific imagery, namely unity/togetherness. For example, the habit of Tolaki Mekongga people is doing something in togetherness. Both parties have built a bond of togetherness to achieve a goal through the wedding ceremony. An example in everyday life is the culture of *mosehe* (purification). *Mosehe* is a tradition of Tolaki ethnic carried out on a large scale and is followed by the entire community. *Mosehe* comes from two words, namely *Mo* and *Sehe*, which mean doing something holy, so this tradition aims to purify the area and ward off disasters and will be implemented if there is an event that befalls the country or a natural phenomenon that is detrimental to humans, for example, a natural disaster, failure. Harvest, the emergence of disease outbreaks, and commotion between residents cause hostility and chaos.

Mosehe culture is also a form of conflict resolution in society. *Mosehe*, with traditional rituals, is intended to solve problems in life together, to reflect consensus deliberation and prioritizing unity and helping each other who are experiencing difficulties.

3. Imagery of Respect/Politeness

The Tolaki Mekongga ethnic group continues to adhere firmly to the customs or traditions of their ancestors. The imagery of reverence is related to respect, especially respect for God and ancestors. Respect is one of the essential ideas in *mowindahako* ritual speech. One of the things that illustrate respect is giving respect and permission before carrying out customary processes.

In the cultural linguistics context, specific imageries are reflected in the implementation of rituals, namely imageries of respect, as in the expressions of *ronga inepabitara mburaha tolea mbualika* (with permission from the spokesperson for the house owner) and *hende mokuaringgo mombosara inepamarenda* (now asking for customary permission from the government). These expressions indicate that before the dialogue, the two traditional spokesmen expressed their respect and asked for permission from the country's traditional leaders and the woman's parents. Before placing the traditional handover, which is a complete requirement in completing a marriage, they always uphold the applicable rules as a guide in discussing the aims and objectives that will be discussed. Apart from that, one aspect that reflects respect is the atmosphere of silence and solemnity during the implementation of the ritual. This atmosphere means that the *mowindahako* ritual speech contains sacredness and magical value that needs to be respected.

4. Imagery of Deliberative

To maintain communication relationships between the two parties in the *mowindahako* ritual, everyone present at the meeting has the right to speak and convey opinions or arguments. In this case, not only the spokesperson may speak. In this way, a sense of empathy and solidarity is built during deliberation. The imagery of deliberation is related to the planning method of doing something. It is closely related to the imagery of unity because deliberation indicates that all families of the prospective groom and bride, including relatives, friends, and village residents, gather in the celebration.

Tolaki Mekongga people uphold the values of deliberation so that in the marriage process, the stages that begin it are known. These stages are: (1) the *metiro* stage is the beginning of the prospective groom's parents reviewing the prospective bride, (2) *mondotudu* stage is the preliminary proposal stage, (3) *meloso'ako* stage is the proposal stage, (4) *mondongo niwule* stage is the betel nut delivery stage, and (5) *mowindahako* stage is the customary completion stage,

the final stage, in which *Popolo* (dowry), customary items and other required equipment are handled over to the prospective bridegroom (Tarimana, 1993, pp. 141-151).

This series of processes is intended to negotiate together to reach a mutual decision. Deliberation is the right step to find solutions, formulate plans, and exchange ideas about implementation plans. In the *mowindahako* ritual speech, deliberation is necessary to implement a plan that has been mutually agreed upon. In the expression *kutarimaikomuito sara nimindahako opuitoo sara ronga tekapotto kenolambohae nggo pinoko lakomuipokolahoito* (representing the bridegroom's family and those present who have all accepted the father's traditional handover), something that is produced in deliberation activities whose manifestation can be in the form of a decision, agreement is called consensus, where all persons who participate express agreement. It is reflected in the Mekongga ethnic culture in the *mowindahako* ritual that the traditional handover submitted by the groom as a completeness requirement after being deemed sufficient and complete, then the bride, through their spokesperson, stated that they accepted it as well as proof that they (both parties) have agreed.

5. *Imagery of Loyalty or Obedience*

In carrying out his duties, the spokesperson must act fairly and honestly and pray for the bride and groom's families to live in harmony, peace, happiness, health, knowledge and faith until the end of their lives. The imagery of loyalty is related to obedience, submissiveness, and fidelity to what other people ask for. In the linguistic concept of culture, loyalty, obedience and submission are based on specific imagery, namely the imagery of loyalty. In the *mowindahako* ritual speech, the imagery of loyalty is seen in the expressions of *molali mabadoa kuanggoto umaleika* (to ask for protection from Allah SWT) and *takiongo teisiakoronga motipua kota kianggo* (hopefully the two of us the traditional spokespeople will not be sinful and disobedient). This expression illustrates that they (the traditional spokespersons) always comply with the customary rules implemented in the ritual; if they do not comply with the provisions, then the spokespersons will suffer disaster, as in the expression *onggo kumokono komami kepayenggo remuurungguhi kami* (we will not be affected by the impact or sanctions from customs and even get sick).

In Tolaki Mekongga culture, the inheritance from the ancestors is in the form of teachings, usually in the form of ritual prayers as *mohue kalosara* (confirmation/affirmation of custom). The goal is for parents and community leaders to sit together before or after traditional attributes. May everyone live a calm and healthy life. The phrase describes and emphasizes aspects of loyalty, obedience, and submission.

IV. CONCLUSION

Based on the problem formulation and the results of data analysis, the conclusion is drawn that *mowindahako* ritual speech is one of the traditional rituals of Tolaki Mekongga Kolaka ethnic group, Southeast Sulawesi, which is still used as a means of verbal communication in interaction with the supporting community and in human manifestation with the creator (Allah SWT). This ritual has a beautiful structure because it is supported by forms such as parallelism and metaphor. The imagery discourse of Tolaki Mekongga people in the *mowindahako* ritual speech is identical to the values crystallized in the interrelation between linguistics and human culture. In cultural linguistics, imageries are constructed and communicated through verbal symbols, namely language. Some of the imageries found are Imagery of beauty, Imagery of unity/togetherness, Imagery of respect/politeness, Imagery of deliberation, and Imagery of loyalty and obedience.

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Pembelajaran Budaya Ekologis Masyarakat Adat To-Cerekang [Traditional ecological knowledge learning guide for To-Cerekang] published by the faculty of Cultural Sciences, Hasanuddin University in 2022.

Levels and Major Causes of Saudi Students' Speaking Anxiety (SA) in EFL Classrooms

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Abstract—The current study examined students' levels of English SA and its major causes. It adopted a mixed-method approach that included both quantitative (structured questionnaire) and qualitative (semi-structured interviews) data. Fifty first-year female Saudi secondary school students completed a structured questionnaire and 8 of them were interviewed. The findings revealed that students experienced a moderate level of anxiety when speaking English in the classroom. Moreover, students' SA was caused by several causes, such as communication apprehension, low self-confidence, linguistic barriers, fear of negative evaluation, and fear of making mistakes. The study recommends that teachers should learn to detect and recognize the signs of students' SA, motivate their students and help them to be more self-confident. Furthermore, they need to assure their students that making mistakes is an important part of the learning process and stress the significance of respecting classmates when they make mistakes. They also need to work on enhancing the linguistic components that cause hesitancy and anxiousness among students. Finally, teachers can consider requesting additional support, for example from the school principal, beyond what is available in the classroom.

Index Terms—anxiety, causes, EFL, levels, speaking

I. INTRODUCTION

Anxiety is one of the most common disorders that many people have suffered from or experienced to some degree in their lives while coping with stressful events or changes around them. "One of the most well documented psychology phenomena that occur in everyday life is known as Anxiety" (Sinaga, 2020, p. 45). It is an instinctive warning signal that activates when people are feeling stressed or are confronted with a stressful situation. Anxiety affects many aspects of people's lives, including education, in which it has a detrimental effect on learning and achievement.

Language anxiety has been identified as a major barrier to students' willingness to communicate. Students' discomfort in communicating with others in academic settings can have a cascading effect, negatively impacting their performance and the process of learning a foreign language (FL) (Manipuspika, 2018). EFL students struggle with speaking in the target language and consider it a challenging task. SA is "the feeling of shame, embarrassment, afraid of making errors during speaking" (Al-Hnifat et al., 2020, p. 12). Previous research shows that the effect of SA on EFL students works as a powerful predictor of their unwillingness to communicate and their poor performance in oral activities. Some students may experience anxiety related to a particular language skill, rather than general FL anxiety. EFL students' SA is "a separate phenomenon other than general foreign language anxiety and it should also be investigated in other contexts" (Öztürk & Gürbüz, 2014, p. 14). Unfortunately, SA and its causes in the Saudi context have not been well-defined and deeply investigated yet. Moreover, there is still a vague idea of EFL SA levels among Saudi learners. Thus, the current study investigates the levels and major causes of Saudi students' SA in EFL classrooms, which would help in raising teachers' awareness in order to cope with the problem, mitigate the causes of SA, and create a supportive learning environment.

II. LITERATURE REVIEW

A. Foreign Language SA

Speaking involves oral production through which language is communicated. It is a necessary activity to produce a language in order to communicate with others in a group or society, and is a manifestation of one's language competence. It is therefore fundamental for English language learners to master speaking skills since they are the primary channel of communication. Despite the importance of speaking English as a primary language competence that students should strive for, mastering it is not easy. Sartika (2016) highlights that students' primary goal in learning English is to be able to speak and use the language in everyday communication. However, for many students, speaking is a difficult task, and they feel constantly under strain, anxious, and terrified of speaking in the target language. Hanifa (2018) agrees with Sartika (2016) that developing communicative competence is difficult, particularly for FL learners.

This is because it is influenced by a variety of factors, including nervousness and anxiety, which appear to be crucial factors that have a debilitating effect on the oral performance of students. For some students, speaking a FL in public can create feelings of intense nervousness, discomfort, worry, and anxiety. Fadlan (2020) points out that speaking a FL in public usually triggers anxiety. Excessive anxiety can occur especially when EFL students are terrified of delivering their ideas in unexpected circumstances. These feelings can cause students embarrassment and lead to slips of the tongue.

B. Causes of English Language Speaking Anxiety

Many factors have been linked to SA. Sadeghi et al. (2013) state that each language learner brings to the classroom a unique set of characteristics that are situational, context-sensitive, and divergent. As a result, the causes of anxiety can be as diverse as the students. According to Sadeghi et al. (2013), these causes are associated with three domains: interpersonal-related causes, linguistic-related causes, and classroom-related causes.

(a). Inter-Personal-Related Causes

Communication Apprehension

CA is the fear of engaging in genuine communication with others, and it occurs among students when they lack mature communication skills despite having mature ideas and thoughts (Shabani, 2012). Learners' discomfort communicating with others may hinder them from developing effective communication skills. Sari (2017) added that students with CA are often embarrassed to speak English, whether to the teacher or their peers. These students believe that someone is critically observing them and looking for errors, which causes them to be anxious when speaking English as they believe their English skills are inferior to those of their peers. The correlation between anxiety in FL classrooms and CA appears to be positive. The findings in Manipuspika's (2018) study revealed a significant positive relationship between students' willingness to communicate and FL classroom anxiety. This means that learners who were more anxious in the classroom appeared to be more apprehensive about communicating in the L2.

Regarding students' CA levels, they might experience high levels of it in FL classrooms. Jalleh et al. (2021) aimed to examine the levels of oral CA among 23 first year Japanese EFL students. The results revealed that most of the students exhibited a high level of oral CA in EFL classrooms in two specific communication contexts: group discussions and conversations. Likewise, the data obtained from the questionnaire in the Sari (2017) study revealed that CA was the factor causing the highest level of anxiety among students when speaking English in classrooms, with a high percentage of students (71%) experiencing CA when speaking English.

Lack of Confidence

Confidence can be defined as having strong beliefs, solid trust, clear expectations, feelings of certainty, full assurance, successful experiences, and so on (Siagian & Adam, 2017). The value of a student's self-confidence should not be underestimated. Students with a healthy sense of self-confidence can develop effective social skills, become more resilient, perform better, and realize their full potential both inside and outside of the classroom. However, some students in English classes might have a high proficiency level in speaking English, but they prefer to remain silent due to their lack of confidence. Siagian and Adam (2017) argue also that some students may have excellent pronunciation and be at a high proficiency level, but they still prefer to remain reticent due to a lack of courage. In oral classes, many students experience anxiety due to their lack of confidence. Melouah (2013) investigated the nature of anxiety that Algerian students experience when performing orally. The findings suggest that English language SA was pervasive and appeared to stem from several factors, including low self-confidence. These students tended to rank their speaking abilities lower than their peers. Furthermore, Toubot et al. (2018) investigated 300 fourth-year Libyan EFL students' levels of SA, looking at the main three factors that contribute to increasing SA. The Foreign Language Speaking Anxiety Scale was adapted to collect quantitative data on SA. The findings revealed that the low self-confidence factor had the highest average score; followed by the fear of negative evaluation and then the communication apprehension factor.

(b). Linguistic-Related Causes

Linguistic Difficulties

It has been widely noted that English as a Foreign Language (EFL) learners, no matter how much they understand the language, still face many speaking difficulties (Al Hosni, 2014). Students' poor linguistic ability contributes greatly to FL anxiety. For instance, students' owned vocabulary might have a significant impact on their oral language production. Rafada and Madini (2017) explained that students' lack of vocabulary raises their SA in EFL class discussions because they do not have sufficient English words to produce. Students see their insufficiency of word power as a stumbling block in their achieving fluent speech. Moreover, students' limited grammatical knowledge might lead them to experience SA in English classes. Kayaoğlu et al. (2013) argued that students' lack of grammatical knowledge and practice, in addition to the perceptions of their low pronunciation ability, made them feel markedly apprehensive when speaking English. Furthermore, students' fear that words will deceive them and vanish from their memory at a critical point might be a linguistic-related source of anxiety in classrooms. Shabani (2012) clarified that the anxiety learners experience in EFL classrooms originates from certain sources, such as the fear of forgetting vocabulary and structures and forgetting what they know. Furthermore, SA might arise due to the concern about one's non-native accent. A study

by Mulyono (2019) examined the factors that contribute to SA among international Indonesian students. Seven international students studying at three universities were interviewed. The results revealed that a common issue leading to the students' FLSA relates to their perception of their inappropriate English accents. Learners were not satisfied with their accents and wanted to sound more like native speakers. This is in line with Coppinger and Sheridan's (2022) findings on non-native accents as a source of SA among EFL Students. They concluded that one's accent is a potential source of SA among students, as their anxiety towards how they sound may cause them to avoid speaking.

(c). *Classroom-Related Causes*

Fear of Negative Evaluation

Learners typically experience social tension as a result of their dread of negative assessment. Mazidah (2020) clarified that the fear of negative evaluation arises when FL learners feel incapable of making the proper social impression. They are apprehensive about being evaluated by others and therefore tend to avoid evaluative situations. A judgmental classroom environment also might play a vital role not only in students' SA but in their overall academic achievement as well. Samad et al. (2021) explored classroom-related sources of English language SA in Pakistani university students. The sample for the questionnaire comprised 170 postgraduate students while 20 students were interviewed. The findings revealed that learners experienced anxiety when required to speak in front of their peers who were evaluating them and who might form a negative perception about them due to their poor performance. Alternatively, Rafada's (2017) study revealed that more than half of the participants do not experience the fear of negative evaluation from their classmates (peer anxiety), but rather they experience it in relation to their teacher, who often forces them to answer questions immediately and without any prior preparation. This finding concurs with Öztürk and Gürbüz (2014), who emphasize the importance of students being prepared to respond and conclude that learners are more comfortable and relaxed when speaking English if they are prepared to speak or have planned what they want to say.

Fear of Making Mistakes

The fear of making mistakes while producing a language is one of the foremost anxieties among EFL students. Ahmed (2016) argues that the fear of making language mistakes is strongly highlighted by EFL learners as an essential cause of SA. Learners' levels of SA in classrooms vary as a result of their fear of making errors and being laughed at by their classmates. The interviewees in Samad et al.'s (2021) study stated that they prefer to sit silently, avoid answering questions, and refrain from participating in oral activities due to their fear of being laughed at. Moreover, the interviews conducted by Kayaoğlu and Sağlamel (2013) revealed that a significant number of EFL learners were afraid of making mistakes; in contrast, others believed that making mistakes while producing the language plays an important role in enhancing their learning. Some students consider making mistakes as a fundamental and natural part of their learning process. Mobarak (2020) investigated the sources of English language SA from 20 Bangladeshi university students' perspectives. The results revealed that some participants did not have the fear of making mistakes in front of their teachers or peers and considered making mistakes a natural process in learning. This contradictory finding around the fear of making mistakes in front of teachers and peers was related to the students' feelings. Since anxiety is a fluctuating emotion that varies from one person to another, different perspectives may occur.

C. *Levels of English Language SA*

In EFL classrooms, students exhibit varying degrees of SA. Fitri and Novriewani (2022) divided anxiety into three categories: low, moderate, and high levels. Some students might be highly anxious, while others may be moderately affected, and still others completely unconcerned. Handayani et al. (2019) investigated SA of 30 secondary school students. They emphasized the level, the causal factors, and the strategies to reduce the anxiety. The results revealed that there are three levels of anxiety when it comes to speaking English: anxious, mildly anxious, and relaxed. Over 26.7% were at a relaxed level speaking English, 40% of the students were at a mildly anxious level, and 33.3% were at the anxious level. This indicates that, generally, students are at a mildly anxious level when speaking English. The study conducted by Öztürk and Gürbüz (2014) investigated the level, major causes and determining factors of foreign language SA and students' perceptions of it in a Turkish context. The results revealed that students generally experience a low level of SA.

III. METHODOLOGY

A. *Research Questions*

The current study examined the following questions:

- 1) What are the levels of Saudi students' SA in EFL classrooms?
- 2) What are the major causes of Saudi students' SA in EFL classrooms?

B. *Participants and Setting*

Fifty female first-year Saudi EFL students at a secondary school participated in the study. The participants' ages ranged between 16 and 17. The questionnaire was distributed using a random sampling technique, and its completion was entirely voluntary. Furthermore, 8 students were interviewed.

C. Research Instruments

(a). Questionnaire

A structured questionnaire was designed by the researchers based on the research questions. The translated version was examined by two Saudi English language teachers. The questionnaire consisted of 37 closed-ended items and divided into four parts. The first part contained 12 items that dealt with the interpersonal-related causes of English SA. The second part consisted of eight items that dealt with its linguistic-related causes, the third part contained seven items that dealt with the classroom-related causes, and the final part contained four items that dealt with the levels of English SA. The questionnaire measures on a 5-point Likert scale ranging from ("strongly agree" to "strongly disagree"). Furthermore, the participants were given straightforward instructions on how to complete the questionnaire. In order to encourage them to give truthful responses, they were informed that there were no correct or incorrect answers. In addition, they were informed that the questionnaire was completely anonymous in order to maintain confidentiality.

(b). Interviews

Semi-structured interviews were conducted as an additional data collection instrument to deeply explore the participants' perceptions of English SA. Eight participants were interviewed online. The interviews were conducted in Arabic to allow the participants express themselves more effectively. The interviews were translated into English and then checked by two Saudi English language teachers.

D. Pilot Study

The research instruments were pilot tested by administering them to three randomly selected female first-year Saudi secondary school students, who were not included in the final sample. This would help to identify design issues, assess the time needed to accomplish the questionnaire, familiarize with the instruments used in collecting data, gain insight into the potential results, and spot any flaws or confusion in the questionnaire items provided to the participants. The researchers considered students' suggestions and feedback regarding the questionnaire items and consequently applied some modifications and improvements. Piloting the questionnaire was followed by piloting the online semi-structured interview in order to determine the questions' clarity and appropriateness for the participants.

E. Procedure

The data collection was organized in two phases. In the first phase, the questionnaire was distributed to 50 female Saudi secondary school students. The first researcher attended the participants' classes, introduced herself, and clarified the study objectives. In the second phase, 8 students agreed to participate in the online interviews. The interviews lasted between 30 and 40 minutes.

F. Data Analysis

(a). Questionnaire

Quantitative data analysis methods were used in this study. The data collected through the questionnaires were processed and analyzed by means of the Statistical Package for the Social Sciences (SPSS), and the following statistical tools were used:

- In the description of the study variables, descriptive statistics, such as percentage, mean, and standard deviation, which are used to determine the categories of variable frequency from the researcher's point of view, are given.
- Pearson correlation. The coefficient was used to check for consistency among the questionnaire items and to determine the relationship between the variables.
- Cronbach's alpha was used to test the reliability of the questionnaire items.

(b). Interviews

The interviews were online and conducted in Arabic and then translated into English in order to avoid any confusion. The data were analyzed using the thematic analysis in which data are coded based on common patterns and then thematically analyzed. During the process, the data were coded, grouped, and labeled according to the various themes before summarizing the results.

IV. FINDINGS

A. Quantitative Results

(a). The Levels of Saudi Students' SA in EFL Classrooms

Table 7 shows that the levels of SA among Saudi students in English classes were moderate, with an arithmetic mean of (2.82±0.76), indicating a "neutral" degree. To express anxiety levels, four different statements were used. Three had a "neutral" mean, and one had a low "disagree" score, which influenced the overall mean of anxiety levels.

TABLE 1
THE LEVELS OF SAUDI STUDENTS' SA

Items		Strongly agree	agree	Neutral	disagree	Strongly disagree	Mean	SD	Degree	Rank
1. English speaking classes make me anxious and uncomfortable.	N	5	20	15	10	0	3.40	0.92	neutral	1
	%	10.0	40.0	30.0	20.0	0.0				
2. I consider speaking English as the most stressful of the four English language skills.	N	5	9	12	15	9	2.72	1.23	neutral	3
	%	10.0	18.0	24.0	30.0	18.0				
3. My anxiety from speaking English causes me to skip some classes.	N	2	0	9	15	24	1.82	0.99	disagree	4
	%	4.0	0.0	18.0	30.0	48.0				
4. My anxiety about speaking in English classes prevents me from participating in oral activities.	N	4	19	17	9	1	3.32	0.93	neutral	2
	%	8.0	38.0	34.0	18.0	2.0				
Mean							2.82	0.76	neutral	

(b). *The Major Causes of Saudi Students' SA in EFL Classrooms*

Students' opinions were surveyed through three different sections that dealt with the main causes of Saudi students' SA. All the causes had a mean that indicated a "neutral" degree. First, classroom-related causes had a mean of (3.31 ± 0.78) , followed by personal-related causes had a mean of (3.17 ± 0.74) and finally linguistic causes had a mean of (3.11 ± 0.87) .

Interpersonal-Related Causes

Table 2 shows that interpersonal-related causes had a mean score of "neutral," with a mean of (3.17 ± 0.74) . These causes were expressed through twelve different statements ranging from (2.39 to 3.68 out of 5). Five of them had an average of "agree," six had averages of "neutral," and only one had a low score of "disagree," which influenced the overall average of the personal causes dimension.

TABLE 2
INTERPERSONAL-RELATED CAUSES

Items		Strongly agree	agree	Neutral	disagree	Strongly disagree	Mean	SD	Degree	Rank
1. When I'm called on to speak English in class, I can hear my heart pounding.	N	3	24	14	8	1	3.40	0.89	neutral	6
	%	6.0	48.0	28.0	16.0	2.0				
2. When I'm called on to speak English in class, my hands get clammy.	N	1	7	12	21	9	2.39	1.00	disagree	12
	%	2.0	14.0	24.0	42.0	18.0				
3. When I'm called on to speak English in class, my voice starts to quiver, and my mouth dries, which makes it difficult to utter even simple words.	N	7	20	11	11	1	3.42	1.04	agree	5
	%	14.0	40.0	22.0	22.0	2.0				
4. I'm afraid of speaking English in front of my teacher and classmates.	N	1	21	10	15	3	3.04	1.02	neutral	8
	%	2.0	42.0	20.0	30.0	6.0				
5. I start to panic when I'm asked to speak English in class.	N	2	11	16	11	10	2.68	1.14	neutral	11
	%	4.0	22.0	32.0	22.0	20.0				
6. I Forget the main points of the speech I'm about to deliver when I'm called to speak English in class.	N	8	21	10	9	2	3.48	1.08	agree	2
	%	16.0	42.0	20.0	18.0	4.0				
7. I get nervous when my English language teacher calls my name as the first one to speak in front of the class.	N	6	29	10	3	2	3.68	0.90	agree	1
	%	12.0	58.0	20.0	6.0	4.0				
8. I prefer to sit silently rather than speak in English classes.	N	9	15	11	12	3	3.30	1.19	neutral	7
	%	18.0	30.0	22.0	24.0	6.0				
9. I feel embarrassed of speaking English, whether with my teacher or my classmates.	N	2	9	18	17	4	2.76	0.97	neutral	10
	%	4.0	18.0	36.0	34.0	8.0				
10. I avoid participating in group discussions and conversations in English class.	N	4	14	14	12	6	2.96	1.15	neutral	9
	%	8.0	28.0	28.0	24.0	12.0				
11. I hesitate to respond and participate in English communications.	N	10	18	13	3	6	3.46	1.22	agree	4
	%	20.0	36.0	26.0	6.0	12.0				
12. When I'm about to say something in English, I decide in the end against it.	N	9	18	15	4	4	3.48	1.12	agree	2
	%	18.0	36.0	30.0	8.0	8.0				
Mean							3.17	0.74	neutral	

Linguistic-Related Causes

Table 3 shows that linguistic-related causes had a mean score of "neutral," with a mean of (3.11 ± 0.87). These causes were expressed through eight statements ranging from (2.8 to 3.44 out of 5). Two of them had an average of "agree," and six of them had averages indicating a "neutral" score, which affected the overall average of the linguistic reasons dimension.

TABLE 3
LINGUISTICS-RELATED CAUSES

Items		Strongly agree	agree	Neutral	disagree	Strongly disagree	Mean	SD	Degree	Rank
1. I get nervous when I speak English in class because I don't have a sufficient English vocabulary.	N	8	21	9	9	3	3.44	1.13	agree	1
	%	16.0	42.0	18.0	18.0	6.0				
2. I feel anxious when I speak English in class due to my lack of grammatical knowledge.	N	5	15	12	11	7	3.00	1.22	neutral	5
	%	10.0	30.0	24.0	22.0	14.0				
3. I feel nervous when I speak English in class due to my struggle with pronouncing English words correctly.	N	6	13	12	13	6	3.00	1.22	neutral	5
	%	12.0	26.0	24.0	26.0	12.0				
4. When I am about to speak English, my mind goes blank.	N	5	19	11	9	6	3.16	1.19	neutral	3
	%	10.0	38.0	22.0	18.0	12.0				
5. I get nervous when I speak English in class due to the way I sound.	N	3	16	10	14	7	2.88	1.18	neutral	7
	%	6.0	32.0	20.0	28.0	14.0				
6. It is frustrating for me to speak English because of my accent.	N	3	13	14	11	9	2.80	1.18	neutral	8
	%	6.0	26.0	28.0	22.0	18.0				
7. I feel anxious when I speak English in class because I lack the necessarily English words to express my opinions and ideas.	N	4	27	9	7	3	3.44	1.02	agree	1
	%	8.0	54.0	18.0	14.0	6.0				
8. My struggle with the correct use of grammar and structure prevents me from speaking English in class.	N	4	15	18	9	4	3.12	1.05	neutral	4
	%	8.0	30.0	36.0	18.0	8.0				
Mean							3.11	0.87	neutral	

Classroom-Related Causes

Table 4 shows that classroom-related causes had a mean score of "neutral," with a mean of (3.31 ± 0.78). These causes were expressed through seven statements ranging from (2.78 to 3.94 out of 5). Three of them had an average of "agree," and four of them had averages indicating a "neutral" score, which affected the overall average of the classroom causes dimension.

TABLE 4
CLASSROOM-RELATED CAUSES

Items		Strongly agree	agree	Neutral	disagree	Strongly disagree	Mean	SD	Degree	Rank
1. My classmates' perceptions of me when I speak English frighten me.	N	7	19	11	10	3	3.34	1.12	neutral	4
	%	14.0	38.0	22.0	20.0	6.0				
2. I prefer to remain silent in English classes to avoid negative comments from my classmates.	N	3	12	10	21	4	2.78	1.08	neutral	7
	%	6.0	24.0	20.0	42.0	8.0				
3. My teacher's perceptions of me when I speak English frighten me.	N	5	14	13	13	5	3.02	1.16	neutral	5
	%	10.0	28.0	26.0	26.0	10.0				
4. I get nervous when my teacher asks me to answer questions immediately without and any prior preparation.	N	17	19	9	4	1	3.94	1.01	agree	1
	%	34.0	38.0	18.0	8.0	2.0				
5. It bothers me when my English teacher suddenly shifts in turns between us.	N	14	19	3	12	2	3.62	1.23	agree	2
	%	28.0	38.0	6.0	24.0	4.0				
6. I avoid participating in English oral activities due to my fear of making mistakes and being laughed at.	N	4	15	13	13	5	3.00	1.13	neutral	6
	%	8.0	30.0	26.0	26.0	10.0				
7. I am usually concerned about the impression I make in English speaking classes.	N	7	21	13	6	3	3.46	1.06	agree	3
	%	14.0	42.0	26.0	12.0	6.0				
Mean							3.31	0.78	neutral	

B. Qualitative Results

(a). *The Major Causes of Saudi Students' SA in EFL Classrooms*

Linguistic Barriers

Five interviewees (Students A, B, C, E, and G) revealed that the main reason for their SA is linked to the linguistic barriers they experience. They agreed on the specific linguistic causes that contribute to their anxiety, for example memorizing and forgetting vocabulary, mispronouncing words, using words inappropriately, and a lack of vocabulary. For instance, Student A stated: *"What concerns me the most is my struggle with pronouncing words correctly. In addition, memorizing English vocabulary, particularly those words with multiple definitions, and trying to remember them."* Student B added: *"When I speak English, I believe that my teacher and classmates do not understand me. I have difficulty expressing myself in an understandable manner. Moreover, some English letters and words appear difficult or confusing to pronounce. For example, the silent letters in some words, such as (g), usually confuse me."* Furthermore, student D claimed: *"Perhaps because I don't have sufficient vocabulary. I keep forgetting new English words no matter how much I memorize. I believe this is because I do not have the opportunity to practice them in my daily life."* Student G remarked: *"Mainly, my lack of English vocabulary, as sometimes it takes me time to recall or find the appropriate words to share my ideas and answers; it always concerns me whether the word fits the context or not"*.

Low Self-Confidence

The second theme that emerged from the interviews was students' low self-confidence. This problem, as some of the participants revealed, may contribute to their SA. For instance, student F said: *"I usually doubt what I'm going to say. It takes me time to finally share something in English, and that's if I ever do"*. Student H also reported: *"I sometimes hesitate to speak because I don't consider myself a good English speaker"*.

Communication Apprehension

One of the interviewees described her SA as an apprehension about speaking in front of the class. When she attempts to speak English, certain symptoms appear that prevent her from doing so. Student E elaborated: *"When I decide to share or discuss something in English, my heart begins to pound. I get confused and simply forget what I want to say"*.

(b). *Feeling While Speaking English in Class*

The findings showed that 6 out of 8 interviewees (Students A, B, C, E, G and F) clarified that they feel pressure, anxious, terrified, nervous, and uncomfortable while speaking English. For instance, Student B commented: *"The feelings of anxiety and fear usually prevent me from speaking English in class"*. Student C added: *"Speaking English in class puts me under a lot of pressure. I usually prefer to set silently rather than speak."* Student E declared: *"I become terrified and begin to panic to the degree that I forget what I want to say."* On the other hand, two of the interviewees stressed that regardless of how they feel, they keep persisting in English speaking classes. For example, student D mentioned: *"Sometimes speaking English in class is challenging for me, but that doesn't stop me from trying to speak and share my thoughts"*. In addition, Student H reported: *"Speaking in English classes is not something I'm comfortable doing, but I occasionally force myself to do so in order to practice and learn the language"*.

(c). *Feeling While Making Mistakes in Speaking*

Six respondents spoke with one voice that they feel embarrassed and disappointed when they make mistakes while speaking in English classrooms. For instance, Student A reported: *"I feel embarrassed when making mistakes in front of my classmates"*. Student B added: *"When I make mistakes, I feel bad."* Student C commented: *"It embarrasses me, sometimes I avoid speaking because I don't want to make mistakes"*. On the other hand, 2 respondents had different views about making mistakes. For example, Student D clarified: *"It is uncomfortable for me, but at the same time, making mistakes doesn't stop me from sharing my answers."* Student H reported: *"For me, it's an opportunity to learn from my mistakes"*.

V. DISCUSSION

The results showed that female Saudi students were moderately anxious about speaking in English in the classroom. Several previous studies on SA conducted similar investigations in various contexts, such as that presented by Alnahidh et al. (2020) in the context of Saudi university students, Akkakoson (2016) in the context of Thai university students, and Sinaga et al. (2020) in the context of Indonesian secondary students. This highlights the importance of this issue in EFL research which should not be overlooked. Ahmed (2016) stated that SA may lead students to be reticent and have uncomfortable and negative feelings when they communicate in the target language. In addition, Ghorbandordinejad and Ahmadabad (2015) elaborated that SA limits students' ability to achieve positive learning outcomes. The findings of both the quantitative and qualitative data revealed that students' anxiety is driven by a variety of causes. The first domain consists of interpersonal-related causes, which contain communication apprehension and low self-confidence. The second domain consists of linguistic-related causes such as insufficient vocabulary; forgetting words, phrases, or specific ideas before sharing something; lack of grammatical knowledge; and poor pronunciation. The third domain comprises classroom-related causes, which include students' fear of negative evaluation and fear of making mistakes.

The first cause of SA was fear of communicating with other individuals (communication apprehension). The findings of the quantitative data indicate that participants suffer from communication-related issues that lead them to avoid speaking during class time. This result accords with Jalleh et al. (2021) and Sari (2017), who concluded that communication apprehension is a significant factor affecting students' willingness to participate in English speaking classes. Moreover, a high percentage of participants get nervous when they are chosen to be the first who speaks in front of the class. This might be due to students' shyness, fear of embarrassment, or their dissatisfaction with being the center of attention. Several studies (e.g., Sultana & Jamin, 2021) have stated that fear is provoked when learners are asked to speak in front of the class, because of the risk of social embarrassment, shyness, and the fear of being the center of attention, as they feel that everybody is looking at them.

The quantitative data revealed that students' communication apprehension causes specific symptoms that appear when they are asked to speak, such as heart pounding, mouth dryness, voice quivering, panicking, forgetfulness, and avoidance of speaking. This result supports Kasap and Power's (2019) findings that teachers have observed that anxious students have adopted certain behaviors in English speaking classrooms through signs of visible discomfort, panicking, avoidance of speaking, trembling, and change in voice tone. The overall communication apprehension that participants experience might be related to the FL classroom itself. According to Manipuspika (2018), there is a significant positive relationship between students' willingness to communicate and FL classroom anxiety.

Participants in the current study clearly experienced SA due to their lack of self-confidence. This was evident in the qualitative data, in which two of the interviewed students showed hesitation when they were about to respond and participate in English communication. Furthermore, the quantitative data revealed that more than half of the participants (54%) decide in the end not to share in English. This result ties in well with Toubot et al. (2018), who tackled the three main causes that contribute to increasing SA among EFL learners. They found that students' low self-confidence in English speaking classes had the highest average in arousing their SA. Students' lack of self-confidence can be triggered by various factors. Al-Hnifat et al. (2020) elaborated on these reasons, such as past negative experiences, authoritative instructor, previous failures, learners' lack in speaking proficiency, unreasonable anticipations about performance, and negative beliefs towards English could impact their confidence. Furthermore, linguistic difficulties, as reported by the participants in both the qualitative and quantitative data, play an important role in evoking SA. For instance, the participants are thought to struggle greatly in expressing their opinions and ideas due to their limited owned vocabulary. The findings showed a positive correlation between students' lack of vocabulary and their SA, as indicated by the high percentage of students. This result agrees with Rafada (2017) as well as Kayaoğlu and Sağlamel (2013), who clarified that students' lack of vocabulary raises their SA in EFL class discussions because they do not have sufficient English words to produce.

Moreover, according to the quantitative data, the participants struggled with a lack of grammatical knowledge. They were concerned about producing grammatically incorrect sentences and structure. This finding is in accordance with Kayaoğlu and Sağlamel (2013), who investigated students' SA through interviews and found that the lack of grammatical knowledge and practice made them feel markedly apprehensive when speaking English. A further key finding was that students appeared to be anxious about their pronunciation during class time. This corresponds with Kayaoğlu and Sağlamel (2013), who argued that students' perceptions of their low pronunciation ability make them feel markedly concerned when speaking English. Students' SA was evoked by the fear of negative evaluation. This was evident where more than half of the participants were frightened of their classmates' perceptions of them when they speak. They were therefore concerned about the impression they make in front of their classmates. This result ties in with Handayani et al. (2019), who indicated that one of the main sources of English speaking anxiousness among students is the judgmental classroom environment and the fear of negative evaluation from their peers, which have been frequently reported as SA contributors. Furthermore, this finding supports what Samad et al. (2021) found, which is that learners experienced anxiety when required to speak in front of their peers who were evaluating them, and who might form a negative perception about them due to their poor performance.

Surprisingly, the participants' teachers contributed to raising their fear of negative evaluation and as a result, to their SA. They were concerned about answering questions immediately, without any prior preparation. A high percentage of respondents reported that they feel anxious when they are required to answer or share something before they are fully prepared. They feel irritated when the teacher unexpectedly switches in turns between them. Studies such as Öztürk and Gürbüz (2014), Humaera and Pramustiara (2022) have highlighted the importance of students being prepared before responding, explaining that learners are more comfortable and relaxed when speaking English if they are prepared to speak or have planned what they want to say. They need time to understand and think of the question, write points for answers, relax, think positively and confidently, and calm down before responding. The fear of making mistakes was the last SA evoking cause experienced by the participants. The findings revealed that most of the interviewees have experienced the feeling of embarrassment and disappointment when they made mistakes while speaking. This corresponds with the interviewees in the Samad et al.'s (2021) study, who stated that they prefer to sit silently, avoid answering questions, and avoid participating in oral activities due to their fear of making mistakes.

VI. CONCLUSION

The current study confirms that students' moderated levels of SA were driven by different causes, such as communication apprehension, low self-confidence, linguistic barriers, fear of negative evaluation, and fear of making mistakes. Based on this, future research could explore these findings in different directions. Researchers could resume investigating the three domains of causes (interpersonal, linguistic, and classroom) to determine if there are additional related causes that provoke anxiety among EFL students. Moreover, researchers could go beyond the causes and investigate how students perceive and deal with anxiety in EFL classrooms. In order to better address this issue, it is suggested that researchers pursue whether students' SA is specific to the English language or if they experience it when speaking their native language as well.

VII. RECOMMENDATIONS

Based on the findings of this study, several recommendations can be offered:

- Teachers should gain an in-depth understanding of how to detect and recognize the signs of students' SA and deal with its symptoms.
- Teachers should motivate their students to speak up and participate in class. They should help to alleviate their anxiety, boost their self-confidence, and provide a comfortable environment for them to feel more at ease.
- Teachers should emphasize to their students that making mistakes is not only allowed and acceptable but also an important part of the learning process. Most importantly, they should remind their students to respect their classmates when they make mistakes.
- Teachers should concentrate on enhancing the linguistic components that cause students to be hesitant and anxious when speaking English.
- Teachers should provide their students with the time and opportunity to understand and think of the questions, prepare their answers, and organize their ideas before sharing them in front of the class.
- Some very anxious students may require additional support other than what the teacher can provide; in this case, teachers should approach the school principal for additional assistance beyond what is available in the classroom.

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Psychological Disposition in the Select Novels of Zadie Smith

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Abstract—Psychology and Philosophy are intertwined. Psychology deals with belief and feelings, which cannot be separated. Considering psychology, many writers adapted the idea of Sigmund Freud who explained about conscious and unconscious mind. The combination of Id, ego and super ego were accepted and this was blended in literature to describe various characters in their writings. Female and male writers tried to bring out various aspects of mind, emotions and feelings in their works. They tried to analyze the characters in depth and bring out the psychological aspects, which affects them. Various female writers in British Literature such as George Eliot, Agatha Christie, Charlotte Bronte, Emily Bronte were all brought out in their works the inner struggle and turmoil of their characters especially female characters. Zadie Smith, a contemporary writer, born to a Jamaican mother and an English father, has joined the list. She is a novelist and an essayist. Her debut novel 'White Teeth' won James Tait Black Memorial Prize and Betty Trask Award. She writes about the social controversies and her treatment of race and culture is well known. Zadie satirically shows the psychological struggle, suppression and oppression of the characters and multicultural aspects. She even depicts the inner turmoil of each character in her work. In all her novels, the reader can find many themes especially, cultural discrepancies, which has been rooted in their blood with an attitude, which is blended in their society.

Index Terms—psychology, discrimination, gender, struggle, multicultural

I. INTRODUCTION

Psychology is considered as a branch of Philosophy; they are intertwined. The word psychology is derived from Greek words psyche meaning "breathe principle of life, life, soul," and logos meaning "speech, word, reason". Literally, psychology can be defined as the study of the mind. In other words, psychology can also be defined as the science of mind and behaviour. When keenly observed one can find that psychology is really a vast discipline that describes in detail the thoughts of human beings. It also tries to explore individuals act, belief and feeling. Every action of an individual is controlled by his psyche knowingly or unknowingly.

Many psychologists have contributed their theory to psychology. The most renowned and established psychiatrist Sigmund Freud, an Austrian, did the major contributions to psychology for the welfare of the human beings. He was the one who was associated with psychoanalysis. He was one who combined with his psychodynamic theories and the power of the unconscious mind. This combination attracted many young writers and this aspect of psychology became a predominant theme for various writers. The psychologists began to gain popularity and their ideas not only reflected in that field but also started to influence English literature.

The psychological concepts made a great impact and reflected on the technique and style of many authors. The writers started portraying the characters psychologically and they applied various theories related to it in their works. Psychoanalysis became a widely accepted term, developed by Sigmund Freud. It was adapted as the system of interpretation and therapeutic treatment of many psychological disorders.

In English Literature, Freudian psychology has more influenced in novels rather than drama and poetry. Lapsley, Daniel K., and Paul C. Stey clearly states that,

Psychoanalysis is one of those rare intellectual achievements that had the effect of radically transforming human self-understanding. Indeed, Freudian notions have so thoroughly permeated human culture that the jargon (if not the substance) of psychoanalysis is accessible to even the most untutored observers of human behavior. (1)

It is the known truth that, novel has a great scope of representing human thoughts and behaviour. Since 'mind' became the central theme of Freud, this was given importance in the characters of the novels. Previously Freud gave mind a name as 'psychical apparatus' by giving an explanation to minds' development. He describes mind in three stages – dynamic, economic, and topographical. They explain the different aspects of the mind. He explained that the external force of the world, which leads to tension and stress, drives the basic instinct, which controls the human mind. These forces are caused by the dynamic point of view, where mind has a contact with the body. They have an

interconnection with the feelings of pain and pleasure. The economic point depends on the hindrance caused by any stimulus causing negative or positive impact on pleasure. The combination of 'Ego' and 'id' was described by Freud to explain about economic and topographical points. The economic point deals with the adjustment between the external and the internal factors of mind, which makes a soft existence of the psychical interactions. Apart from this, the mind's agency is divided into the 'id', the 'ego', and the 'super ego'. Various writers in English literature adapted this concept, be it American, British, Diasporic, Canadian and so on. Starting from Jane Austen, who was the famous British writer, many female writers captured a vital place in British Literature including George Eliot, Agatha Christie, Charlotte Bronte, and Emily Bronte etc. Following their path many female writers involved themselves to pen down their ideas blending psychological aspects in their writings. One among such female writer is Zadie Smith.

Zadie Smith is a prominent British essayist and an author well known for her fiction and nonfiction. She was born on October 25th 1975, in Willesden, London. Her academic pursuits became a strong foundation for her successful career in writing later. She was born to a Jamaican mother and English father and had the name Sadie Adu Smith. She grew up with a wide exposure of cultures and backgrounds. While attending the local state schools she showed a deep interest for literature. Her mother acted as a catalyst who encouraged her to explore variety of literary genres and introduced her to various authors. This exposure influenced Smith's writing in a great manner and kindled her ambition to become a writer, while studying in Cambridge who adopted the name "Zadie" since Sadie was frequently mispronounced with the singer Sade.

II. LITERATURE REVIEW

Many researchers and writers have deeply researched about Zadie Smith's work in various angles. This research paper brings out the psychological disposition of characters in her various novels. Araslanova, A. (2019) in her article titled "Negotiation and Hybridization: Constructing Immigrant Identities in Zadie Smith's *White Teeth* and *Swing Time*" analyses about the immigrant identities in *White Teeth* and *Swing Time* of Zadie Smith. She argues that the immigrants in her books try to reconstruct their identities according to their environment they live. If they want to have an economically prosperous life, they have to adapt the culture. The main problem they face is the religious and racial difference and even tend to forget their roots.

Whereas, Đerić-Dragičević (2021) in the article "Post-Postmodern British Novel: Fundamentalism in Zadie Smith's *White Teeth*", discusses the influential ideas of the racial stereotypes, religion, and identity. The researcher also discusses about the fundamentalism, which prevails in this novel and argues that every individual has something fundamentalist in his or her personality. He brings the truth that the fundamentalist traits have great influence in individual's personality, which depends upon social environment. Houser T. A. (2017) describes about the empathy and sympathy, which affects the humans, in his article "Zadie Smith's *NW*: Unsettling the Promise of Empathy". He explains it to be a process, which a person tackles emotionally, and sharing the other people's internal feelings. These feelings of empathy and sympathy cause a drastic change in the characters life.

In most of her novels, Zadie Smith handles multiculturalism. She opines that multiculturalism is developed not by an individual but by government and the social media and thinks that, it has been forcefully injected inside the people and they accept it unwillingly. The concepts must be practiced and not to be designed by some individual. Meeuwisse W.W. J. (2011) says that Zadie Smith handles her themes in the same manner. She avoids using the subject, multiculturalism, rather deals with the reality, and she is particular that her characters are not from the same race and even have different religion. The main themes, race and culture, Smith artistically deals it, which brings psychological changes in an individual in a witty manner.

Beatriz Pérez Zapata (2014) in her article discusses about women who are against motherhood and their confrontation with their race and origin. In this article the author explores the discourses of race, gender, class and sexuality in a contemporary context.

Apart from this list, there are many other opinions about Smith using psychological aspects in her novels. She tries to explain the mentality of her characters in different ways.

III. PSYCHOLOGICAL DISPOSITION

Zadie Smith's first novel "*White Teeth*" (2000) received a great acclaim and made her name as an influential young writer. This novel addressed the themes of multiculturalism, identity, racial themes, and generational conflicts. The novel explores the lives of three families who live in London. It also reveals about the observation of contemporary British society. As per Philip Tew (2009),

Smiths details their interlocking narratives and sketches various characters they encounter, largely in Willesden, north-west London reflecting on contemporary multi-racial mores often satirically exhibiting the knowing, generally interrogative equality. (13)

The characters in this novel have diverse psychological dispositions, which are shaped by their experiences, personal struggles and backgrounds.

Archie Jones, the protagonist, is a British Army veteran. He struggles with a feeling of failure and regrets in his life. He always has a sense of aimlessness and a lack of purpose. This sense makes him to contemplate suicide at the very

beginning of the novel. He is a quiet man, who enjoys do-it-yourself projects, which is simple and wanted to keep everything in order. Archie's disposition evolves as he seeks meaning and connection in his relationships, particularly with his daughter, Irie. Samad Iqbal, Archie's close friend is a Muslim, born in Bengal. He too was serving in British Army during World War II. He is torn between his traditional Bengali upbringing and the new culture of London. He is always proud of his ancestors. In psychic distress and alienation, he says:

What am I going to do, after this war is over ... What I am going to do? Go back to Bengal? Or to Delhi? Who would have such an Englishman there? To England? Who would have such an Indian? They promise us independence in exchange for the men we were. But it is a devilish deal. What should I do? Stay here? Go elsewhere? (White Teeth, 112)

He struggles with the inner conflict about his identity, loyalty, and confusions. His inner conflicts and his adjustment affect his family life. After returning from the war, he works in his cousin's restaurant, which makes him feel that he does the work of his wife at home. This feeling makes him depressed and he could not show his authority to his wife and family.

Irie Jones, daughter of Archie, is depicted as a combination of complex characters. She struggles to prove her identity and self-esteem. She tends to have a psychological journey to discover herself. She tries to reconcile her Jamaican and English heritage and tries to prove herself in a multicultural society, whereas, Millat Iqbal, son of Samad, struggles with identity crisis and is rebellious in nature. His psychological disposition is characterized by the search for purpose and belonging, which leads him to different paths.

Clara Bowden is Archie's second wife, a spiritual character, who has her own beliefs. She is always friendly and cheerful. Even though she does not love Archie, she knows that he is a good man. With his help she gets admission in a college. Even though she appears to be good and happy, the writer describes about her psychological disposition, which involves the strained relationship with her mother and also with her daughter. She always has a quest for understanding the world and her place in it. Through these characters Zadie Smith, tries to make the readers understand the psychological dispositions, including identity crisis, cultural clashes, etc.

The other novel by Zadie Smith is 'On Beauty,' which was published in the year 2005. The characters in this book undergo psychological disposition, which refers to the mental and emotional status, behavior, and personality traits of the characters.

Howard Belsey, the central character of the book, is an art history professor at Wellington College, which is a fictional place. He toggles between the sense of inadequacy and insecurity in both his personal and professional life. Even though he is known as an intellectual, he is politically liberal. The writer brings out the psychological disposition of Howard, which includes academic ambition and intellectualism. When talking to him, his wife says:

...we're not really a part of his community, are we? I mean, no one's gonna help us feel that way. So if you want this job to be something special, you got to make it something special. No one's gonna do it for you, that's the truth. (On Beauty, 89)

She notices the mental confusion in between inadequacy and insecurity of her husband and shouts at him. She wanted to specifically insist him that he should not believe anyone and no one will help him in this regard. The author brings out contrast in his character through which the readers can assess the psychological disposition of the character. Legally married to Kiki Belsey, he has an affair with Claire Malcolm, and also extends an affair with the daughter of his academic opponent, Monty Kipps. When Kiki finds out his extra marital relationship, heartbroken she shouts at him,

You think it's normal. Everywhere we go, I'm alone in this... this sea of white. I barely know any black folk any more, Howie. My whole life is white. I don't see any black folk unless they be cleaning under my feet in the fucking café in your fucking college. Or pushing a fucking hospital bed through a corridor. I staked my whole life on you. And I have no idea any more why I did that. (On Beauty 21)

She feels very lonely due to his affair and couldn't bear it and her mental peace is disturbed due to his negligence. The writer brings out the agony of black woman who runs her life in a white community, where she is already stressed with multiculturalism and racism. She even exhibits the dissatisfaction about the stressful life in the hospital where she works. He gets frustrated when her husband never understands her.

His African-American wife, Kiki Belsey, works in a hospital. Before giving birth to kids, she appears to be thin, young, and beautiful. But, after her three kids, she gains excessive weight. This causes depression in her mind. This becomes the reason why her frustrated husband has an extramarital affair. Even after knowing this, she stays with him. Her forgiving character is exhibited her. Her psychological disposition involves about her complex emotions and establishing her place within the family. Their three children have three different characters. Zadie brings out the psychological aspects, which affect them.

Jerome Belsey, the eldest, is a sensitive and intelligent man. He falls for Victoria and she breaks his heart. He is very close towards his mother rather than his father. Later he feels sad and dejected when he finds out about the brief affair of his father and Victoria. The second child, Zora Belsey, is interested in doing art history like her father. She is close to her father rather than her mother. The youngest, Levi Belsey, is neither intellectual nor clever. He is very much interested in hip-hop culture and black street culture. He likes to dress up as a rap artist and roams frequently. Unlike his siblings, he is neither cultured nor disciplined. He joins the group of Haitian street hustlers, and even tend to steal

Monty's office. Through these characters, Zadie Smith brings out the psychological dispositions, which is essential to unravelling the complexities of their relationships, affecting their personal growth.

Zadie Smith's novel *NW*, revolves round the relationship between Leah and Keisha/Natalie. This novel was published in 2012. Leah Hanwell is the central character in the novel. Outwardly, she is satisfied and appears to be excited. She is a socially conscious personality, who has a steady job and distributes the funds to charities. But inwardly, she appears to be a total failure. Her life is in turmoil. She is upset of Michel's attitude towards life and family. She experiences existential crises and feels low motivated. Even though she has a strong belief on others, she is fundamentally unsure about herself. Marcus, D. (2013) in the article "Post-Hysterics: Zadie Smith and the Fiction of Austerity" tries to bring out the condition of Leah and Natalie.

When Leah and Natalie, sitting in the walled-in backyard where the novel begins, come closest to realizing just how foolhardy this faith in their freedom is. Trying to persuade herself and Leah that their sense of upward mobility has not led them astray, Natalie talks herself into a rather different epiphany, realizing not only how false her self-help mantras ring but how alone they have left her. "We were smarter," she explains. "We wanted to get out. People like Bogle—they didn't want it enough. I'm sorry if you find that answer ugly, Lee, but it's the truth." But as she "carried on with her bright list" of reasons why, she realizes just how "automatic" and "self-referential" they had become, and "her only real thought was of Frank". (72)

She regrets for her status in the society and at home. The other central character is Keisha (Natalie Blake). She is Leah's best friend. At the age of four she saves Leah from drowning. Since then, they are friends. But later when she enters a church going family, they insist to break her friendship with Leah. When she becomes a barrister, progressing in her legal profession becomes very difficult for her. Many people do not like her. Even her own children do not understand her. She feels lonely and left alone and begins to hook up with strangers. Finally, she ends up wandering with Nathan in the streets with no aim. The author brings out her struggle with her past and present identities in an effective way.

Zadie Smith's next novel 'Swing Time' was published in the year 2016. It narrates the life of two biracial childhood friends who share a passion for dance and music. The narrator (unidentified) is considered as the protagonist of the novel, is born to a Jamaican mother and an English father. Zadie purposely avoids giving a name to the character, since the anonymity signifies her mutable nature. The narrator is interested in dance and music where her mother had her own choices to be imposed on her daughter. Later she understands that, only love of dance is not enough, she must have talent as a dancer. Later she accepts the truth that she is a failure as a dancer. Her psychological aspects change as she matures. This maturity makes her to understand the other characters whom she is with. She understands her mother as a person rather than understanding the motherhood.

Tracey, narrator's friend from childhood is born for a white mother and Jamaican father. Even though she is a gifted dancer, she could not shine better. Due to the disturbances in her family, she develops a troubled personality. She becomes wild and arrogant. Even though she is tough, she keeps quiet when her boyfriend sexually abuses her. Zadie brings out the psychological disposition about the character Tracey, when she is aware about the race and class differences she faced since her childhood.

Another character, described by Zadie is Aimee, who is a rich person. Instead of bringing happiness, her richness brings negativity. When the narrator joins as an assistant to Aimee, she finds out that Aimee was sexually abused when she was a child and a teenager. She uses her wealth to battle against global poverty. Even though she has her own kids, she adopts a local baby. Zadie indicates that Aimee switches nations and sometimes cultures according to her convenience. She tries to prove and exhibit her power of capitalism and her white privilege.

Fragmentation is a tool, which is used by Zadie Smith to describe her characters in her novels. Through this tool, she tries to break her narrative into pieces, which tends to reflect the muddled world. Through implementing this tool, she even brings the fragmented psyches of her characters. The psychological dispositions of these characters display the themes of the novels. It also explains about the race, cultural appropriation, friendship and specially the societal identities. The struggles undergone by various characters face the challenges of reconciling different aspects of one's identity. The characters' psychological journeys provide insight into the complexities of navigating one's place in the world.

IV. CONCLUSION

Zadie Smith as a well-known writer underwent a great journey from Willesden to a renowned author. She is a living testament in exploring the complexities of contemporary life. She ploughs deep inside the characters mind and brings out the complications and confusions in their mind. People tend to disrespect with one another's culture in the multicultural societies. She brings out the truth about the sufferings of the other race or caste people who have been suppressed by the dominant and upper caste. She brings out the pathetic situation of the people in the pluralistic society. She even argues that psychological disturbances lead to ethnic impression in their familial life. The characters tend to compulsively choose alternative to fulfill their desire. The characters instead of seeking remedy to their confused mind they tend to concentrate in other things to pacify their needs. Sometimes the characters plunge into deep humiliation and this leads to confused state of mind. It is better to understand that there are many ways to overcome the mental issues. Zadie Smith after analyzing about their psych and giving a suitable solution for their problems is her strength. Her

characters tend to search, their identity, be native or the immigrants. In that search, they lose their identity and reality. In her novels, the reader can find cultural discrepancies, which has been rooted with an attitude, which has been presented, even at the lower section of society.

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A Contrastive Study of Gratitude Speech Act: A Case Study of Algerian and Jordanian Arabic

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Abstract—This study aims to investigate how Jordanian and Algerian Arabic speakers express gratitude and compare the differences and similarities in the gratitude speech act between the two varieties of Arabic. The study also aims to determine if there are variations in the strategies used by the participants based on their social status (equal, high, and low) and gender (male and female). The study involved 80 participants from two different universities in Algeria and Jordan, and the data was collected using Oral Discourse Completion Task. Cheng's (2005) framework was used to classify the strategies for expressing gratitude. The findings suggest that thanking and religious formulas are the most used strategies for expressing gratitude. Additionally, Jordanian females express more gratitude than Jordanian males, while Algerian females use more thanking than Algerian males. Furthermore, participants of equal status tend to express more thanking and joking, while those of low to high status tend to use more titles.

Index Terms—gratitude, speech acts, Algerian Arabic, Jordanian Arabic

I. INTRODUCTION

Learning to say thank you and express gratitude is among the fundamental tasks parents or caregivers teach their children. A child needs to learn how to express thanks, whenever receiving any kind of favor or simply being grateful for the gifts of life. Any gap to fulfill this task might lead to social exclusion. Hence, parents need to teach their children how and when to express the appropriate speech acts, to reach the appropriate development of communicative competence. Also, successful communication requires pragmatic competence alongside grammatical competence. Cutting (2002) mentioned that the ability to use the appropriate speech acts refers to the knowledge to communicate with others. Communication requires language use in harmony with society's cultural behavior to avoid communication breakdown. Hence, Culture and language need to be taken into consideration while expressing speech acts. Austin (1962) argues that when we say something, we automatically perform a speech act using words, and performing communicative actions in everyday interactions requires using the necessary words under appropriate circumstances. Austin (1962) and Searle (1969) argued that universal rules realize speech acts. However, Wierzbicka (1991) mentioned that every language has its specific way of performing a speech act. Zhao and Throssel (2011) claim that the ability to perform speech acts signifies the appropriate development of communicative competence. However, comprehension and production of speech acts vary from one language to another (Bardovi-Harlig & Griffin, 2005). According to Blum-Kulka and Olshtain (1986), expressing gratitude is a daily life routine of almost every individual. Failure to apply this speech act appropriately results in pragmatic failure, hindering communication. Jautz (2008) points out that gratitude expressions are used when a speaker is grateful for what the addressee has said or done. Also, Eisenstein and Bodman (1995) state that expressing gratitude can enhance the feeling of solidarity among interlocutors. Also, Jung (1994) points out that gratitude expressions may serve different functions, such as offering positive reinforcement, conversational openings, and stoppings. To this end, when performing a speech act, Culture, language, universal rules, and language-specific rules need to be taken into consideration to avoid communication breakdown.

Even though many studies have been conducted on the speech act of gratitude in Arabic, the speech act of gratitude is a relatively neglected area of research in the Algerian context. To the researcher's best knowledge, there is no literature on the speech act of gratitude in Algerian Arabic. Therefore, the present study aims to scrutinize the speech act of gratitude in Algerian and Jordanian Arabic. Accordingly, this study may fill this gap in the literature related to the speech act of gratitude in Algerian Arabic and the major differences and similarities in the expression of the speech act of gratitude among Algerian and Jordanian speakers of Arabic. In this vein, this study will be an invaluable asset for those who are interested in pragmatics in general, and linguistic, cultural, and societal differences in particular.

The study aims to answer the following research questions:

1. What are the gratitude strategies used by Algerian and Jordanian speakers of Arabic?

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2. What are the differences and similarities in the gratitude strategy used between Algerian and Jordanian speakers of Arabic?
3. Are there any differences in the use of strategies of gratitude due to gender?
4. Are there any significant differences in the use of strategies of gratitude due to social status (Equal-Equal, High-Low, and Low-High)?

II. LITERATURE REVIEW

Previous studies on the speech act of gratitude cross-culturally can be seen in the work of Apte (1974). This study is one of the earliest investigations of expressions of gratitude in which he investigated expressions of gratitude in American culture. He concluded that the Americans appreciated all kinds of favors, gifts, and compliments in many situations.

Coulmas (1981) reported that both thanking and apologizing in Japanese are linked to the notion of indebtedness through gratitude and regret, respectively. He noted that in Japanese culture, gifts, and favors focus on the trouble they have caused the benefactor rather than the aspects pleasing to the recipient. Thus, to thank somebody for a dinner invitation in Japanese culture, we should use an expression equivalent to "I have caused you too much trouble tonight".

De Pablos-Ortega (2013) explored thanking in British English and Peninsular Spanish from a pragmatic viewpoint by looking at specific independent variables such as the context and situation in which this speech act was performed and the relationship between the interlocutors who performed it. The study also included other variables, namely social power, distance, and the reasons for expressing gratitude. The findings from these analyses revealed some implications connected to the Spanish didactic materials. These do not widely or accurately reflect the socio-cultural reality of the Spanish language and its culture regarding the SA of thanking, as shown in the responses to the questionnaire provided by Spanish native speakers.

Yusef et al. (2015) conducted a study that explored the most frequently-used thanking strategies in Islami Kurdish language—adopting DCT. The analysis was based on Cheng's (2005) taxonomy of 8 strategies for expressing gratitude. The results revealed that 'thanking,' 'positive feeling,' and 'appreciation' were the most frequently used strategies among subjects under 30 years. Regarding the gender of participants, 'thanking,' 'positive feeling,' and 'appreciation' was the most frequently used strategies among the male subjects.

Al-Momani et al. (2017) conducted a study investigating intermediate Jordanian English foreign language (EFL) learners' gratitude speech act realization compared to that of native American English speakers. The study revealed that while Jordanian EFL learners and American English native speakers have access to the same gratitude strategies, both groups differed in the preference order of the strategies used and their frequency. Furthermore, the two groups showed different patterns in responding to contextual variables (i.e., social power and size of imposition), indicating that different cultural values govern the speech norms of each group.

Al Rousan (2018) examined the pragmatic perspective of thanking responses from native speakers of Jordanian Arabic. The data of this study was collected through natural observation of the participants in real-life situations by the researcher and two other volunteers. A total of 436 expressions were identified as thanking responses in the data, which were classified based on Chung's classification of thanking responses. The study revealed that acceptance is the most frequent type of thanking response, followed by denial. On the other hand, non-verbal gestures and no response were the least common types among the participants. Reciprocity was the fourth most frequent type, preceded by comments, occupying third place. Regarding the length of the thanking response, the study showed that the participants used simple and combined responses.

Dunaetz and Lanum (2021) examined to which extent the recipients appreciate various forms of gratitude expression. Results show that personal expressions of gratitude were more appreciated than public ones—higher levels of the Hexaco personality traits of conscientiousness. Moreover, emotionality increased the degree to which people appreciated being thanked. Lower honesty humility, e.g., narcissism, predicted a greater appreciation of receiving public expressions of gratitude, while higher honesty humility predicted a greater appreciation of receiving personal expressions of gratitude.

III. RESEARCH METHOD

A. Participants

The participants in this study were chosen based on availability, also known as convenience sampling, wherein the researcher selected participants who were available and accessible. This study involves eighty subjects from two universities: the University of Abdelhamid Ibn Badis in Mostaganem, Algeria, and the University of Jordan in Amman, Jordan. The Algerian sample comprises forty Arabic-speaking students (twenty males and twenty females) from the university above, and the Jordanian sample comprises forty Jordanian Arabic speakers (twenty males and twenty females) from the University of Jordan. Since convenience sampling was used, the study's age group was not an independent variable. All students in the sample had different specializations, although none specialized in Arabic and foreign languages. The researcher decided not to collect data from students studying Arabic and foreign languages because they know the gratitude strategies.

B. Research Design

The present study examines the gratitude expressions used by male and female native speakers of Algerian and Jordanian Arabic while expressing gratitude to speakers of equal, lower, and higher status. The independent variables include the native language of the subject (native speakers of Algerian Arabic vs. native speakers of Jordanian Arabic) and social status (stratified into equal-equal, lower-higher, and higher-lower). The dependent variable is the strategies of gratitude used.

C. Data Collection Instrument

The data for this study were elicited using an oral discourse completion test. Such a research instrument was used to ensure cross-cultural comparability. Oral Discourse Completion Tasks (ODCT) is a speech act data collection method. ODCT asks learners to vocalize what they would say in a particular situation. Historically, researchers have used different data collection instruments to measure pragmatic competence. Félix-Brasdefer (2007) claims that the data gathered from production instruments are divided into two major categories, the first being "natural discourse data," in which social interactions are observed in natural situations and recorded using audio or videotaped recordings. The second is "elicited data," in which researchers can manage the social and situational variables such as gender, age, power, and level of imposition. One standard method of data elicitation is Discourse Completion Tasks, which can consist of transcripts and written data, in which participants are asked to complete space of a short conversation involving a written situational description with relevant context-related information.

ODCTs are questionnaires containing oral descriptions of scenarios of natural situations to which respondents are asked to react orally. The researcher used an ODCT as a data collection tool for several reasons. One reason is that ODCTs provide some means of control over social and situational variables. Moreover, ODCTs allow researchers to collect a tremendous amount of data quickly (Martínez-Flor & Usó-Juan, 2011). Also, the ODCT allows the respondents to respond more authentically. This serves as an advantage for the researcher to observe speech acts of gratitude as they occur in the local dialect (Algerian vs. Jordanian Arabic). While using ODCT, the researcher can decide the setting and determine conditions, therefore intervening and controlling the interaction. This method allows a researcher to have a certain percentage of control over the interactions and variables. Markus (2009) argued that using an ODCT is essential in research on speech acts because of the diglossia nature of language. Diglossia is prominent in Arabic; thus, asking participants to write down what they usually perform is not logical since the written code of Arabic is not used in such daily encounters. The speech acts were performed orally in the local dialect to facilitate natural exchange and produce quality data.

The ODCT used in this study consisted of two versions: one was recorded in Algerian Arabic, to which native speakers of Algerian Arabic were requested to listen and respond by gratitude expression to the interlocutors, and the other version was recorded in Jordanian Arabic. The ODCT contained twelve scenarios that involved initiating and eliciting speech acts of gratitude, stratified into four scenarios for each eliciting speech act. The social status relationship between the interlocutors (determined based on the interlocutors' respective occupations) is one of the independent variables. For each eliciting speech act, there were four scenarios requiring gratitude to someone of equal status, four scenarios requiring gratitude to someone of a higher status, and four scenarios requiring gratitude to someone of a lower status. For this study, scripts of both Algerian Arabic and Jordanian Arabic ODCTs, as well as the corresponding audios, were prepared by the researcher. Notably, both versions were produced twice by the researcher, one to be used with male participants and another one to be used with female participants. Scenarios were written by the researcher based on her background in both Algerian Arabic (as a native speaker) and Jordanian Arabic as a resident in Jordan for over four years.

Lastly, to check the tool's validity, the Algerian Arabic ODCT scripts, and audio were reviewed by three native speakers of Algerian Arabic. Three professors reviewed the Jordanian Arabic ODCT scripts and audios in English linguistics, and three native speakers of Jordanian Arabic. The reviewers' feedback was considered when finalizing the ODCT scripts and audio.

D. Data Elicitation Procedure

To elicit data, the researcher used Oral Discourse Completion Task. Audio-taped stimulated scenarios were used, with the respondents listening to each scenario and reacting to it orally. To that end, the researcher sat with each subject individually and recorded his/her responses to the audio-taped scenarios.

E. Data Analysis

The data of the present study are analyzed quantitatively and qualitatively. The strategies for expressing gratitude will be classified using Cheng's (2005) framework. The results obtained from the statistical analysis (i.e., frequencies and percentages of the use of gratitude expressions by the participants) will be analyzed quantitatively. The use of strategies of expressing gratitude by both groups (Jordanians and Algerians) will be compared and contrasted to see the impact of social status (equal, low, and high) and gender (males and females) on the use of such strategies. The data will also be analyzed qualitatively by presenting each strategy, defining and exemplifying it from the collected data.

To analyze the data, the researcher separated the two sets of data, namely, (1) the gratitude strategies used by the native speakers of Algerian Arabic and (2) the gratitude strategies used by the native speakers of Jordanian Arabic. The

responses of each group of participants were transcribed and analyzed. The data collected from each group of participants were analyzed using semantic formulas. A semantic formula is "a word, phrase, or sentence that meets a particular semantic criterion or strategy. Any one or more of these can be used to perform the act in question" (Cohen, 1996, p. 265). The data were categorized based on Cheng's framework (2005).

IV. RESULTS AND DISCUSSION

Table 1 provides information about the Frequency and percentages of the gratitude Strategies according to gender among Algerian and Jordanian participants.

TABLE 1
FREQUENCIES AND PERCENTAGES OF THE GRATITUDE STRATEGIES ACCORDING TO GENDER AMONG ALGERIAN AND JORDANIAN PARTICIPANTS

Thanking classification		Algerian males		Algerian females		Jordanian males		Jordanian females		Total	
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1. Thanking	Using the word thank you	112	31%	75	21%	77	22%	92	26%	356	23%
	Thanking and stating a favor	7	4%	60	37%	47	29%	48	30%	162	11%
	Thanking and mentioning the imposition caused by the favor	2	5%	16	38%	9	21%	15	36%	42	3%
2. Appreciation	Using the word appreciate	0	0%	0	0%	12	71%	5	29%	17	1%
	Appreciation for stating favor	0	0%	0	0%	5	100%	0	0%	5	0%
3. Positive feeling	Showing a positive impression towards the hearer	0	0%	0	0%	29	71%	12	29%	41	3%
	By expressing a positive reaction to the object of the favor	0	0%	0	0%	13	87%	2	13%	15	1%
	By showing a positive reaction to the outcome of the favor	0	0%	0	0%	4	100%	0	0%	4	0%
4. Apologizing	Using sorry	1	3%	11	38%	5	17%	12	41%	29	2%
	Using apology words and stating the favor of the act	1	5%	9	47%	2	11%	7	37%	19	1%
	Expressing embracement	0	0%	6	50%	2	17%	4	33%	12	1%
	Using apology words and referencing the imposition by of favor	0	0%	3	38%	2	25%	3	38%	8	1%
	Self-blaming	0	0%	3	100%	0	0%	0	0%	3	0%
5. Recognition of imposition	Acknowledging the imposition	0	0%	0	0%	0	0%	0	0%	0	0%
6. Repayment	Offering or promising service or money	29	34%	55	64%	2	2%	0%	0%	86	6%
	Feeling indebted	0	0%	0	0%	0	0%	0%	0%	0	0%
	Promising future self-improvement	0	0%	3	0%	0	0%	0%	0%	3	0%
7. Alerts	Attention alters	3	17%	15	83%	0	0%	0%	0%	18	1%
	Tiles	9	5%	18	10%	75	42%	76	43%	178	12%
	Names	0	0%	0	0%	0	0%	0	0%	0	0%
	Endearment terms	16	8%	26	13%	71	37%	80	41%	193	13%
8. No gratitude	Thank goodness	1	50%	1	50%	0	0%	0	0%	2	0%
9. Wishing	Religious formulas	75	24%	80	26%	97	31%	57	18%	309	20%
10. Others	Here statement	0	0%	0	0%	0	0%	0	0%	0	0%
	Small talk	0	0%	0	0%	0	0%	0	0%	0	0%
	Leave-talking	0	0%	0	0%	0	0%	0	0%	0	0%
	Joking	9	64%	5	36%	0	0%	0	0%	14	1%
		265		386		452		413		1516	
		17%		25%		30%		27%		100%	

An examination of Table 1 shows that gratitude was expressed 865 times by the Jordanian population. Also, gratitude was expressed 452 times by Jordanian males. i.e., 52% of Jordanian males expressed gratitude, while gratitude was expressed 413 times by Jordanian females. 48% of Jordanian females express gratitude. In short Jordanian males use more gratitude expressions than Jordanian females. In some classifications, there was a noticeable difference between males and females in Jordan, Algeria, such as an apology. Also, in some classifications, such as wishing there was a similar expression of religious formulas and positive feelings did not appear in the Algerian population. Hence, there are many similarities and differences in expressing gratitude among Algerian and Jordanians.

The most distinctive finding in Table 1 is that thanking and wishing strategies recorded the highest number of occurrences (560,309) with a percentage of (37%, 20%), implying that the native speakers of Jordanian and Algerian Arabic used strategies of thanking and wishing when expressing gratitude to a favor. The table also shows that expressing gratitude using the word thank you strategies ranked a high number of occurrences among Algerian males 112 times, with a percentage of 31%. Also, religious formulas occur 97 times among Algerian males, with a percentage of 31%. Religious formulas are highly expressed among Algerian males. However, expressing appreciation, positive feeling, and others recorded the lowest frequency of occurrences, indicating that the participants were more likely to avoid expressing appreciation positive feeling, and others when expressing gratitude for a favor. The analysis also reveals that the participants could have used more strategies, namely, recognition of imposition and no gratitude. This indicates that the native speakers of Jordanian and Algerian Arabic do not express gratitude by expressing recognition of imposition, and no gratitude and prefer to use direct strategies such as direct thanking and wishing.

In short, Algerian males express more thanks e.g., (Merci sahbi, thank you my friend) and joking e.g. (3alama kol yom ndir retard haka bach tnaki dar, great I will always be late so you clean the house) than Algerian females and Jordanian males, females. Moreover, Algerian females express more attention alerts e.g. (w yaaa merci li khalesti 3lia, ohh thank you for paying) and promising future service or money e.g. (nkhlefhaiek ghawa, I will repay you tomorrow) than Algerian males and Jordanian males, females. Jordanian males express more Appreciation e.g. (انا كثير ممنون لك, I really appreciate it), positive feeling and wishing e.g. (الله يحفظك, may God protect you) than Jordanian females Algerian males and females. Jordanian females express more Apologizing e.g. (كثير اسفة ع الازعاج الكمبيوتر اول ما اخلص, I am so sorry for annoying you I will give you your computer as sooner as I finish) and alerts than Jordanian males and Algerian males and females. Table 2 provides information about the Frequency and percentages of the gratitude Strategies according to social status among Algerian and Jordanian participants.

TABLE 2
FREQUENCIES AND PERCENTAGES OF THE GRATITUDE STRATEGIES ACCORDING TO SOCIAL STATUS AMONG ALGERIAN AND JORDANIAN PARTICIPANTS

Thanking classification according to status in Algeria and Jordan		Equal to Equal				High to Low				Low to High				Total	
		Algerian		Jordan		Algeria		Jordan		Algeria		Jordan		Freq	Per.
		Freq	Per.	Freq	Per.	Freq	Per.	Freq	Per.	Freq	Per.	Freq	Per.		
1. Thanking	Using the word thank you	40	11%	74	21%	58	16%	58	16%	89	25%	40	11%	359	100%
	Thanking and stating a favor	32	9%	12	3%	21	6%	5	1%	14	4%	33	9%	117	33%
	Thanking and mentioning the imposition caused by the favor	9	3%	2	1%	5	1%	6	2%	4	1%	16	4%	42	12%
2. Appreciation	Using the word appreciate	0	0%	0	0%	0	0%	0	0%	0	0%	17	5%	17	5%
	Appreciation for stating favor	0	0%	1	0%	0	0%	3	1%	0	0%	1	0%	5	1%
3. Positive feeling	Showing a positive impression towards the hearer	0	0%	3	1%	0	0%	5	1%	0	0%	21	6%	29	8%
	By expressing a positive reaction to the object of the favor	0	0%	2	1%	0	0%	2	1%	0	0%	11	3%	15	4%
	By showing a positive reaction to the outcome of the favor	0	0%	0	0%	0	0%	0	0%	0	0%	4	1%	4	1%
4. Apologizing	Using sorry	7	2%	3	1%	3	1%	5	1%	2	1%	9	3%	29	8%
	Using apology words and stating the favor of the act	7	2%	1	0%	2	1%	0	0%	1	0%	8	2%	19	5%
	Expressing embracement	4	1%	0	0%	1	0%	0	0%	1	0%	0	0%	6	2%
	Using apology words and referencing imposition by the favor	3	1%	0	0%	0	0%	0	0%	0	0%	0	0%	3	1%
	Self-blaming	2	1%	0	0%	1	0%	0	0%	0	0%	0	0%	3	1%
5. Recognition of imposition	Acknowledging the imposition	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
6. repayment	Offering or promising service or money	50	14%	0	0%	30	8%	4	1%	4	1%	0	0%	88	25%
	Feeling indebted	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Promising future self-improvement	1	0%	0	0%	0	0%	0	0%	2	1%	0	0%	3	1%
7. Alerts	Attention alters	16	4%	0	0%	0	0%	0	0%	2	1%	0	0%	18	5%
	Titles	0	0%	0	0%	0	0%	2	1%	27	8%	149	42%	178	50%
	Names	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Endearment terms	42	12%	131	36%	0	0%	2	1%	0	0%	0	0%	175	49%
8. No gratitude	Thank goodness	1	0%	0	0%	1	0%	0	0%	0	0%	0	0%	2	1%
9. Wishing	Religious formulas	60	17%	23	6%	20	6%	55	15%	75	21%	76	21%	349	86%
10. Others	Here statement	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Small talk	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Leave-talking	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Joking	9	3%	0	0%	5	1%	0	0%	0	0%	0	0%	14	4%
			283		252		147		147		221		385		1435
		20%		18%		10%		10%		15%		27%		100%	

Table 2 revealed that gratitude was expressed 1435 times by the Jordanian and Algerian populations; also, gratitude was expressed 252 times by Jordanians; 18% and 283 by Algerians, 20% from equal to equal.

In comparison, gratitude was expressed 147 times by Jordanians, 10% and 147 by Algerians, 10% from high to low. Also, gratitude was expressed 385 times by Jordanians, 27% and 221 by Algerians, 15% from low to high. Hence, social status impacts gratitude expression. As previously mentioned from data analyzed earlier, low to high social status tend to express gratitude more than people from high to low and equal to equal status.

Low to high highly express titles e.g. (شكرا دكتور, thank you Dr), expressing gratitude using titles is highly used among low to high status due to the theory of power. i.e., people of low status cannot exceed a certain line because they are not in a position of power. religious formulas e.g. (الله بخليك عيلتك, may God keep your family). Also, people from equal-to-equal status tend to express joking e.g. (kol yom mewli nensa porte monie bach tkhaless 3lia, I will daily forget my wallet so you pay for me). Expressing humor among equal-to-equal status is commonly used due to the level of intimacy among friends, while joking did not appear among people from high to low and low to high.

Based on Cheng's (2005) classification of gratitude strategies, the current study analyzed the strategies used by the native speakers of Jordanian and Arabic to express gratitude to favor from different social status and gender interlocutors. The quantitative analysis answered the first research question: What are the gratitude strategies used by Algerian and Jordanian speakers of Arabic? As well as the second research question is: What are the differences and similarities in gratitude strategy use between Algerian and Jordanian speakers of Arabic?

Also, the third research question: Are there any differences in the use of strategies of gratitude due to gender? In addition to the fourth research question: Are there any significant differences in the use of strategies of gratitude due to social status (Equal-Equal, High-Low, and Low-High)? About the native speakers of Algerian and Jordanian Arabic. Generally, their most frequently used strategies when expressing gratitude to favor from all status and gender interlocutors were thanking, religious formulas, and alerts. This frequent use of these strategies implies that the Algerian and Jordanian Arabic speakers prefer the direct expression of gratitude through simply using the word thank you. The findings of the current study are in line with Adini (2015) who found that thanking was the most preferred strategy applied by ELT learners. Also, the apology was highly expressed. In this current study thanking is highly expressed among both Algerian and Jordanian participants, while an apology is expressed only by Algerian participants. Moreover, Kustini (2016) found that thanking, alerts (i.e., title) and positive feelings were the most preferred thanking strategies used by Indonesian EFL learners. The main purpose of this study is to explore some characteristics of the speech act of gratitude among native speakers of Algerian and Jordanian Arabic. As has been shown, probably the most relevant difference between Algerian and Jordanian speakers concerning the production of expressions of gratitude has to do with the use of apology and title strategies. This is an aspect directly related to the pragmatics of a language, that is to say, the use of that language in particular contexts. This might lead to one final conclusion; Algerian and Jordanian speakers of Arabic perceive favor and express gratitude differently. Although both share many common strategies of gratitude, they still do not match in several aspects. This difference in the findings may be due to linguistic as well as cultural differences.

A. *Gratitude Strategies Used by Algerian and Jordanian Speakers of Arabic*

Based on data collected from scenarios by ODCCT, the researcher found that Jordanian speakers of Arabic tend to use more gratitude than Algerian speakers of Arabic.

(a). *Similarities in Gratitude Strategy Used Between Algerian and Jordanian Speakers of Arabic*

The findings of the second question showed several similarities as well as differences between the use of gratitude expressions among Jordanian and Algerian speakers. The major similarities were the usage of religious formulas such as ربي يحفظك (God protect you). We can explain this with the common religious background of Algeria and Jordan.

(b). *The Differences in Gratitude Strategy Used Between Algerian and Jordanian Speakers of Arabic*

The findings of the second question showed several differences in the expression of gratitude between Jordanian and Algerian native speakers. As previously mentioned, Jordanians used more gratitude expressions than Algerians. Jordanians are more expressive than Algerians when it comes to expressing gratitude and seeks to express their gratitude in more than one way.

B. *Discussion of the Findings on the Third Question. Gratitude Classification According to Gender*

(a). *Gratitude Expression Due to Gender Among Jordanian Males and Females*

The findings of the fourth question showed that Jordanian females express more thanks than Jordanian males. Also, Jordanian males express more appreciation than Jordanian females. Furthermore, Jordanian males express more positive impressions than Jordanian females. Moreover, Jordanian females express more apologies than Jordanian males. We can explain this with language differences between males and females since females tend to express being sorry more than males due to their nature. Also, no recognition of names among both Jordanian males and females. While Jordanian females express more titles than Jordanian males. Also, Jordanian males express more religious formulas than Jordanian females. On close analysis, we can say that both Jordanian males and females express gratitude but differ in the gratitude classifications. In other words, in some classifications, females tend to be more expressive, like an apology

or using the words sorry and vice versa. It is important to highlight those Jordanian and Algerian speakers of Arabic in their responses to scenarios they expressed more than one gratitude expression.

(b). Gratitude Expression Due to Gender Among Algerian Males and Females

The findings of the third question showed that, Algerian males express more thanks than Algerian females. Also, Algerian females express more apologies than Algerian males. At the same time, Algerian females express more Offering or promising service or money than Algerian males. Moreover, Algerian females express more attention alters, titles, and Endearment terms than Algerian males. Algerian females express more religious formulas than Algerian males. Given the above, Algerian females express gratitude more than Algerian males; hence Algerian females are more expressive when compared to Algerian males.

(c). Gratitude Classification According to Gender Among Algerian and Jordanian Speakers of Arabic

The third major finding was that the Algerian males' express thanks more than the other three groups. The results of this study revealed no Positive feelings in the Algerian population. Accordingly, Algerian and Jordanian females express their apologies and use the word sorry more than Jordanian males and Algerian males. The Algerian population offers repayment more than the Jordanian population. Also, there was no recognition of attention alters among both Jordanian males and females, moreover, Algerian females use more attention alters than Algerian males, while there was no recognition of any attention alters within the Jordanian population. Accordingly, Jordanian males and females use more titles than Algerian males and females this goes back to cross-cultural differences. Also, Jordanian males and females use more Endearment terms than Algerian males and females. Furthermore, Jordanian males express more religious formulas than Algerian males, and Algerian females use more religious formulas than Jordanian females. Also, Algerian use humor more than Jordan.

These findings suggest that, in general, gender does have an impact on gratitude expression. This study has shown that Algerian and Jordanian males and females differ in their expressions of gratitude. In addition to differences related to gender, this study has also shown differences related to cultural differences. For example, in the Jordanian population, there was no recognition of joking or repayment, while it was strongly present within the Algerian responses.

(d). Differences in the Expression of Gratitude Due to Gender

To answer the third question in this study: Are there differences in the expression of gratitude due to gender. The answer is yes, there are many differences in the expression of gratitude, and both genders express gratitude differently. As mentioned above, females express more apologies, while males express more thanks. Furthermore, females tend to give more details, while males are direct to the point. The significant finding to emerge from this study is that females express more gratitude than males. To illustrate, Simon and Nath (2004) argued that men and women differ in emotional expression; women rely more on emotions than logic. Kashdan et al. (2009) conducted three studies on gender differences in gratitude. The first study's results found that women see the expression of gratitude as less costly, complex, and challenging. The results of the second study found that when it comes to receiving a gift, women feel more grateful and pleasant, while men feel more burdened. The results of this study revealed that the expression of gratitude is moderated by gender. Gratitude for women is closely related to autonomy, and relatedness gratitude is related to emotional expression for women, but this is not the case for men. This relationship was negative for men. Also, there was a strong relationship between women's well-being and gratitude. Furthermore, based on the previously mentioned results, which show that females express more gratitude than males, females are more likely to benefit from it because it improves their well-being.

C. Gratitude Expression According to Social Status in the Jordanian Context

The findings of the fourth question showed that thanking is highly expressed among people with the same status or equal to equal while it is least expressed among people from low to high. Also, expressing gratitude by Appreciation for stating a favor is highly expressed among people from high to low and equally expressed among equal to equal and low-to-high.

Showing a positive impression towards the hearer is highly expressed among people from low to high status. In contrast, it is least expressed among people from equal to equal. Moreover, using sorry, are highly expressed among people from low to high status while least expressed among people from equal to equal. In short, expressing gratitude by apologizing for words and stating favor of the act is highly expressed among people with low to high.

In contrast, it was not expressed among people from high to low. In addition, titles are highly expressed among people from low to high status while least expressed among people from equal to equal. In contrast, endearment terms were not expressed among low to high-status people. Furthermore, religious formulas are highly expressed among people from low to high religious formulas, while are least expressed among people from equal to equal. In conclusion, the results of this study revealed that gratitude was expressed more by low to high social status compared to high to low and equal to equal in the Jordanian context.

(a). Gratitude Expression According to Social Status in the Algerian Context

The findings of the fourth question showed that thanking is highly expressed among people from low to high status while it is least expressed among people from equal to equal. Using sorry is highly expressed among people from equal-to-equal status while it is least expressed among people from low to high. Also, offering or promising service or money is highly expressed among people from equal-to-equal status while it is least expressed among people from low to high. Moreover, Attention alerts are highly expressed among people from equal status while not expressed among people from high to low. Furthermore, religious formulas are highly expressed among people from low to high religious formulas while it is least expressed among people from equal to equal. Also, joking is highly expressed among people from low to high joking while it is least expressed among people from equal to equal. Hence joking is highly expressed among people from equal status and not among people from low to high. In conclusion, the results of this study revealed that gratitude was expressed from low to high, more than high to low and equal to equal in the Algerian context.

(b). Gratitude Expression According to Social Status in the Algerian and Jordanian Context

The findings of the fourth question also showed that thanking is highly expressed among people from low to high, while it is equally expressed among people from low to high and equal to equal. Using sorry is highly expressed among people from low to high status while it is least expressed among people from high to low. Also, expressing an Offering, or promising service or money is highly expressed by people from equal to equal and least expressed by people from low to high.

Moreover, Attention alters is highly expressed among people from equal status while it is not expressed among people from high to low. Titles are highly expressed among people from low to high status. In contrast, it is not expressed among people from equal to equal and high to low.

In addition, endearment terms are highly expressed among people from equal to equal. In comparison, endearment terms were not expressed among people from low to high status. Religious formulas are highly expressed by people from low to high religious formulas are least expressed among people from high to low. Joking is highly expressed among people from low to high joking while it is least expressed among people from equal to equal. Hence joking is highly expressed among people from equal status and not among people from low to high.

In conclusion, social status impacts gratitude expression. As previously mentioned from data analyzed earlier, we can say that low to high social status tend to express gratitude more than people from high to low and equal to equal status.

(c). Differences in the Use of Gratitude Strategies Due to Social Status

To answer the fourth question in this thesis: Are there any significant differences in the use of gratitude strategies due to social status (Equal-Equal, High-Low, and Low-High)?

The answer is yes; there are differences in the use of gratitude strategies due to social status. As mentioned above, low to high social status express more gratitude than high to low and equal to equal. The major to emerge from this study is that low to high gratitude was expressed 606 times, 294 times from high to low, and 535 times from equal to equal. Hence, low to high highly express gratitude compared to other groups. The commonly used gratitude strategies were endearment terms, titles, and thanks. To illustrate, the position of power plays a crucial role in language usage and expression. Anicich (2022) mentioned that people with less power tend to express gratitude more than those with more power or higher social status. These results are due to the possibility that people with lower social status tend to express more gratitude because they are likely to receive more favors. Anicich (2022), in his study, tried to understand why people with higher status express less gratitude than people with a lower status. Interestingly, the researcher found that people with higher status, Due to their position, feel more entitled to favors; hence, they express less gratitude. However, people with lower social status tend to express more gratitude to strengthen their relationships with people with a higher status.

V. CONCLUSION

The present study aimed to investigate the strategies used by Algerian and Jordanian Arabic speakers, to express gratitude. The study also aimed to examine the effect of social status and gender on the participants' use of gratitude strategies. Finally, it attempted to explore the similarities and/or differences in the gratitude strategies used by the two groups of participants. The major findings of this study revealed that there were significant differences between males and females in Algerian and Jordan in their expression of gratitude; both groups express gratitude but differ in the classifications of gratitude speech act. The results revealed that Jordanian speakers of Arabic tend to express more gratitude than Algerian speakers. Also, there were several similarities and differences between the use of gratitude expressions among Jordanian and Algerian speakers. The use of religious formulas was one of the most striking similarities. Moreover, "thanks" or "thank you," religious formulas, titles, and endearment terms are highly expressed by Jordanian males and females. On the other hand, attention-getters, apologies, religious formulas, and thanks were highly expressed among Algerian males and females. A classification of gratitude according to gender revealed that thanks were highly expressed by Algerian males, followed by Jordanian females, Jordanian males, and Algerian males. Hence, thanking words is highly ranked among Algerian males. Also, apologies were expressed by Algerian and Jordanian females. Females tend to use the word "sorry" more than males.

Moreover, Algerian males and females offer or promise service or money, while this classification is not present among Jordanians. In contrast, endearment terms were highly expressed by Jordanian males and females and barely expressed by Algerian speakers. This might be explained due to the cultural differences between Jordan and Algeria. Furthermore, Jordanian males express more religious formulas than Algerian males, and Algerian females use more religious formulas than Jordanian females. On the other hand, gratitude strategies according to social status revealed differences in the use of gratitude strategies due to social status. People with equal-to-equal status were extremely grateful. Also, sorry is highly expressed among people from low to high status, while it is least expressed among people from high to low. Moreover, endearment terms were not expressed among low- to high-status people—low- to high-status people expressed more gratitude than other groups. The commonly used gratitude strategies were endearment terms, titles, and thanks. In short, there was a significant variation in the expression of some of the speech acts of gratitude such as thanking, joking, appreciation, religious formulas, titles, and endearment terms. According to the researcher, this might be linked to gender differences since males and females express and receive gratitude differently. Also, social status since people from different social status express gratitude in various ways based on the social level of the recipient. Moreover, Jordan and Algeria do not share the same cultural and linguistic background.

VI. RECOMMENDATIONS

The present study examined the expression of gratitude strategies as realized by the native speakers of Algerian and Jordanian Arabic. In this regard, the research provides some recommendations, as follows:

1. The current study investigated the gratitude speech act in a specific region of Algeria, Mostaganem, a seaside town in the northwest of Algeria. Since the dialects, as well as the social aspects in Algeria, differ from one town to another; future research may examine the gratitude speech act as performed in other regions in Algerian, such as the south.
2. As for cross-cultural studies, it would be interesting to conduct a contrastive study on gratitude strategies between Algerian Spoken Arabic or Jordanian-spoken Arabic and another language as performed by its native speakers. (e.g., French, English). To examine the similarities and differences found in two different languages and cultures to realize the speech act of gratitude.
3. This study did not examine the effect of some variables (i.e., age) on the participants' use of gratitude strategies. Thus, it would be interesting for further research to consider the effect of these variables on the realization of the gratitude speech act.

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Saudi Students' Note Taking Strategies: Perceptions and Difficulties*

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Abstract—The English language classrooms especially at the university level are based on the lecturing instruction method. This traditional method is commonly used despite its drawbacks. In order to avoid these drawbacks, learners develop certain techniques and strategies such as note taking. In fact, this strategy is defined as the act of recording newly exposed piece of knowledge or information in short notes to recall later. Despite the importance of note taking as an indispensable skill that university students should develop and master, the literature on the topic is still scarce especially in the Middle East which urges the need to conduct the current research whose main aim is to elicit the higher education students' attitudes towards the implementation of this skill in their learning process. In fact, 93 male students currently studying at the University of Jeddah as English language students participated in the current work through the use of a semi structured interview and the submission of their note taking drafts. Results indicated that these participants misperceive what note taking really means and thus do not know and use much of the micro skills of this strategy. The educational partakers should reconsider note taking in lectures and instruct learners to use it in an effective way as this would help them promote their learning especially in the case of second/ foreign language learning.

Index Terms—learning strategy, note taking, perceptions, Saudi learners, difficulties

I. INTRODUCTION

Learning is a lifelong process that is an essential means to advance in one's career in particular and in life in general. Given the changing feature in communities, cultures and personal lives, learning is the indispensable tool to effectively keep up with this change. Being a lifelong learner can help satisfy one's professional ambitions and achieve personal fulfillment. In fact, life learning consists in continuously developing new skills or acquiring new knowledge which, in turn, entails the building of other valuable skills that help at both personal and professional levels.

In general terms, successful individuals are those who are enthusiastic and motivated to learn something new every day - be it learning about cultures of others or learning another language. Being a bilingual or a trilingual can evidently help you reap a bunch of benefits and advantages both personally and professionally. The world is becoming increasingly interconnected and globalized and speaking more than one language can help people succeed in their careers and open up new paths for them to become parts of other communities. More importantly, being fully immersed in learning a language does not only mean learning the structures and the grammar rules but also means learning how to communicate with others and acquiring the necessary skills needed in the modern world. Among the demands of the 21st century modern education is the learner's autonomy which reflects the degree of his/ her motivation to process materials and understand the content. This applies to learning a second language where reaching a proficiency level in that language is subject to the development of certain skills which help these learners initiate, conduct, and manage the search for information to later process and store them. These skills are called learning strategies.

II. REVIEW OF THE LITERATURE

Schumaker and Deshler (1992) define the learning strategy as the way individuals organize and use a particular set of skills in order to learn content or accomplish other tasks more effectively and efficiently in both academic and non-academic settings. Bjork et al. (2013), on the other hand define it as a form of procedural knowledge (know-how) that can be used to boost learning performance. Research has shown that teaching people how to use effective learning strategies makes them achieve better results. Generally speaking, the learning strategies are divided into four main types namely; visual, auditory, read/write, and kinesthetic.

What is issuable, in this respect, are the wrong perceptions the students have towards particular learning strategies in terms of use and choice. To quote Bjork et al. (2013) "many students not only use relatively ineffective strategies (e.g., rereading), but believe that they are relatively effective" (p. 2). The current research particularly focuses on the note taking strategy. In fact, this focus is attributed to the aforementioned statement which holds true for this strategy as well as to the underestimation of note taking as it is commonly defined as the mere jotting down of as much said in the

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lecture as possible. Furthermore, the note taking strategy stems its importance from the bond it forms between the learner and the course materials. The learners who are unable to form a bond with the materials learnt cannot actually take notes effectively and efficiently (Eades & Moore, 2007). This works aims to give a clearer picture of how Saudi learners perceive this strategy. At a later stage and based on these perceptions, some pedagogical recommendations will be provided.

A. *Note – Taking as a Learning Strategy*

Most of people, particularly students, cannot remember every single word from a lesson or a lecture attended because they do not have a photographic memory. Thus, they resort to taking notes as a way of learning where they jot down the most important information to revise later. Note- taking refers to the students' writing notes in class and summarizing them in their own words through the use of different sources and high thinking order.

Scientifically speaking, individuals forget 33% of information they don't review within the limit of 24 hours. If, for instance, a lecture is complex or intricate, the fact of taking notes through writing down information helps you remember them later as this technique triggers the motor skills, touch sensation and visual cues to function in order to ease memory formation than mere listening or reading. As such, note taking is defined as the act of recording newly exposed to piece of knowledge or information in short notes to recall later. It is no longer perceived as a routine action for students; by contrast, note taking is viewed as a necessary skill nowadays. The learners do not record everything they learn in classrooms but select the information in notes understandable to them (Ozcakmak & Sarigoz, 2019). To put it in Piolat et al.'s (2005) words, note taking refers to the "short condensations of source material that are generated by writing them down while simultaneously listening, studying, or observing. Their function is to gather information distributed in a lecture, a book, or in any other situation that needs to be remembered" (p. 292).

Ward and Tatsukawa (2003) contend that the note taking skill is a valuable resource for reviewing and a procedure that helps students retain the recorded materials. The same authors list a number of advantages of the use of this skill. It helps reduce the time consumed in reproducing the notes. The concepts also remain in mind during note taking and also are re- encoded rationally in a way that helps learners think, apply and recall them easily later. In the same vein, Imran and Parveen (2018) enlarge on the importance of this skill as it helps the learners remember content and thus understand the different points in the lecture. They also add that note taking makes it easy for the learners to streamline, organize and review the content. This all facilitates the effective retention of information. However, Moos (2009) insists that the quality of the notes taken influences the students' performance positively or negatively and adds that taking good quality notes develops the leaning skills of the students as well as their memory knowledge for a longer time through memorization which helps express the retained knowledge in many different ways.

According to Ozcakmak and Sarigoz (2019), note taking is made up of two dimensions: recording and archiving. The former is meant to help learners remember the newly learned knowledge at a later time and thus avoid forgetting them momentarily. In the same vein, Bohay et al. (2011) mention the existence of a gap between the performance of the learners immediately after taking notes and a week later. The latter, on the other hand, has to do with organizing the taken notes to be used, operating on them and summarizing them. In a word, recording is strictly related to note taking while archiving means summarization. These two dimensions consist of consequential higher-level skills.

B. *Note Taking as a Metacognitive Process*

Metacognition is often defined as the reflection of an individual on his/ her own thinking. It describes one's ability to think about, comprehend, manipulate, and regulate how one is processing knowledge during learning. Metacognitive note taking, in particular, refers to planning, monitoring, and reflecting while participating in class activities. The process of note taking is often described as being metacognitive because it has to do with the information processing theory that involves the executive functions of planning for learning that refers to thinking about the learning process, managing one's output and understanding, and then assessing the learning process after an action is complete (Purpura, 1997). Similarly, Mueller and Oppenheimer (2016) argue that despite the common view that it is an easy skill, note taking is a process that necessitates both simultaneity and reaching difficult cognitive processes. In effect, during note taking, individuals should understand the content, decide whether this content is worth being noted and also restructure it into brief notes. Eades and Moore (2007) go further to claim that taking notes and revising them later do not only help learners recall the content in short and long terms but also reduce the forgetfulness phenomenon by forming permanent patterns in the individuals' minds. Purpura (1997) answered the question about the relevance of the metacognitive note taking skills to the learners by stating that this helps them become self- aware problem- solvers and responsible for their learning. When using metacognition during learning, these learners can be strategic about their approaches.

C. *The Academic Attributes of Note Taking*

According to Harrouz (2016), note taking is a competence that students especially at the university level should have as it doesn't only assist them recall academic information and materials but also improves their overall academic performance. In fact, a considerable amount of research results on the relationship between note taking and proficiency level was found to be positive. Crawford (2015), for example, examines the relationship between this skill and the test results of students from the general field of psychology and education and asserts that these two variables significantly correlate. He adds that the number of ideas recorded in notes positively affects the grades obtained in the exams.

Ipek (2018) lists a number of academic advantages that learners could reap when they take notes. She first argues that being engaged in note taking keeps the brain keenly making connections- and this is how learning takes place. She then adds that this process keeps learners motivated and engaged which, in turn, prevents them from becoming passive agents- a situation in which learning is almost impossible. The same author also insists that writing down questions and also reaction when taking notes gives armatures for future reflections and thus further learning. Imran and Parveen (2018) conduct a research whose subjects were 66 Saudi students at Prince Sultan University in order to measure the impact of taking notes while listening on understanding and recalling the information. The authors find a positive correlation between the two variables which confirms the findings of previous research.

Kiliçkaya and Çokal-karadaş (2009) also assert that effective note taking affects the learners' understanding of a given piece of knowledge. This skill challenges their cognition because it involves them in a complex process to take out, classify and choose the information in order to take helpful notes. The same authors claim that without this ability namely, effective note taking, learners are unable to come up with useful notes and thus their learning and academic performance will be negatively affected.

D. Note Taking Micro Skills

A review of the literature shows an almost common agreement on the importance of note taking for the students as it forces them to be engaged and focused in class and thus learning takes place. Psycholinguists pointed out that being actively involved with the topic by listening and then taking notes boosts the retention of the materials. Flowerdew (1994) mentioned the following 9 micro skills as the most important ones as perceived by the American faculty members in his study:

- a) *Identifying major themes or ideas*
- b) *Identifying relationship between major ideas*
- c) *Identifying the topic of a lecture*
- d) *Retaining information through note taking*
- e) *Retrieving information from notes*
- f) *Inferring relationships between information*
- g) *Comprehending key vocabulary*
- h) *Following the spoken mode of lectures*
- i) *Identifying supporting ideas of lectures* (pp. 12-13)

E. Perceptions and Challenges of Note Taking

Lewis and Reinders (2003) study the perceptions of second language learners of English on note taking. They came up with three main issuable points the informants mentioned. The first is that these subjects cannot write everything they want. They always feel there is still some missing information. Second, they had problems with their own handwriting which becomes far from being neat as the note taking requires being fast. Third, the same learners complained that they cannot immediately go back to the notes they took until just before the exams because of the shortage of time.

In another vein, Flowerdew and Miller (1992) raise the issue of the learners' experiences with lecture style lessons. Their subjects were B.A level students from Canton who attended lectures for the first time. These informants expressed their perplexity towards their lecture experience as they indicated its difference from their English classes at schools. They noted that the goal behind the lecture was not clear and thus their comprehension was affected. The same subjects complained about the speed of the lecture, new vocabulary words, and difficulty to concentrate. All this made it impossible to take notes effectively.

Barbier et al. (2006), on the other hand, studies the students' perceptions of note taking in a second language and argues that the learners found it difficult to take notes in the second language. Some of these learners resort to their native language to write words and abbreviations.

III. OBJECTIVES

Despite the importance of note taking as an indispensable skill that university students should develop and master, the literature on the topic is still scarce especially in the Middle East which urges the need to conduct the current research which aims to shed light on the different techniques used by Saudi learners when taking notes, to elicit their attitudes towards the implementation of this skill in their learning process and to investigate the difficulties they encounter while doing so.

Practically speaking, this work will be considered a helpful reference for both teachers and learners on the light of which they would take remedial measures to make note taking a more effective learning skill.

IV. RESEARCH QUESTIONS

- A. *What are the most common features of the notes taken by Saudi learners at the University of Jeddah?*
- B. *How do Saudi learners at the University of Jeddah perceive note taking?*
- C. *What challenges do Saudi learners at the University of Jeddah face when taking notes?*

V. METHODOLOGY

A. Subjects

A total number of 93 male students contributed to the conduct of this research. All these students are currently 2nd year students specialized in English and belong to the department of language and translation at the faculty of science and arts, University of Jeddah (Khulais branch). They are all non- native speakers of English from Saudi Arabia where the English language is the second language. Their age ranges between 20 and 22 where the average mean is 21. All the subjects volunteered to contribute to this research without any kind of pressure after being informed about its rationale and its objectives.

B. Instruments

Two data collection instruments were used in this work namely; the students' note taking drafts along with a semi structured interview with some of the same students. The first instrument is meant to give a clearer picture about the different features of the informants' note taking skill including the most frequently strategies used as well as the challenges faced. While the second is meant to decipher their views towards this skill and investigate the difficulties these students' encounter while taking notes. The semi structured interview includes 10 questions. In fact, this instrument is chosen because it is a flexibly conducted dialogue between the researcher and his/ her informants where the former can supplement follow up questions, some comments and probes that allow him to collect as much information as possible especially in terms of the participants' feelings, perceptions and beliefs which makes up the focus of the current research (DeJonckheere & Vaughn, 2019).

C. Data Collection Procedure

Three English lecturers were informed about the rationale behind the conduct of the research and they in turn were requested to inform their students about it in order to take photos of their note taking drafts immediately after the end of the lecture. The students were also instructed to write their names on the drafts before photos were taken. The total number of photos collected was 93, which reflects the number of the students who welcomingly accepted to contribute to this work. The second step was to invite some of these same students for a semi structured interview. Each of the three lecturers informed his students and arranged some appointments. The total number of the conducted interviews was 32. It is worth mentioning that the students had no idea about the collection of the photos until the end of the lecture in order to guarantee the credibility and the reliability of the results at later stages. In addition, the interviewed students voluntarily participated with no particular criterion apart from being among the ones whose note taking drafts were submitted.

VI. RESULTS AND DISCUSSIONS

TABLE 1
THEMATIC ANALYSIS RESULTS

<i>Note Taking Feature</i>	<i>Recurrence</i>	<i>Percentage</i>
Jotting down	93	100
Discourse markers	80	73
Abbreviations	10	11
Symbols	9	7
Layout	76	80
Paraphrasing	0	0
Sketching	0	0
Labeling	6	4
Outlining	65	75
Annotating	0	0
Translation	10	11

With reference to the table above, a thematic analysis of the students' drafts shows that all of them (100%) are trying to write down as much information as possible of what the lecturer said without any selection or focus on key points. This is clear through the high recurrence of discourse markers jotted down in their drafts (now, I will talk about, let's move to the next part...etc) as well as the clear lack of abbreviations (5%) or symbols (7%). Furthermore, the recurrence of such features as paraphrasing (0%), sketching (0%), labeling (4%), and annotating (0%) is minimal if it is not null. This shows the inability of the subjects to identify the major themes or ideas of the lecture as well as the relationship between them. The drafts of these subjects display their inability to comprehend key vocabulary or follow the spoken mode of the lecture. Such skills were categorized by Flowerdew (1994) as micro skills of note taking. The subjects in this work do not seem to master them. This goes in line with what stated by Savitri et al. (2019) as they find that their subjects were poor in note taking. This leads to the conclusion that one of the difficulties that the students suffer from is their ignorance of what note taking really means. This is made evident from both their drafts which show their inability to record important information in an accurate and concise way as well as their answers to question (1) on the interview about limiting note taking to the mere writing of as much of what the lecturer said as possible. This

ignorance may affect their performance in exams at later stages. The semi structured interview also shows that the informants have no particular idea about the note taking methods namely, concept mapping method, Cornell method, outline method, and charting method. This result is inconsistent with that of Savitri et al. (2019) who believe that these methods are the most commonly applied in academic settings such as universities. The results of the semi structured interview also reveal that the participants find note taking an easy process which contrast the common belief that this strategy is a difficult task which requires the accomplishment of intricate cognitive processes as well as simultaneity (Öz çakmak & Sarig öz, 2019).

In another vein, most of the participants perceive note taking as an important skill that helps them retain content and review for their exams. As articulated by two participants “of course, without my notes I cannot say I am ready for the exam”, “If I don’t have my notes this means I will not succeed”, the success for them is highly related to the notes they took. For this reason, the informants complained about the short time accorded to take notes. They believe that lecturers should give them more time to do so. The same results were found in Flowerdew and Miller (1992). However, this issue is almost self- explained in this research because the learners were trying to write down every single word in the lecture which is a difficult task to do in a limited time.

The semi structured interview with the subjects in this study also shows the difficulties they encounter when the lecturer doesn’t use Arabic (their other language) to explain certain points. In fact, translating words was one of the main features of the collected drafts. This is congruent with the results found by Barbier et al. (2006) whose informants cannot take notes when the subject they are studying is in the second language. The same results were also found by Ipek (2018). The author states that “note taking is a challenging activity for non- native speakers studying a foreign language (p. 206). The subjects informing this research also raise an important issue that has to do with the speed of delivering a lecture. “The teacher goes very fast in a way I cannot write down everything,” complained one of the participants. Even though “writing everything” is not one of note taking features, the speed of the lecture should be reconsidered. The same results were come up to by Al-Musalli (2015) who argues that note taking in lectures becomes more challenging for learners because of the speed of input.

Another issue that was recurrent through the subjects’ note taking drafts was the different blanks and empty spaces of many vocabulary words. With reference to the manuscript of the lecture, it was revealed that they were the spaces of newly introduced vocabulary items or long words with more than three syllables that are difficult to pronounce. This reflects on another kind of problem that has to do with the language proficiency level of the students.

VII. PEDAGOGICAL IMPLICATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

Given the proved connection between effective note taking and academic success as this skill improves memory and thinking, teachers should instruct their students on how to take good notes. Indeed, more time should be devoted to sensitize them about the importance of this skill as well to teach them the most effective ways of how to choose and use the note taking method. As stated by Zuckerman (2016), note taking affects the students’ performance and students achieve higher academic performance only when using structured and outlined notes. This makes note taking an indispensable academic skill that learners should develop and master in order to pursue their studies. In addition, it is such a challenging task for the non-native speakers learning a foreign language. For these reasons, these learners should be trained to acquire this skill in order to gain better educational outcomes. Guided note taking, in this respect, is the key to equip the learners with the needed skills to promote the note taking strategy.

The discrepancy between perception and practice of taking notes is clear in this research. Learners informing this work believe that note taking is important but have a wrong idea of what it actually means through their answers on the interview as it was reduced to the simple jotting down of what is said in the lecture. Accordingly, serious measures should be taken to bridge this gap through the introduction and the teaching of this skill in classrooms in a way to help learners develop and apply the most effective micro strategies of note taking that would help them boost their language learning.

The relationship between note taking and proficiency level, on the other hand, was spotted in this work through the recurrence of blanks and empty spaces in the drafts of the informants, which leads to hypothesize that students with higher English level outperform their counterparts who are less performing in the same language. Accordingly, more research is recommended to confirm or reject this hypothesis. In the same respect, the two variables namely, the quality of note taking and success in the subject exam should be studied to find out if a significant relationship exists between the two. This is deduced, here, through the learners’ insistence that note taking drafts are primordial for them to revise for their exams.

VIII. STUDY LIMITATION AND CONCLUSION

Despite its insightful results which would add to the scarce literature available on note taking especially in the Middle East, the current work still suffers from some limitations. The first of which is the limited number of the participants which, in turn, affected the amount of data collected. Had the number of the participants been bigger, deeper and more reflective results would have been found. This could have happened if more time had been allotted to the conduct of this research. The second limitation that can be mentioned is gender. In fact, all the participants were male and even though

this was done for cultural considerations as male and female students do not share the same settings, a replication of the data collection procedure could have been made in the female section and thus more credible and concrete results would have been reached.

In another vein and with the technological boom witnessed in recent years, note taking has changed as recording moved to a higher level. The students' methods of taking notes have transformed as they were observed taking pictures of the boards rather than using a notebook to write in a traditional way. The students are also using software installed on their gadgets. When comparing the classical way of note taking to the digital one, the notes taken digitally do not take much space, they can be shared via emails, and the information technology programs available. Such programs as Evernote, Simplenote, Endnote help taking notes everywhere and at anytime. Despite these advantages, taking notes digitally or classically is still a debatable issue. Bui et al. (2013), for example, claim that using computers to take notes is much more beneficial than using pens or notebooks while authors as Aragón-Mendizábal et al. (2016) and Mueller and Oppenheimer (2014) insist that the traditional way of taking notes help learners improve their grades especially when operations should be carried in abstract manners. They also added that using laptops to take notes can damage the learners' abilities to process and reconstruct information and thus learning in general terms. In this respect, Stacy and Cain (2015) recommend that if not taking is to be digital through apps for example, attention should be paid to the choice of the appropriate app in order to make sure that cognition is triggered in note taking process, reformation and summarization.

In short, note taking is perceived as an academic skill that is indispensable to improve one's learning. It is also regarded as a challenging skill especially for non- native speakers of English. It is highly recommended then to devote more time and focus of this underestimated skill if better learning is meant to be achieved. This skill should be underscored as it is commonly reduced to the mere writing down of as much information as possible in a lecture. As claimed by Piolat et al. (2005) note taking should be treated as "a complex activity that requires comprehension and selection of information and written production processes" (p. 291).

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Navigating Cultural Connotations in Translation: Blending Paradigms to Illuminate *Diǎngù* and *Shúyǔ* in Chinese Premier Li Keqiang's Government Reports

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Abstract—This study delves into the translation challenges of Premier Li Keqiang's *Report on the Work of the Government* (RWG), a notable piece in Chinese political discourse. It focuses on translating the cultural nuances embedded in *Diǎngù* 典故 (allusions) and *Shúyǔ* 熟语 (formulaic expressions) into English to enhance global comprehension. Using an interpretive qualitative methodology, the research identifies deficiencies in translating these cultural connotations from the RWG (2013-2022) and explores their root causes, considering translation strategies employed. It integrates Venuti's theories of domestication and foreignization with Aristotle's concepts of *logos* and clarity in style. Thematic analysis uncovers key translation issues: loss of original imagery, disrupted logical flow, and verbose redundancy, primarily due to challenges in maintaining *logos* and stylistic clarity. The study's significance lies in pinpointing these translational gaps and introducing a novel approach that amalgamates diverse theoretical frameworks, offering unique insights and methods to effectively connect language, culture, and political communication in translation studies.

Index Terms—cultural connotations, *Diǎngù* 典故 (allusions), *Report on the Work of the Government*, *Shúyǔ* 熟语 (formulaic expressions), translational deficiencies

I. INTRODUCTION

Within the dynamic realm of Chinese political discourse, the *Report on the Work of the Government* (hereafter referred to as RWG) delivered by Premier Li Keqiang at the annual National People's Congress has garnered considerable attention from scholars due to its adept use of *Diǎngù* 典故 (allusions) and *Shúyǔ* 熟语 (formulaic expressions). Within the purview of this study, the term *Diǎngù* is delineated as a literary reference. It encapsulates the incorporation of historical narratives or quotations from esteemed figures present in poetic and literary works (Huang & Liao, 2019). Conversely, *Shúyǔ* pertains to phrases and sentences which display a recurrent and consistent pattern. Over time, they have garnered widespread acceptance and are now regarded as representative lexical entities (Huang & Liao, 2019).

These culture-specific expressions play a crucial role in comprehending the intricate fabric of China's cultural legacy and the transmitted political feelings. Nevertheless, despite the extensive research conducted on the RWG and its various ramifications, there remains a noticeable deficiency in the scholarly discussion regarding the translational difficulties posed by these complex cultural connotations, particularly when transferring them into English.

The current study aims to examine the English translations of cultural connotations included in Premier Li's RWG from 2013 to 2022, in order to overcome this notable gap in research. Thus, this inquiry is guided by two primary research inquiries:

- 1) What deficiencies are evident in the English translations of cultural connotations articulated via *Diǎngù* and *Shúyǔ* within Premier Li's RWG?
- 2) In relation to the translation strategies employed, what factors contribute to these deficiencies in rendering these cultural connotations into English?

In order to adequately address the two inquiries, an interpretive qualitative approach has been employed. The dataset consists of both the simplified Chinese and official English versions of Premier Li's RWG from 2013-2022. The selection of this particular time frame is based on its coverage of Premier Li's term, which allows for a full examination of the present condition of translating cultural implications in Chinese political literature. The data includes a thorough

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collection of 117 culture-specific Chinese culture-specific expressions, along with their corresponding English translations. The theoretical framework of this study is constructed by integrating Venuti's nuanced concepts of domestication and foreignization with Aristotle's (1991, 2007) enduring viewpoint on persuasion, particularly the notion of *logos* and the stress on clarity in *style*.

The article is presented in a methodical manner, following a logical sequence. After the preceding introduction, section 2 will explore the current scholarly conversation, identifying significant areas that have not been adequately addressed and emphasizing the originality of the present study. Section 3 provides a comprehensive overview of the research concept and methodological complexity. Following this, Section 4 provides a comprehensive explanation of the conceptual foundations that inform the study. Section 5 of the report offers a detailed analysis of the found translational deficiencies and their underlying causes. Finally, the Conclusion section provides a comprehensive summary of the study's results, highlighting their significance in the fields of translation studies, foreign diplomacy, and intercultural communication.

II. REVIEW OF LITERATURE

Chinese political discourse, particularly in the Premier's RWG, is replete with intricate cultural connotations, predominantly expressed through *Diǎngù* 典故 (allusions) and *Shúyǔ* 熟语 (formulaic expressions). These unique linguistic elements underscore the depth of cultural richness inherent in Chinese political communication (Aina et al., 2022; Chen, 2017; Tan & Xiong, 2023), posing distinct challenges to translators tasked with rendering the RWG's nuanced messages for international audiences.

In order to grasp contemporary developments in the relevant academic field, an exhaustive literature review was undertaken covering a span of 21 years, from January 1, 2003, to January 1, 2023. The rationale behind selecting this time frame was twofold: it encapsulates Premier Li's tenure, thus offering valuable insights into the current state of translating cultural connotations in Chinese political texts, and it aligns with the notion of study maturity (Kraus et al., 2020). This in-depth search, executed on CNKI – China's primary academic index, resulted in 73 initial hits. In parallel, a search on Scopus, a renowned database of peer-reviewed literature, yielded 14 additional records, including articles, theses, and book chapters. Cumulatively, from both CNKI and Scopus, 87 pieces were initially retrieved.

However, upon rigorous manual screening, centred on titles and abstracts, only 36 pieces from this collection were deemed directly pertinent to the research topic. A review of these works reveals a variety of theoretical frameworks, such as systematic functional linguistics (Kang, 2020), dialogue theory (Shi & Zhao, 2020), eco-translatology (Dou, 2020; Liu, 2022), skopos theory (Zhang, 2020; Zhao, 2020), and the juxtaposition of domestication and foreignization (Qi et al., 2021; Zhang, 2021).

A. On *Diǎngù*

Remarkably, only about one-fifth of the existing literature delves into the translation of cultural connotations articulated through *Diǎngù* in the Chinese Premier's RWG. In comparison with other political texts, notably President Xi's international speeches and works, research in this area appears underrepresented, thereby pointing to a research void in terms of sheer volume and depth.

While the translation of cultural connotations, especially those expressed through *Diǎngù*, has been approached predominantly through the prisms of linguistics, pragmatics, and translatology (Kang, 2020; Liu, 2022; Zhao, 2020; Zhang, 2021), a notable observation emerges: the absence of the lens of rhetorical persuasion, often hailed as a foundational interdisciplinary approach in Western translation studies. In addition, the literature reveals no scholar who has combined Aristotle's theory with Venuti's domestication and foreignization as an integrated theoretical framework. This absence accentuates a crucial gap in the extant research.

From a methodological standpoint, while numerous studies have illuminated the challenges associated with translating cultural connotations inherent in Chinese political discourse, there remains a noticeable gap in the in-depth examination of the translation strategies employed to convey these connotations from the Premier's RWG from Chinese to English (Du, 2019). Specifically, the extant literature seems to favor discussions on distinct translation techniques, such as addition, omission, or literal translation. However, there is a paucity of emphasis on the broader strategies that determine the primary function of the target text (hereafter referred to as TT). Moreover, there is scant exploration into the fundamental reasons underpinning these shortcomings, especially concerning translation strategies (Du & Zhang, 2019; Qiu, 2018).

B. On *Shúyǔ*

Amidst the burgeoning interest in political translation within China (State Language Work Committee, 2019; Wang, 2020), an evident gap also persists regarding English translations of *Shúyǔ*'s cultural connotations and the driving factors behind any inadequacies. Among the identified academic pieces, only 15 address these particular concerns. A significant number of scholars have overlooked macroscopic translation operations in transferring *Shúyǔ* into English (Wang, 2020), thus creating a distinct gap in methodological approaches in existing research.

And while some have leaned on theories rooted in skopos theory and functional equivalence, there's a marked tilt away from linguistic and translational methodologies. Notably, the rhetorical persuasion approach remains

underutilized in the realm of translating cultural connotations articulated via *Shúyǔ* (Yang & Wang, 2020; Yu, 2020), either as a standalone theoretical base or in combination with other methodologies, indicating a prominent theoretical gap in the prior studies.

III. METHODOLOGY

In addressing the research objectives—to examine translation deficiencies and investigate the reasons behind such inadequacies—this study adopts an interpretive qualitative approach in line with the principles of descriptive translation studies. Utilizing a purposeful sampling strategy, the study ensures the selected samples shed light on the myriad translation challenges central to the research questions as outlined by Patton (2015). The focus is on capturing the spectrum of deficiencies in the English translations of cultural connotations expressed through *Diǎngù* 典故 (allusion) and *Shúyǔ* 熟语 (formulaic expression) within Premier Li's RWG from 2003-2022. For data acquisition, the study employs document review, recognized as a fundamental technique in qualitative research (Marshall & Rossman, 2016, p. 276), sourcing from both the simplified Chinese and official English versions of Premier Li's RWG. The research employs a bifurcated data collection strategy: initially drawing on the exposition and classification of *Diǎngù* and *Shúyǔ* in the *Modern Chinese Textbook* (Huang & Liao, 2019), and subsequently gleaning insights from eight contemporary Chinese dictionaries—valid up to June 30th, 2022—specializing in *Diǎngù* and *Shúyǔ*. Comprising 117 instances of *Diǎngù* and *Shúyǔ* paired with English translations from Premier Li's RWG between 2013 and 2022, these translations were officiated by the Central Compilation and Translation Bureau, later affiliated with the Research Institute of Party History and Literature of the CPC Central Committee in 2018. Through thematic analysis, the study concentrates on the nature and origins of deficiencies in translated cultural connotations.

IV. THEORETICAL FRAMEWORK

According to Toury (2012, p. 185), only studies anchored within a specific theoretical construct are acknowledged as genuine research endeavors. To this end, this section explores two pivotal theories: Venuti's (2008) construct of domestication and foreignization within cultural studies, and the customized framework grounded in Aristotle's (1991, 2007) mode of persuasion—*logos*, alongside his proposition regarding *style* in the rhetorical realm. These constructs form the bedrock of this research.

A. Venuti's Domestication and Foreignization

Venuti's strategies are essential analytical instruments, primarily addressing the conundrums of cultural translation. They facilitate the "cultural transfer between communities" (Buden et al., 2009, p. 200). This realm of cultural translation dovetails seamlessly with terms like "domesticating", "foreignizing", and "ideology" derived from the cultural turn paradigm (Bassnett & Lefevere, 1990; Venuti, 2008). As Baumgarten (2012, p. 59) elucidates, the selected translation strategy frequently mirrors the dominant "ideology". Such a framework is indispensable for discerning the subtleties in cultural transfers, thereby asserting its significance to this investigation.

B. Aristotle's Logos and Clarity in Style

The core intent of translating cultural nuances in political documents is external persuasion. Aristotle's mode of persuasion, *logos*, facilitates the conveyance of "truth" through knowledge. This means the translator must present the source text (hereafter referred to as ST) data as logical evidence to the readership, which directly pertains to Premier Li's RWG challenges. *Style*, in its essence, pivots around diction. Aristotle (1991, 2007, pp. 197-198) maintains that the quintessence of style should "to be clear", aligning aptly with the subject at hand. This clarity implies that the mode of expression significantly affects comprehension. Achieving such clarity requires adherence to linguistic standards, prioritizing coherence and conciseness over perplexing or intricate phrasings. Drawing parallels between rhetorical and translation styles, it becomes evident that the translator is tasked with the duty to transparently present ST "facts" (Tytler, 1978, p. 90) while encapsulating the author's stylistic essence (Chan, 2004, p. 68; Hermans, 2003). The convergence of these viewpoints accentuates the rationale for infusing Aristotle's insights into this study's theoretical scaffold.

C. Symbiotic Fusion of Two Theories

Venuti and Aristotle offer perspectives that, when interwoven, shed light on each other. Venuti (2008, p. 226) terms foreignization as a "cultural intervention", laying emphasis on the unique characteristics of the ST. Such translations immerse the readers in the "foreign", mirroring Aristotle's remarks on the allure of distant marvels (Aristotle, 1991, 2007, p. 198). Complementing this, Aristotle's theory deepens Venuti's dichotomy by highlighting the ultimate objective—persuasion. Though Venuti concedes that complete domestication is elusive and foreignization invariably involves some form of domestication, Aristotle underscores the imperativeness of clarity in translations. This concept of "clarity", deemed vital to compelling rhetoric by Aristotle (1991, 2007, p. 198), emerges as a guiding light. In sum, intertwining Aristotle's framework with Venuti's theory illuminates the advantages of "applying plural theoretical paradigms in translation studies" (Pym, 2014, p. 4). This symbiotic relationship magnifies the individual strengths of

each theory, proffering a comprehensive analytical tool. The subsequent section will delineate the data coding and analysis procedures anchored in the aforementioned theoretical base.

V. RESULTS AND DISCUSSIONS

This section provides a comprehensive examination of the identified translational deficiencies and their root causes. Drawing from Venuti's (2008) distinctions, it delves into the discrepancies that arise when English translations endeavor to convey the diverse cultural connotations inherent in *Diǎngù* 典故 (allusion) and *Shúyǔ* 熟语 (formulaic expression).

A. Deficiencies in Identified English Translations

This section, grounded in Venuti's (2008) demarcation between foreignizing and domesticating strategies, seeks to address the primary research query: What deficiencies are evident in the English translations of cultural connotations articulated via *Diǎngù* and *Shúyǔ* within Premier Li's RWG? The term "deficiencies" signifies notable instances where the translation either lacks fidelity or diverges from the source's intended meaning, particularly in rhetorical persuasion.

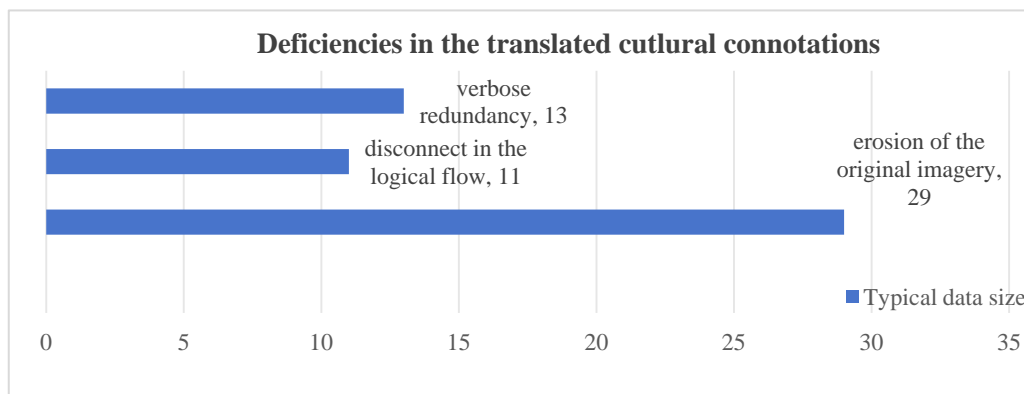


Figure 1. Deficiencies of the English Translations of Cultural Connotations in Premier Li's RWG 2013-2022

An in-depth analysis, as demonstrated in Figure 1, identifies three prominent deficiencies in the English translations of the cultural connotations articulated through *Diǎngù* and *Shúyǔ* in Premier Li's RWG 2013-2022.

The primary deficiency is the erosion of the original imagery. This study understands "original imagery" as the unique manner in which cultural significance, conveyed through *Diǎngù* and *Shúyǔ*, manifest to the audience. This erosion denotes a failure to faithfully encapsulate the vividness, symbolism, or emotional impact of the source imagery. Consequently, much of the cultural significance inherent in the ST doesn't resonate adequately in the TT. Such translation insufficiencies may result in misinterpretations of the political nuances, undermining its rhetorical impact.

The next deficiency centres on a disruption in logical flow. "Logical flow" refers to the consistent alignment wherein each component or concept linked to the cultural connotations, relayed through *Diǎngù* and *Shúyǔ*, seamlessly connects. Discrepancies in this flow signify an inability to maintain the original narrative's coherence and sequence. Such inconsistencies may sow confusion, risking misconstrued interpretations of the intended political rhetoric and its persuasive essence.

Lastly, this research identifies verbose redundancy as a significant translation shortfall. In the TT context, this pertains to superfluous or repetitious details that neither add clarity nor value, only serving to extend the text. Such verbosity and redundancy cloud the translation, impeding its precision in mirroring the source's political intent. As a result, the persuasive potency of the translation weakens, diminishing its impact on the target audience (hereafter referred to as TA).

After identifying the main categories of deficiencies in English translations, it is necessary to go deeply into each. Subsection 5.1.1 delves into the "erosion of original imagery," examining how certain translations, while maintaining surface-level accuracy, may accidentally strip the original content of its deep cultural and rhetorical complexity.

(a). Erosion of the Original Imagery

Cultural nuances in Premier Li's RWG are chiefly conveyed through *Diǎngù* and *Shúyǔ*, acting as tools for political communication. Their translations are crucial for preserving China's intended political image, especially given their unfamiliarity to English speakers. Emphasizing foreignizing translation can bridge this gap, particularly in today's world where many gravitate towards foreign cultures (Mu & Liu, 2021; Zhang, 2022). Venuti (2008) notes that foreignization, by maintaining the original's essence, offers readers a window into Chinese cultural subtleties. However, if these translations inadequately relay the cultural depth, the "erosion of the original imagery" occurs. This imagery represents the perception of cultural symbols and values within *Diǎngù* and *Shúyǔ*, essential for reflecting China's cultural foundation and embedded political sense. Instance A1 showcase this erosion.

Example (A1)

ST: 建设群众身边的体育场地设施, 促进全民健身蔚然成风。(2022)

TT: We will see that more sports venues and facilities are built close to people's homes and promote extensive public fitness activities. (2022)

In Example (A1), the strategy of using a domesticating translation becomes palpably clear. The translation of the *Chéngyǔ* “蔚然成风(wèirán chéngfēng)” to the term “extensive” highlights a notable erosion of the original imagery. While this domesticating approach may strive for clarity in the TT, it often sidesteps the depth and nuance intrinsic to the original phrase. “蔚然成风(wèirán chéngfēng)”, with its roots in *Zhōngguó Tōngshǐ* 中国通史 penned by the renowned Lǚ Sīmiǎn 吕思勉(1884-1957), initially depicted the thriving trend of Tang Dynasty poetry. Today, its connotations extend to signify the widespread adoption of a practice or trend (*Editorial Board of Dictionary of Chéngyǔ* 成语, 2021). In the ST's context, it conjures an evocative image of an entire nation adopting physical fitness, akin to a sweeping, invigorating breeze.

In stark contrast, the TT's domesticating strategy opts for “extensive”. This term, though directly accurate, misses the cultural layers embedded within the *Chéngyǔ*. While “extensive” communicates breadth, it lacks the dynamism and profound engagement that the original phrase encapsulates. This kind of translation, though aiming to simplify content for an English-speaking audience, risks diluting the cultural richness and political undertones of the source material. Consequently, the narrative shifts from a cultural celebration of fitness to a more utilitarian perspective on its promotion. This not only causes an erosion of the original imagery but might also overshadow the political message in the ST, which underscores the government's commitment to nurturing a health-conscious nation.

From the aforementioned analysis, a clear pattern emerges: English translations of such cultural connotations frequently truncate the intricate imagery and the resonant political tones inherent to the ST. Such truncations not only risk diluting cultural nuances but can also cloud the political essence of the original message, potentially presenting a distorted view of China's strategic vision. In light of this, adopting a foreignizing translation strategy, as advocated by Venuti (2008), appears as a potential remedy. By emphasizing the disparities in culture and language between the ST and TT, this approach strives for a faithful retention of the original's cultural and political nuances. It challenges the mould of the target culture's linguistic norms rather than succumbing to them.

(b). *Disconnect in the Logical Flow*

The Chinese language often omits elements considered fundamental in English, which can act as markers for English readers, aiding their understanding. Thus, translators face the critical task of making implicit logical connections in the ST explicit in their translations. However, a recurring issue observed in the English translations of cultural connotations from Premier Li's RWG is the frequent absence of these crucial connections. In this research context, logical flow emphasizes the delicate interrelations among various aspects of the cultural connotations, as expressed through *Diǎngù* and *Shúyǔ* in Premier Li's RWG. It's essential that these cultural nuances weave seamlessly with other ST elements, creating a harmonious and unified narrative.

The inherent logical flow of the original text is critical, yet when a translation overlooks this, the narrative can become fragmented. This fragmentation jeopardizes the integrity of culturally nuanced meanings and their subtleties. Consequently, there exists a risk of diluting or even misrepresenting the political message intrinsic to the original Chinese text. Such shortcomings not only diminish the potency of the TT but might also project a distorted image of China.

This subsection delves into the intricate issue of disruptions in logical flow, recognized as the second major deficiency in the English translations of the cultural nuances found in the ST. Examples B1 is provided for closer inspection.

Example (B1)

ST: 严格落实中央八项规定精神, 持之以恒纠治“四风”, 进一步为基层减负。(2022)

TT: We strictly complied with the central Party leadership's eight-point decision on improving work conduct, kept up our efforts to tackle pointless formalities, bureaucratic, hedonism and extravagance, and took further steps to ease the burdens of those working on the ground. (2022)

In Example (B1), the domesticating translation strategy manifests itself in the *Chéngyǔ* “持之以恒 (*chízhī yǐhéng*)”, translated as “kept up our efforts”. While this captures the perseverance suggested by the Chinese phrase, it neglects the original's specific connotations, introducing a disconnection in logical flow.

The ST's structure presents a clear prerequisite-action sequence. The action “严格落实中央八项规定精神(*yáng é luòshí zhōngyāng bāxiàng guīdìng jīngshén*)” (strictly adhering to the central Party leadership's eight-point decision) sets the stage for subsequent actions, underscoring a condition-action relationship crucial to the ST.

However, the TT using the domestication strategy places “kept up our efforts” parallel to “complied with the eight-point decision”. This misplacement disrupts the logical progression, potentially hindering English-speaking readers from discerning the original's interplay between actions. Instead of a sequential flow, the TT presents them as separate entities.

This misstep could muddle the intended message. If readers miss the original's logical link, they might not grasp the *Chéngyǔ*'s cultural implication and its political undertones. The core message emphasizes a steadfast commitment to the Central Party leadership's mandates, which, upon adherence, motivates actions against tendencies opposing the

principles of the Communist Party of China. Understanding the relationship between these points is crucial. Moreover, the *Chéngyǔ* “持之以恒” conveys more than mere perseverance; it resonates with undying dedication to a purpose.

Translators, therefore, should make implicit Chinese logical connections explicit in English. To address the highlighted translation gap, proposed adjustments include starting the TT with a conjunction like “in light of”, making it a subordinate clause. The subsequent parts should form a unified main clause, ensuring logical coherence. Finally, substituting “kept up our efforts” with “persevere in” offers a closer alignment to “持之以恒”.

(c). *Verbose Redundancy*

Effective writing emphasizes conciseness, an ethos articulated by the principle that “a sentence should contain no unnecessary words, a paragraph no unnecessary sentences for the same reason that a drawing should have no unnecessary lines” (Strunk & White, 1979, p. 23). As outlined previously, concision is a crucial benchmark in assessing clarity of *style*. Commonly labeled as brevity or succinctness, it centres on omitting superfluous elements, ensuring a message's essence remains intact using the fewest words.

However, certain English translations of cultural connotations from *Diǎngù* and *Shúyǔ* in Premier Li's RWG display verbose redundancy. The term 'verbose' indicates text is more extended or convoluted than required, often presenting ideas in a roundabout manner. On the other hand, 'redundancy' pinpoints repetitive elements, be they words, phrases, or ideas. A redundant statement might be succinct but repetitive, whereas a verbose and redundant statement is both lengthy and repetitive.

In the context of this research, verbose redundancy in the TT implies excessive, repetitive words that elongate text unnecessarily. This excess can stem from either word overuse (verbosity) or repetitive information (redundancy). It obscures the original's intent, compromising translation fidelity. Verbose redundancy not only makes the TT burdensome but also impedes the TA's understanding. As Ghazala (2008, p. 253) mentions, it's “draggy and boring”, adding no value. Pinkham (2000) adds that redundant information wastes the reader's time and dilutes the imagery vital for conveying the cultural and political meanings behind Premier Li's RWG. Deemed a sign of weak rhetoric, unnecessary repetition can weaken a narrative (Grave & Hodge, 2018, p. 103).

Thus, superfluous words that detract from the TT's intent should be excised to preserve the original's nuances. Put simply, a translator's role is to deliver the TT clearly and briefly, ensuring the TA's understanding remains unclouded. In this subsection, Example C1 serves to illuminate this translation shortcoming.

Example (C1)

ST: 因地制宜创造性开展工作，把各方面干事创业积极性充分调动起来。（2022）

TT: We should work in creative ways in light of actual conditions and motivate all stakeholders to pursue development endeavors. (2022)

In this illustrative example, the Chinese *Chéngyǔ* “因地制宜(*Yīndì zhìyí*)” is translated as “work...in light of actual conditions”, which manifests verbose redundancy, particularly in the use of “in light of actual conditions”. This phrasing mirrors a domesticating approach, which, while aiming to provide clarity for the target audience, sometimes results in over-explanation.

Both “in creative ways” and “in light of actual conditions” in the TT endeavour to capture the essence of the ST's directive of innovative adaptation to local scenarios. This translation choice culminates in “redundant twins”, where two phrases with synonymous undertones are presented in tandem. Furthermore, the addition of “actual” before “conditions” injects an extraneous qualifier. Given that “conditions” intrinsically signifies prevailing realities, its pairing with “actual” only serves to elongate the text without adding discernible clarity.

This translation, in its bid to be overtly explicit, not only features redundant phrasing but also incorporates superfluous modifiers. Such verbosity detracts from the cultural richness of the *Chéngyǔ* “因地制宜”, potentially overshadowing the central message: the government's unwavering commitment to devising region-tailored, flexible strategies that resonate with and cater to localized needs.

In the above analysis of examples A1, B1, and C1, three key deficiencies were identified in the translation of cultural connotations from Premier Li's RWG: erosion of original imagery, disconnect in logical flow, and verbose redundancy. The following section will explore the root causes of these issues, focusing on the translator's strategies.

B. *Causes of the Deficiencies*

Translating cultural connotations, particularly conveyed through *Diǎngù* 典故 (allusion) and *Shúyǔ* 熟语 (formulaic expression) in Premier Li's RWG, poses a challenge due to potential gaps in cultural knowledge among English-speaking audiences. Thus, translators act as “cross-cultural specialists” (Snell-Hornby, 1992; as cited in Katan, 2014, p. 21), moving beyond mere translation to the careful selection of strategies. To understand the previously identified inadequacies, it's essential to explore their strategic origins. Such insights can guide translators through these multifaceted cultural terrains.

Within this context, the subsequent section delves into these translational deficiencies, juxtaposing them with Venuti's (2008) concepts of domestication and foreignization, as well as Aristotle's (1991, 2007) perspectives on *logos* and clarity in *style* for persuasion. It seeks to answer the second research query: In relation to the translation strategies employed, what factors contribute to these deficiencies in rendering these cultural connotations into English? This

subsection is bifurcated: firstly, it addresses the failure to reproduce the *logos*, and secondly, it highlights the lapse in preserving the clarity of *style*.

(a). *Failure to Reproduce the Logos*

For Aristotle, *logos* transcends mere logic. It embeds content within cultural, historical, and societal contexts, requiring accurate articulation and reasoning. In this study, *logos* denotes the foundational understanding behind the cultural nuances in Premier Li's RWG. When *logos* isn't captured accurately in translation, it can dilute the imagery, shifting cultural perceptions.

Example (A2)

ST: 不因事难而推诿, 不因善小而不为, 要让每一个身处困境者都能得到社会的关爱和温暖。(2019)

TT: There should be no reluctance to act because something is not easy, and no failure to act because the benefit seems small; we must ensure that care and compassion reach everyone in need. (2019)

Example A(2) highlights the dictum “不因善小而不为(*bùyīn shànxiǎo ér bùwéi*)”, derived from the historical chronicle *Sanguozhi: Shuzhizhuan* 三国志.蜀志传 of China's Warring States period. Its translation, “no failure to act because the benefit seems small”, erodes the original imagery. This erosion stems from a failure to capture the *logos*—the inherent logical essence of the cultural nuances in the phrase.

Delving deeper, the ST uses a rhetorical paradigm for persuasion. The dictum serves as a foundation, emphasizing that actions shouldn't be judged solely by their apparent magnitude. The core message promotes action based on the deed's intrinsic value, not its perceived impact. Yet, the translation doesn't capture this subtlety. In framing the TT, the translator appears to balance both domestication and foreignization.

In the TT, “善小” is translated as “benefit seems small”, reflecting a domestication strategy tailored for English speakers. There's also an evident attempt to retain the original's structural essence, suggesting a foreignization approach. However, this combination results in inaccuracies. The pivotal phrase, “不因...而不为”, is rendered as “no failure to act because”, deviating from the original's nuance of “not refraining from doing ... because”. Where “failure to do” implies a missed obligation with potential consequences, “refraining from doing” indicates a deliberate choice, rooted in personal conviction. These distinctions are vital. The translation, in this case, fails to mirror the source dictum's logical foundation, compromising the imagery.

By emphasizing accessibility for the TA, the translator may have unintentionally diluted the original's depth. This dilution doesn't just cloud the cultural references but may also obscure the intended political message of the ST.

This discussion underscores a key translation deficiency: not reproducing the *logos* faithfully. Misinterpreting cultural nuances might cause the original political message to lose its impact on the TA. In international discourse, Premier Li's RWG aims to enhance global comprehension of governmental narratives. Overlooking intricate cultural references might diminish the text's persuasive efficacy. The following subsection will explore the clarity lapse in style, which relates to two other deficiencies noted previously, logical disconnect and verbose redundancy.

(b). *Lapses in Preserving the Clarity in Style*

Aristotle (1991, 2007, pp. 197-198) emphasizes *style* as vital to effective rhetoric, focusing on diction or word choice. He champions clarity, intertwined with linguistic finesse, as the cornerstone of oratorical *style*. Clarity facilitates the audience's understanding of discourse. In this study, clarity mandates concise and coherent expression, devoid of unintended ambiguity. Neglecting clarity, Aristotle warned of “frigid language” (1991, 2007, p. 198), which dampens persuasion.

Drawing a parallel, a rhetorician's style mirrors a translator's. Their pursuit of linguistic clarity, particularly coherence and concision, critically shapes the conveyance of cultural connotations and the TT's reception. Thus, “clarity in style” in this research addresses discursive level clarity. Here, translators strategically communicate cultural nuances from *Diāngù* and *Shúyǔ* in Premier Li's RWG with coherence and brevity, balancing accuracy with the ST's intent.

However, observed lapses in stylistic clarity occur when translating certain *Diāngù* and *Shúyǔ* from Premier Li's RWG. These lapses manifest as a logical disconnect and verbose redundancy. The former disrupts coherence and sequence, while the latter compromises brevity and message impact. This subsection examines the failure to maintain stylistic clarity, identifying it as the underlying cause of these translation issues. The discussion draws from Aristotle's insights on rhetorical *style* and Venuti's (2008) domestication-foreignization theory. Examples B2 (showing disconnect in logical flow) and C2 (highlighting verbose redundancy) will guide the analysis.

Example (B2)

ST: 服务业在国内生产总值中的比重上升到 50.5%, 首次占据“半壁江山”。(2016)

TT: The service sector as a proportion of GDP rose to 50.5 percent, accounting for more than half for the first time. (2016)

In example (B2), the *Chéngyǔ* “半壁江山(*Bànbì Jiāngshān*)” traces back to “Dongqingshu: Tigang 冬青树.提纲” by Jiǎng Shiquán 蒋士詮 from China's Qing Dynasty. Originally illustrating a portion of a nation preserved post-invasion, it now metaphorically signifies half the country's territory. The translation, however, modifies it to “more than half,” disrupting the logical flow. This lapse results from not preserving style clarity, especially coherence, during the *Chéngyǔ*'s English translation.

The ST is bifurcated by a conjunction comma. It first underlines the growing service sector's prominence in China's GDP and then mentions the sector's dominance over half of the nation's wealth, as referenced by the *Chéngyǔ*. This sequential structure establishes logical continuity. Yet, the English rendition of the *Chéngyǔ*, through domestication, interrupts this flow.

The phrase “半壁江山” directly signifies half of the nation, while "more than half" is a domesticated adaptation for TA familiarity. This translation, however, lacks coherence. Instead of preserving the ST's consequential “effect,” it morphs into a modifying participle phrase, altering the original logical continuity and diminishing the *Chéngyǔ*'s dominant essence.

Premier Li's use of “半壁江山” underscores the service sector's pivotal economic role, indicating a shift in China's economic landscape. It suggests an evolving economy with the service industry holding significant importance alongside manufacturing. Regrettably, the translated phrase loses its rich historical and political undertones, diminishing its impact. This not only erases cultural connotations but also attenuates embedded political messages. Consequently, the TT's persuasive potential is hampered, undermining the ST's primary objective of resonating with and influencing its audience.

Example (C2)

ST: 统筹兼顾、突出重点，扎实做好各项工作。（2019）

TT: We should take coordinated action that covers all sectors and focus on clear priorities, to deliver a solid performance in all areas of work. (2019)

In Example (C2), the *Chéngyǔ* “统筹兼顾 (*Tǒngchóu Jiāngu*)” is rendered as “take coordinated action that covers all sectors”, leading to verbose redundancy. The phrase “covers all sectors” is superfluous, as its essence is already captured in “take coordinated action”. This redundancy results from not maintaining clarity in style during translation.

The *Chéngyǔ* integrates two verbs: “统筹 (*tǒngchóu*)”, implying holistic coordination, and “兼顾 (*jiāngu*)”, hinting at balancing varied interests. In context, “统筹兼顾” denotes comprehensive, balanced management with prioritization. The English translation, however, lacks concision and clarity, showing a domesticating strategy. The term “take coordinated action” inherently suggests an integrated approach, making the addition of “covers all sectors” redundant.

While strategic repetition can emphasize themes, overuse can hinder comprehension. In Premier Li's RWG, redundancy, especially concerning *Diǎngù* and *Shúyǔ*'s cultural connotations, risks diluting the ST's nuances. This not only obscures expressions like “统筹兼顾” and their political undertones but also compromises the translation's intent.

The above analysis underscores the consequences of forsaking clarity in *style*, pinpointing logical disconnections and verbose redundancies in the English translations of cultural connotations conveyed via *Diǎngù* and *Shúyǔ* from Premier Li's RWG. These shortcomings, more than mere linguistic discrepancies, can cause gaps in cultural conveyance. The resultant translation loses both the profound cultural significance and the original's political messages. By deviating from the ST's structure and brevity, the translation's persuasiveness diminishes, impacting its ability to resonate and influence its TA.

VI. CONCLUSION

Premier Li's RWG, laden with intricate cultural connotations epitomized by *Diǎngù* 典故 (allusions) and *Shúyǔ* 熟语 (formulaic expressions), underscores significant challenges in translation. A thorough analysis of the literature on the subject reveals three main gaps: a lack of understanding of the translation shortcomings of these cultural nuances, a methodological gap in general translational approaches, and a theoretical chasm that doesn't sufficiently embrace rhetorical persuasion or interdisciplinary cohesion. While a large portion of earlier research has remained myopically focused on either specific details or broad theoretical paradigms, this study aims to fill these gaps. The research offers a novel theoretical perspective on translating such connotations by closely examining the deficiencies of the English translations of cultural connotations given by *Diǎngù* and *Shúyǔ* in Premier Li's RWG from 2013 to 2022 and delving into the underlying causes of these inadequacies.

A comprehensive analysis of these translations reveals significant discoveries that have a profound impact on the fields of translation, rhetoric, and cultural communication. The English translations of cultural connotations in Premier Li's RWG of the studied period exhibit three primary deficiencies: the erosion of original imagery, disruption in logical flow, and verbose redundancy. Rather than being isolated obstacles, these deficiencies together hinder the clear transmission of China's complex perspectives and policy narratives. Central to these translational challenges are a diminished “*logos*” and a clear oversight in maintaining clarity in *style* – both pivotal for effective persuasion. These observations highlight the importance of accurate translation when conveying China's complex position to a worldwide audience. Any oversight could have a huge impact on China's reputation abroad, diplomatic relations, and cross-cultural comprehension. This research presents a detailed blueprint for practitioners, highlighting the need for skilled translation systems that can deftly negotiate both linguistic and cultural differences. In conclusion, this study highlights the essence of meticulous and culturally sensitive translation in political discourse, advocating for both linguistic accuracy and a deeper cultural exchange.

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Promoting Character Education Through Genre-Based Language Learning: A Digital Reading Box in the Spotlight

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Abstract—During the COVID-19 pandemic, the learning paradigm in the Industrial Revolution 4.0 era began, requiring students and teachers to carry out an electronic-interneted learning process. Reading skills, as an entryway for learning language and other subjects, have become a strategic step that can increase learning 4.0 in terms of cognitive (literacy and numeracy) or non-cognitive (character) components. There have been teaching resources, particularly in the genre of language texts. However, it is still usually in the form of printed books or e-books that do not focus on character education. Consequently, the researchers developed "Literasiku 1", a Digital Reading Box that includes the AIR flow in tasks and activities that show different types of text genres: descriptive, procedural, fantasy, and inspirational stories mixed with fascinating pictures and video illustrations. The research findings can help teachers apply character education in language learning based on the six components of the Pancasila student profile. Furthermore, this product can provide students with information on digital literacy relevant to their needs, as evidenced by the development of texts close to the natural environment or tangible things.

Index Terms—character building, Digital Reading Box (DRB), genre-based texts, Pancasila student profile

I. INTRODUCTION

Electronic-interneted learning can inspire students and teachers to support academic activities related to the 4.0 period or the Industrial Revolution, linked to the COVID-19 pandemic. The Merdeka Belajar Kampus Merdeka (MBKM) program improves graduate competencies (soft and hard skills) and confiscates challenges, and independence in finding knowledge through field dynamics (interaction, collaboration, self-management, and performance demands) (Lestari et al., 2022), and opportunities for creative development (Chacón-López & Maeso-Broncano, 2023) as well as student needs. This program is pertinent to the Tamansiswa teachings of Ki Hadjar Dewantara (KHD) regarding children's freedom of expression and creation. The impact of COVID-19 has been highly positive, paving the way for educational innovations: teachers and students are well aware of the need for digital information technology (Kumi-Yeboah et al., 2020) and new learning media. The necessity for our children to bring their lives closer to the lives of the people so that they have not only "knowledge" about their people's lives but also "experience" them personally and thus do not live far apart from their people (Dewantara, 2020; Zulfiati et al., 2021).

Concentrating on the MEA perspective is vital to developing students' language proficiency, which can serve as both a challenge and an opportunity for them to learn alongside their language teachers. Character education (Rochmiyati et al., 2020a) should not result in the detrimental consequences of digitalization, cyber-physical technology, or computing power. Even the damaging aspects of the Industrial Revolution 4.0 (Prasetyo & Sutopo, 2018) must be considered a challenge and an opportunity to implement regional-national-international regulations. The reading literacy (Robiasih et al., 2023) and literacy development (Tavakoli & Esmae'li, 2013) in schools have begun aligning with efforts to incorporate a touch of technology and character. Students tend to rely on their teachers and are passive in pandemic situation learning (Ariebowo & Puspitasari, 2022). Developing digital literacy intends to help students love reading (Kurniawan, 2020) while integrating character education in every reading comprehension activity.

This research developed a Digital Reading Box, potentially effective in developing students' language competence. In addition, it has learning guides as part of an effort to increase the fun and contextual online learning innovation in collaboration with the Manpower Education Institute of Teacher Training (LPTK), which aims to advance innovative and contextual language learning based primarily on school conditions and needs further improvements in Indonesia. Online learning is an educational innovation that integrates information technology in learning and can have an

unlimited number of participants through a web network and various technological media (Cui et al., 2023; Szymkowiak et al., 2021). One of the positive impacts of online learning (Xie et al., 2020) is an increase in student learning outcomes, typically lower than the minimum competency standard during face-to-face learning (Timotheou et al., 2023). On the other hand, the detrimental consequences of remote learning include inadequate networks through which students do not understand learning materials, limited facilities (expensive internet quotas), and students who are less enthusiastic about participating in online learning (Rasmitadila et al., 2020).

As part of the millennial generation, students prefer entirely digital and enjoyable learning to face-to-face meetings (Mpungose, 2020). This insight allows the teacher to manage knowledge regarding teaching materials, media, and learning strategies (Bridgstock, 2016; Zeri et al., 2023). In addition, digital texts of different genres help enrich teaching materials by selecting the appropriate text type based on learning outcomes. Learning tools in compliance with the 2013 Curriculum (Wulandari, 2020), curriculum evaluation (Supriyoko et al., 2022) and the Achievement of the Independent Curriculum at Dynamic Driving Schools must have a touch of technology and character to satisfy students' demands. One of the technological breakthroughs for the learning process is primarily concerned with the Preferred Modality Theory. Students can comprehend the material content by utilizing their combined sensory functions. The software chosen is multimedia to provide a dynamic and interactive learning environment, piquing student interest in the tasks and activities offered, typically in the form of games. Using interactive multimedia can improve early reading skills (Nurmahanani, 2021) and writing to uphold critical thinking skills (Sudirman et al., 2023).

Teaching materials aligned to generally accepted standards are replete with learning media (Puspitarini & Hanif, 2019) comprising content, material presentation, language and legibility, and graphics based on students' needs. In what follows, digital instructional materials (Rice & Ortiz, 2021) encapsulate four stages: define, design, develop, and distribute. A psychological touch is also required when producing teaching materials, such as fun, relevance to life, and educating students. The primary feature of effective teaching materials is that they must accommodate blended learning approach and individual differences (Sabah, 2020) and affective attitudes. Character education is a system of naming character values (Halimah et al., 2020; McGrath et al., 2022) that includes components of knowledge, awareness or willingness, behaviors, cultural concepts (Agus et al., 2021), local culture aspects (Agus et al., 2020) and locally rooted culture preservation (Rochmiyati et al., 2020b). It is critical to honor God Almighty, the environment, oneself, others, and nationality to implement these ideas. Character education (Nagashima & Gibbs, 2022) is more than just teaching what is right and wrong (morality; it is also about instilling good habits (habituations) in them so that they understand goodness and want to do good things. As the Ministry of National Education puts, character education includes 18 core values: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity character qualities, national spirit, love for the homeland, respect for achievement, friendliness/communicativeness, love of peace, avidity to read, concern for the environment and society, and responsibility (Kuning, 2018). Meanwhile, the independence curriculum (Fauzan et al., 2023) includes vital principles such as trust, faith in God Almighty and Noble Morals, independence, cooperation, global benefit, critical reasoning, and creativity.

To foster a love for Indonesia, learning materials (genre texts) should include information about Indonesia's geographical condition and natural wealth, as well as national and regional documents [24]. This determinant factor supports digital character building, which can be read at any time and used in education and society. The Digital Reading Box will become a familiar educational tool, consisting of different boxes providing a collection of text with a short list of questions to develop children's language skills (Rochmiyati, 2017). The Digital Reading Box, also known as learning media, contains a text collection and a list of questions and answers. The teacher is generally in charge of the answer key. This reading box can help develop the teacher's teaching skills, the activities of the students, and the learning results for reading comprehension (Young et al., 2019; Sun et al., 2020). Its favorable qualities include the ability to capture students' attention to develop learning motivation (Puspitarini & Hanif, 2019), students participating in more group learning activities, and more diverse teaching approaches (Kámán et al., 2020). This Digital Reading Box is a development of the outcomes of research products generated by researchers in 2019 that were previously only available in the form of prints and data that could be accessible through a PC. The development of this product happened in 2022 to include digital discourse and illustrations Promoting Character Education through Genre-Based Language Learning: A Digital Reading Box in the Spotlight in collaboration with lecturers, teachers, and students (the new paradigm). Based on Pancasila student profiles, such values, and culture as seven factors (Sabon et al., 2022) and other product features, such as content, character collaboration, and game illustrations in tasks and activities (Tiasari, 2019) accessible through PC and Android phones.

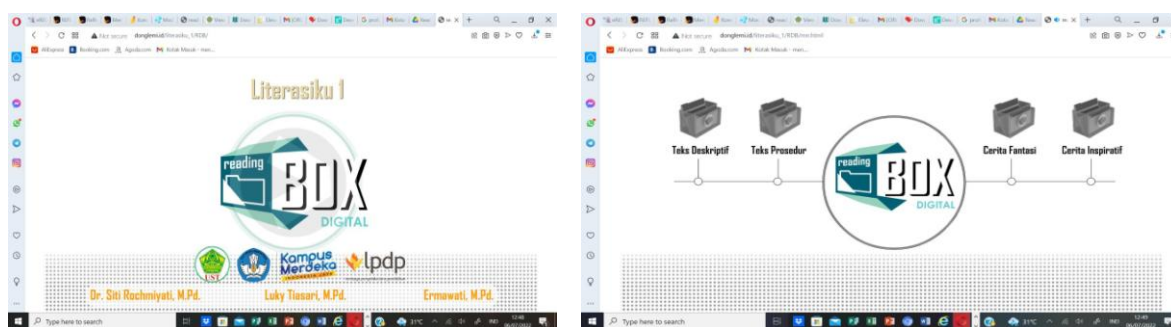
II. RESEARCH METHOD

The researchers used R&D to modify the three models (Gall et al., 2003; Runco, 2023). First, the researchers conducted observations in the language teaching-learning process, particularly in studying genre-based texts, followed by interviews with students and teachers to determine learning needs and target needs, and last, documentation to acquire documentation information (Plomp, 2013). Second, utilizing AIR flow, they created a Digital Reading Box called "Literasiku 1" based on the six dimensions of Pancasila Student Profile and Genre-based Texts. The final stage is to test the Digital Reading Box product development process. These three steps are known as development, testing, and evaluation.

The data analysis technique was used qualitatively (Miles et al., 2014). As a follow-up to the MBKM program at UST, the model is implemented in cooperation between the Manpower Education Institute of Teacher Training (LPTK) and the partner schools (SMP Negeri 1 Cangkringan, SMP Negeri 3 Berbah, SMP Negeri 2 Ngemplak, SMP Negeri 4 Sleman, and SMP Negeri 4 Gamping). In the MBKM program, the lecturers partner with teachers to supervise students as they attend classes using LPTKs. The purpose of the lecturer-student-teacher collaboration is to create a character-based digital reading box for junior high school students to learn languages online. The following are the outcomes of developing a product called Digital Reading Box titled "Literasiku 1" in language learning for junior high school students based on the Pancasila Student Profile. Technology is a means of offering software operated through PCs and Android phones to adapt to the digital era 4.0 and 21st Century learning.

III. RESULTS AND DISCUSSION

This article describes two research findings: the exploratory stage carried out in five partner schools through observation, interviews, and documentation. The following are the needs analysis findings: 1) It takes genre texts that incorporate character education, particularly those that refer to the reading profile of Pancasila students. 2) Learning media application elements that can assist teachers in implementing character education are part of lesson plans and in-classroom learning schemes. During the development stage, researchers created a **Digital Reading Box** product called "**Literasiku 1**" by working (using one of the Pancasila student profile dimensions) with instructors and students to promote the MBKM program. Product development comprises content, character collaboration, and game illustrations in several text versions so that the texts are enjoyable and easy to understand for students. The Digital Reading Box product "Literasiku 1" comprises four genres of texts whose languages have been adjusted based on the students' development. Figure 1 depicts a digital cover and the many genre texts available in this package.

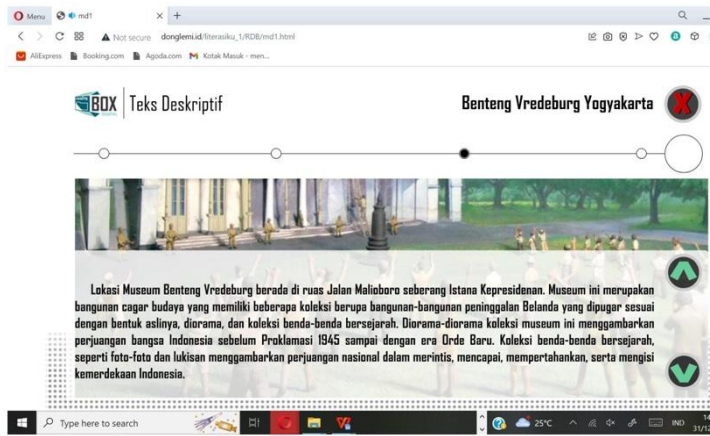


Picture 1. The Covers and Types of Genre-based Text

The development of the Indonesian version of the Digital Reading Box product "Literasiku 1" is based on the six dimensions of the Pancasila student profile [35] offered in each text genre as described below. This idea is evident from the suggested meaning in the text that the product presentation by illustrations in the form of images, videos, sounds, games, and the selection of fonts, colors, and graphics relevant to the students' needs. Therefore, in the product's development, three sections known as **AIR** include **A_Story** (text type based on students' needs), **2) I_Character** (character education content that appears in texts to improve non-cognitive abilities (characters), and **3) R_Quiz** (multiple choice questions to improve cognitive abilities) (literacy and numeracy).

A. Descriptive Text

For semester one students in class VII, a story on the content of the descriptive text marks a well-developed design. The descriptive language provides a summary of the attributes of the described object. Readers seem to see, hear and feel the text presentation for themselves by using descriptive language. The descriptive sentence's qualities include describing something, involving sensory impressions, and making the reader or listener feel alone or experience it themselves. Meanwhile, the descriptive text's structure consists of a broad description (a general statement about the object and its report) and a description of the section (a part of the object's description).



Slide 3

The Vredenburg Fort Museum is located on Jalan Malioboro, directly across from the Presidential Palace. This museum is a cultural heritage building with many collections of Dutch heritage buildings restored to their former shape, dioramas, and historical object collections. The museum's dioramas reflect the struggles of the Indonesian people from before the Proclamation of 1945 through the New Order era. In addition, a group of historical artifacts, including photographs and paintings, portray the national struggle to achieve, defend, and realize Indonesia's independence.

Picture 2. A Descriptive Story Text

Picture 2 depicts the character that appears on slide 3, and there is character education content that reflects the profile of Pancasila students, which lies in the "Global Diversity" dimension, particularly on the elements of knowing and appreciating culture, reflection, and responsibility for the experience of diversity, and intercultural communication skills in interacting with others. This argument is visible from the writing indicating that this museum is a cultural heritage building, the dioramas of this museum collection show the struggle of the Indonesian people, and images and paintings depict the national struggle in pioneering. Therefore, students can recognize, appreciate, and preserve Indonesian culture through the use of these texts.

B. Procedural Text

The following type of text is a procedural text titled hydroponics. For semester one students in class VII, a story text in 7 slides is fascinating. The procedural text provides the steps or stages to doing something that is discussed coherently and sequentially in a concise and straightforward language style. This text is enough for readers to quickly grasp the text's meaning and put it into practice.



Slide 6

The final stage in growing hydroponics is maintenance. Hydroponic plants may die if they are not properly nurtured. There are numerous techniques to treat hydroponics, including the following.

- a. Conduct daily observations and inspections of the plants' condition.
- b. Plant-specific nutrient solution addition
- c. Remove wilted or dead plants as soon as possible to avoid affecting other plants.
- d. Ensure that the water flows smoothly and has an adequate supply of nutrients.
- e. Check for pests and other noxious plants.



Slide 7

One of the cultivations that are pretty interesting to try is hydroponic lettuce. It is not difficult to grow lettuce hydroponically. For beginners, lettuce is a simple vegetable to grow. It is a green vegetable often used in dishes ranging from local to international dishes, such as kebabs, vegetable salads, burgers, fresh vegetables with chili sauce, and so on.

Hydroponics is currently popular in the community. This method is an alternate farming option, particularly for people who have problems locating agricultural land or have limited space. In addition, planting with this hydroponic system is simple at home.

Picture 3. A Procedural Story Text

Picture 3 illustrates the characters of the procedural text slides, including character education displayed on slides 6 and 7. On this slide, there are two dimensions of the Pancasila student profiles, namely: "Bergotong Royong" (be in cooperation), particularly on the elements of "collaboration, caring, sharing," reflected in the fact that this method is an alternative recommendation for farming, especially for those who have difficulty finding agricultural land to caring

Hydroponics. **"Being creative"** is mainly in the element of "creating innovative ideas," reflected in "How to produce with this hydroponic system may be done simply at home". These texts allow students to collaborate and communicate their creative thoughts with the surrounding environment.

C. Fantasy Story Text

Bimomartani Legend is a fantasy text story taught to class VII students in semester 1 using five slides with A_Story content. A fantasy text is a piece of writing or an essay that describes recounts, or imagines a range of behaviors, occurrences, and situations in the form of wishful thinking, fantasy, or pure fiction. Some components of this text type include magic, mystery, and strangeness, open plot concepts, the use of imagination, a variety of settings (across time and space), and distinctive characters of fantasy literature with supernatural powers.

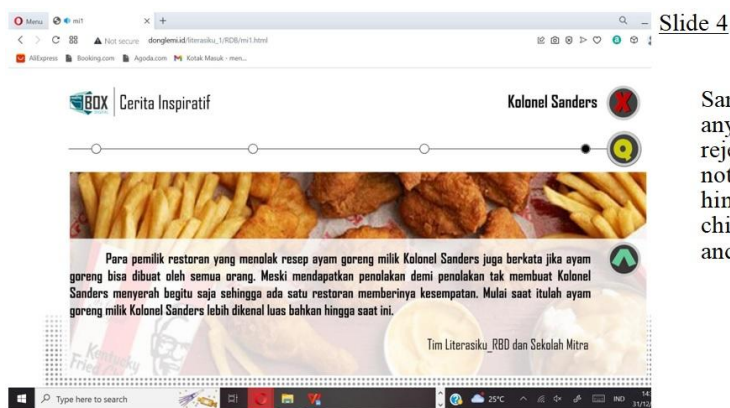


Picture 4. A Fantasy Story Text

Picture 4 depicts the characters from slide 1: the dimensions of the Pancasila student profile: **"Being faithful or believing in God Almighty and having Noble Morals"**, particularly on the elements of "morals to humans and morality to nature". This reality is relevant to the statement, "Residents who saw the imprints claim that the footsteps on the rock are those of the puppet character and the agricultural land is quite fertile." Through this text, students have a noble character toward humans and nature.

D. Inspirational Story Text

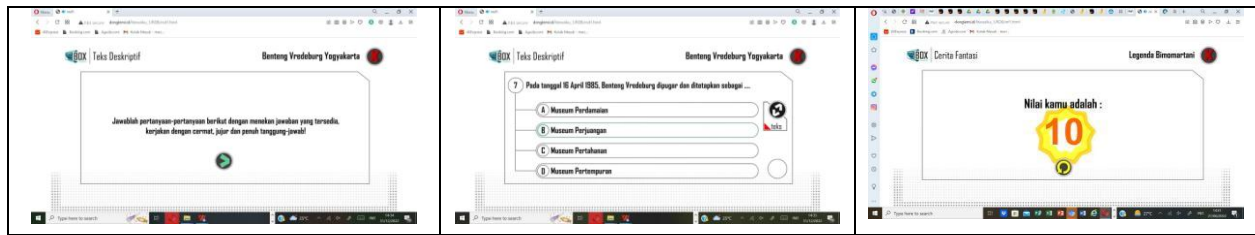
The inspirational story text called Colonel Sanders has content presented in four slides for class IX of semester two students. In the form of essays/text, inspirational story text is commonly used as a medium to obtain thoughts, concepts, or inspiration that can improve excitement in accomplishing the intended goals. Its function is to increase and inspire motivation, self-confidence, and enthusiasm to confront any challenges that may arise in reaching the targeted goals.



Picture 5. Inspirational Story Text

Picture 5 depicts the characters in slide 4, precisely the Pancasila "independent" student's profile dimension, particularly the element of **"self-awareness and the situation at hand"** portrayed in "Restaurant owners who refuse fried chicken recipes". In addition, the **"critical Reasoning"** message, namely "acquiring and analyzing information and ideas, reflecting on concepts and thought processes," is expressed in "Despite receiving rejection after rejection, Colonel Sanders did not give up". Students are encouraged to be independent and never give up on coping with existing challenges due to this text. The nature of critical reasoning is also required to improve students' ability to overcome issues in everyday life.

The AIR flow, particularly the R_Quiz element in the Digital Reading Box product "Literasiku_1," contains ten multiple-choice questions to strengthen cognitive abilities (literacy and numeracy). Here's an example of R_Quiz in the descriptive text:



Picture 6. The R_Quiz in a Descriptive Text

Figure 6 highlights three key points: 1) instructions that already include character education (non-cognitive), 2) question types that improve cognitive abilities, and 3) automatic scoring that occurs after students work on questions (digitally).

IV. CONCLUSION

A digital reading box called *Literasiku_1* includes the AIR components, namely A_Story (text types based on student needs), I_Character (character education content found in texts to improve non-cognitive abilities (characters), and R_Quiz (multiple-choice questions to enhance cognitive skills (literacy and numeracy) in tasks and activities). They represent various text genres such as descriptive, procedural, fantasy, and inspirational stories combined with illustrated images, videos, sounds, and exciting games. Based on the 6-dimensional profile of Pancasila students, this research product can help teachers implement character in language acquisition. Further, by developing texts close to the natural world, this product can help students learn about digital literacy following their needs. Therefore, this research reflects the digital world, including Community 5.0 and Industrial Revolution 4.0. Finally, the researchers would like to say thanks for LPDP and partner contribution.




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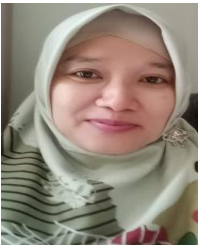
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Care-Based Pedagogy in the Saudi EFL Context: Possibilities and Challenges

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Abstract—The present study investigates the implementation of care-based pedagogy within the Saudi Arabian context of English as a second language of instruction. This study aims to examine the effects of cultivating caring connections, providing individualized support, and creating an inclusive learning environment on the language learning experience, in response to the increasing focus on student-centered approaches. By reviewing previous research on care-based pedagogy in EFL context, the findings of this study underscore the need to foster positive interpersonal connections, recognize and value cultural differences, and attend to the comprehensive growth of students. This study makes a valuable contribution to the current body of literature on pedagogical practices in Saudi Arabia. It offers valuable insights into the possible advantages and obstacles associated with the implementation of care-based approaches in English language instruction within the Saudi context. The purpose of these insights is to provide information to educators, policymakers, and curriculum creators who are interested in improving the quality of English language instruction and fostering a supportive learning environment in classrooms in Saudi Arabia.

Index Terms—educational practices, student engagement, pedagogical impact, curriculum development, supportive learning environment

I. INTRODUCTION

Care-oriented pedagogy can be seen as a theoretical framework for teaching as well as in research. It places a strong emphasis on the significance of healthy connections between those who are being cared for and those who are providing care. This approach recognizes the importance of empathy, compassion, and mutual respect in the caregiving relationship. It is also considered the cornerstone of a connection that is defined by responsive attention between the person that is being cared for and also the carer, which certainly demonstrates the modeling, discourse, practice, and also confirmation.

The goal of a care-based pedagogy is to contribute to the awareness of the extent to which decisions are made that do not take gender into consideration. It also demonstrates how this understanding manifests itself in the decision-making processes of the students. Pedagogy of care acknowledges the influence that the educational setting can exert on the welfare of students. For instance, it delineates the manner in which students encounter heightened levels of discomfort and mental health issues that may be associated with or intensified by their academic obligations. Care-based pedagogies are therefore very important for making courses that aim to lower stress levels and create an environment of support and acceptance in the classroom.

It is also true that care-oriented pedagogy is a subject of care theory, and it centers on the responsibilities that simply come along with being an adult in society. This theory is of the opinion that education is a relationship and that the unique receptive activities that take place between the carer and the one receiving care are the basic basis of the theory of care.

According to feminist, psychologist, and ethicist Gilligan from the United States, “caring requires paying attention, seeing, listening, and responding with respect.” It follows a psychological and contextual logic. The relational ethic of care is based on the idea of interconnectedness. It isn’t, however, selfless. According to Robin Mays, care theory is a theoretical model that examines how relationships of care and connection make moral judgments and decisions difficult. Care theory’s central tenet is the examination of individual caring interactions, which helps us to understand how and why moral judgments are made, regardless of gender. Noddings (2002) advanced care theory, emphasizing the importance of connections above all else. She states that “education is relation” and that “all teachers are moral educators” with an obligation to create “better adults” (p. 102). Care theory is therefore based on the specific receptive behaviors that occur between the caregiver and the cared-for. The interaction characterized by receptive attention between the cared-for and caregiver forms the basis of the paradigm illustrated in Figure 1 of Mays’ study. Instead of “producing people,” the goal is to further our understanding of how moral judgments are produced (Noddings, 2016, p. 232).

By examining the application of care-based pedagogy in the Saudi EFL context, this study aims to identify the potential benefits and obstacles that may arise. Additionally, it seeks to explore how care theory can inform and enhance teaching practices in this specific educational setting. Gonzalez-Ramos and Sanchez-Nester contend that “the dismissal of (im)migrant educational performance is a result of the schools’ inability to understand the emotional

experience associated with (im)migration and to support (im)migrant students in navigating the terrain of a U.S.-based educational system.” “Schools were somehow contributing to the children’s learning problem if they didn’t address the emotional needs and traumas of immigrant children” (Ramos & Nester, 2001, p. 54). “Theories of care cannot be modeled on one social group and then applied to (or modified for) others” if they are not to be essentialist, according to Thompson (1998, p. 309).

II. RELATED LITERATURE

Reflection on Loving Pedagogy and Students’ Engagement in EFL/ESL Classrooms, the article discusses the role of positive emotions in language education, with a focus on the concept of love. The authors argue that love is a basic human need that has been mostly neglected in EFL/ESL contexts due to irrational ethical and professional sensitivities. The article presents the theoretical underpinnings of love, its definitions, dimensions, and positive outcomes in language learning. Moreover, two trends of positive psychology and affective pedagogy are described. Finally, the study presents the possible implications of this line of research for different stakeholders in EFL/ESL domains along with a number of research gaps and future directions for avid scholars in this area.

Care Theory – Theoretical Models for Teaching and Research. The concept discusses care theory, which is a theoretical model for teaching and research. It explains the four key ideas of care theory, which are practice, discourse, modelling, and confirmation. These ideas improve one’s capacity to comprehend the moral decision-making process. Additionally, an overview of prior research utilizing care theory is given in the review. These researches may be divided into two categories: research attempting to use care theory in the classroom with an eye on quantifiable outcomes and research applying care theory to leadership practices in education more broadly.

Primary health care reform in Saudi Arabia: progress, challenges and prospects. The article discusses the progress made by Saudi Arabia in transforming its primary health care system to meet international standards. The reform process began in 2016 as part of the Saudi Vision 2030 initiative. The review has indicated that by mid-2019, the reform has contributed to an increase of 37.5% in the rate of PHC visits and 4.7% increase in patient satisfaction, enhanced coverage of rural communities (from 78% to 83%), and contributed to increasing the screening rate for prevalent chronic diseases. However, the country still faces gaps and challenges pertaining to human resources issues, cultural and lifestyle behaviour, geography, intersectoral collaboration and PHC infrastructure.

According to a number of studies conducted by Mutambik (2018), Alshehri et al. (2019), Oyaid and Alshaya (2019), and Al Shlowiy and Layali (2020), it has been observed that students in Saudi educational institutions hold favourable attitudes towards e-learning systems. These studies highlight the positive perceptions of students regarding the usability of the system’s features, the high quality of the learning materials, the interactive learning settings, and the user-friendly interface. Despite the fact that learning management systems (LMS) have been utilised in educational institutions for a considerable period of time, their overall adoption and utilisation remain relatively low and fall short of recommended levels (Bousbahi & Alrazgan, 2015).

According to Noddings (2002), the care theory encompasses four fundamental principles, namely modelling, discourse, practice, and confirmation. These notions are further reinforced by the underlying principle of receptive care. Collectively, these concepts enhance the capacity to comprehend the process of moral decision-making. Nevertheless, they can be individually employed to accomplish the same objective. Educators and individuals in positions of authority may already exhibit these practices.

The concept of modelling will result in the behaviour of taking opportunities to demonstrate the ability to care, but do not lose attention to the cared-for. By actively engaging in receptive care, educators and individuals in positions of authority can serve as role models for others to emulate. This approach not only showcases the importance of empathy and compassion but also emphasizes the significance of maintaining a genuine connection with those who are being cared for. Ultimately, by consistently demonstrating these behaviors, individuals can contribute to fostering a culture of moral decision-making within their respective communities.

The idea of dialogue will resemble that of open discussions in which both parties talk freely and listen intently, not knowing how the exchange will conclude. This promotes the investigation of novel concepts and solutions and enables a deeper comprehension of other viewpoints. People may foster inclusivity, establish trust, and foster an atmosphere where everyone feels heard and respected by having open conversations.

In order to develop the ability to care, the practice concept will promote the behavior of routinely participating in caregiving activities. Lastly, there is confirmation, which gives one’s actions the greatest possible reason; success hinges on the caregiver-career relationship. The other idea is confirmation, which gives one’s actions the best possible reason—success.

III. CARE-BASED PEDAGOGY IN GENERAL CONTEXT

By bridging the gap between theory and practice, practitioners are able to create settings within schools that are of utmost significance to students who have recently arrived in the country. According to MacGillivray and Rueda, there are five ways that teachers can utilize to encourage learning and to further retain student engagement sensitivity to

other cultures in the creation of curricula. Their five suggestions are as follows: These tactics are based on an actual study that was conducted with teachers of learners who are not very good at a second language:

- Take responsibility for staying informed about the lives of your students;
- Have the highest expectations and stay away from deficit models.
- Acknowledging the importance of having knowledge of both the language and the culture;
- Watch out for the curriculum's content and organisation that are set by default;
- Make sure the lessons in the programme have some significance for the kids.

IV. CARE-BASED PEDAGOGY IN THE SAUDI EFL CONTEXT

The education system in Saudi Arabia has evolved over the years, and according to the Royal Embassy of Saudi Arabia (2010), the country has made significant progress in improving the quality of education. In the early years, education was a privilege and only the wealthy had access to it, but now it is a fundamental right for all children. Saudi Arabia has over 25000 schools, and more are constructed as time goes by. All social classes now have access to education, and the government pays for all of the students' tuition. The curricula are a mix of traditional Islamic religious education and lessons from other fields. The other fields are based on curricula from the United States of America or the United Kingdom.

In Saudi Arabia, the Ministry of Education plays a crucial role in providing special education services to students with disabilities. This is also based on care-based pedagogy. They develop curricula specifically designed for these students and offer training programs to teachers to ensure they have the necessary skills and knowledge to support their needs. Additionally, the ministry also offers adult education literacy programs to empower individuals with disabilities to live independently and safely. Through establishing eligibility criteria and providing specialized services, the Ministry of Education strives to make a positive impact on the lives of students with disabilities in Saudi Arabia (Al-Mousa et al., 2006).

In the context of Saudi EFL, the concept of modelling can play a crucial role in empowering individuals with disabilities to live independently and safely. By showcasing and demonstrating the ability to care for themselves, individuals with disabilities can inspire others and break down societal barriers. However, it is important to remember that while focusing on self-care, one should not neglect the needs and well-being of those they are caring for. This balanced approach will ensure a positive impact on the lives of students with disabilities in Saudi Arabia. There are two primary categories of disabilities that have been extensively examined and discussed: mental disabilities and physical disabilities. Mental disabilities encompass a broad spectrum of mental health diseases or disorders that impact an individual's cognitive processes, emotional state, and behavioural patterns (Green et al., 2005). Mental disorders encompass a range of conditions, including but not limited to depression, mood disorders, personality disorders, psychotic disorders such as schizophrenia, bipolar disorder, body dysmorphic disorder, borderline personality disorder, obsessive-compulsive disorder, and post-traumatic stress disorder (Oliver & Barnes, 2012). In addition to the aforementioned cognitive disorders, there exist other conditions such as dementia, autism, and intellectual disability. Moreover, intellectual disability is a condition that manifests during the developmental phase of an individual's life, specifically before the age of 18 and is characterized by below-average intellectual performance. The delineation between a mental condition and a mental impairment is frequently challenging to establish with precision. In the context of Saudi EFL, it is important to consider that individuals with conditions such as dementia, autism, and intellectual disability may face specific challenges in language learning.

The concept of dialogue in Saudi Arabia's English as a Foreign Language (EFL) context will be characterized by open conversations that encourage participants to speak and listen receptively. These dialogues will not have predetermined outcomes, allowing for an inclusive and empowering environment for students with disabilities. By incorporating this balanced approach, educators can inspire others and break down societal barriers, while also ensuring the well-being and needs of all individuals involved are met.

To promote receptive speaking and listening skills, Saudi EFL educators can create inclusive and empowering dialogues that do not have predetermined outcomes. This approach will help break down societal barriers and inspire others while meeting the needs of students with disabilities. Furthermore, encouraging regular engagement in care-giving activities will develop the ability to care effectively.

Alexander conducted a comprehensive analysis of dialogic discussion in his publications titled, "Culture and Pedagogy" (2001) and "Towards Dialogic Teaching" (2017). The primary aim of his research was to provide practitioners with a substantiated argument for the utilization of dialogic methodologies in classroom discourse and facilitated dialogue exchange. The author provides a definition of dialogic teaching as the deliberate utilization of oral communication to stimulate and enhance students' abilities and educational development. Verbal communication is widely recognized as a prominent and influential instrument in the process of human development and acquisition of knowledge. The educational process assumes a mediating function in facilitating the interaction between cognitive processes and cultural environments, thus equipping learners with the necessary skills to develop autonomy in critical thinking and active participation in society. Hence, it can be argued that dialogic teaching diverges from conventional forms of classroom discourse and casual interactions.

The instructional design is intentionally structured and strategically aligned with educational objectives to facilitate the acquisition of knowledge and skills for individuals who are new to the subject matter. This portion of the literature study provides a detailed analysis of dialogic pedagogy, with a specific emphasis on the contributions of Alexander. Additionally, it explores the perspectives of other theorists who are tangentially related to the notion. According to Alexander (2008), it can be observed that entire class direct instruction is the prevailing mode of discourse. However, there are occasions where the teacher has challenges in facilitating a reciprocal exchange of discussion. Scaffolded discourse is utilized in these instances to facilitate the advancement of comprehensive comprehension by a systematic and organized approach to questioning, as outlined by scholars such as Bruner (1978), Wood et al. (1976), and Fisher (2011).

Incorporating the above instructions, Saudi EFL instructors can create inclusive and empowering dialogues that do not have predetermined outcomes. This approach will help break down societal barriers and inspire others while meeting the needs of students with disabilities in Saudi Arabia. Furthermore, encouraging regular engagement in care-giving activities will develop the ability to care effectively among Saudi EFL learners. Another important concept in Saudi EFL is confirmation, as it assigns the best possible motive to one's actions. The success of caring relationships between the cared-for and the carer in Saudi Arabia depends on establishing a strong connection and understanding.

V. TEACHERS' PERCEPTIONS OF CARE-BASED PEDAGOGY IN ENGLISH LANGUAGE TEACHING

Care-based pedagogy in teaching the English language, also known as compassionate or caring pedagogy, emphasizes creating a supportive and nurturing learning environment. This approach recognizes the importance of building meaningful relationships between teachers and students, fostering a sense of community, and addressing the holistic development of learners. From a teacher's perspective, implementing care-based pedagogy in English language teaching involves several key considerations:

A. *Building Relationships*

Teachers focus on developing positive and respectful relationships with their students. This involves understanding each student's unique background, interests, and learning styles. Creating a classroom culture where students feel safe, valued, and supported is essential. Teachers strive to establish trust and open communication.

B. *Individualized Support*

Recognizing the diverse needs of students, teachers tailor their approach to accommodate various learning styles, abilities, and backgrounds. Providing personalized feedback and assistance helps students feel acknowledged and encourages their individual growth.

C. *Inclusive Practices*

Care-based pedagogy promotes inclusivity by acknowledging and celebrating diversity. Teachers incorporate diverse voices, perspectives, and cultural elements into the English language curriculum. Cultivating an inclusive classroom environment helps students feel a sense of belonging, fostering a positive attitude toward language learning.

D. *Emotional Support*

Teachers are attuned to the emotional well-being of their students. They create a supportive space where students feel comfortable expressing themselves and discussing their thoughts and concerns. Recognizing the emotional aspects of language learning, teachers provide encouragement and empathy, helping students navigate challenges.

E. *Holistic Development*

Care-based pedagogy goes beyond academic achievement to consider the holistic development of students. Teachers support the development of social, emotional, and cognitive skills. Integrating activities that promote critical thinking, creativity, and collaboration contributes to students' overall growth.

F. *Responsive Teaching*

Teachers adapt their instructional strategies based on the needs of individual students and the dynamics of the class. Flexibility and responsiveness are key elements of care-based pedagogy. Ongoing reflection on teaching practices allows educators to make adjustments that enhance the learning experience for their students.

G. *Encouraging Autonomy*

Care-based pedagogy encourages students to take ownership of their learning. Teachers provide opportunities for self-directed learning, fostering autonomy and a sense of responsibility among students.

H. *Communication and Feedback*

Effective communication between teachers and students is crucial. Regular feedback, both positive and constructive, helps students understand their progress and areas for improvement. Transparent communication about expectations and goals contributes to a collaborative learning environment.

Care-based pedagogy in English language teaching centres around creating a supportive, inclusive, and emotionally intelligent learning environment. Teachers play a pivotal role in fostering positive relationships, tailoring instruction to individual needs, and promoting holistic student development.

VI. POSSIBILITIES AND CHALLENGES

The implementation of care-based pedagogy in the Saudi EFL context presents both possibilities and challenges. On the one hand, care-based pedagogy emphasizes the importance of establishing a positive relationship between teacher and students, promoting a safe and supportive learning environment. This approach values the emotional well-being of students, encouraging them to share their experiences and perspectives and fostering their sense of belongingness in the classroom. In a cultural context such as Saudi Arabia, which values personal relationships and community building, care-based pedagogy can be an effective way to engage students in the learning process and develop their social and emotional skills. A more action-oriented definition of care is provided, in which “caring is a concern for person and performance”. Ladson-Billings’ work with effective African-American teachers reveals that the teachers were concerned with both the academic improvement and the social and emotional development of their students (Billings, 1994). Jones, Siddle Walker, and Sowell found that children from underrepresented groups believe their teachers and the school environment are caring when those factors combine to make the school feel like a second home.

In Saudi EFL classrooms, teachers and students work together to create a safe and supportive learning environment. This approach focuses on the emotional well-being of students, allowing them to openly share their experiences and perspectives. By doing so, it fosters a sense of belongingness in the classroom. Considering the cultural context of Saudi Arabia, where personal relationships and community building are highly valued, care-based pedagogy becomes an effective method to engage students in their learning journey and enhance their social and emotional skills.

On the other hand, care-based pedagogy may face challenges in the Saudi EFL context. For instance, the emphasis on building relationships and promoting students’ emotional well-being may be perceived as overly informal or even inappropriate in a hierarchical and formal educational system. Moreover, the adoption of care-based pedagogy requires a significant shift in teachers’ instructional approaches and mindsets, which may require additional training or professional development opportunities. Moreover, cultural and religious practices may also impact the implementation of care-based pedagogy in the Saudi context. For instance, the separation of genders and the importance of maintaining modesty may require teachers to modify their instructional strategies to respect cultural norms.

In Saudi Arabia, the implementation of care-based pedagogy in English as a Foreign Language (EFL) classrooms necessitates a substantial transformation in teachers’ instructional techniques and mindsets. This may entail additional training or opportunities for professional development to effectively incorporate care-based approaches into their teaching practices. It is crucial to consider the cultural and religious practices prevalent in Saudi society, as they can influence the implementation of care-based pedagogy. For example, the separation of genders and the emphasis on modesty might require teachers to adapt their instructional strategies to align with cultural norms, ensuring that students feel comfortable and respected in the learning environment.

Overall, care-based pedagogy has the potential to address some of the challenges present in the Saudi EFL context, such as student motivation, engagement, and academic achievement. However, its successful implementation requires careful consideration of cultural and institutional factors, along with appropriate training and support for teachers. Future research can explore the possibilities and challenges of care-based pedagogy in the Saudi EFL context in more depth, investigating its impact on student learning outcomes and teachers’ instructional practices.

VII. CONCLUSION

In conclusion, care-based pedagogy shows great potential in improving student learning outcomes and promoting academic achievement in the Saudi EFL context. However, its successful implementation requires careful consideration of cultural and institutional factors, as well as providing appropriate training and support for teachers. Further research is needed to explore the possibilities and challenges of care-based pedagogy in more depth, including investigating its impact on student learning outcomes and teachers’ instructional practices. By understanding and addressing these factors, educators can create a more nurturing and supportive learning environment that enhances students’ educational experiences in Saudi Arabia.

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A Study of “AB *Ren*” From the Perspective of Construction Grammar

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Abstract—The “AB *Ren*” construction such as 打工人 *da gong ren* ‘wage earner’ is fast becoming one of the key instruments in a riot of social media. In this corpus-based study to explore the nature of the “AB *Ren*” construction from Goldberg’s construction grammar perspective, a total of 108 “AB *Ren*” expressions were retrieved from the Beijing Language and Culture University Modern Chinese Corpus (BCC), and social media network Weibo. The study aims to investigate the formal features, constructional meaning, social functions and implied cognitive mechanisms behind the “AB *Ren*” construction. From the standpoint of the formal composition, this construction consists of two parts, the variable part and the fixed part. It can be divided into three categories (verb, noun, and adjective compounds). The “AB *Ren*” construction has the independent constructional meaning, which is used to describe a certain group of people who are engaged with an occupation corresponding to the “AB” part and are fond of particular activities as well as individuals who are defined as possessing certain features. Because of the high frequency of occurrences, some expressions acquire new emotional meanings as far as constructional meanings are concerned. A group of commonly-appeared “AB *Ren*” expressions, combining the use of metaphorical and metonymical mechanisms, illustrate language simplicity and are a great way to express self-encouragement and mockery. This study reveals the common generation trends of popular language on the internet in today’s world and the conceptualization of the “AB *Ren*” construction plays an important role in construing linguistic expressions.

Index Terms—“AB *Ren*” construction, constructional meaning, cognitive mechanism, social functions

I. INTRODUCTION

Recently, internet users have been constantly using terms such as 打工人 *da gong ren* ‘wage earner’, 干饭人 *gan fan ren* ‘foodie’, and 尾款人 *wei kuan ren* ‘balance payer’. The “AB *Ren*” construction rivals on various social media and has evolved into a richly meaningful unit or compound. Certain expressions with higher usage frequency differ significantly from the lower ones like 手艺人 *shou yi ren* ‘craftsman’, 中原人 *zhong yuan ren* ‘people who live in the central plains of China’, 阅卷人 *yue juan ren* ‘people who score the examination papers’ in terms of constructional features and social functions. With the continuous enrichment of network and the updating of people’s daily communication skills, structures like 打工人 *da gong ren* ‘wage earner’ have taken on new meanings. The unique language phenomenon “AB *Ren*”, which appears to be different from the normally used Chinese “AB 的 *de Ren*”, is constantly filled in people’s daily communication and gradually penetrating into the written language. The “AB *Ren*” construction adds the meaning of self-mockery, encouragement and functions as a tool to shorten the social distance. Moreover, the construction is composed of two parts. One is the fixed item “*Ren*”, and the other is the variable item “AB”. The components in this variable item are mainly noun compounds, verb compounds, adjective compounds.

This study is sought to examine the “AB *Ren*” construction from the perspective of construction grammar, particularly Goldberg’s construction grammar theory. Through the Beijing Language and Culture University Corpus (BCC) and Weibo, the data collected are of representativeness, instantaneity and research significance. It is intended to analyze and discuss each corpus in turn, so as to gain a deeper understanding of this Chinese construction. Moreover, it is possible to further explain and analyze the detailed forming mechanism and distribution of this construction. This corpus-media combined treatment acts as an impetus for future empirical work themed on internet buzzwords, in which the analysis can aid us in framing and making sense of language changes.

II. LITERATURE REVIEW

According to Goldberg, “construction is a pairing of form and meaning, and is stored pairings of form and function, morphemes, words, idioms, lexically filled and general linguistics patterns varying in size and complexity are included” (Goldberg, 1995, p. 6). Constructions of varying sizes (Goldberg, 2003, p. 220) can be shown in Table 1. In this paper, constructions are defined as “form-meaning pairings in which particular forms which subsume the surface syntactic features of constructions are linked to particular meanings” (Yin, 2010, p. 3).

TABLE 1
THE CLASSIFICATION OF CONSTRUCTION

Morpheme	E.g., anti-, pre-, -ing	
Word	E.g., avocado, anaconda, and	
Complex word	E.g., daredevil, shoo-in	
Idiom (filled)	E.g., going great guns	
Idiom (partially filled)	E.g., jog (someone's) memory	
Covariational Conditional Construction	Form: The Xer the Yer (e.g. The more you think about it, the less you understand)	Meaning: linked independent and dependent variables
Ditransitive (double object) construction	Form: Subj (V Obj1 Obj2) (e.g., He gave her a Coke; He baked her a muffin)	Meaning: transfer (intended or actual)
Passive	Form: Subj aux VPpp (pp) (e.g., The armadillo was hit by a car)	Discourse function: to make under goer topical/ or actor non-topical

So far, a small amount of literature concerning “AB *Ren*” has been published. As an example, the analysis of the “AB *Ren*” construction was conducted from the perspective of path analysis (Tang & Wu, 2021). Tang and Wu (2021) analyzed the structure of “AB *Ren*” in terms of grammatical features, phonetics and pragmatics, and further discussed the reasons for the emergence of this structure. There exists “AB *Ren*” construction resulting from the diffusion of formatted and high-frequency forms, the psychological demands of seeking novelties and differences, and the requirements of language economy. However, this paper is not expounded on the cognitive mechanism behind this construction. Several researches presented cognitive motivation and metonymical mechanism contained in the expression “AB *Ren*” (Song & Zeng, 2021; Wei, 2021). One study conducted by Wei (2021) maintained that verb compounds occupy the majority of the “AB” part and as for the formal features of this construction, it found that verb phrases, adjective phrases and noun phrases could serve as the “AB” part, and that other parts of speech cannot form “XX 人 *Ren*” expressions, such as pronouns, auxiliary words, prepositions, conjunctions, etc. By contrast, Song and Zeng (2021) proposed that noun and verb phrases served as “AB” part without illustrating the adjective phrases. Nonetheless, there has been no comprehensive corpus or data-based study using exhaustive data collection to combine a language corpus with social media attempting to investigate the usage-based model of these cyber-created hot expressions in terms of verb, noun and adjective compounds serving as “AB” part. Importantly, some trends like the user groups have expanded and new functions of using this construction need to be complemented and clarified. This study aims to fill this gap by conducting a corpus-based study from Goldberg’s construction grammar perspective to find out the formal features, constructional meaning as well as social functions of the “AB *Ren*” construction. To be specific, this paper attempts to answer the following three questions in the course of the study.

1. What is the formal feature of “AB *Ren*” construction?
2. What is the constructional meaning of “AB *Ren*” construction?
3. What are the cognitive mechanisms and social functions behind “AB *Ren*” construction?

III. METHOD

This study did a thorough investigation into the “AB *Ren*” construction in the Beijing Language and Culture University Corpus (BCC). The total scale of BCC is 15 billion characters. It includes several categories such as multiple fields, literature, dialogue, newspaper, ancient Chinese and text retrieval. Initially, no results appeared when the “Ren” (dot represents any Chinese character) was typed into the search box even though it followed the retrieval instructions proposed by Xun et al. (2016). Given the fact that the “AB” part contained in the buzzwords appearing online can be classified into three groups, namely verb compound, noun compound and adjective compound, another search was conducted in the BCC corpus for “v 人 *ren*”, “n 人 *ren*” and “a 人 *ren*” respectively. However, even though the results indicated that each structure obtained in the BCC corpus had more than 100 thousand elements, a further reductive step was required since BCC search formulas are composed of words, compounds, and sentences. It is not recommended to select phases such as 成人 *cheng ren* ‘adult’, 小人 *xiao ren* ‘bad man’, 打工人员 *da gong ren yuan* ‘people who leave their hometown to do manual labor’ because they are different from the structure of “AB *Ren*”. Based on the exhaustive retrieval of the data from both BCC and Weibo, 108 discourses which were considered as the pertinent construction were obtained and divided into three groups based on their components. In order to investigate the constructional meaning as well as social functions of the “AB *Ren*” construction, Weibo, recognized by its instantaneity and sharability, is taken as a media corpus to explore the usage frequency of instances. The affordance of Weibo, for instance, is an online platform where users could share their feelings among various topics using pseudonyms in the form of written contexts, images, videos.

IV. RESULTS AND DISCUSSIONS

This section will first provide the corpus findings and then discuss meanings and functions of the “AB *Ren*” construction as well as its cognitive mechanisms.

A. *Distribution and Formal Features of the “AB Ren” Construction*

The distribution of different categories of the “AB *Ren*” construction is shown in Table 2.

TABLE 2
DISTRIBUTION AND FORMAL FEATURES OF THE “AB *REN*” CONSTRUCTION

“AB” part	Percentage of the distribution in the collected data
Verb compound	50.9%
Noun compound	21.3%
Adjective compound	27.8%

It can be observed from Table 2 that the verb compounds occupy more than half of the “AB *Ren*” construction, while nominal items and adjective compound account for 21.3% and 27.8%, respectively. The construction consists of two parts, the first of which is functioned as an attributive nevertheless in a quite different way compared with adjectives. It is worth noting that the verb and adjective compounds constitute most instances of the “AB *Ren*” construction. One of the important features of the buzzwords is simplification. Instead of saying 喝热水的人 *he re shui de ren* ‘people who drink hot water’, 热水人 *re shui ren* ‘people who need to drink hot water’ uses fewer words to cover the meaning of “drink hot water” and also contains emotional meaning-self-mockery that often the young use to ridicule themselves. There are only three types of compounds that can be components of the “AB” part and make it meaningful. Prepositions, conjunctions, auxiliaries and others have not entered into this construction yet. The “AB *Ren*” construction is made up of two parts. One is the variable component “AB”, serving the attributive function. The other is the fixed component 人 *ren* ‘person’. Interestingly, the “AB” part is not serving as an adjective as the consequence of a lack of the traditional attributive marker “的 *de*”. But 打工的人 *da gong de ren* is different from “AB *Ren*” 打工人 *da gong ren* in structure and the former is more complex and less simple than the latter for users to employ in daily life. 打工的人 *da gong de ren* is a typical case of subordinate structure while “AB *Ren* 打工人 *da gong ren*” is an instance of compounds. The legalization of words like “AB *Ren*” must go through the corresponding adjustment and evolution within itself. Normally, the “AB *Ren*” construction is a combination of noun compound, adjective compound or verb compound plus “person”. Some expressions could be interpreted from the literal meaning of the “AB” part because this type of collocation highlights its core meaning. In the case of 拼单的人 *pin dan ren* ‘people who do group buying online’, its core meaning is strongly related to 拼单 *pin dan* ‘team buying online’. It is clear that the majority of the instances composing the “AB” part are verb compounds. Moreover, when the verb compounds enter into this construction, the specific characteristics of the verb compounds have been “oppressed” by the quality of the noun (Tang & Wu, 2021) and thus the overall construction inherits the nominal profile. After the analysis of the verb compounds, it is obvious that mostly the verbs are transitive ones. But they serve as the function of an adjective. For example, in the formation of the construction 加班的人 *jia ban ren* ‘people who have to work overtime’, it is obvious that the verb 加班 *jia ban* ‘work over time’ per se is a transitive one. When it comes to the construction, the quality of the verb compound declines and it does not serve as a predicate but as a modifier and the characteristic of the noun mounts to the point that it renders its profile as the center of the whole structure. Then, a noun unit or construction 加班的人 *jia ban ren* ‘people who have to work overtime’ is formed after the combination of 加班 *jia ban* ‘work over time’ and 人 *ren* ‘person’.

B. *Constructional Meaning of the “AB Ren” Construction*

This part attempts to illustrate the constructional meanings of “AB *Ren*” construction by choosing instances with high usage frequency and the following sentences from Weibo are used as examples. Table 3 shows the 20 most frequently used expressions in Weibo.

TABLE 3
DISTRIBUTION AND FORMAL FEATURES OF THE “AB REN” CONSTRUCTION

Chinese character	Pinyin	English translation
打工人	<i>da gong ren</i>	wage earner
干饭人	<i>gan fan ren</i>	foodie
加班人	<i>jia ban ren</i>	people who have to work overtime
熬夜人	<i>ao ye ren</i>	people who always stay up late
拼单人	<i>pin dan ren</i>	people who do group buying online
搬砖人	<i>ban zhuan ren</i>	brick movers
考研人	<i>kao yan ren</i>	people who take part in the entrance examination for postgraduate studies
工具人	<i>gong ju ren</i>	tool man
奶茶人	<i>nai cha ren</i>	people who are fond of milk tea
垃圾人	<i>la ji ren</i>	trash person
社会人	<i>she hui ren</i>	social butterfly
定金人	<i>ding jin ren</i>	people who need to pay deposit
尾款人	<i>wei kuan ren</i>	people who need to pay the balance
柠檬人	<i>ning meng ren</i>	people who are always jealous of others
热水人	<i>re shui ren</i>	young people who ridicule themselves that it is old enough to drink warm water
教资人	<i>jiao zi ren</i>	people who want to pass the teacher qualification exam
可怜人	<i>ke lian ren</i>	people who look pitiful and arouse others' attention to help them
隐形人	<i>pin dan ren</i>	people who are not valued by others in life and have a weak sense of existence or individuals deliberately try to conceal themselves to lower down the attention
真香人	<i>zhen xiang ren</i>	people do things that have previously said no

(a). *Verb Compound as the “AB ” Part*

打工人 *da gong ren* ‘wage earner’ on the internet is an inclusive term used by all those who are engaged in laborious work and rely on salary to live on, whether they are workers moving bricks on construction sites, white-collar workers sitting in the office, or middle-level leaders and entrepreneurs. All of them can call themselves 打工人 *da gong ren* ‘wage earner’ in a black humor way. Their attitudes towards their work are just like Hemingway’s code hero who holds that courage is “grace under pressure” (a theme that is normally used in Hemingway’s literary work). Apart from that, the term 打工人 *da gong ren* ‘wage earner’, emerging as early as in 1993 (People’s Daily) with a sense of discrimination, traditionally refers to a type of people who migrate to cosmopolitan cities and put forth every effort to lift themselves out of poverty normally through toilsome manual labor. Much of the great online circulation of this compound lies in the fact that 打工人 *da gong ren* ‘wage earner’ transcends the relatively restricted boundary of status, salary difference, and expands its range of users which incorporates students as its users such as 苦逼打工人还在通宵写毕业论文 *ku bi da gong ren hai zai tong xiao xie bi ye lun wen* ‘I have to stay up all night to write my dissertation’. Subsequently, 打工人 *da gong ren* ‘wage earner’ could be used in various contexts. Therefore, its traditional meaning is weakened or almost disappears as shown in (1).

- (1). 没有困难的工作，只有不怕困难的打工人。

mei you kun nan de gong zuo, zhi you bu pa kun nan de da gong ren
‘Whatever difficult work wage earner faces, he or she will not be afraid’.

Moreover, this cyber-hot compound acts as an impetus for the proliferation of the “AB Ren” construction, and thus creating new “AB Ren” expressions like 加班人 *jia ban ren* ‘people who have to work overtime’, 搬砖人 *ban zhuan ren* ‘brick movers’.

- (2). 干饭人，干饭魂，干饭都是人上人。

gan fan ren, gan fan hun, gan fan ren dou shi ren shang ren
‘Foodies relish food, thus they have passion for life’.

The example in (2) shows an instance of 干饭人 *gan fan ren*, which is originally from the Tik Tok blogger “The Mountain Man of Poetry and Book”. Every time he eats in the yard, he will say “gobble down! gobble down!”, holding

a bowl of rice in his hand and showing it to the netizen, and every time the words are finished, his chickens will come over and take the dishes away. 干饭人 *gan fan ren* pertains to foodies who have passions for eating delicious food or can be used to represent certain people who can do nothing but eat.

- (3). 今天也是可怜的加班人，但是要去捉一点春天。

jin tian ye shi ke lian de jia ban ren, dan shi yao qu zhuo yi dian chun tian

‘Even though I need to work overtime today, I still spare some time to enjoy the scenery in spring’.

Besides, 加班人 *jia ban ren* is one of the derivational buzzwords of 打工人 *da gong ren* ‘wage earner’ as shown in (3). 加班人 *jia ban ren* means that when the young man who works from a nine-to-five o’clock encounters overtime demands from his boss, he has nothing to do but conform to the requirement. Certainly, he could be annoyed but nothing will be changed due to the hierarchical inequality.

- (4). 熬夜人，熬夜魂，清醒留给早睡人。

ao ye ren, ao ye hun, qing xing liu gei zao shui ren

‘people who always stay up late have difficulty staying sober’.

As implied in (4), 熬夜人 *ao ye ren* specifies people who always stay up late. Then there are those who have no choice but to stay up late to finish their work or those who are prone to staying up late especially the younger generation.

- (5). 拼车，拼奶茶，拼单人！

pin che, pin nai cha, pin dan ren

‘people who do group buying online are those who do carpooling and buy tea milk in a group-buying way’.

拼单人 *pin dan ren* in (5) indicates a group of people who want to get more discounts in a group-buying way to lower the price.

- (6). 只有尽力了，才有资格说运气不好。奔跑吧，考研人！

zhi you jin li le, cai you zi ge shuo yun qi bu hao. Ben pao ba, kao yan ren!

‘For people who take part in the postgraduate entrance exam, only when you have tried your best could you be able to say that you are unlucky. Go ahead’.

As shown in example (6), it can be seen that 考研人 *kao yan ren* appears to be encouraging a group of people who exert every effort to prepare for the postgraduate entrance examination.

- (7). 该努力的都努力了，剩下的看命运的安排吧，还是要拒绝焦虑，做个快乐的搬砖人。

gai nu li de dou nu li le, sheng xia de kan ming yun de an pai ba, hai shi yao ju jue jiao lv, zuo ge kuai le de ban zhuan ren.

‘I have spared no efforts to do it, and the rest depends on the arrangement of fate. It is better to avoid being anxious and try to be a happy brick mover’.

As the example in (7) indicates, 搬砖人 *ban zhuan ren* makes a large departure from the original meaning that simply refers to people who devote themselves to a manual labor such as moving bricks. The network meaning of 搬砖人 *ban zhuan ren*, which bears much resemblance to the usage of 打工人 *da gong ren*, just represents people who are engaged in a strenuous but low-paying work like the sentence “I’m just a brick, move it wherever you need it”.

(b). *Noun Compound as the “AB” Part*

- (8). 生活中的每一个人都是工具人，你的能力和位置决定了你的作用，也决定了想使用你的人数。

sheng huo zhong de mei yi ge ren dou shi gong ju ren, ni de neng li he wei zhi jue ding le ni de zuo yong, ye jue ding le xiang shi yong ni de ren shu.

‘Everyone serves as a tool man, your ability and position determine your role, and also determine the number of people who want to take charge of you’.

As the example in (8) suggests, 工具人 *gong ju ren* ‘tool man’ is a kind of people who are used by others as a tool and are never treated equally.

- (9). 不要问我职业规划，问就是想当个自由奶茶人。

bu yao wen wo zhi ye gui hua, wen jiu shi xiang dang ge zi you nai cha ren

‘Don’t ask me about my career plan, I just want to be person who can afford to buy milk tea whatever he or she likes’.

奶茶人 *nai cha ren* in example (9) refers to people who are extremely fond of milk tea.

- (10). 保护好自己，远离垃圾人。

bao hu hao zi ji, yuan li la ji ren

‘Protect yourself and stay away from garbage people’.

垃圾人 *la ji ren* in example (10) refers to individuals who are immoral, full of negative emotions and thoughts, ungrateful, self-centered, non-human. Outsiders are advised to stay away from garbage men because they are full of frustration, anger, jealousy, greed, dissatisfaction, and complaints.

- (11). 读书人读再多书，也不如社会人通透。

du shu ren du zai duo shu, ye bu ru she hui ren tong tou

‘No matter how many books a scholar reads, he is not as “wise” as a social person’.

社会人 *she hui ren* in example (11) could be called social butterfly as they possess huge social experience and are skillful in interpersonal interactions.

(12). 定金人付定金时非常自信，她总觉得什么她都付得起。

ding jin ren fu ding jin shi fei chang zi xin, ta zong jue de ta shen me ta dou fu de qi

‘She was very confident when paying the deposit and felt that she could afford the final payment’.

As illustrated in example (12), 定金人 *ding jin ren* bears much resemblance to 尾款人 *wei kuan ren* as both of them are terms that appear frequently during the online shopping festivals. It refers to a group of individuals who are required to pay a deposit in advance to get coupons afterwards. Based on the above context, it is obvious that it contains a sense of mockery because she does not take her power of consumption into consideration.

(13). 美食文化是地域文化中最接地气的一部分，它与人们生活息息相关，只要擅于发现和研究，每一个人都可以是爱美食的文化人。

mei shi wen hua shi di yu wen hua zhong zui jie di qi de yi bu fen, ta yu ren men sheng huo xi xi xiang guan, zhi yao shan yu fa xian he yan jiu, mei yi ge ren dou ke yi shi ai mei shi de wen hua ren.

‘Food culture is one of the most down-to-earth part of regional culture, which is closely related to people’s lives.

As long as individuals are good at doing discovery and research, everyone can be a literatus who loves food’.

Originally, 文化人 *wen hua ren* in example (13) is a term used restrictively to represent individuals who are well-educated. Nonetheless, its meaning has gained another sense of ridicule to mock people who pretend to be literate.

(14). 今天也是努力的尾款人。

jin tian ye shi nu li de wei kuan ren

‘In order to pay the balance, I need to work hard everyday’.

As indicated in example (14), 尾款人 *wei kuan ren* is a buzzword that occurs especially during “double eleven”, and “double twelve” (online shopping gala in China) to represent people who need to pay the balance after they have afforded the deposit.

(15). 柠檬人，你们看看自己有酸的资格吗？

ning men ren, ni men kan kan zi ji you suan de zi ge ma?

‘ning meng ren, I’m afraid that you even don’t have the right to be jealous’.

As the example in (15) indicates 柠檬人 *ning meng ren* is a catchword originated from the network to cover a type of people who are always jealous of others in surly utterance.

(16). 曾经是喝酒人，现在是热水人。

ceng jing shi he jiu ren, xian zai shi re shui ren

‘It is old enough to drink hot water instead of wine’.

热水人 *re shui ren* in example (16) refers to young people who ridicule themselves that it is old enough to drink warm water to keep healthy.

(17). 希望每一位用心付出的教资人都能得偿所愿。

xi wang mei yi wei yong xin fu chu de jiao zi ren dou neng de chang suo yuan

‘I hope that every participants who puts his or her heart and soul into the exam will get what they want, which is to obtain the teacher qualification certificate.’

教资人 *jiao zi ren* in example (17) refers to people who spare no effort to pass the teacher qualification exam. It goes the same for the buzzword 考研人 *kao yan ren*, to some extent, both of them promote a feeling of inspiration.

(c). Adjective Compound as the “AB” Part

(18). 你是一个没人疼爱的“可怜人”。

ni shi ge mei ren teng ai de ke lian ren

‘You are a pitiful person’.

As illustrated in (18), 可怜人 *ke lian ren* is used to describe people who look pitiful that needs to be helped or deployed by the users as a way to show self-soothing when they are trapped in a tough situation.

(19). 下属们有时候会称他为“隐形人”。

xia shu men you shi hou hui cheng ta wei yin xing ren

‘Since he has a weak sense of existence, subordinates sometimes would ignore him’.

隐形人 *yin xing ren* in example (19) means a group of people who are not valued by others in life and have a weak sense of existence or individuals deliberately try to conceal themselves to lower the social attention.

(20). 原来大家都是“真香人”，要的就是这种反差感。

yuan lai da jia dou shi zhen xiang ren, yao de jiu shi zhe zhong fan cha gan

‘It turns out that everyone does things that have previously said no, and what they want is this sense of contrast’.

真香人 *zhen xiang ren* as shown in example (20) is perceived as someone pretends to say or does something that is the opposite of what they really believe, which deviates from a rule called 真香定律 *zhen xiang ding lü* to describe

people who are hypocritical.

From the examples which have been just addressed, it can be found that the “AB Ren” construction has the completely independent constructional meaning, which lies in the fact that it is used to depict a specific group of people with certain characteristics and individuals who are obsessed with doing particular activities. A construction has its own independent meaning, distinct from the simple addition of its constituents. For example, 打工人 *da gong ren* ‘wage earner’ on the internet is a general term for all those who are involved in labor or work and live on salaries, be they workers moving bricks on construction sites, white-collar workers sitting in the office, or middle-level leaders and entrepreneurs. They can all call themselves 打工人 *da gong ren* ‘wage earner’ without limitations.

To sum up, the constructional feature of the “AB Ren” construction can be interpreted as a group of individuals engaged in occupations, devoted to particular activities and thus bounded with particular characteristics.

C. The Social Functions of the “AB Ren” Construction

(a). For Ridicule, Self-Mockery and Bitterness

It is not uncommon for the “AB Ren” construction to denote certain kinds of ridicule and mockery regarding users’ expressions and behaviors. For youngsters, it is an ideal way to relieve their emotional depression such as dissatisfaction, discomfort faced in life by way of mocking themselves, which serves as an innovative method to reconcile their working pressure in their personal lives. The very idea of the “AB Ren” construction’ is quite similar to Hemingway’s code hero, which refers to a group of people who believe that courage is “grace under pressure” and they have the ability to change a bad mood into a good one by self-mockery. For example, 阴阳人 *yin yang ren* ‘constant stinger’ demonstrates a person’s annoying way of utterance but makes a significant departure from the assumed literal meaning of an individual who possesses the characteristics of both man and woman, in a word, hermaphrodite. 阴阳人 *yin yang ren* ‘constant stinger’ shows the user’s satire, discontent, and denial of this particular kind of people. 工具人 *gong ju ren* ‘tool man’ normally used by the deployed one is an example showing the function of self-mockery. Despite the fact that this instance of the construction may seem to suggest that the user is unable to tolerate the constant demands of others without considering his or her own feelings, 工具人 *gong ju ren* ‘tool man’ is not a complaint of being required to do things but used as a demonstration of the user’s sense of humor. Another is shown in (21), which tends to present him or her as a big spender though he or she notices the tough situation facing ahead.

(21). 双十一刚走, 双十二又到了, 剁手人快被贫穷逼疯了, 但是看到好看的好吃的还是忍不住买买买。

shuang shi yi gang zou, shuang shi er you dao le, duo shou ren kuai bei pin qiong bi feng le, dan shi kan dao hao kan de hao chi de hai shi ren bu zhu mai mai mai

‘I splashed out during the double eleven shopping gala and now I live from hand to mouth. The beyond budgeting situation can’t stop me from buying some nice cloths and delicious food because the double twelve has come’.

Context like 打工人没有生活, 眼前的皆是苟且 *da gong ren mei you sheng huo, yan qian de jie shi gou qie* ‘the lives of wage earners are simply filled with pots and pans’ indicates workers are constantly bounded with hectic as well as torturous working day and almost have no time enjoying life.

(b). For Encouragement and Passion

Many instances of the construction containing a motivating effect are regarded as inspirations by modern-day people. 干饭人 *gan fan ren* ‘foodie’ may mislead people if they simply consider it in a literal way. This construction is not referring to a type of person who eats like a horse or has bad eating habit. Instead 干饭人 *gan fan ren* ‘foodie’ takes food as a carrier, dramatically expressing people’s love and passion for life. Besides, it corresponds with the traditional concept of “food being the first necessity of the people”. 打工人 *da gong ren* ‘wage earner’ symbolizes all walks of life. The expression 打工人要加油 *da gong ren yao jia you* ‘wage earner needs to add oil’ shows that no matter how much pressure the user has encountered, he or she would strive on and keep going. A sense of self-motivation and never giving up could be achieved in the process of using this construction.

(c). For Non-Offensive Social Distance Shortening

One obvious phenomenon where the “AB Ren” construction applies is that of the advertisements posted by some Weibo influencers and advertisers. Portraying products like massage chairs, foot baths, laptop holders as necessary prerequisites for making workers feel comfortable or relieving their pain as 打工人 *da gong ren* ‘wage earner’, 加班人 *jia ban ren* ‘people who have to work overtime’ might suffer from sore back or lack of sleep. This is exemplified in the expressions like 熬夜人必备 *ao ye ren bi bei* ‘necessities for people who stay up late’, 打工人好物 *da gong ren hao wu* ‘useful things for wage earner’, 给打工人推荐一些营养饮料 *gei da gong ren tui jian yi xie ying yang yin liao* ‘recommend some nutritious leverages to wage earners’ employed by the online sellers as a tool to influence and show sympathy for the targeted potential customers, and therefore increase the sales figure. Probably the most distinct context where the 打工人 *da gong ren* ‘wage earner’ expression is constantly used is in some weather forecasts and official accounts. By way of illustration, a video entitled 咱们打工人都要知道的事儿 *zan men da gong ren dou yao zhi dao de*

shi er ‘important points workers are required to know’ posted by Sichuan Firefighting shows several safety points that workers need to pay attention to. Moreover, the appearance of 打工人 *da gong ren* ‘wage earner’ is used as a self-mockery by all walks of life, thus making the division between mental and manual labor impossible in the emotional sense, and construing a group-based image which shortens people’s social distance in the competitive present world.

D. Cognitive Mechanisms of the “AB Ren” Construction

(a). Metaphorical Mechanism Behind the “AB Ren” Construction

According to Lakoff and Johnson (2003), “the essence of metaphor is understanding and experiencing one kind of thing in terms of another (Lakoff & Johnson, 2003, p. 10). In addition, metaphor allowed for the use of source domain inference patterns to reason about the target domain” (p. 177). The metaphorical meaning behind this construction is deeply rooted in everyday physical experience; however, their use differs from that of similes. People are more inclined to use existing cognitive schemes and interactive modes to accept new cognitive experiences and interaction methods. It can be compared to a kind of resemblance by which the mechanism uses a concrete and known meaning to refer to the abstract content. A recent study found that the 工具人 *da gong ren* ‘tool man’ can be a vital demonstration of the metaphorical mechanics (Song & Zeng, 2021). Tools, which serve as the source domain, are inanimate things that are used by people. Certain people with the characteristics of “tools” serve as the target domain. The source domain is used to reason about the target domain. The target domain and the source domain are connected because of the similar meaning between them—a tool to use whenever people want. The target domain is processed in the neural maps until it is compatible with the conceptual meaning of the source domain. Then 工具人 *gong ju ren* ‘tool man’ means a type of people who is ruthlessly and constantly exploited by others. Another example is 做梦人 *zuo meng ren* ‘people who are always daydreaming’ which can also be analyzed in this way. The act of dreaming is very illusory and regarded as the source domain in this expression. The target domain is a certain group of people who are obsessed with dreaming something unrealistic. They are conflated and have common features like unrealistic thoughts.

(b). Metonymical Mechanism Behind the “AB Ren” Construction

“In a metonymy, there is only one domain: the immediate subject matter. There is only one mapping; typically the metonymic source maps to the metonymic target (the referent) so that one item in the domain can stand for the other” (Lakoff & Johnson, 2003, p. 186). Metonymy is a universal cognitive and linguistic mechanism in human society, and it refers to the substitutable relationship between two items in similar or related cognitive domains accompanied by differences. The relationship between the source and the target meaning of metonymy is usually characterized as one of associations or contiguities. Furthermore, grounded in our experience, metonymic concepts allow us to conceptualize one thing using its correlation to another physical entity (Lakoff & Johnson, 1980). Besides, we utilize metonymy because it is hard to contain all aspects of our intended meaning in the language we use. The metonymy, serving as the vehicle, provides mental access to another conceptual entity. “Ren” in Chinese has the underlying meaning of a group of people gathering together. When it is combined with the “AB” part, the whole structure contains a certain kind of meaning to show the features or conditions of a group of people. For example, an obvious use of metonymy is underlined in the expression 单车人 *dan che ren* ‘cyclists’, in which the word 单车 *dan che* ‘cycle’ means the shared bikes and it serves as the metonymic target. 单车人 *dan che ren* ‘cyclists’ can be seen as the metonymic source of the action of riding shared bikes. Individuals’ discourses using this construction indicate the functions of self-mockery, encouragement and social distance shortening.

V. CONCLUSION

As a response to the network buzzwords, this paper attends to the widespread “AB Ren” construction. By adopting Goldberg’s construction grammar as the theoretical framework while combining BCC and Weibo as sites for data collection, this study makes it possible for exploring the formal feature, constructional meaning, cognitive mechanisms and social functions behind “AB Ren” construction. This networked construction combines a changeable part ranging from a verb compound, noun compound and adjective compound with a fixed item. Drawing upon the existing social media context to look at discourses under which these units occurs offers key inspirations with which to address the constructional meaning of this construction. The “AB Ren” construction is characterized as individuals who are bounded to a particular kind of occupation, who are deeply in love with certain activities or who have particular mannerisms through long-standing involvements in various fields. The metaphorical and metonymical mechanisms behind this construction are perceived as methods for deriving new units. The social functions like self-mockery, encouragement and intimacy creation contribute to the spread of this “AB Ren” construction.

In spite of the fact that this paper provides a fairly comprehensive analysis of the “AB Ren” construction based on Goldberg’s construction grammar, it is not yet complete. There are still some limitations to it. For example, the amounts of corpus data from BCC (Beijing Language and Culture University Corpus), as well as the online buzzwords from the social media network Weibo which lack references and authority are limited. In addition, since the linguistic discourse is constantly changing, it is impossible to cover all new terms that appear. Due to the complex property of the Chinese

language, some nouns can also serve as adjectives in some instances. The fact that some nouns and adjectives are too vague to be distinguished makes it quite difficult to separate them.

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The Absence of Father/Mother and Postmemory in Rawi Hage's *Carnival* (2012)

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Abstract—This article aims to explore the consequences of parents' absence in transmitting the memory of homeland in Rawi Hage's *Carnival* (2012). This narrative demonstrates how storytelling could reflect on the protagonist's memory of home and origins as an Easterner. Besides, it analyzes the significance of using the transmission of memory and how it could shape the second generation's identity. In such a diasporic literary work, the protagonist, Fly, attempts to construct their own identity even in the absence of their parents; however, traumatic memories about childhood cause a deep disparity in the mind. Hage's *Carnival* identifies the circus life where the protagonist was born and raised as an old memory. Further, it identifies the flying carpet, inherited from the protagonist's father, as a path to an imaginary space. The latter represents an escape from a miserable life. In this respect, the memory transmission of Fly is studied based on Hirsch's conception of postmemory and Erikson's theory of psychosocial development and identity formation.

Index Terms—memory transmission, second generation, absence of parents, postmemory, psychosocial development, identity formation, *Carnival*

I. INTRODUCTION

The Anglophone Arab literature represents significant creative works in English by Arab authors or authors of Arab descent. The latter, arguably, wrote against a background of postmodernism. They seek to rewrite, dismantle, and deconstruct the stereotypes and the negative images conveyed about Arabs in Western literary works. Such transnational literature emerged in the late 19th century after waves of immigration to the west. Yet, it has received attention with the decolonization movements in the 20th century. Anglophone Arab writings have flourished widely after the 9/11 attacks (Vinson, 2022).

Abdul-Jabbar (2019) wrote about the rise of Arab Anglophone writers with reference to its major themes (p. 33). Arab diasporic writings celebrate themes of hybridity, displacement, migration, trauma, etc. It is important to note that Arab authors in diaspora deliver messages and raise awareness about the difficulty of life in diaspora. Particularly, Lebanese Anglophone literature, as Hout (2019, pp. 35-36) posited, represents significant themes like civil war, post-war, exile, and decolonization. Through postcolonial readings, Layoun (2022) tackled the emergence of Lebanese fiction written in English and explored the complexities of identity formation in transnational contexts. The transmission of memory among generations and identity formation are two major themes in diasporic Lebanese Anglophone writings (Layoun, 2022, p. 159). Through the repetitious creation of different kinds of fictitious characters, they depict the role of family members and their interaction in shaping and reshaping the identity of their children by using postmemory understandings.

Several contemporary authors across the world have embraced different forms of writing. In order to immortalize the past experiences, the form of 'postmemory' appears to empower different mechanisms of memory transmission to live and develop among generations. Arab authors in diaspora also tend to use this form in their writings. They attempt to glorify the postmemory conception with all its meanings and functions, as well as to value the memory of the alive and immortal. Indeed, the absence of a father or mother plays a significant role in achieving the process of transmitting memory to the children. Parents, in particular, are responsible for offering a suitable atmosphere where children grow up healthy. Their absence, however, leads the children either to depend on themselves to know about their homeland or to live in the host country and cope with all challenges (Anderson, 2007).

Although there has been an existing corpus of criticism oriented toward the use of postmemory in Arab diasporic fiction, there is no direct critical study that connects memory transmission with identity formation of the second generation in Arab Anglophone literature (Gana, 2015). Larkin (2010) tackled postmemory in Lebanon from a sociological perspective (p. 615). However, its occurrence in narratives is less targeted.

In this respect, this paper attempts to highlight how postmemory and identity formation are realized in the novel *Carnival* (2012), written by the Anglophone Lebanese novelist Rawi Hage. Through problematizing the father's or mother's absence and its consequences on the young members (children) in Arab diasporic fiction, this research work attempts to reveal how memory transmission reflects the parents' absence in diaspora and, eventually, results in shaping and forming the following generation's identities and behaviors. In order to explore both themes in such a specific choice of corpus, a potentially relevant theoretical framework is provided. First, Hirsch's concept of postmemory is introduced with relevant critiques. Then, a reflection on Erikson's theory of identity development is provided. Based on

both theories, the protagonist's portrayal of an immigrant Lebanese is discursively analyzed along with the aspects of his identity formation.

II. THEORETICAL FRAMEWORKS

Neumann (2020) contends that memories link the past with the present as they have a substantial part in giving access to remote past (p. 133). Also, the identity formation of members depends on the crucial role of the first generation in this process. As far as the point of families is concerned with the transmission of memory, it is regarded as a serious matter because it is the first contact. At this point, we present Hirsch and Erikson's theories for clearer argumentations.

A. Hirsch's Theory of Postmemory

Emerging in the 1990s, postmemory, a conceptual innovation by American researcher Marianne Hirsch, explores the transmission of memory concerning literal and collective traumas through the second and third generations of survivors and witnesses. This encompasses not only the potentially fractious internal dynamics of traumatized families but also a larger, generational assessment of these shared experiences of pain. Though initially and undeniably connected to Holocaust studies, Hirsch (2012) posits that the framework of postmemory might hold wider academic utility in the analysis of any significant trauma that continues to exert an influence on subsequent generations, even in their adolescence (pp. 103-104).

Postmemory, as a term, appeared first in a text in the 1990s dedicated to Art Spiegelman's well-known graphic novel "Maus". It gained wide recognition in the humanities. Over time, the concept of postmemory evolved from its specific definition to encompass the broader phenomenon of how subsequent generations or remote contemporaneous observers engage with the personal, collective, and cultural trauma experienced by others (Hirsch & Smith, 2002). It could be experienced, recalled, or known only by means of images, stories, and behaviors. The concept of postmemory has gained significant literary and critical attention, particularly in diasporic literature. Accordingly, the tormented psyche of memory transmission portrayed through the characters of diasporic narratives often influences and affects their identity formation, specifically in the absence of family members.

In her book *'The Generation of Postmemory'* (2012), Hirsch discusses the relationship between memory and the present cultural connection and the power of what is remembered or restored from the past. Besides, as her focus is on the symbiotic relationship, Hirsch (2012) emphasizes the experience of personal and collective reality (p. 106). The meaning of postmemory is "an intersubjective transgenerational space of remembrance, linked specifically to artistic or collaborative trauma" (Hirsch, 2001, p. 10). In this vein, the postmemory concept extrapolates how the children were affected by their parents' reflections of the past. It depicts the connection of the following generations with the familial, cultural, or collaborative trauma experienced by their parents. As they flash back only as stories and images with which they grew up, such experiences are influential in the recollection of memories (p. 9).

It is noteworthy that the past evokes more memories in diaspora as it is passed down for generations in a transnational context. Emphasizing that second-generation memories are best understood through the lens of postmemory, it characterizes the experiences of those who grow up dominated by stories before their birth and their own delayed stories, which mean they were replaced by the story of a previous generation and shaped by traumatic events that could not be fully understood or reconstructed (420). According to Hirsch (2001), postmemory describes the connections between the personal, collaborative, and cultural traumas of those who have come to offspring and had an experience that they recall only through stories, images, and actions.

Stuber (2013) reviewed Hirsch's position and argued that the concept of postmemory is not by all means identical to memory. Rather, it is considered a legacy of a distant past inherited from familial connections or social relations between people that can be transcended through more than one generation. Therefore, it approximates memory in its affective force and psychic effects. The description of the postmemory underwent significant interpretations throughout time (p. 5). Further, O'Donoghue (2018) opined that postmemory as an inherited form of trauma. The idea has been used in literary criticism to support historical fiction's positive social and psychological effects. Postmemory is stripped of trauma theory's baggage as a defense against overblown assertions about the importance of historical fiction. Postmemory is best understood as the emergence of historical consciousness in society, driven instead by ethical considerations and a desire to take part in action rather by trauma.

Hirsch's conception of postmemory questions the pathways of communication among individuals and collective memory. It mirrors how the disruption of communication after hard times requires a form of memory that reconnects and re-embodies the past in the present. In regular generational inheritance, the circle of relatives is an important unit of communication. For that, the shape of memory is passed on to three to four generations (Culbertson, 1995). Yet, for Hirsch, individuals are part of social groups with shared beliefs that frame memories and shape them into narratives and scenarios. Hirsch (1997) exemplified photographs as a medium of postmemory stating that 'family pictures' enable people to touch their past. Therefore, images can bring divergent surrounds, holding distant representations of those who survived and those who did not. But the images all gesture to the same impenetrable history (p. 115).

Kim (2013) argues that the characteristic "aesthetics" of diaspora, infused with loss and mourning-like processes, are fundamentally rooted in the dynamics of postmemory. Kim (2013) brings back what Hirsch refers to as the 'aesthetics

of postmemory' as not always a 'diasporic aesthetics' (p. 339). The latter, on the other hand, is always aesthetics of postmemory characterized by temporal and spatial exile. As postmemory is not contingent upon a sociocultural context defined by migration or displacement, diaspora, thus, does not necessitate postmemory; rather, it arises from the psychical and sociocultural dynamics of postmemory (Hirsch & Miller, 2011).

B. Erikson's Psychosocial Development Theory

In the context of family absence, the theory of Erik Erikson (1993) is also relevant. Being well-known for his contributions to developmental psychology, he introduced and worked on 'identity crisis'. Erikson's approach is centered on epigenetics asserting that personalities grow through psychosocial developmental phases. Erikson considers that continuous developing identifications exist along with 'solidified' identities in adolescence (Kerpelman & Pittman, 2018, p. 311).

Erikson (1993) sees that "the whole interplay between the psychological and the social, the developmental and the historical, for which identity formation is of prototypical significance, could be conceptualized only as a kind of psychosocial relativity" (p. 23). Indeed, such a psychosocial development reflects wider and deeper insights into the eventual metamorphosis of the central transmission of memories. Erikson (1993) further highlights the positive role of the ego in development, as it actively acquires attitudes, ideas, and skills at each stage. This mastery contributes to children's successful progression and emergence as competent, valuable members of society.

Each of Erikson's eight psychosocial stages presents a unique challenge, a core conflict that individuals must navigate and resolve successfully to progress towards healthy and well-adapted adulthood (Cherry, 2022). Nonetheless, it is important to note that the experience of living parentless is a serious problem in achieving the process of memory transmission, particularly for those growing up in diaspora. As a result, the family has the responsibility to provide suitable surroundings for children to grow and develop. Then, if it is the opposite, their illness would spread and affect a sick society because the psychology of the child is home-made while his public identity is grasped from society itself (Orenstein & Lewis, 2021).

While both postmemory and psychosocial developments have been heavily explored in diverse literary works, their crucial roles in Arab diasporic fiction have received significant theoretical attention (Letaief & Awad, 2021). Notably, this article seeks to examine the unique experience of memory transmission in this context, specifically focusing on situations where parental figures (father or mother) are absent. Along with the theoretical framework, it is worth mentioning that this research links postmemory with the identity formation of the new members in diaspora through the analysis of Hage's *Carnival*.

III. FOCUS ON THE NARRATIVE

Rawi Hage is a Lebanese-Canadian novelist and photographer. His major works are *De Niro's Game* (2006), *Cockroach* (2008), *Carnival* (2012), *Beirut Hellfire Society* (2018). Also, he has recently published a collection of short stories under the title *Stray Dogs* (2022). Hage's writings tackle the issues that Arabs face in their lives, either in their homeland or in the diaspora. The diasporic context has been an essential tool to analyze his literary output. Hage, as one of the major writers in diaspora literature, knows what it means to be another. Hage himself experienced the western gaze and was seen as an outsider. For that, he takes on the responsibility of showing displacement, exile, and the hardships of the daily lives of immigrants through the use of several themes like memory and postmemory explorations of homelands. Hage, an Arab in diaspora, crosses two cultures and uses English deftly to demonstrate Arab characters' experiences in the Arab world and diaspora. Arab writers in the diaspora use different visions to bridge cultural gaps and help open dialogues between East and West. Rawi Hage succeeds every time in giving his readers true, meaningful stories where he reveals the difficulties of life.

Hage wrote *Carnival* in 2012, a novel that tells the story of a taxi driver of Arabic origins. This young character was born in a circus "somewhere in America" (p. 124). Fly was a young immigrant who witnessed a dreadful childhood away from his parents, his father's departure, and the suicide of his mother, influenced his life and his actions later. Fly stood at the core of these events. He was a good observer with a good intuition, as a fortune-teller, a profession that was inherited from his parents; his mother used to be a flying trapeze artist, and his father was a flying carpet performer of Arab descent. The latter converted to Muslim fundamentalist and left the family (Alhawamdeh, 2018). As a result, the mother hanged herself, and soon after, the circus ended. The bearded lady and the protagonist immigrated to a North American metropolis known for its habitual carnival.

The novel shows the quotidian experiences of the protagonist, Fly. As far as families are concerned, and because it is the veritably first contact that the child meets and learns from, the parents' absence played a meaningful role in Fly's attitudes and personality. Fly's situation exposes a number of stories that display the physical and internal chaos that the social circumstances have caused. Being a taxi driver helped him catch different kinds of ethnicities. Each customer in Fly's cab recounted their story, in which moral deterioration and the retrogression of ethics featured their lives.

Some stories, such as drug dealer and Mary's quarrel with her husband Chad, represented the regression of the society that Fly integrates into and interacts with its members. Indeed, Hage demonstrates his past as he worked as a taxi driver, particularly as an Arab immigrant in a western society. Ramon (2019) considers *Carnival* primarily as a temporal rather than spatial novel, highlighting the text's dynamic shifts between the protagonist's past and present

experiences. The spatiality remains essential as an important aspect of its oppositional, though hardly unproblematic, involvement with the complex significations of bodies in the metropolis (pp. 70-71).

IV. RESULTS AND DISCUSSIONS

Hage's *Carnival* presents primarily marginalized people and their daily lives. The circus, in particular, represents a retreat for the rejected. The inability to sustain itself suggests a creaturely descent into an impoverished life. It also demonstrates how the human/animal dichotomy can be put to the test. *Carnival* tends to involve marginal sites in a fictitious metropolis where individuals are overwhelmed or bored by a political presence that distinguishes their human existence from animality. Hage tends to highlight the embedded nihilism of Fly's world by depicting the inefficiency of individual action. He does not divide society into life categories. Instead, his dystopia is portrayed as a jungle where the figurative consumption of the weaker animals by the stronger would result in actual cannibalism. It is also a time of rebirth, symbolized by the protagonist's flying carpet and memories of unchaining and emancipation.

Hall (1990) posits that the very essence of a diaspora identity lies in its continuous self-creation and renewal, driven by transformative experiences and evolving differences (p. 235). Yet, postmemory in such a diasporic novel reflects the transmission of memory between generations in the absence of the father or mother. Amidst a society shaped by misery and oppression, the character Fly resists and rebels against any kind of law used by other characters, society, and the circumstances that he is involved in. He proves himself by emphasizing his existence when using his father's inheritance (the flying carpet). He creates his own imagined world, where he is settled comfortably, escaping life's hardships and difficulties.

Fly's interaction with his origins lies in his use of his father's flying carpet. It is crucial to note that the interpretation of memory transmission practiced by Fly as a character can be justified differently depending on his perturbed psyche as a consequence of his destructive environment. Fly also engages imagination and memory throughout the novel. In order to achieve his desires and happiness, he mingles reality and imagination. His imagination of historical events while masturbating allows him to fulfill his desires and fantasies by being a part of these historical events: prisons, rescues, and battles.

A. *The Power of Storytelling*

Storytelling features how Fly's identity is formed from childhood into adulthood. Stories transmitted by his mother and his guardian, the bearded lady, are important acts in the future making of the protagonist. Memory transmission can be explored through the lens of violence, revealing its power to impede the protagonist's efforts to grapple with the traumas of parental loss (Letaief & Awad, 2021). Obviously, in his way of living with his guardian, he is looking for affection and care like any child his age. Even after the death of La Dame, Fly keeps looking for family care, which he finds in Otto and his beloved Aisha, whose home was the shelter that contained Fly.

It is undeniable that Fly perceives the memory of his homeland and his origins through the storytelling of his mother as a person who came from the east. In their absence, his guardian starts to tell him about his father. She said, "your father led a camel when he first appeared from beyond the dunes and carried a stack of rugs and blue stones to chase away the evil eye" (pp. 26-27). The quote shows the Arabic origins of the character, whose father is an easterner from an exotic land, highly influenced by his traditions and customs in keeping the evil eye away by holding blue stones.

Fly recollects that his memory of his childhood is quite related to the use of his inherited flying carpet, as he narrates:

When I remember my mother and her collection of bare-assed companions, when I lie on one of my father's carpets and float over the world, I journey through these ancient lands of guns, trenches, and blood, and troubled lands of Slavs, Germans, Latins, Assyrians, Arabs, Turks, Kurds, and Greeks. In those nations where young men were drafted and women wept and populations were transferred and people starved and burned by the millions, I landed my carpet, I witnessed, I rectified, and I flew again. (p. 29)

In this saying, Fly is describing his journey on his carpet—the adventures he goes through and the ancient civilizations and historical places he lands on. Fly experiences the memory transmission based on the family storytelling of both his mother and La Dame "the bearded lady". Besides, the flying carpet of his father's helps him live in different historical events and experience different emotions by giving him the chance to free the king's daughter and to marry, which he is incapable of doing in his real life. Fly is connected to his origins each time he uses the flying carpet; he fantasizes by masturbating and visiting historical places, making himself a heroic and invincible warrior. Thus, it is due to Fly's imagination that he can reach unreachable places by revisiting the past and history.

Indeed, Fly never meets his father; all he saw was "a poster of him sitting on a suspended carpet, legs folded, his moustache curled against a background of clapping monkeys, smiling cats, and painted clowns" (p. 28). As Hirsch (1997) puts photographs in a higher position to construct her argument of postmemory (p. 14), family photos represent Fly's medium of postmemory. The above quotation reveals that the photograph seen by the protagonist disseminates meanings that have great implications for him. In other words, by looking at the photograph (poster), Fly can clearly understand his identity as an Easterner based on the appearance of his father, and it also helps the protagonist to see that his father is a performer in the circus. Fly has constantly listened to his mother's and his guardian's stories about his origins. He is remarkably affected by their stories when he remembers his bleak, traumatic childhood. It is obvious that this can be seen as direct evidence in shaping the protagonist's identity.

B. *The Psychosocial Implications of Fly*

Due to the departure of his father and the suicide of his mother, the psychological, social, and religious aspects of Fly's identity were affected. The psychological impact of the parents' absence in a western society is thoroughly examined by tracing a traumatized person's life. When one of Fly's clients asked him about having a family, he replied, "No, no, why have children and leave them in the hands of this laughable world?" (p. 95). This reflects the consequences of having a family. Fly sees the world as meaningless, especially after his parents' abundance; thus, he decided to never have children and leave them in the hands of an absurd world. The trauma of being raised without parents plays a turning point in shaping his way of understanding and forming his identity. Being a victim of a traumatic childhood could make Fly's personality unstable in imaginary and real diasporas.

Trauma is defined as "the confrontation with an event that, in its unexpectedness or horror, cannot be placed within the schemes of prior knowledge... and thus continually returns, in its exactness, at a later time" (Caruth, 1995, p. 153). Based on this, the protagonist, Fly, is clearly a victim of traumatizing events delivered by his parents and society. Fly embodies the existential antihero – paralyzed by inaction in the face of life's challenges. Such an antiheroic tendency is found in Hage's narratives (Letaief & Awad, 2021, p. 243).

As it was hard for Fly to remember his childhood, "it is making me sad. This existence of perpetual transitions, of fluctuations between liberty and loss, is consuming me" (228). Such childhood is perceived as highly negative, yet when he lies on his father's carpet, he feels like the person he wants to be. For that, the flying carpet works as a shelter and gives a homey feeling. In this respect, the name "Fly" of the protagonist is used to demonstrate how escapist he is. That is, he can fly the world he lives in through his imagination, where he is a brave soldier and he can do things that cannot be done in his real world.

Based on Erikson's theory of psychosocial development, Fly went through the stage of 'trust versus mistrust' because he was abandoned by his parents. In fact, Erikson (1993) argues that the mother is a giver, therefore she is wholeness for the child. As a matter of fact, all that Fly required he could have found in his mother, and obviously what a child at his early age needs is care, love, and protection, and he needs the mother to teach him and tell him more about his origins as an Easterner. Fly seems to be ill-developed when his father departs and he loses his mother, who committed suicide. Erikson (1993) opines that a child can grow and develop with an organized conscience. Such conscience in the narrative is supposed to be acquired from both family and society, yet the protagonist lacks it in the story. The personality of Fly's mother is not stable, as she cannot accept the reality that her husband left her with a child alone and in a foreign country. Eventually, committing suicide was a consequence.

Even the other character, the young Tammer Othman, can be studied through this stage. He was a victim of his parents. The child of Fly's drug-addicted Angolan female friend, whom Fredao forces into street prostitution, is absent here, as is the mother, who plays a significant role in her children's lives. Linda's plight is similar to that of many other immigrant women of color, whom the protagonist refers to as "wandering animals" (p. 75). Tammer's mother contributes to deteriorating the construction of her child's identity. He grows up lacking to be in a permanent home and always hungry and asking for food. Therefore, the traumatic childhood marked by being unsettled along with the bad treatment received from his mother's pimp explain his beastly attitudes in the future. At the end of the story, Tammer and his friend, Skippy the Bag, commit a rebellious crime by murdering the pimp who battered his mother. Such a deed demonstrates Tammer's hatred towards the cruel society where he was born and raised. The uncanny act of cannibalism is only the beginning of a series of crimes committed by dehumanized black social outsiders against upper-class people, as listed by Otto, the latter of which was considered a shelter for both the protagonist and Tammer.

Hage shows in his novel the significance of both father and mother, especially in diaspora. To have a child is to have the responsibility to raise him and offer him a good life. It is obvious in *Carnival* that in the absence of fathers, mothers "Mariam and Linda" are two examples of the destructive and traumatic mother figure because children's personalities and behaviors depend on the closest person, who is certainly the mother. If the mother accomplishes her role as it should be, Fly and Tammer would develop and grow normally.

As the motherly presence and treatment in childhood is significant in family and society (Erikson, 1968, p. 35; Rich, 2021). Fly experiences inner instability coming from both his family and the world that prevents him from healthy development for his psychological identity. For that, he uses the flying carpet as a means to escape his chaotic, miserable world. It is through the flying carpet that Fly can be connected to his homeland and his origins. In addition, the Arabic features he inherits from his father, shown in the saying "T'as une tete d'arabe comme moi", seem obvious. When Hamete Bengeli asked Fly about inheriting the flying carpet, Fly adds the resemblance and the Arabic likeness from his father. This demonstrates an ongoing memory transmitted to keep reminding him about his Arabic identity. In another passage, Fly picked up the four drunk numbskulls, who asked him where he came from; his response was Brazil. After looking at his name on the dashboard, they said, "Brazilian, my ass, fuck. You are a camel jockey, liar" (p. 32). The saying explains that Fly is ashamed of his origins as he could not simply claim that he is from the east. Yet, his name and Arabic features have nothing to offer except being seen as an intruder in this society.

Moreover, from the stage of autonomy versus shame, Fly appears as ill-developed for being an orphan. Seemingly, not experiencing life within a family ambiance stops him from acquiring, learning, and normally growing. This familial atmosphere is essential for any child to be free of shame and doubt and reach the stage of autonomy. However, it is upside down for Fly because he was born and raised in a traveling circus as an independent wanderer. Unlike other

children of his age, Fly is born as independent; thus, he went through hard times to gradually reach autonomy. In addition, Fly searches to experience familial life with his guardian, the bearded lady, away from the opposed and unchosen autonomy that came before time. Contrarily to other children who look for autonomy, Fly tries to form his own self-confidence. This is confirmed by Erikson as simple confidence is acquired in the presence and support of parents (Maree, 2021). Otherwise, in their absence, Fly finds the support of La Dame, who loved and cared for him.

C. *Between Two Spaces*

Carnival emphasizes remembrance as a means of self-definition, with a focus on fly memories; Hage identifies postmemorial elements in the practice that counteract policed memory. Fly's memories are rooted in his body and geography, and he resists categorizing them as past or present. Fly's ethnicity is unknown, based on his reactions and the labels assigned to him by others. His origins are from the East, and he spent his childhood in a European traveling circus. Ashcroft (2001) studied the theory of horizon, and the extent to which such an element is influential on one's identity formation. Within phenomenology, Edmund Husserl's (1913) pioneering work elevated the concept of "the horizon" to a position of crucial significance. He envisioned it as the encompassing limit within which all objects, both real and conceived, inevitably manifest. In his own words, this horizon stands as "the spread out in space endlessly, and in time becoming and become, without end" (p. 101). Therefore, in Hage's *Carnival*, it is consolidated with shifting time and places produced by the protagonist when using the flying carpet or the taxi.

Hage uses the flying carpet as a vehicle of transport in this novel to mirror time and place shifts. The flying carpet -or what Fly inherited from his father- triggers the protagonist to escape his psychosocial conditions and troubles. Fly's yearning for escape from his oppressive surroundings finds a paradoxical echo in the solitary act of masturbation. This private act becomes a symbolic flight on a flying carpet, offering fleeting moments of euphoria and imagined mobility alongside the desire for a broader moment of political change (Zamanpour, 2019. p. 81). Besides, the carpet is the author's metaphorical cultural construct that has its own enunciative possibilities and limits (Awajan, 2021). The act of masturbation demonstrates the fictive side of the author's stories as Fly imagined his father traveling on his camel across the world. The taxi, on the other hand, is seen as a real escape and detachment from the world he lives in. He finds himself somehow involved in his clients' lives by being the central character in their stories or the person who makes the turning points in their lives.

Fly, like so many recent immigrants whose lives revolve around survival or defeat, appears to be working as a taxi driver. "In our profession, we are vulnerable," Fly tells a wealthy businessman (p. 196). He has a close relationship with other taxi drivers, to whom he refers as underprivileged, hungry "dogs" (p. 61). He explicitly refers to them as "human insects" (9), which resemble spiders or flies. The protagonist is referred to as a "wanderer," and he equates himself to "flies rather than spiders" that wait at taxi stands for the dispatcher's call or for customers to walk off the streets and into their hungry cars (p. 9). Even flies are roving operators in the protagonist's view, driving alone and around, picking up wavers and whistlers, and dealing with them on sidewalks and streets. For that, Dahab (2019) contends that the true meaning of the word 'flies' herein goes beyond its original one.

Following Hirsch's perceptions on postmemory, "the close relationship between memory and the present cultural connection and the power between what is remembered or restored from the past and what is in the present culture" (Hirsch, 2012, p. 204), In Hage's *Carnival*, postmemory relates itself to the horizon that Fly undergoes as "both spatial and temporal because the contextual horizon initiates a process of traversal by the act of consciousness: it is not only seen that the horizon is there in metaphoric space but moves through it in time in the process of contextualizing the object" (Ashcroft, 2001, p. 183). As an imaginary space, Fly makes it a shelter when he escapes his real world to reach his happiness. That was clearly seen when he got married to the soldier's widow and visited old and historical places.

Therefore, Fly shifts the two horizons -the real world and the imaginative one- as a way to cope with the environment and society. The real world and home, according to Fly, is his taxi, where he belongs: "my car, or what I call my boat, or sometimes my airplane, my home, or my library" (p. 20). The imaginative space that Fly inhabits feeds his need for empowerment and resistance by making him an important participant in creating and recreating history. In *The Politics of Home*, George (1996) asserts that the concept of home is elevated to a key determinant of individual ideology, alongside established factors like race, class, ethnicity, gender, sexual orientation, and national identity. Fly clarifies this quotation when he says, "We are all the products and the victims of our own upbringing until we reflect, refuse, and rebel" (p. 68). This shows that our ideology is what manipulates us. Fly's childhood and adulthood are known as being of Arabic origin. Being raised in a circus and in a foreign country, in addition to the absence of his parents, is what shaped his identity.

Hage deploys postmemory elements in *Carnival* not only to explore the impact of his mother and guardian's storytelling on his understanding of his Eastern origins, but also to shed light on the precarious realities faced by Arab emigrants navigating Western societies. Meanwhile, Fly finds the freedom to shed societal constraints and embark on a self-exploratory journey, seeking to refine his character and correct the idea that he is a person coming from Arabic descent (Majer, 2019). Because of the practice of horizon, Fly could reach his desires and dream to escape his chaotic societal issues in the absence of his parents.

V. CONCLUSION

This research has attempted to prove the extent to which children are affected by family absence, particularly in diaspora. The main characters in Hage's *Carnival* can be considered as second, young members who have Arabic origins. They are victims of their parents and the society they were born and raised in. The novel spots light on the memory transmitted on the character Fly in the absence of his parents. Relating that to stories told from family members, the consequences of their absence affected the protagonists' identity construction in diaspora.

It is familiar that the main character in the story experiences the feeling of having a troubled mother after the departure of his father. For that, he had a profoundly traumatic image of his family and origins. Fly saw himself in Tammer, the young boy, as they shared the same traumatic childhood resulted from both parents and society. The family as the first contact with the child makes a great contribution to the future making of identity construction. Besides, the unstable role of Fly's mother contributed to some extent to deteriorating the self-establishment of the young ethnic member after the miserable life he had in the diaspora. All this is summarized in his way of understanding and interacting with the people that surrounded him, even in the attitude of Tammer, who grew up to become a killer.

As a conclusion, memory transmission in Hage's *Carnival* is investigated through the storytelling mechanism and the environmental circumstances that shape the protagonist's and Tammer's way of thinking and living. Driven by a shared ambition to forge new identities in a new world, these individuals embarked on vastly divergent paths towards realizing their dreams. By virtue of the flying carpet, Fly could fulfill his sexual desires while also improving himself as a powerful figure in society. In many images, Fly considered himself to be the protagonist of the story he narrates; however, when he referred to his real life, it was clear why he creates this overstated imaginary narration. Fly, an ordinary Arab taxi driver, lived alone, without any meaningful existence, rootless and influenced by his past and the environment he grew up in. The character is profoundly impacted by the unfortunate conditions that forced him to flee his current society. Indeed, analyzing the Anglophone Arab fiction of the twenty-first century through the lens of second-generation ethnicities reveals a valuable, yet limited, perspective within the complex and diverse tapestry of narratives woven by the preceding generation.

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Perceptions of Novice and Experienced Instructors of Translation at Selected Saudi Universities Toward Technological Pedagogical Content Knowledge for Teaching Professional Development

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Abstract—Technological Pedagogical Content Knowledge (TPACK) is considered one of the most significant models for presenting teachers' capabilities and proficiencies in effectively using technology to teach. This study was conducted to explore the perceptions of both novice and experienced instructors of translation from selected Saudi universities toward the use of technological pedagogical content knowledge in teaching professional development. To achieve the three objectives of the study, the two authors employed the descriptive survey method because of its suitability. For gathering data, a 20-item questionnaire was distributed to a purposive sample containing 100 novice and experienced male and female instructors of translation who were randomly selected from some several universities in Saudi Arabia during the first semester of 2023. The findings of this study revealed very many that of the selected translation instructors had positive attitudes toward the use of technological applications for teaching English as a foreign language (EFL). Moreover, many of the selected translation instructors showed that they had an average level of knowledge regarding TPACK. The findings also revealed that the selected instructors' perceptions toward TPACK were considerable. Furthermore, the results of the study also proved that educational background in digital technologies plays a significant role in the professional development of novice and experienced translation instructors at Saudi universities. The implications of the study's results were discussed, and recommendations were suggested for providing all universities in Saudi Arabia with educational software, e-learning platform, teaching software and novice and experienced instructors of translation with new digital skills session, cybersecurity workshop and innovative digital skills training.

Index Terms—instructors of translation, novice and experienced, Saudi universities, technological pedagogical content knowledge, teaching professional development

I. INTRODUCTION

The topic of technology in the classroom is so important that many prestigious academic publications in the field of social sciences devote an entire issue to it each year. Moreover, a growing number of institutions all over the world are utilizing technology in education and employing it in language teaching, training, translating, and learning which has also given it a great deal of attention (Salaberry, 2001; Alqurashi et al., 2017). The utilization of technology in education in general and translation in particular involves both novice and experienced translation instructors' instructional techniques and knowledge of technological applications and instruments (Alonso-Pérez & Sanchez Requena, 2018; AbdAlgane & Jabir Othman, 2023; Yeh, 2014). As a result, instructors of translation require to be tooled with high-tech information as an instrument and gadget for teaching and a foundational element of their understanding which is key to exemplifying their experience-based knowledge and gaining expertise to reach their goals.

Technological Pedagogical Content Knowledge (TPACK) is a rare type of expertise that extends beyond the usual categories of the three "core" components of education: content, pedagogy, and technology (Cox, 2008; Chai et al., 2013). When an individual understands these three core components, he or she will have a deeper understanding of technological pedagogical content (Ferdig, 2006; Koehler & Mishra, 2009; Graham, 2011). Indeed, knowledge of these three components is critical for successful, interesting, and stimulating technology-based training. Thus, TPACK is the cornerstone of the practical application and rational utilization of technology in the classroom.

Language teachers and novice and experienced translation instructors alike utilize TPACK to teach by merging their knowledge of educational technology, pedagogy, and content or subject (Turgut, 2017; Horlescu & O'Hagan, 2017; Hardisky, 2018). There is no holistic technical solution that acts for every instructor or educator, every syllabus, or

every educational concept because each situation instructors meet is a rare synthesis of the three components (Laurillard, 2013; Kessler, 2016; Alexander, 2008). When instructors find workable solutions, they must acquire skills in the three essential areas of technology, the interaction between them, and the characteristics of their respective situations (Harris et al., 2009; Koehler et al., 2013; Agyei & Voogt, 2012). A complete, adaptable, practical, and subtle knowledge of how technology can be applied in the classroom is necessary regarding TPACK as a body of professional expertise.

Instructors' TPACK is the key factor in identifying the nature and of application educational techniques and strategies (Lin et al., 2013; Benson & Ward, 2013). When teachers have in-depth knowledge of all facets of TPACK, they are more qualified to use that knowledge in the classroom. Through the vision of the TPACK body, novice and experienced instructors of translation can evaluate their own task of TPACK. Indeed, advancing TPACK is certain way to foster teachers to better address students' requirements in an educational environment. Moreover, opportunities for bettering the occupational skills of instructors are created by efficiently blending technology into the institution and working to amplify their TPACK.

This study has three major objectives: The first objective is to explore the perceptions of novice and experienced instructors of translation at Saudi universities toward Technological Pedagogical Content Knowledge (TPACK) and its influence on their professional development. The second objective is to probe how these translation instructors develop their technological knowledge for teaching professional development and further improve it. Finally, the third objective is to investigate factors that predict novice and experienced translation instructors' TPACK in using digital technologies to teach translation courses.

II. LITERATURE REVIEW

A. The Concept of Technological Pedagogical Content Knowledge (TPACK) in a Nutshell

Technological Pedagogical Content Knowledge (TPACK) is related to the knowledge of teaching any subject content with good pedagogy by employing adequate technologies (Koehler & Mishra, 2009). Koehler and Mishra (2009) originated a TPACK paradigm as a cognitive body to delineate teachers' awareness of technology incorporation in any field. TPACK is not just formed from its three essential sources of knowledge, i.e., technological knowledge (TK), pedagogical knowledge (PK), and content knowledge (CK) but likewise impacted by how instructors interconnect these into the middle knowledge categories of the above-mentioned three technological contents (Chukwuemeka, 2014; Sadeeq, 2020; Afari-Yankson, 2021). Basically, TPACK is a knowledge innovation that is externalized regarding how teachers utilize technology for their authentic pedagogical techniques (Choi & Young, 2021; Prasety et al., 2021; Parr et al., 2013). There is widespread recognition that the knowledge of TPACK, the profound TPACK expertise, and instructors' assumptions about technology and pedagogy are relevant factors in' instructors' adoption of technology into their educational technology or instructional methods.

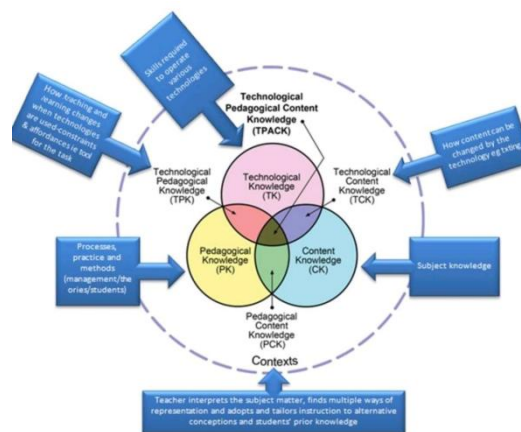


Figure 1. The Framework of TPACK (Koehler & Mishra, 2009)

B. The Importance of Professional Teacher Development (TPACK) for Novice and Experienced Instructors of Translation

Novice and experienced instructors of translation can enhance their competence in allocating their time and alternate resources by taking part in staff development and job training activities. Conclusively, this assists them in saving time and conserves their strength, consequently enabling them to attach great importance to their students of translation. However, concerning their professional development, novice and experienced instructors of translation develop new skills and cultivate expertise and methods that can help improve their learning strategies and teaching processes (Koh et al., 2018; Quah, 2006). This is because novice and experienced instructors of translation who engage in career development programs are more competent in adapting their lessons and curricula to the requirements of their translation students (Venuti, 2016; Kelly, 2014; Kiraly, 1995). Nevertheless, evaluating the activity and assessing the

performance of such career development-aided changes in teaching practice is difficult since they are usually applied gradually (Reeves, 2010; Guskey, 2002; Diaz-Maggioli, 2004; Shabani et al., 2010). Career development for novice and experienced instructors of translation improves the effectiveness of presentations and course evaluation by orientating them with optional delivery methods, revisions, assessments, and testimonies (Herring & Swabey, 2017; Adipat, 2021; Ramanair et al., 2017; Kirana & Nabhan, 2021). Utilizing technology in the teaching process in general and teaching translation, in particular, is more than just the application of the software and the hardware. It also needs the knowledge of the instructors, their pedagogical and technological dimensions, and technological aspects.

To conclude technology, pedagogy, and subject content for English instructors in general and novice and experienced instructors of translation in particular offer a notion that can be employed in the process of learning and teaching English language and translation. Using technology in the teaching and learning process is one of the numerous difficulties related to teacher and novice and experienced translation instructor career development. Gathering instructors to tackle good quality 21st century education requires the expertise of teachers to deal with groups of tools, knowledge, and a career that is associated with computer assistance within the setting of the lessons. Teacher knowledge is all subject matter that instructors have gathered in a certain period which sustains their work. Moreover, it does not imply that all of their knowledge plays a part in every action or activity. Instructors' apprehension and knowledge are critical at all stages, as they must expand their expertise in finding opportunities that they can use to improve student understanding. When instructors optimize their knowledge to improve student learning, they are aiding in its successful application.

C. Previous Studies

A small number of studies have reviewed perceptions of teachers of teaching English as a foreign language toward (TPACK). These studies investigated how these teachers view and self-assess content knowledge (CK), pedagogy knowledge (PK), and technology knowledge (TK) along with the interaction of these in cooperation with (TPACK) and the rudimentary powerful factors for TPACK structure.

Several research papers have been carried out to examine the impact of TPACK on EFL teachers and the prevailing rudimentary factors for TPACK construction in education, language teaching and learning. A small number of studies have also investigated EFL teachers' perceptions of Technological Pedagogical Content Knowledge (TPACK). Until now, however, no single research has been conducted to explore the perceptions of novice and experienced instructors of translation at Saudi universities toward TPACK for teaching professional development. Consequently, it is extremely important to carry out investigations that focus on these perceptions.

Again, it is particularly relevant to indicate that a plethora of researchers have examined the utilization of Technological Pedagogical and Content Knowledge (TPACK) as one of the present-day frameworks that integrates technology in the teaching and learning process. For example, in their study, Kirana and Nabhan (2021) found that there are three main issues facing English instructors. First is their knowledge of TPACK, followed by the procedures of acquiring TPACK, and finally, the English instructors' challenges with TPACK. The English instructors had a different understanding concerning TPACK, and they implemented several strategies for acquiring TPACK. However, the teachers encountered difficulties in applying TPACK.

Chukwuemeka (2014) found that teachers' perceptions toward TPACK were significantly positive throughout the knowledge gauge, and there were statistically significant differences in how teachers perceived TPACK in accordance with the enumerated variables of the study.

Bingimlas (2018) found that many of the instructors indicated that they had an average conviction level of knowledge regarding the TPACK context. Special differences Occurred amongst instructors predicated on gender, teaching courses, and teaching experience. Statistically, a significant difference was indicated between technological content knowledge and teaching experience.

Absari et al. (2020) stated that pedagogy knowledge (PK) has a positive influence on TPACK, while technology knowledge (TK) and content knowledge (CK) do not have a positive impact on TPACK. The study also indicated that age affects the development of technological knowledge, and if one of the subjects of study is not dominated by an instructor, the learning process will attain maximum results. Shi and Jiang (2022) stated that EFL teachers have deep beliefs in the value of PK, CK and PCK. The study also revealed that EFL teachers have highly constructive attitudes about technological applications in EFL.

III. METHODOLOGY

A. Questions of the Study

To reach the three main objectives of the study previously mentioned in the introduction, the following questions must be answered: requires the following questions of the study be answered:

1. What are the perceptions of novice and experienced instructors of translation at Saudi universities toward Technological Pedagogical Content Knowledge (TPACK) and its influence on their professional development?
2. To what extent do these translation instructors develop their technological knowledge for teaching professional development to boost their professional development?

3. What factors predict novice and experienced translation instructors' TPACK for using digital technologies to teach translation courses?

B. Study Participants

This study included 100 novice and experienced instructors of translation who were randomly chosen from selected Saudi Universities including King Khalid University, Jazan University, Najran University, and the University of Bisha.

TABLE 1
DISPERSION OF STUDY SAMPLE IN ACCORD WITH FOUR UNIVERSITIES IN SAUDI ARABIA

The Universities	Frequency	Percentage
King Khalid University	25	25.0
Jazan University	25	25.0
Najran University	25	25.0
University of Bisha	25	25.0
Total	100	100.0

C. Investigative Tools

Considering the three purposes of this study and its three inquires, a descriptive survey method was regarded the most suitable for procuring the perceptions of novice and experienced instructors of translation at some selected Saudi universities toward Technological Pedagogical and Content Knowledge (TPACK) being utilized for teaching professional development. Moreover, a written informed agreement was gathered from all the participants before the study was carried out by the two researchers.

D. Data Gathering Procedures

The necessary data was collected through a 20-item questionnaire, and which its items were relevant to the three aims of this paper. The draft of the questionnaire was given to ten EFL specialists to confirm the suitability of the questionnaire points and the range and scope to which they were adequate for the participants. The final version of the questionnaire was enhanced after bearing in mind the criticisms, remarks and assessments given by the EFL specialists. Furthermore, the questionnaire was piloted by a panel of 20 novice and experienced instructors of translation at some selected universities in Saudi Arabia. The two authors carried out pilot research before dispensing and circulating the questionnaire to all of the research participants; moreover, they also submitted the survey to a randomly chosen sample of 20 respondents. They reported that points were obvious and convenient to grasp. Also, the pilot study permitted the two authors to identify time difference between when the first respondent completed the survey and when the last respondent completed theirs which was 15 minutes. The stability factor (tau-equivalent reliability or coefficient alpha) of 0.992 displayed a good level of reliability.

TABLE 2
TAU-EQUIVALENT RELIABILITY OR COEFFICIENT ALPHA OF THE QUESTIONNAIRE: N=100

Items	No. of Items	Coefficient Alpha
The overall reliability of the survey	20	0.992

IV. RESULTS AND DISCUSSION

The analysis of the survey data enabled the two authors to reach a conclusion regarding obtaining the views of perceptions of novice and experienced instructors of translation at some selected Saudi universities toward technological pedagogical content knowledge for teaching professional development. Statistical assessment was utilized to compute the percentages of each item.

TABLE 3
RATING SCALE

Disagree	Strongly Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

TABLE 4
PERCEPTIONS OF NOVICE AND EXPERIENCED TRANSLATION INSTRUCTORS AT SAUDI UNIVERSITIES TOWARD TECHNOLOGICAL PEDAGOGICAL
CONTENT KNOWLEDGE FOR TEACHING PROFESSIONAL DEVELOPMENT

Statements		N 1	VL 2	SI 3	QA 4	GD 5	Mean	St. Deviation	Ranking
1. I can use input devices such as scanner, touch screen, portable keyboard, wireless mouse, and iPhone etc.	F	0	6	19	27	12	3.70	.885	14
	%	%	9.4%	19.7%	42.2%	28.7%			
2. I can aptly utilize input devices such as a computer monitor, projector, printer, headphones, and computer speakers.	F	0	4	16	33	11	3.79	.800	13
	%	%	6.2%	15%	51.6%	27.2%			
3. I can adapt and adjust computer settings such as desktop background or modify Internet settings and open the control panel, etc., properly.	F	0	8	18	25	13	3.67	.943	15
	%	%	12.5%	18.1%	39.1%	30.3%			
4. I can fix and solve common computer problems independently.	F	8	15	20	14	7	2.95	1.18	20
	%	10.5%	13.4%	11.3%	31.9%	32.9%			
5. I can use interactive whiteboards and smart projection systems, tablets and eBooks, and digital podiums professionally.	F	5	19	11	20	9	3.14	1.21	19
	%	7.8%	19.7%	10.2%	31.2%	31.1%			
6. I can employ collaboration tools in my teaching that offer short time messaging, group discussion, exchange of files, planning of projects, and digital communication service and group communication service.	F	0	5	15	28	16	3.85	3.85	11
	%	%	7.8%	23.4%	43.8%	25%			
7. I can learn software that helps me complete breed of translation tasks more competently.	F	0	12	22	18	12	3.46	1.00	17
	%	%	18.7%	24.4%	28.1%	28.8%			
8. I can expertly utilize Microsoft Office programs (Word, PowerPoint, etc.).	F	0	2	7	39	16	4.07	.697	8
	%	%	3.1%	10.9%	51%	35%			
9. I can use teaching methods and techniques that are suitable for an educational environment.	F	0	0	10	24	30	4.31	.731	1
	%	%	%	15.6%	37.5%	46.9%			
10. I can plan a good learning opportunity that is apt for the level of students of translation.	F	0	0	12	24	28	4.25	.755	2
	%	%	%	18.7%	37.5%	43.8%			
11. I can help translation students' learning as per their academic, keen, social, and cultural variances.	F	0	0	17	17	30	4.20	.839	3
	%	%	%	26.6%	36.6%	46.8%			
12. I can ponder the experiences that I benefit from professional development programs in my learning and teaching journey.	F	0	0	16	23	25	4.14	.794	5
	%	%	%	25%	35.9%	39.1%			
13. I can use Web 2.0 tools (animation tools, digital story tools, etc.) to encourage collaboration and teamwork among students of translation, allow them to become active participants in their education and promote 21st-century learning skills.	F	0	8	19	25	12	3.64	.932	16
	%	%	12.5%	19.7%	39%	28.8%			
14. I can support my professional development by employing technological tools and resources to constantly better the translation teaching process.	F	0	2	8	27	27	4.23	.791	4
	%	%	3.1%	12.5%	42.2%	42.2%			
15. I can help translation students' out-of-class work to promote their self-regulated learning.	F	0	12	18	21	13	3.54	1.02	18
	%	%	18.8%	18.1%	32.8%	30.3%			
16. I can employ relevant teaching methods and techniques to sustain students of translation in developing their translation skills.	F	0	3	17	23	21	3.96	.890	10
	%	%	4.7%	26.6%	35.9%	32.8%			
17. I can prepare curricular activities that develop translation students' translation skills.	F	0	0	12	32	20	4.12	.701	7
	%	%	%	18.7%	50%	31.3%			
18. I can meet translation students' individualized needs by employing Blackboard and other information technologies.	F	0	3	14	25	22	4.03	.872	9
	%	%	4.7%	21.9%	39%	34.4%			
19. I can support students of translation as they utilize technology to enhance language proficiency independently	F	0	4	22	21	17	3.79	.911	12
	%	%	6.2%	24.4%	32.8%	36.6%			
20. I can utilize multimedia such as text materials, audio files video presentations, and translation websites to promote translation students' language learning.	F	0	2	10	28	24	4.15	.801	6
	%	%	3.1%	15.6%	43.8%	37.5%			

In response to the statement "I can use teaching methods and techniques that are suitable for an educational environment", 37.5% of the respondents agreed and 46.6% strongly agreed (ranking first in order of importance). This

finding suggests both novice and experienced translation instructors can use teaching methods and techniques that are suitable for an educational environment.

In response to the statement “I can plan a good learning opportunity that is apt for the level of students of translation”, 37.5% of respondents agreed, and 43.8% strongly agreed, ranking this statement second. This positive finding is evidence that novice and experienced translation instructors can plan a good learning opportunity that is apt for the level of their translation students.

In response to the statement “I can help translation students’ learning as per their academic, keen, social, and cultural variances”, 36.6% of respondents agreed, and 46.8% strongly agreed, ranking this statement third. This positive finding is evidence that novice and experienced translation instructors can help translation students’ learning as per their academic, keen, social, and cultural variances.

Ranking fourth is the response to the statement “I can support my professional development by employing technological tools and resources to constantly better the translation teaching process.” where 42.2% of respondents agreed, and 42.2% strongly agreed. This positive finding revealed that novice and experienced translation instructors can support professional development by employing technological tools and resources to constantly better the process of teaching translation teaching.

In response to the fifth highest ranking statement “I can ponder the experiences that I benefit from professional development programs to my learning and teaching journey”, 35.9% of respondents agreed, and 39.1% strongly agreed. This finding demonstrated that novice and experienced translation instructors can ponder the experiences that they benefit from professional development programs in their teaching and learning journey.

In response to the statement “I can utilize multimedia such as text materials, audio files video presentations, and translation websites to promote translation students’ language learning”, 43.8% of respondents agreed, and 37.5% strongly agreed, ranking the statement in sixth place. This positive finding showed novice and experienced translation instructors can utilize multimedia such as text materials, audio files video presentations, and translation websites to promote translation students’ language learning.

In response to the seventh-ranked statement “I can prepare curricular activities that develop translation students’ translation skills”, 50.0% of respondents agreed, and 31.3% strongly agreed. This positive finding showed novice and experienced translation instructors can prepare curricular activities that develop translation students’ translation skills.

In response to the statement, “I can expertly utilize Microsoft Office programs (Word, PowerPoint, etc.)”, 51.0% of respondents agreed and 35.0% strongly agreed ranking the statement in eighth place. This finding indicated that novice and experienced translation instructors can utilize Microsoft Office programs (Word, PowerPoint, etc.) expertly.

In response to the statement “I can meet translation students’ individualized needs by employing Blackboard and some information technologies”, 39.0% of respondents agreed, and 34.4% strongly agreed, ranking this statement ninth. This finding showed that novice and experienced translation instructors can meet translation students’ individualized needs by employing Blackboard and other information technologies.

In response to the statement “I can employ relevant teaching methods and techniques to sustain students of translation in developing their translation skills”, 35.9% of respondents agreed, and 32.8% strongly agreed, ranking this statement 10th. This finding showed that novice and experienced translation instructors can employ relevant teaching methods and techniques to sustain students of translation in developing their translation skills.

In response to the statement “I can employ collaboration tools in my teaching that offers short time messaging, group discussion, exchange of files, planning of projects, and digital communication service and group communication service.”, 43.8% of respondents agreed, and 25% strongly agreed, ranking this statement 11th. This finding showed that novice and experienced translation instructors can employ collaboration tools in their teaching that offers short time messaging, group discussion, exchange of files, planning of projects, and digital communication service and group communication service.

In response to the statement “I can support students of translation as they utilize technology to enhance language proficiency independently”, 32.8% of respondents agreed, and 36.6% strongly agreed, ranking this statement 12th. This finding showed that novice and experienced translation instructors can support students of translation as they utilize technology to enhance language proficiency in an independent manner.

In response to the statement “I can aptly utilize input devices such as a computer monitor, projector, printer, headphones and computer speakers”, 51.6% of respondents agreed, and 27.2% strongly agreed, ranking this statement 13th. This finding showed that novice and experienced translation instructors can aptly utilize input devices such as a computer monitor, projector, printer, headphones, and computer speakers.

In response to the statement “I can use input devices such as scanner, touch screen, portable keyboard, wireless mouse, and iPhone etc.”, 42.2% of respondents agreed, and 28.8% strongly agreed, ranking this statement 14th. This finding showed that novice and experienced translation instructors can use input devices such as a scanner, touch screen, portable keyboard, wireless mouse, and iPhone etc.

In response to the statement “I can adapt and adjust computer settings such as desktop background or modify Internet settings and open the control panel, etc., properly”, 39.1% of respondents agreed, and 30.3% strongly agreed, ranking this statement 15th. This finding showed that novice and experienced translation instructors can adapt and adjust

computer settings such as desktop background or modify Internet settings and open the control panel, and so on properly.

In response to the statement “I can use Web 2.0 tools (animation tools, digital story tools, etc.) to encourage collaboration and teamwork among students of translation and allow them to become active participants in their education and promote 21st-century learning skills”, 39% of respondents agreed, and 28.8% strongly agreed, ranking this statement 16th. This finding showed that novice and experienced translation instructors can use Web 2.0 tools (animation tools, digital story tools, etc.) to encourage collaboration and teamwork among students of translation and allow them to become active participants in their education and promote 21st-century learning skills.

In response to the statement “I can learn software that helps me complete breed of translation tasks more competently”, 28.1% of respondents agreed, and 28.8% strongly agreed, ranking this statement 17th. This finding showed that novice and experienced translation instructors can learn software that helps them complete breed of translation tasks more competently.

In response to the statement “I can help translation students’ out-of-class work to promote their self-regulated learning”, 32.8% of respondents agreed, and 30.3% strongly agreed, ranking this statement 18th. This finding showed that novice and experienced translation instructors can help translation students’ out-of-class work to promote their self-regulated learning.

In response to the statement “I can use interactive whiteboards and smart projection systems, tablets and eBooks, digital podium professionally”, 31.2% of respondents agreed, and 31.1% strongly agreed, ranking this statement 19th. This finding showed that novice and experienced translation instructors can use interactive whiteboards and smart projection systems, tablets and eBooks, and digital podiums professionally.

Finally, in response to the statement “I can fix and solve common computer problems independently”, 31.9% of respondents agreed, and 32% strongly agreed, ranking this statement 20th. This finding showed that novice and experienced translation instructors can fix and solve common computer problems independently.

To answer research question 1, “What are the perceptions of novice and experienced instructors of translation at Saudi universities toward Technological Pedagogical and Content Knowledge (TPACK) and its influence on their professional development?”, the qualitative data revealed that many novice and experienced translation instructors had positive attitudes towards technological applications in English as a Foreign Language (EFL). Moreover, many novice and experienced translation instructors showed that they had an average level of knowledge regarding the technological pedagogical content knowledge context. The findings of the study also revealed that novice and experienced instructors’ perceptions toward Technological Pedagogical and Content Knowledge (TPACK) were significantly positive. The results of this question confirmed the findings of previous studies that explored EFL instructors’ perceptions toward technological pedagogical content knowledge (Nabhan, 2021; Chukwumeka, 2014; Shi & Jiang, 2022).

To answer research question 2, “To what extent do these translation instructors develop their technological knowledge for teaching professional development to boost their own professional development?”, the results revealed that novice and experienced instructors view that they can learn from the experiences that they benefit from when participating in professional development programs and apply them to their learning and teaching journey. The participants’ positive responses showed that they can support their professional development by employing technological tools and resources to constantly better the translation teaching process.

To answer research question 3, “What factors predict novice and experienced translation instructors’ TPACK for using digital technologies to teach translation courses?”, the qualitative evidence indicated that planning a good learning opportunity that is apt for the level of their translation students; utilizing multimedia such as text materials, audio files video presentations, and translation websites to promote translation students’ language learning; utilizing office programs (Word, PowerPoint, etc.); meeting translation students’ individualized needs by employing Blackboard and some information technologies; and using interactive whiteboards and smart projection systems, tablets and eBooks, and digital podiums professionally; and using specific techniques such as translation online lessons are the principle factors that affect the novice and experienced instructors’ perspectives on technological pedagogical content knowledge for teaching professional development. The answer to this question verifies that educational level and experience in digital technologies play a significant role in the professional development needs of both novice and experienced translation instructors at Saudi universities.

V. CONCLUSION

A. Study Findings

The findings of this study revealed that many of the novice and experienced male and female translation instructors had positive attitudes towards the use of technological applications in teaching English as a Foreign Language (EFL) and translation. Moreover, many of novice and experienced translation instructors showed that they had an average conviction level of knowledge regarding the technological pedagogical content knowledge context. The findings of the study also revealed that novice and experienced instructors’ perceptions toward technological pedagogical content knowledge were considerable. It was also evident that some professional development needs were obtained from the questionnaire as knowledge of utilizing multimedia such as text materials, audio files video presentations, and

translation software needs development when it comes to preparing curricular activities that develop translation students' translation skills.

B. Study Implications

This study might have implications in providing direction to novice and experienced instructors of translation professional development. Moreover, novice and experienced instructors of translation should aspire to give emphasis and practice the identified needs of professional development when training and teaching translation students. The other implication is that novice and experienced instructors of translation should aim to enhance their knowledge and skills to achieve professional development.

C. Recommendations for Future Studies

A recommendation arising out of the results was that novice and experienced instructors of translation need to change their teaching style from traditional to computer-assisted learning with the use of technology. In addition to this, the Saudi Ministry of Education should focus on providing colleges with technology-enhanced learning, e-learning platform, virtual learning software and novice and experienced instructors of translation with technology training, special training and appropriate professional training.

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Higher Secondary Students' Performance in Math, English, and Other Science Subjects in Pre-COVID 19 and During COVID 19 Pandemic: A Comparative Study Using Mahalanobis Distance

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Abstract—The current study compared the achievements of higher secondary level students before and during the COVID 19 pandemic in five subjects-English, Biology, Physics, Chemistry, and Mathematics. This study was conducted on higher secondary level students from Bodoland Territorial Region (BTR), Assam, India. Dichotomous variables like rural and urban, tribal and non-tribal are considered for sample collection. A stratified random sampling technique is used for data collection. When five subjects are considered as a unit, the Mahalanobis Distance (MD) is used to measure the difference in dynamical character of achievements. There is a significant difference in the achievement of students between pre-COVID 19 and during COVID 19 pandemic.

Index Terms—Mahalanobis Distance, higher secondary level students, English, Biology, Physics, Chemistry, Mathematics, BTR, Assam, COVID-19 Pandemic

I. INTRODUCTION

The Mahalanobis Distance (MD) has been used to distinguish features in a variety of fields. Image management, neuro-computing, clustering, categorization, precision medicine, and other fields are examples of fields where MD is used. When it comes to hypothesis testing, goodness of fit experiments, classification techniques, grouping testing, outlier spotting, and density calculating techniques, statistical distances are crucial. We can calculate how close two statistical objects are to one another using distance measurements (or their similarities). The MD is one of several statistical distance measures that have the advantage of detecting outliers in two or more variables (Venturin, 2015). In MD, the distance between groups is estimated in terms of a single number. In 1936, Mahalanobis proposed this metric (Mahalanobis, 1936). It was critical in data processing and statistics involving multiple measurements. P.C. Mahalanobis developed the MD, which is a well-known and useful indicator of the "closeness" of an analysis involving two or more variables (Mahalanobis, 1927, 1936). It was a significant contribution, and numerous studies were conducted on it using this statistics (Rao, 1963, 1973; Rudra et al., 1996). Scholastic attainment in those subjects represents the level of achievement in Mathematics and English when combined with other disciplines at the higher

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secondary level. When comparing math and English achievement with other subjects among various groups of students, significant issues emerge. For instance, are the learners' intelligence levels similar? Is the difficulty level consistent across groups? Are students in different groups in the same socioeconomic situation? As a result, the MD is thought to be a more broadly applicable concept for contrasting the significant variation in dynamical character for many subjects between two groups of learners with different learning preferences.

II. LITERATURE REVIEW

The MD is a clustering algorithm that can be found in a variety of situations. Occasionally, all of the clusters have the same covariance. This is a very restrictive assumption, and it may be more meaningful if each cluster is defined not only by its centroid, but also by its covariance matrix (Lapidot, 2018). Several researchers such as Rafati and Akbarpour (2018); Haldar et al. (2016); Mingliang et al. (2018); Xiang and Zhang (2008); Zeng et al. (2020), Law et al. (2016), Hirano et al. (2004), Zhao and Zhao (2015), Benaichouche et al. (2013), de la Hermosa González (2018), Martino et al. (2019), Maesschalck et al. (2000), used MD to solve clustering problems. MD is also used to solve categorization problems by researchers like Hamill et al. (2016); Kojima et al. (2016); Kamoi and Kobayashi (2020); Chen et al. (2021); Zhang and Pan (2011). Image management is another area where MD is used by Pinho and Tavares (2009), Pinho et al. (2005), Kapoor et al. (2010), Sheikh et al. (2019), Liang et al. (2018).

Ahmed et al. (2020, 2021) used MD to address the disparity in educational mathematical achievement. Sen and Pal (2020) investigated the unit test and annual examination performance of students in the seventh and eighth grades in three different types of schools. They used MD in three different fields—mathematics, physical science, and life science and found a significant difference in achievement between formative and summative assessments in most of the cases. Mahato and Sen (2021) looked into the use of MD in educational psychology. MD is used to compare the two dependent variables for two groups of higher secondary students. The progressive characteristics of the three dependent variables do not differ significantly across independent variable combinations. Garain et al. (2021) conducted a study utilizing Mahalanobis Distance, a tool for comparing different psychological traits among postgraduate students. This research takes into account Internet dependence, social isolation, and five different personality traits. Several groups have been formed for this research, including male and female groups from the arts and sciences. In order to measure the two dichotomous independent variables of sex (male and female) and stream (arts and science), seven dependent variables—Internet Dependency, Social Isolation, Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness—are taken as a branch. It is possible to declare that there are no observable differences to wrap up the topic. Ahmed et al. (2022a) used MD to compare tenth-grade students' academic achievement in subjects such as Mathematics and English, as well as other disciplines, in the BTR region of Assam, India. The dynamical nature of five dependent variables differed insignificantly across independent variable groupings. Ahmed et al. (2022b) used MD to examine the dynamical nature of academic attainment in five different disciplines, including Mathematics, English, Biology, Physics, and Chemistry, between two student groups of higher secondary level in the BTR regions of the Indian state of Assam. Students of tribal and non-tribal origins, boys and girls, urban and rural, urban boys and rural boys, and urban girls and rural girls are among the five types of groupings considered. In five fields, the MD is used to calculate the difference in the dynamic nature of student achievement between two sections. The dynamical character does not differ significantly in terms of achievement.

Sen et al. (2023a) used MD to compare several leadership theories, including mentoring leadership, visionary leadership, dominant leadership, and democratic leadership in their study entitled "Comparison among different leadership styles of head of the institution of West Bengal by Mahalanobis distance". The findings showed that even after the five dependent variables were combined into one branch, the dichotomous categories' dynamic nature remained unchanged. The study "Comparison among self-efficacy, Depression, Anxiety, and Stress of Postgraduate Students by Mahalanobis Distance" was undertaken by Sen et al. (2023b). For this study, three distinct dichotomous groupings of students are taken into account. Five dependent variables—general self-efficacy, specific self-efficacy, depression, anxiety, and stress—are compared using Mahalanobis Distance to see how dynamically they differ. It is discovered that the dynamical nature of five dependent variables for various sets of independent variables is not significantly different. Adhikari (2023) examined the Mahalanobis distant research in education and its tremendous potential in educational psychology. In the context of educational psychology, MD was utilized to draw inferences based on a combination of factors, including anxiety, self-efficacy, personality, social isolation, internet dependence, and academic stress.

Through the use of MD, Mohanta et al. (2023a) conducted a study on "Comparison among different dimensions of organizational climate of secondary school teachers of West Bengal." This study examined how employees perceived autonomy, manager trust, teamwork, incentives and recognition, fairness, and organizational support. The outcomes showed that the dynamical characteristics of the six dependent variables are the same for various combinations of independent factors. In another study, Mohanta et al. (2023b) used Mahalanobis Distance to compare the various aspects of institutional commitment, including affective commitment, professional commitment, commitment to the learner, and academic commitment. The findings revealed that when four dependent variables were classified as a branch, there was no appreciable difference in the dynamical nature of the dichotomous classifications. Mahalanobis Distance, cluster analysis, and correlational research in education were examined by Adhikari et al. (2023a). This study

set out to give a comprehensive overview of the uses of cluster analysis, correlation coefficients, and Mahalanobis distance. Numerous analyses and interpretations are considered, starting with the assumption that causality can be determined using all three statistics. According to Adhikari et al. (2023b), those who employ multi-dimensional analysis have access to a variety of viewpoints on the data. They are capable of detecting trends or anomalies in the data. Sutradhar et al. (2023) used MD to compare the variations in self-efficacy, depression, anxiety, and stress levels between two groups of university students. Three distinct dichotomous categories of pupils are considered for this study. To determine how dynamically different five variables viz. general self-efficacy, specific self-efficacy, depression, anxiety, and stress are compared for three distinct dichotomous categories of pupils, MD is used. It is found that there are no discernible differences in the dynamical behavior of five dependent variables for different sets of dichotomous independent variables viz. male-female, rural-urban and arts-science students.

The current research compared the performance of higher secondary level students in five subjects in pre-COVID 19 and during COVID 19 pandemic viz. English, Biology, Physics, Chemistry, and Mathematics. This research was carried out on pupils from the BTR in Assam, India.

III. RESEARCH OBJECTIVES

Following objectives are considered for the present study:

1. To compare academic achievement in English, Mathematics, Physics, Chemistry and Biology between the students who appeared higher secondary final examination in pre-COVID 19 and during COVID 19 pandemic.
2. To compare academic achievement in English, Mathematics, Physics, Chemistry and Biology between the rural students who appeared higher secondary final examination in pre-COVID 19 and during COVID 19 pandemic.
3. To compare academic achievement in English, Mathematics, Physics, Chemistry and Biology between the urban students who appeared higher secondary final examination in pre-COVID 19 and during COVID 19 pandemic.
4. To compare academic achievement in English, Mathematics, Physics, Chemistry and Biology between the tribal students who appeared higher secondary final examination in pre-COVID 19 and during COVID 19 pandemic.
5. To compare academic achievement in English, Mathematics, Physics, Chemistry and Biology between the non-tribal students who appeared higher secondary final examination in pre-COVID 19 and during COVID 19 pandemic.

IV. HYPOTHESES

To draw necessary decision based on the objectives stated above, following hypotheses are considered.

H₀₁: There is no statistically significant difference in achievement between the students in pre-COVID 19 and during COVID 19 pandemic when bunch of subjects (English, Mathematics, Physics, Chemistry and Biology) are considered as a unit.

H₀₂: There is no statistically significant difference in achievement between the rural students in pre-COVID 19 and during COVID 19 pandemic when bunch of subjects (English, Mathematics, Physics, Chemistry and Biology) are considered as a unit.

H₀₃: There is no statistically significant difference in achievement between the urban students in pre-COVID 19 and during COVID 19 pandemic when bunch of subjects (English, Mathematics, Physics, Chemistry and Biology) are considered as a unit.

H₀₄: There is no statistically significant difference in achievement between the tribal students in pre-COVID 19 and during COVID 19 pandemic when bunch of subjects (English, Mathematics, Physics, Chemistry and Biology) are considered as a unit.

H₀₅: There is no statistically significant difference in achievement between the non-tribal students in pre-COVID 19 and during COVID 19 pandemic when bunch of subjects (English, Mathematics, Physics, Chemistry and Biology) are considered as a unit.

V. METHODOLOGY

Method

Descriptive survey method was used in this investigation.

Population

All the students who appeared in class XII state board examinations, which was conducted by Assam Higher Secondary Education Council (AHSEC) having subjects English, Mathematics, Physics, Chemistry and Biology of BTR of Assam considered as the population.

Sample and Sampling

For this study, samples are collected as follows:

1. Results of 2250 students who appeared in higher secondary examination 2019 and 2020 (pre-COVID 19 Pandemic) are collected randomly by stratified random sampling technique.
2. Results of 1873 students who appeared in higher secondary examination 2021 (during COVID 19 Pandemic) are also collected randomly by stratified random sampling technique.

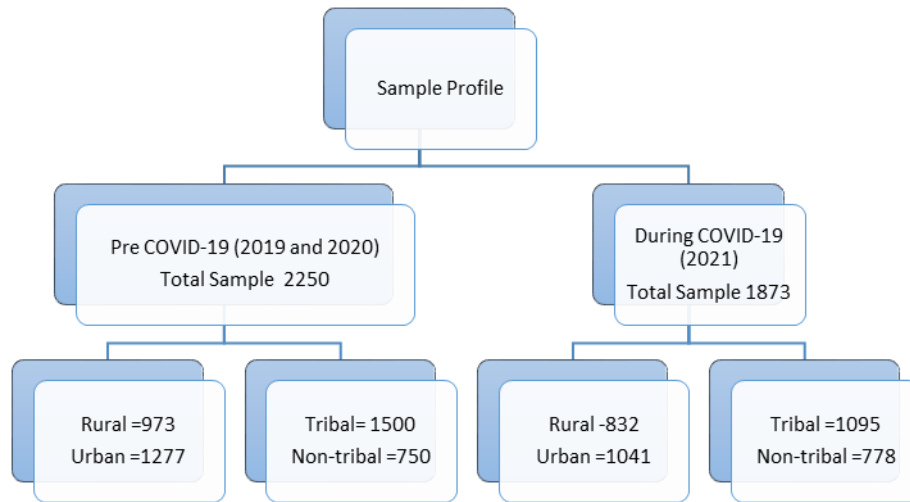


Figure 1. Sample Profile for the Study

Data Arrangement

Firstly, pre-COVID 19 pandemic achievement scores in English, Mathematics, Physics, Chemistry and Biology are collected and classified into different strata i.e. rural, urban, tribal and non-tribal. Secondly, during COVID 19 pandemic achievement scores in English, Mathematics, Physics, Chemistry and Biology are collected and classified into different strata i.e. rural, urban, tribal and non-tribal. Finally, strata-wise achievement scores in English, Mathematics, Physics, Chemistry and Biology are arranged for pre-COVID 19 and during COVID 19 pandemic.

Statistics

Mean, Standard Deviation, Variance-covariance are calculated for finding MD of different strata for pre-COVID 19 and during COVID 19 pandemic.

MD is calculated by applying the following equation:

$$MD = \left[(X - Y)^T \Sigma^{-1} (X - Y) \right]^{\frac{1}{2}} \dots\dots\dots (1)$$

Where *X* and *Y* are the mean of the achievement represented by the first and second groups of data respectively and Σ is a pooled Variance-covariance matrix of both groups viz. rural and urban, tribal and non-tribal etc.

VI. RESULTS AND DISCUSSIONS

Case I: Comparison of achievement between pre-COVID 19 and during COVID 19 pandemic of total students.

TABLE 1
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR PRE-COVID 19

Descriptive Statistics (Pre-COVID 19)			
Total Pre-COVID	N	Mean	Std. Deviation
English	2250	55.63	15.393
Biology	2250	62.74	12.894
Physics	2250	50.72	12.812
Chemistry	2250	55.76	10.399
Mathematics	2250	35.31	12.777

TABLE 2
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR DURING COVID 19

Descriptive Statistics (During COVID 19)			
Total during COVID	N	Mean	Std. Deviation
English	1873	67.34	12.930
Biology	1873	76.60	11.776
Physics	1873	75.87	11.737
Chemistry	1873	76.51	11.502
Mathematics	1873	68.14	12.781

The descriptive statistics for the pre-COVID 19 pandemic and the COVID 19 pandemic are shown in Tables 1 and 2, respectively. The mean scores for each subject have shown notable fluctuations. During the COVID 19 epidemic, means increased; the largest increase was observed in Mathematics.

Again, Tables 3 and 4 as given below represent the variance-covariance of achievements for pre-COVID 19 and during COVID-19 pandemic respectively for the students of higher secondary level.

TABLE 3
VARIANCE-COVARIANCE OF DIFFERENT SUBJECTS FOR PRE-COVID 19

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	236.937	88.010	76.388	83.771	60.194
Biology	88.010	166.258	61.626	71.978	62.942
Physics	76.388	61.626	164.147	74.357	70.779
Chemistry	83.771	71.978	74.357	108.139	76.873
Mathematics	60.194	62.942	70.779	76.873	163.240

TABLE 4
VARIANCE-COVARIANCE OF DIFFERENT SUBJECTS FOR DURING COVID 19

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	167.179	130.845	131.072	125.852	158.984
Biology	130.845	138.680	128.605	126.802	117.573
Physics	131.072	128.605	137.765	130.070	124.299
Chemistry	125.852	126.802	130.070	132.286	119.113
Mathematics	158.984	117.573	124.299	119.113	163.364

Also the pooled variance-covariance matrix of achievements of pre-COVID 19 and during COVID 19 is computed by using equation (2) with the help of tables 3 and 4 and is given by

$$A = \begin{bmatrix} 205.2473 & 107.4691 & 101.2299 & 102.8876 & 105.0724 \\ 107.4691 & 153.7298 & 92.05328 & 96.88349 & 87.75982 \\ 101.2299 & 92.05328 & 152.1622 & 99.66635 & 95.09211 \\ 102.8876 & 96.88349 & 99.66635 & 119.1085 & 96.06182 \\ 105.0724 & 87.75982 & 95.09211 & 96.06182 & 163.2963 \end{bmatrix} \dots\dots\dots(3)$$

Mahalanobis Distance is calculated by using equation (1) with the help of Tables 1 and 2, and the inverse of the matrix A and its value is given by-

Mahalanobis Distance (MD) = 2.8896

This is a powerful statistic having the ability to compare two branches of variables together by one single dimensionless number. Since the value of the MD is 2.8896, it represents highly significant difference in achievement between pre-COVID 19 and during COVID 19 pandemic. According to the result, our null hypothesis H_{01} is rejected. Alternatively, we can conclude that the performance of achievement of students who are appeared during COVID 19 pandemic is better than the performance of achievement of students who are appeared pre COVID 19 when the group of subjects are taken as a branch.

Case II: Comparison of achievement between rural students who appeared pre-COVID 19 and during COVID 19 pandemic.

The performance of students living in rural areas was examined by the researchers through a comparison of their academic results of pre-COVID 19 and during COVID 19 pandemic. Tables 5 and 6 (shown below) represent the descriptive statistics for rural students who completed the higher secondary examination before the COVID 19 pandemic and during the pandemic, respectively. During the COVID 19 epidemic, mean scores increased dramatically, particularly in Mathematics.

TABLE 5
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR RURAL STUDENTS (PRE-COVID 19)

Descriptive Statistics			
Rural	Mean	Std. Deviation	N
English	51.76	14.181	973
Biology	62.06	11.387	973
Physics	50.28	14.374	973
Chemistry	55.84	10.429	973
Mathematics	36.92	12.135	973

TABLE 6
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR RURAL STUDENTS (DURING COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	69.62	10.767	832
Biology	77.80	9.137	832
Physics	76.70	9.171	832
Chemistry	77.28	9.186	832
Mathematics	70.10	10.588	832

Regarding rural higher secondary students, Tables 7 and 8 (as shown below) show the variance-covariance of the students' achievements for the pre-COVID 19 and COVID 19 period, respectively.

TABLE 7
VARIANCE-COVARIANCE OF DIFFERENT SUBJECTS FOR RURAL STUDENTS OF PRE-COVID 19

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	201.098	75.038	63.940	77.331	68.442
Biology	75.038	129.653	52.010	74.371	58.643
Physics	63.940	52.010	206.624	64.708	55.801
Chemistry	77.331	74.371	64.708	108.770	69.530
Mathematics	68.442	58.643	55.801	69.530	147.248

TABLE 8
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS FOR RURAL STUDENTS DURING COVID-19

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	115.926	85.173	86.220	85.578	110.144
Biology	85.173	83.480	78.483	79.294	79.132
Physics	86.220	78.483	84.103	81.572	83.398
Chemistry	85.578	79.294	81.572	84.389	83.203
Mathematics	110.144	79.132	83.398	83.203	112.105

Once more, using equation (2) and Tables 7 and 8 as indicated above, the pooled variance-covariance matrix of the rural students' achievements for the pre-COVID 19 and COVID 19 period is provided by:

$$B = \begin{bmatrix} 161.8387 & 79.70965 & 74.20978 & 81.13239 & 87.6642 \\ 79.70965 & 108.3699 & 64.21251 & 76.64022 & 68.08724 \\ 74.20978 & 64.21251 & 150.1489 & 72.48132 & 68.52161 \\ 81.13239 & 76.64022 & 72.48132 & 97.53178 & 75.83246 \\ 87.6642 & 68.08724 & 68.52161 & 75.83246 & 131.0491 \end{bmatrix} \dots\dots\dots(4)$$

In this case, the values of Mahalanobis Distance is given by-

$$\text{Mahalanobis Distance (MD)} = 301234$$

A highly significant difference is found and hence our null hypothesis H_{02} is rejected. Alternatively, it is possible to draw the conclusion that there is a very statistically significant difference in students' achievement for the branch of subjects taken together as a unit between pre-COVID 19 and COVID 19 pandemic students. In actuality, COVID 19 examinees do better in terms of accomplishment.

Case III: Comparison of achievement between urban students who appeared pre-COVID 19 and during COVID 19 pandemic.

The descriptive statistics for the pre-COVID 19 and COVID 19 pandemic periods of urban students are displayed in Tables 9 and 10, respectively. There have been significant changes to the average scores for all subjects. During the COVID 19 pandemic, means increase, with mathematics seeing the most increase.

TABLE 9
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR URBAN STUDENTS (PRE-COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	58.57	15.633	1277
Biology	63.26	13.916	1277
Physics	51.05	11.473	1277
Chemistry	55.70	10.380	1277
Mathematics	34.06	13.149	1277

TABLE 10
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR URBAN STUDENTS (DURING COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	65.52	14.183	1041
Biology	75.63	13.448	1041
Physics	75.19	13.409	1041
Chemistry	75.86	13.029	1041
Mathematics	66.56	14.112	1041

Tables 11 and 12 (shown below), correspondingly, display the achievement variance-covariance for the pre-COVID 19 and COVID 19 periods.

TABLE 11
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS FOR URBAN STUDENTS (PRE-COVID 19)

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	244.377	94.431	83.665	89.171	62.710
Biology	94.431	193.651	68.605	70.287	67.601
Physics	83.665	68.605	131.637	81.818	83.273
Chemistry	89.171	70.287	81.818	107.735	82.528
Mathematics	62.710	67.601	83.273	82.528	172.883

TABLE 12
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS FOR URBAN STUDENTS (DURING COVID 19)

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	201.169	163.784	164.589	155.838	192.060
Biology	163.784	180.856	167.365	163.537	145.371
Physics	164.589	167.365	179.791	167.988	155.099
Chemistry	155.838	163.537	167.988	169.758	146.018
Mathematics	192.060	145.371	155.099	146.018	199.139

The pooled variance-covariance matrix of achievement, which is obtained by using equation (2) with the help of Tables 11 and 12, is given by –

$$C = \begin{bmatrix} 224.9725 & 125.577 & 120.0075 & 119.1108 & 120.8003 \\ 125.577 & 187.9048 & 112.9575 & 112.165 & 102.527 \\ 120.0075 & 112.9575 & 153.2627 & 120.5164 & 115.5296 \\ 119.1108 & 112.165 & 120.5164 & 135.5892 & 111.041 \\ 120.8003 & 102.527 & 115.5296 & 111.041 & 184.6744 \end{bmatrix} \dots\dots\dots(5)$$

In this case, the value of MD is given by-

Mahalanobis Distance (MD) = 2.8827.

The fact that the MD value is 2.8896 indicates that there is a sizable achievement difference between students enrolled prior to the COVID 19 outbreak and those enrolled during it. Our null hypothesis, **H03**, is thus refuted. Alternatively, the conclusion might be made that urban pupils who showed up during the COVID 19 pandemic performed better than students who showed up prior to the outbreak.

Case IV: Comparison of achievement between tribal students who appeared pre-COVID 19 and during COVID 19 pandemic.

The descriptive statistics for the pre-COVID 19 pandemic and during COVID 19 pandemic of tribal students are shown in Tables 13 and 14 respectively. The average test results have changed noticeably across all discipline.

TABLE 13
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR TRIBAL STUDENTS (PRE-COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	54.74	14.744	1500
Biology	62.55	13.179	1500
Physics	49.42	13.181	1500
Chemistry	54.92	9.618	1500
Mathematics	34.83	12.319	1500

TABLE 14
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR TRIBAL STUDENTS (DURING COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	66.47	12.416	1095
Biology	75.97	11.385	1095
Physics	75.06	11.329	1095
Chemistry	75.83	11.051	1095
Mathematics	67.08	12.456	1095

Again Tables 15 and 16 (shown below) display the accomplishment variance-covariance for pre-COVID 19 and during COVID 19.

TABLE 15
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS FOR TRIBAL STUDENTS (PRE-COVID 19)

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	217.387	75.083	63.968	72.386	59.058
Biology	75.083	173.685	52.466	61.385	64.408
Physics	63.968	52.466	173.747	59.136	64.052
Chemistry	72.386	61.385	59.136	92.499	67.774
Mathematics	59.058	64.408	64.052	67.774	151.755

TABLE 16
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS FOR TRIBAL STUDENTS (DURING COVID 19)

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	154.163	120.604	121.838	115.441	150.783
Biology	120.604	129.608	121.505	119.064	113.459
Physics	121.838	121.505	128.355	119.560	117.107
Chemistry	115.441	119.064	119.560	122.121	111.417
Mathematics	150.783	113.459	117.107	111.417	155.149

The polled covariance matrix for tribal students is given below, which was obtained by using equation (2) with the help of Table 15 and 16.

$$D = \begin{bmatrix} 190.7087 & 94.29128 & 88.38713 & 90.55372 & 97.76277 \\ 94.29128 & 155.086 & 81.59806 & 85.72354 & 85.10582 \\ 88.38713 & 81.59806 & 154.5932 & 84.63283 & 86.43937 \\ 90.55372 & 85.72354 & 84.63283 & 104.9985 & 86.18983 \\ 97.76277 & 85.10582 & 86.43937 & 86.18983 & 153.1872 \end{bmatrix} \dots\dots\dots(6)$$

In this case, the Mahalanobis Distance is given by-

Mahalanobis Distance (MD) = 2.9838.

The Mahalanobis Distance in this instance is 2.9838, indicating a fairly substantial academic performance differential between students enrolled prior to the COVID 19 epidemic and those enrolled during it in higher secondary level examinations. In light of the data, our null hypothesis, H_{04} , is rejected. Alternatively, it might be concluded that tribal students who appeared during the COVID 19 pandemic outperformed students who appeared prior to the pandemic when the group of subjects was analysed.

Case-V: Comparison of achievement between non-tribal students who appeared pre-COVID 19 and during COVID 19 pandemic.

The descriptive statistics for the pre-COVID 19 pandemic and the during COVID 19 pandemic are presented in Tables 17 and 18, respectively. There have been noticeable changes to the mean scores across all subjects. During the COVID 19 outbreak, means increase with Mathematics showing the largest expansion.

TABLE 17
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR NON-TRIBAL STUDENTS (PRE-COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	57.39	16.483	750
Biology	63.12	12.305	750
Physics	53.31	11.621	750
Chemistry	57.44	11.634	750
Mathematics	36.28	13.603	750

TABLE 18
DESCRIPTIVE STATISTICS OF DIFFERENT SUBJECTS FOR NON-TRIBAL STUDENTS (DURING COVID 19)

Descriptive Statistics			
	Mean	Std. Deviation	N
English	68.56	13.551	778
Biology	77.47	12.263	778
Physics	76.98	12.210	778
Chemistry	77.44	12.050	778
Mathematics	69.61	13.103	778

Tables 19 and 20 (shown below) display the accomplishment variance-covariance for pre-COVID 19 and during COVID 19 pandemic.

TABLE 19
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS FOR NON-TRIBAL STUDENTS (PRE-COVID 19)

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	271.702	112.994	94.453	102.221	59.982
Biology	112.994	151.401	78.561	92.318	59.541
Physics	94.453	78.561	135.059	98.365	80.546
Chemistry	102.221	92.318	98.365	135.357	92.747
Mathematics	59.982	59.541	80.546	92.747	185.037

TABLE 20
VARIANCE-COVARIANCE FOR DIFFERENT SUBJECTS OF NON-TRIBAL STUDENTS (DURING COVID 19)

Covariance	English	Biology	Physics	Chemistry	Mathematics
English	183.634	143.987	142.307	139.073	168.105
Biology	143.987	150.378	137.152	136.486	121.825
Physics	142.307	137.152	149.074	143.222	132.245
Chemistry	139.073	136.486	143.222	145.214	128.163
Mathematics	168.105	121.825	132.245	128.163	171.692

The polled covariance matrix which is obtained by using Table 19 and Table 20 and equation (2) is given by-

$$E = \begin{bmatrix} 226.8611 & 128.7745 & 118.8185 & 120.9846 & 115.0342 \\ 128.7745 & 150.8801 & 108.3933 & 114.8067 & 91.25366 \\ 118.8185 & 108.3933 & 142.1949 & 121.2045 & 106.8692 \\ 120.9846 & 114.8067 & 121.2045 & 140.3758 & 110.7795 \\ 115.0342 & 91.25366 & 106.8692 & 110.7795 & 178.2422 \end{bmatrix} \dots\dots\dots(7)$$

In this case, the value of MD is given by-

Mahalanobis Distance = 2.8013.

The distance's value of 2.8013 shows that pupils enrolled before the COVID 19 outbreak and those enrolled during it had significantly different accomplishment levels. Thus, H_{05} our null hypothesis, is disproved. Alternatively, one could draw the conclusion that non-tribal pupils did better than those that showed before to the COVID 19 pandemic when they presented.

Though many researches were carried out using MD in achievement analysis, this study found that the results are in line with only Sen and Pal (2020) in relation that there are statistically significant differences between two branches of subjects. This study disagrees with the findings of Ahmed et al. (2022a), Ahmed et al. (2022b), and Mahato and Sen (2021) as in their studies there were no statistically significant difference between two branches.

VII. CONCLUSION

It is a fact that Mahalanobis Distance is greater than 2 for every pair of observations, i.e. between rural students appeared in pre-COVID 19 and during COVID 19 pandemic. This result is also same for urban students who appeared higher secondary examinations pre-COVID 19 and during COVID 19. When we consider tribal students it is also found the same result. And again, when non-tribal students are considered, we found the same result that the results of pre-COVID 19 pandemic is inferior then during COVID 19 pandemic. If we consider the total students as a whole the result shows the same scenario. It is obvious that during pandemic, the examinations of achievements are not properly administered during online education system. However, during pandemic the real classroom teaching learning was not performed properly but result shows that achievements increased remarkably during the pandemic. It is a serious concern that, this achievement scores will affect future life of the students regarding admission in any course or getting

a job in government sector. Therefore, there should be an authenticated method to evaluate this significant change in achievement actually reflects the real difference or not.

VIII. RECOMMENDATIONS FOR FUTURE STUDIES

Following recommendations may be considered for further studies.

- It is recommended that this research can be done in any state of India.
- It can be done in different district of BTR, Assam.
- It can be done by considering many more subjects with English, Biology Physics, Chemistry and Mathematics.
- It can be done by considering different levels also like secondary, graduation, post graduation.
- This can be done by considering different streams like general education, technical education, medical education and many more together to compare the distance.

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Presupposition Speech at the *Tawur Kasanga* Ceremony: A Pragmatic Study

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Abstract—This research aims to analyze the types of presuppositions in the *tawur kasanga* ceremony as a pragmatic study. Pragmatics studies are always related to the problem of language use behaviour in its context. Pragmatic context includes the identity of the participant, the time parameters, and the place of the speech event, which includes the linguistic context and the physical context, which includes presuppositions. To achieve this goal, a descriptive qualitative approach was used. A qualitative approach to describe the meaning of *Tawur Kasanga* speech is based on pragmatic studies. The research population was taken from the narratives of a series of ceremonial activities. Considering that this event is an event that only occurs once a year, this population was immediately used as a sample. Data was collected through recordings and guided interviews. The collected data was analyzed using descriptive-qualitative techniques. The research results show: there are six presuppositions in speech, namely presuppositions: (a) existential 12 (24,489%), (b) factive 13 (26,530%), (c) lexical 11 (22,448%), (d) structural 11 (22,448%), (e) nonfactive 1 (2,040%), and (f) counterfactual 1 (2,040%).

Index Terms—speech, presumption, *Tawur, Kasanga*

I. INTRODUCTION

The implementation of yadnya (sacrifice) must be based on: 1) Sradha (belief), 2) Sincerity, 3) Purity of thoughts, words and deeds, 4) Adjustment to the village (place, kala (time), and patra (circumstances) (Suhardana, 2006; Wentin, 2017; Abdulameer, 2019). Words that are friendly, calm, sweet, pleasing and untainted are components of language, which play an essential role in communication that upholds customs and politeness as characteristic of eastern culture (Sari, 2020; Sudharta, 2004; Pudja, 1999), especially in carrying out the ritual, interaction between the implementer, the organizer (Yajamana), *Ratu Peranda* (Priest/Priest), *Serati* (offering artisan) and other parties who participate in preparing the ceremony facilities (Sudarta, 2004; Wentin, 2017). Mutual cooperation helps the *Yajamana* (organizing committee) (Wiana, 2004). In this situation, it is necessary to use polite language, words that do not hurt hearts, and be gentle, especially for those who have work (Pudja, 1999). Polite and soothing language is needed so that the ceremony can take place well and smoothly with the use of ethical words and sentences (Sari, 2020; Relin et al., 2018; Jendra, 2009; Moeliono, 1988; Fowler & Fowler, 2000; Rasna & Binawati, 2019).

Rituals such as *Tawur Kasanga* (purification of *butha kala*) must be carried out as well as possible by maintaining the purity of thoughts, words and actions so that the purity of the ritual is not tarnished (Rasna, 2018, 2019; Rasna et al., 2020; Rasna et al., 2021). Maintaining this purity is not only a form of disciplined character education for society but also shows the relationship between maintaining discipline in thinking, saying and doing (Soyomukti, 2015; Pudja, 1985). This relationship is vital to understand the meaning expressed by the speaker so as not to cause misunderstandings (Sinaga & Harahap, 2020). Based on this explanation, the problem of this research is what are the types of presuppositions in the *Tawur Kasanga* ritual in the city of Denpasar in 2023? This research aims to analyze the types of presumptions of the *Tawur Kasanga* ritual in Denpasar in 2023.

II. LITERATURE REVIEW

Language is also used for religious ritual activities (Teeuw, 1984; Sibarani, 2004) because people who carry out rituals are very vulnerable to temptation. If you can't stand it, it can result in fatal things, such as animals being killed as

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a means of ceremony, then not being worked on, or maybe being washed away just because you said something wrong. Therefore, you must be careful. This is following the warning of Kakawin Niti Castra, Sargah V, Sloka 3), which reads:

Wasita nimittanta manemu Laksmi (by words you will be happy)

Wasita nimittanta pati kapanggih (by words you will die)

Wasita nimittanta manemu duhka (by words you get into trouble)

Wasita nimittanta manemu partner (by words you get a friend) (Wiana, 2004)

This statement shows that language has a very vital role in human life, especially *Tawur Kasanga*, as a sacred activity. This is following *Prakertining Ayadnya* (ethics in sacrificing). According to Dewa *Tattwa's* text, it is said that the person carrying out the ritual should not utter obscene words (harsh words, cursing, swearing); pleasant words should be spoken by him (Krisnu, 2014; Aminah, 2021). Likewise, Atharvaveda VI.37.2 states that: Destroy the person who utters curses, like a tree struck by lightning (Santeri, 2000; Tucker, 1999; Rasna et al., 2019). The continuity of communication requires the speaker to know hidden information and information stated by the speaker (Pratiwi & Suroso, 2022; Andryanto et al., 2014; Dondokambey, 2020; Karim, 2019; Rahmawati & Mintowati, 2022). All of this information is used as an assumption based on the knowledge the speaker has, which is called a presupposition which is formed based on his knowledge before producing the utterance (Yule, 1996, 2018; Andryanto et al., 2014; Widiastuti et al., 2022; Sinaga & Harahap, 2020; Kristanti, 2022; Rahmawati & Mintowati, 2022; Karim et al., 2019; Pratiwi & Suroso, 2022). People with high culture in communication tend to be closed implicit, using more nonverbal forms than verbal forms (Zamzani, 2007). Communication can take place smoothly thanks to some kind of mutual agreement.

In the context of communication quality, increasing spirituality is not only related to aspects of behaviour and thinking but is also related to aspects of communication, such as how one speaks, sits, and moves, including linguistic expressions (Kennedy, 2002).

Good communication between speakers and speakers requires understanding. This understanding is a pragmatic study that studies the meaning of utterances in certain situations (Leech, 2015; Nadar, 2013; Nababan, 1993; Sudaryat, 2011; Tarigan, 2015; Djajasudarma, 2012). Yule (2006) stated that presuppositions are what speakers assume to be the case before making an utterance. The presupposition is basic information which the speaker assumes. Presuppositions are, of course, not always correct because communication depends on the shared perception of contradictions, ideological assumptions, prejudices, and stereotypes of many individuals, and so on.

Yule (2006), Pratiwi and Suroso (2022), Andryanto et al. (2014), Karim et al. (2019), Kristanti and Indrayanti (2022), Sinaga and Harahap (2020), and Widiastuti et al. (2023) explained that there are six types of presuppositions, namely:

1. Existential presuppositions are presuppositions that indicate the existence and identity of the referent or being (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
2. Factive presuppositions are presuppositions when the information conveyed aims to convey a fact that is believed to be true (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
3. Lexical presuppositions are presuppositions when a conventionally stated meaning is interpreted with the presumption that another meaning (which is not stated) is understood (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
4. Non-factive presupposition is a presupposition that is assumed to be untrue. Verbs, such as dream, imagine, and pretend are the examples (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
5. Structural presuppositions are presuppositions expressed in speech whose structure is clear and can be immediately understood without looking at the words used (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
6. Counterfactual presupposition means that what is presupposed is not only not true, but also the opposite (opposite) of true or contrary to reality (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).

III. METHOD

This research method uses a research design with a descriptive qualitative approach to describe the presuppositions of interaction between speakers at the *Tawur Kasanga* ritual in the city of Denpasar. These utterances were directly used as research samples. The research data is in the form of oral data as primary data sourced from recordings of speech between speakers during the *Tawur Agung Kasanga* procession, a series of *Nyepi Caka* holy days in 1945 in the city of Denpasar on Tuesday, March 21 2023 and data from guided interviews from key informants collected through a verbal recording process involving the content of communication as its integral part (Ismawati, 2011). The data collection instrument was an interview guide, which was conducted in a dialogue manner and recordings of the implementation of the *Tawur Kasanga* ritual procession. The data obtained in this research is presupposition data. The collected data was analyzed using qualitative descriptive analysis techniques. Miles et al. (2014) stated that activities in

qualitative data analysis are carried out interactively and continue continuously until completion. The steps for analyzing data are as follows: 1) Preparation of collected data; 2) Identifying all utterances obtained from the interaction process between speakers at the *Tawur Kasanga* ceremony following the problem formulation and research objectives, namely types of presuppositions based on similarities or which can be equated; and 3) The description in the form of analysis of this research data is to describe the types of presuppositions used by speech participants at the *Tawur Kasanga* ceremony, which include:

1. Meaning of data
2. Formulation of temporary conclusions based on similarity of data
3. Matching temporary conclusions based on the validity of the data before formulating general conclusions
4. Revise and refine general conclusions
5. Making meaning of conclusions by looking for connections between the content and the research problem. (Carspecken, 1998)

IV. FINDING

A. *Types of Presupposition Speech at the Tawur Kasanga Ceremony*

According to theory, presumptions are utterances that contain the meaning of appropriateness or inappropriateness based on the utterance (Andryanto, 2014; Baisu, 2015). There are six types of presuppositions, namely, existential presuppositions, factive presuppositions, lexical presuppositions, nonfactive presuppositions, structural presuppositions, and counterfactual presuppositions (Karim et al., 2019). Based on the data that has been collected, these six types of presuppositions emerged at the *Tawur Kasanga* Ceremony, as explained below.

(a). *Existential Presuppositions*

Existential presuppositions indicate the existence, existence and identity of the expressed referent (Yule, 2006; Pratiwi & Suroso, 2020; Mono et al., 2018). There are 12 existential presuppositions (24.489%), and examples can be found in statements (1) to (2) below:

(1) On March 21 2023, the Regency Level *Tawur* ceremony was held at *Catus Pata Catur Muka*, Denpasar city.

Speech (1) is an existential presupposition because this speech shows the existence of existence, namely the implementation of the *Tawur Kasanga* ritual at *Catus Pata* (crossroad) (*Catur Muka*/four faces) Denpasar city on March 21, 2023. The concept of this presupposition adheres to the concept of Yule (2006), Mono et al. (2018), Pratiwi and Suroso (2020) and Putrayasa (2014), which states that existential presuppositions are presuppositions that indicate the existence of an existence (Guswita & Widodo, 2019).

(2) According to *Lontar Sundarigama* and *Sanghyang Aji Swamandala*, the *Caka* New Year celebration is celebrated in series with the celebration of *Nyepi* Day.

Speech (2) is an existential presupposition because this speech shows the existence of a *Lontar* called *Sundarigama* and *Sanghyang Aji Swamandala*. In the palm leaf, it is stated that the *Caka* New Year celebration is celebrated in series with the celebration of *Nyepi* Day. This is following what was stated by Yule (2006), Mono et al. (2018), Suroso (2020), and Putrayasa (2014).

(b). *Factive Presupposition*

A factive presupposition is a presupposition when the information that is presupposed following the verb can be considered as reality. Some verbs such as know, realize, regret, realize, surprise, and be happy have factive presuppositions (Yule, 2006; Pratiwi & Suroso, 2020; Mono et al., 2018). There are 13 factive presuppositions (26.530%), and examples can be found in statements (3) and (4) below:

(3) On March 21 2023, the *Tawur* (offering) ritual was held at *Catus Pata Catur Muka*, Denpasar city.

Speech (3) is a factive presupposition because the speech is information presupposed as reality, namely the implementation of the *Tawur Kasanga* ritual at *Catus Pata Catur Muka*, the city of Denpasar, on March 21, 2023. This presupposition refers to the concept of Yule (2006), Pratiwi and Suroso (2020), Mono et al. (2018) and Putrayasa (2014). The following verbs and phrases, such as 'glad', 'odd', be with 'aware', regret, and 'realize', involve factive presupposition.

(4) According to *Lontar Sundarigama* and *Sundarigama*, it is said that the *Caka* New Year is celebrated in series with the celebration of *Nyepi*.

Speech (4) is a factive presupposition because this speech is information that is presupposed as a fact, as stated by *Lontar Sundarigama* and *Sanghyang Aji Swamandala*, the *Caka* New Year is celebrated in series with the celebration of *Nyepi* Day. This presumption is following that expressed by Yule (2006), Pratiwi and Suroso (2020), Mono et al. (2018), and Putrayasa (2014).

(c). *Lexical Presuppositions*

Lexical presuppositions are presuppositions when conventionally stated meanings are interpreted with the presumption that other (unstated) meanings are understood (Putrayasa, 2014; Pratiwi & Suroso, 2020; Mono et al.,

2018). Lexical presuppositions are determined based on these opinions, totalling 11 (22.448%), of which examples can be found in utterances (5) and (6) below.

(5) On March 21 2023, a *Tawur* (offering) ceremony was held at *Catus Pata Catur Muka*, Denpasar city.

Utterance (5) is a lexical presupposition because the utterance's meaning is stated conventionally, and it can be understood that on March 21 2023, the *Tawur* ceremony was held at *Catus Pata Catur Muka*, Denpasar City.

(6) According to *Lontar Sundarigama* and *Sundarigama*, it is stated that the *Caka* New Year is celebrated in series with the celebration of *Nyepi*.

Utterance (6) is a lexical presupposition because the utterance is expressed conventionally, and it can be understood that the *Caka* New Year is held in series with the celebration of *Nyepi* based on *Lontar Sundarigama* and *Sanghyang Aji Swamandala*.

(d). Lexical Presuppositions

Structural presuppositions are presuppositions that refer to specific sentence structures that have been analyzed conventionally so that parts of the structure are assumed to be true (Yule, 2006; Cummings, 2007; Pratiwi & Suroso, 2020; Mono et al., 2018; Putrayasa, 2014) found as many as 11 (22.448%) as can be found in statements (7) and (8) below.

(7) On March 21 2023, the *Tawur* ceremony was held at *Catus Pata Catur Uang*, Denpasar City.

Utterance (7) is a structural presupposition because the utterance refers to a particular sentence structure conventionally analyzed so that part of the structure is assumed to be true. In this case, there is a particular sentence structure, namely the implementation of the *Tawur Kasanga* ceremony at *Catus Pata Catur Muka*, Denpasar City.

(8) According to *Lontar Sundarigama* and *Sundarigama*, it is stated that the *Caka* New Year is celebrated in series with the celebration of *Nyepi* Day.

Utterance (8) is a structural presupposition because the utterance refers to a specific sentence structure which has been analyzed conventionally so that part of the structure has been assumed to be true, namely *Lontar Sundarigama* and *Sundarigama* stated that the *Caka* New Year celebration was held in series with the celebration of *Nyepi* Day.

(e). Lexical Presuppositions

A nonfactive presupposition is a presupposition that is assumed to be untrue. Verbs like "dream", "imagine", and "pretend" are examples. This nonfactive presupposition is used with the presupposition that follows it being untrue (Pratiwi & Suroso, 2020; Mono et al., 2018). In this research, there was one nonfactive presupposition (2.040%), such as statement (9) below.

(9) The *Tawur Kasanga* ceremony is never *puput* (completed) by *Jero Mangku* (the name of a person whose sanctification has only reached the first level) because every time we perform a *Tawur Kasanga* or *melasti* (a ceremony to collect the holy water in the middle of the ocean/spring for cleansing the universe along with its contents) always *mabebangkit bantennya* (a ceremonial means that symbolizes the universe with the nature of *butha kala*). Therefore, put forward by *Sulinggih*, we took turns asking Parisada Hindu Dharma Indonesia. *Mepapada* (a ceremony to purify animals before they are used as sacrifices) was cleaned by *Sulinggih*, who adheres to the ideology of *tri sadaka*, namely the three leading priests as guides of the people. Basically, the understanding is 3: the more, the better, but don't abandon the concept of who is in *Bhur* (the realm inhabited by spirits), who is in *Bwah* (the natural realm inhabited by humans) and who is in *Swah* (the realm inhabited by gods), according to main duties.

Utterance (9) is a nonfactive presupposition because it refers to a presupposition that is assumed to be untrue. In this case, it is shown that *Jro Mangku* never performed the *Tawur Kasanga* ceremony.

(f). Lexical Presuppositions

Counterfactual presupposition means that what is presupposed is not only not true but also the opposite (opposite) of true or contrary to reality (Pratiwi & Suroso, 2020; Mono et al., 2019). The counterfactual presupposition can be found in utterance (10) below.

(10) During *Nyepi*, it should be observed in a quiet atmosphere through solemn meditation, asking God to grant salvation. What if people were gambling at that time?

If solitude is sacred, then silence cannot go anywhere. Only officers can do it.

Utterance (10) is a counterfactual presupposition because the utterance refers to what is presupposed to be not only untrue but also the opposite. In this case, it is shown that there are people who gamble. This is, of course, contrary to applicable regulations. Therefore, *Kasanga* (guards) are needed to secure the area so that during *Nyepi* no residents do things that are not right.

V. DISCUSSION

According to Yule's (2006) report, presuppositions are grouped into six types, namely, existential presuppositions, factive presuppositions, lexical presuppositions, nonfactive presuppositions, structural presuppositions, and counterfactual presuppositions. Yule's statement is no different from the opinions of Pratiwi and Suroso (2022), Karim,

Romoli (2014), and Nurcaerani and Intani (2019). Based on data analysis, these six types of presuppositions emerged at the *Tawur Kasanga* Ceremony.

Existential presuppositions, according to Yule (2006), show how something exists. This aligns with the opinions of Nurcaerani and Intani (2019). This presupposition is not only presented in possessive or possessive sentence structures, such as "my hat", which presupposes that 'I have a hat', but is broader and more general, as in specific noun phrases that are expressed, the speaker is assumed to be involved in the entities mentioned. In quantity, 12 existential presuppositions were found in this research (for example, data 1-2). This is natural because this presumption shows the existence of something (Karim et al., 2019; Pratiwi & Suroso, 2022; Gus et al., 2019). Existential presuppositions can also be marked using "this" and "that". The existential presupposition found here refers more to the existence of something related to the *Nyepi* Day activities for Hindus in Bali, namely the *Tawur Kasanga* Ceremony. For example, the speech in data (1) shows the existence of the *Tawur Kasanga* ceremony in the city of Denpasar, which was held on March 21 2023. The speech in data (2) shows the existence of the *Caka* New Year celebration, which is celebrated in series with the *Nyepi* Day celebration, which originates from *Lontar Sundarigama* and *Sundarigama*.

A factive presupposition is a presupposition when the information that is presupposed following the verb can be considered as reality. Some verbs such as know, realize, regret, realize, surprise, and be happy have factive presuppositions (Pratiwi & Suroso, 2020; Mono et al., 2018). Based on the results of the analysis, it was found that thirteen utterances were included in the factive presupposition type (for example, data 3 and 4). Speech data (4) shows that references related to the implementation of the melasti ceremony come from the Sundari Gama *Lontar* and the Aji Swamandala *Lontar*. These two examples of speech are factive presuppositions because the speech is information presupposed as reality. The finding of 13 factive presuppositions is natural because these presumptions express reality.

The results of data analysis show that lexical presuppositions were found in eleven data (examples seen in data 5 and 6). Overall data supports the definition of lexical presupposition, namely when a conventionally stated meaning is interpreted with the presumption that another meaning (which is not stated) is understood (Putrayasa, 2014; Tambunan et al., 2019; Pratiwi & Suroso, 2020; Mono et al., 2018). For example, in data (5), on March 21, 2023, the *Tawur* ceremony was held at *Catus Pata Catur Muka*, Denpasar City, and (6) According to *Lontar Sundarigama* and *Sundarigama*, the *Caka* New Year celebration was celebrated in series with the *Nyepi* holiday. The meaning of the speech in these two examples is stated conventionally and can be understood that on March 21, 2023 the *Tawur* Level ceremony was held at *Catus Pata Catur Muka*, Denpasar city and the *Caka* New Year celebration was held in series with the *Nyepi* Day celebration based on *Lontar Sundarigama* and *Sundarigama*.

The structural presuppositions found are based on analyzing eleven data (for example, data 7-8). The entire data supports the definition of structural presupposition, namely a type of presupposition that refers to the structure of specific sentences which have been analyzed as permanent and conventional presuppositions that parts of the structure are assumed to be true (Putrayasa, 2014; Saputra, 2021; Pratiwi & Suroso, 2020; Mono et al., 2018). Data (7) The celebration of *Nyepi* Day falls on every pinanggal apisan (first day) of Sasih Kedasa, and Data (8) *Nyepi* Day usually falls in March and early April every year. These two utterances refer to the structure of specific sentences, which have been analyzed as a permanent and conventional presupposition that part of the structure is assumed to be true. In this case, it is stated that there is a *Nyepi* Day celebration which falls on every pinanggal apisan (first day) of Sasih Kedasa (the tenth month of the Balinese calendar), and *Nyepi* Day usually falls in March and early April every year.

A nonfactive presupposition is defined as a presupposition that is assumed to be untrue. This nonfactive presupposition is used with the presupposition that follows it being untrue (Aminah, 2021; Pratiwi & Suroso, 2020; Mono et al., 2018). One data, namely data (9), which supports the definition of this type of presupposition, is:

- (9) "The *Tawur Kasanga* ceremony was never performed by Jero Mangku, because every time we perform *Tawur Kasanga* or melasti it is always *banten.mabebangkit* "Because of that, it was proposed by *Sulinggih*, and we took turns asking Parisada Hindu Dharma Indonesia".

Something that is assumed to contain incorrect presuppositions, in the story, it is shown that there was never a Jro Mangku who attended the *Tawur Kasanga* Ceremony. Why is the nonfactive presumption only found in one data? After conducting an investigation, it turned out that the answer was that this presumption was related to something that was not true, let alone violating the provisions. What makes it impossible for people to dare to commit untruths is that it deals with issues of belief in the unseen world, which are very sensitive, especially issues of safety, which, if violated, will become food for the *butha kala* (a type of supernatural creature with a large and frightening body like a giant) as part of the *Tawur Kasanga* (offerings made every year around March to the *butha kala* to return them to their place so as not to disturb humans, so that humans can get peace).

Counterfactual presupposition means that what is presupposed is not only not true but is also the opposite (opposite) of true or contrary to reality (Liang, 2020; Pratiwi & Suroso, 2020; Mono et al., 2018). In this presupposition, only one data was found, namely data (10), which supports the definition of this type of presupposition

- (10) "During *Nyepi*, it should be observed in a quiet atmosphere through solemn meditation, asking God to grant salvation. What if people were gambling at that time?"

If the particular solitude in the traditional village of Denpasar City, *Nyepi*, is sacred, you cannot go anywhere in silence. Those who are allowed are officers (*Kasanga*) because *Kasanga* are the ones who carry out security in each area. This statement shows that the counterfactual is that the *Nyepi* holiday celebration should be silent, but what if

people are gambling? This is, of course, contrary to the *awig-awig* (rules) that apply in the area. Therefore, *Kasanga* (guards) are needed to secure the area so that during *Nyepi* no residents do things that are not right. There is only one counterfactual presupposition data found because this presupposition is not only not true but also the opposite of the truth or contrary to the truth. People are terrified of doing things that are not right, starting from thinking, saying and behaving, because it is associated with the *Tawur Kasanga* ritual, namely offerings to the *butha kala*. So, it is believed that those who dare to think, say or do things that are not right during *Nyepi* will become food for the blind people so that they will never be comfortable throughout their lives. Especially on *Nyepi* Day, which Hindus believe to be a very sacred holy day, it is necessary to practice devout meditation in order to get protection from the Almighty so that it is free from all obstacles. That is why the Hindu community celebrates it very solemnly and silently in the hope of getting protection. This is the reason why the counterfactual assumption is very small.

VI. CONCLUSION

Based on the results of the analysis and discussion of the research problem formulation, the following conclusions can be drawn. Based on the analysis of the data that has been collected, six types of presupposition speech appear at the *Tawur Kasanga* Ceremony, namely existential presuppositions 12 (24,489%), factive presuppositions 13 (26,530%), lexical presuppositions 11 (22,448%), structural presuppositions 11 (22,448%). %, nonfactive presupposition 1 (2.040 %) and counterfactual presupposition 1 (2.040 %). It is hoped that this research will open up opportunities for other researchers to study other aspects of speech acts that accompany an utterance, such as aspects of language politeness and its maxims. This research is limited to a speech during the *Tawur Kasanga* ceremony. Therefore, it is highly recommended to examine the presupposition component in other, broader speech contexts.

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Exploring English Language Anxiety Among Undergraduate Female ESL Learners in Mewat Region of Haryana, India

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Abstract—The study aims to investigate English language anxiety among Mewat female ESL learners and the causes and sources of anxiety. It also seeks to investigate if the differences in their demographic profiles shape their anxiety levels differently. As the study deals with how certain independent variables (e.g. level/year of study, parents' educational level, and their employment profile) shape the dependent variable (English language anxiety), a descriptive quantitative approach was adopted, and the *Foreign Language Classroom Anxiety Scale* developed by Horwitz et al. (1986) was utilized to collect the data from respondents. 214 study participants were selected through a simple random sampling method from the population of undergraduate ESL learners studying at different levels of the graduate program at Government Women's College, Nuh, Mewat, Haryana, India. The findings revealed that the study respondents experience moderate levels of anxiety. However, their anxiety levels differ concerning different aspects/sources of anxiety. Communicative anxiety is the highest followed by classroom anxiety, test anxiety, and fear of negative evaluation respectively. One-way ANOVA analysis revealed statistically significant differences in the means of the responses of study participants based on level/year of study and parents' educational level. However, no difference of any statistical significance was found in the means of the response of the respondents based on their parents' professional profiles. The study findings would be useful in addressing anxiety, understanding its causes and consequences, and uncovering ways to help students overcome anxiety and learn English properly.

Index Terms—causes and sources of anxiety, English language anxiety, Mewat ESL learners, moderate level of anxiety, parents' professional profile

I. INTRODUCTION

Foreign/second language anxiety and how it affects language learning has often been an issue of debate and discussion among EFL/ESL scholars. As the English language gets wider acceptability and becomes a means of social mobility in developing countries, so research on second/foreign language anxiety attracts the attention of scholars and academicians. As a result, many scholars and academicians are interested in investigating language-learning anxiety, particularly foreign language-learning anxiety, as it adversely affects language learners. Since the early 1960s, academicians have been studying how anxiety affects second language learning and performance (Ewald, 2007). English language learners sometimes experience anxiety, tension, or stress when learning a foreign language, expressing a psychological barrier against learning (Hashemi, 2011). Horwitz (2001) said that experiencing anxiety is challenging as it adversely affects the learners' involvement and engagement with language learning and acquisition. Now it is an undisputed fact that ESL/EFL learners experience a certain kind of anxiety that emerges from their acquisition and involvement with a second language. It is now established that language anxiety hurts the language learning process as well as even the academic performance of language learners.

The studies and investigations into the effects of anxiety on language learning had attracted the attention of scholars in the early 1970s (Zulkifli, 2007). Many research studies (Horwitz, 1986; Daly, 1991; Macintyre & Gardner, 1991) have established a direct connection between anxiety and language learning. They found that anxiety impeded and adversely affected effective language learning. If language learners find their surroundings hostile and threatening, it

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adversely affects their language-learning process (Pappamihel, 2002).

Despite significant improvements in learning and teaching methodologies, anxiety continues to affect language learners and pose challenges to language instructors. That is why developing an anxiety-free language learning environment has been a challenge for both ESL/EFL learners and teachers.

Research Purpose

This study examines language anxiety among Mewat female ESL learners from the perspective of the language learners. The discipline of research on foreign language anxiety poses many still unresolved issues that need investigation and explanation. As anxiety is one of the important factors in language learning, it assumes an importance. However, there is a lack of studies examining the anxieties of Mewat ESL learners regarding language acquisition. Therefore, this study bridges this gap and contributes to the already existing studies conducted in different contexts.

II. LITERATURE REVIEW

Pappamihel (2002) evaluated language anxiety in 178 US Mexican immigrant middle scholars. The *English Language Anxiety Scale* was used to compare anxiety levels to certain factors such as years spent in the US, academic performance, listening and speaking capabilities, reading, and writing skills, and gender. The results showed that interaction with Mexican students enhanced anxiety, whereas avoidance reduced it. Demirdaş and Bozdoğan (2013) investigated the association between foreign language performance and foreign language anxiety of 331 AI-level students studying English as a foreign language. The study employed FLCAS to measure language anxiety and test scores to measure language performance. The findings showed that AI-level students exhibited low levels of anxiety and that female students were more vulnerable to language anxiety. The study also found a negative correlation between foreign language anxiety and language proficiency. Al-Saraj (2014) examined the experiences of female college students learning English as a foreign language. Data on the opinions of students and behavior was gathered using surveys, classroom observation with field notes, and individual and group interviews. A number of factors, including teacher-student interactions and behavior, provoked anxiety in all people whereas others varied between early and advanced stages of study. Alsowat (2016) examined foreign language anxiety levels, the relationship between language anxiety and language proficiency, and factors such as gender and academic level affecting it among Saudi EFL learners at Taif University, Saudi Arabia. 373 EFL learners (205 male and 168 female) specializing in English completed IFLAF and a modified FLCAS (Horwitz et al., 1986). The study found moderate anxiety levels among Saudi English majors. Students' anxiety was most triggered by anxiety about failure, losing information, and feeling uneasy during language assessments. Smyth et al. (2021) aimed to assess if personality traits beyond anxiety affect students' success in university-based official language evaluations. The TOEIC L&R, FLCAS, and TAI were utilized to assess academic performance, foreign language anxiety, and personality traits in 394 Spanish university students. These results show that anxiety is the best measure of language competency and that personality characteristics are significant in university foreign language acquisition. Bhattachaiyakorn and Phettakua (2023) examined the anxiety levels and the factors affecting these anxiety levels at a public university in North part of Thailand. The researchers collected data via purposive sampling through a questionnaire derived from Aida (1994), Horwitz et al. (1986), and Liu and Jackson (2008) and given to students majoring in English and communication. The study found high-level anxiety among students with test anxiety and language beliefs about language learning dominating other anxieties.

Alamer and Almulhim (2021) discussed how the relationship between anxiety about language and self-motivation has been investigated in applied linguistics. The researchers qualitatively investigated many forms of language anxiety learners experienced during learning and how self-determination theory-based motivating factors might predict them. The results revealed that controlled motivation positively predicted only general linguistic anxiety, but the perception of competence and relatedness adversely predicted particular forms of worry. Ali and Fei (2017) examined causes causing foreign language classroom anxiety among Iraqi postgraduate EFL students, gender differences in anxiety, and the relationship between anxiety and academic accomplishment. A mixed-mode method was used in the study, including semi-structured with the AFLAQ survey questionnaire. The findings showed that communication fear, negative appraisal, and exam anxiety produced anxiety, with test anxiety contributing the most. It also found that women were more anxious than men. Sadighi and Dastpak (2017) examined the causes and sources of foreign language anxiety among Iranian EFL learners. The study participants were asked to fill out a foreign language anxiety questionnaire based on the *Foreign Language Classroom Anxiety Scale* (FLCAS) by Horwitz, Horwitz, and Cope (1986). The findings revealed that students experienced anxiety because of their anxiety of making mistakes, negative feedback, and inadequate knowledge. Jugo (2020) investigated Philippine teacher education learners' foreign language anxiety levels, sources, and causes and how it affected their English skills and language learning. English Proficiency Test containing 30 items was administered to 242 Philippine students and the quantitative analysis was used to get the results. The results found that Philippine learners experienced the greatest anxiety about speaking, correcting mistakes, as well as interacting with English speakers while writing, negative self-perception, and non-comprehension were found to be moderate. Vadivel et al. (2022) investigated both the psychological and academic significance of English proficiency and the various kinds of anxiety related to it. A total of 70 students participated in the study. A mix of qualitative and quantitative methods was used to get the results. It was found that EFL students had difficulty in speaking due to anxiety and foreign language anxiety greatly affects language learners. The results revealed that most psychological

variables had connections and affected students' context-speaking performance.

A. Research Questions

- Q.1. Do Mewat female ESL learners experience English language anxiety?
 Q.2. What sources of English language anxiety do Mewat female ESL learners' experience?
 Q.3. Does demography affect Mewat female ESL learners differently?

B. Hypothesis

H⁰1: There is no difference of any statistical significance among Mewat female ESL learners based on year/level of study.

H⁰2: There is no difference of any statistical significance among Mewat female ESL learners based on parents' educational level.
 education levels.

H⁰3: There is no difference of any statistical significance among Mewat female ESL learners based on parents' professions.

III. METHODOLOGY

The current study employs a descriptive quantitative design since it addresses numerical data to investigate how certain factors (e.g., study participants' study levels, parents' educational level, and their employment profiles) affect the dependent variable (English language anxiety). Cresswell and Cresswell (2012) recommend utilizing a quantitative approach for research that requires statistical and quantitative evaluations in the processing of data.

A. Participants' Description

The study population comprises undergraduate female ESL learners studying in different levels of the Bachelor program at SLKS Govt. College for Women Salaheri, Nuh (Mewat), Haryana, India. As Hindi/Urdu is their native language, they learn and study English as a second language for academic and employment purposes. They have been studying English as one of the compulsory subjects for the last 10/12 years. They are in their early twenties at the moment. Out of the total population, 214 candidates were randomly selected through a random sampling method.

TABLE 1

Variables	Frequency	Percentage
Level/Year of Study		
Graduation Third Year	42	19.60%
Graduation Second Year	99	46.30%
Graduation First Year	73	34.10%
Parents' Education		
Postgraduate and above	29	13.60%
Intermediate+	58	27.10%
Middle School+	87	40.70%
No Education	40	18.70%
Parents' Profession		
Government Job	30	14%
Private Job	28	13.10%
Self-Employment	104	48.60%
No Employment	52	24.30%

B. Data Collection Tool

Questionnaire items were adapted from the *Foreign Language Classroom Anxiety Scale* developed by Horwitz, Horwitz, and Cope (1986). To get reliable responses and a better understanding of the questions/items of the questionnaire, it was made available in English and Hindi languages after being reviewed by experts in both languages. The participants were advised to indicate their choice on a 5-point Likert scale (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree)

C. Data Interpretation

When sufficient responses were collected, the researcher downloaded the questionnaire from Google form to Excel. To facilitate calculation, numerical codes (strongly disagree=5, agree=4, neutral=3, disagree=2, and strongly disagree=1) were assigned and data was exported to SPSS version 23. The means, frequency, and standard deviation were calculated using descriptive statistics. Individual demographic differences were calculated using one-way ANOVA. For interpreting and categorizing the level of anxiety, the following criteria were adopted from Akkason (2016).

TABLE 2
ANXIETY MEASURING SCALE

Mean Square	Level
4.21 – 5.00	Highest
3.41 – 4.20	High
2.61 – 3.40	Moderate
1.81 – 2.60	Low
1.00 – 1.80	Lowest

IV. RESULT AND FINDINGS

The overall statistical results provided in Table 3 show that Mewat female ESL learners experience moderate levels of English language anxiety. However, their anxiety level differs concerning individuals and different aspects of anxiety. Their communicative anxiety is highest followed by classroom anxiety, test anxiety, and fear of negative evaluation respectively. The average mean square, individual components, and overall representations all point to a moderate degree of English language anxiety Mewat female ESL. The anxiety levels of individual components like communicative anxiety, fear of negative evaluation, test anxiety, and classroom anxiety are 3.33, 3.17, 3.21, and 3.2 respectively. The overall anxiety level of all the components is 3.22 which falls within the range of moderate. This answers the first research question of this study.

TABLE 3
COMPONENTS/ASPECTS OF ENGLISH LANGUAGE ANXIETY

Components/ Aspects	Mean	Level of Anxiety
Communicative Anxiety	3.33	Moderate
Fear of Negative Evaluation	3.17	Moderate
Test Anxiety	3.21	Moderate
Classroom anxiety	3.2	Moderate
Overall	3.23	Moderate

Analysis of Individual Components of Anxiety among ESL Learners

TABLE 4
ITEMS REPRESENTING THE COMMUNICATIVE ANXIETY OF MEWAT FEMALE ESL LEARNERS

Questions	SA	A	N	D	SD	Mean	Level of anxiety
1	34 (15.9%)	81(37.9%)	47(22%)	44(22.6%)	8(3.7%)	3.41	High
9	42(19.6%)	117(54.7%)	20(9.3%)	31(14.5%)	4(1.9%)	3.75	High
14	27(12.6%)	85(39.7%)	32(15%)	64(29.9%)	6(2.8%)	2.5	Low
18	32(15%)	112(52.3%)	33(15.4%)	33(15.4%)	4(1.9%)	3.63	High
24	27(12.6%)	96(44.9%)	47(22%)	39(18.2%)	5(2.3%)	3.47	High
27	22(10.3%)	84(39.3%)	29(13.6%)	65(30.4%)	14(6.5%)	3.16	Moderate
29	26(12.1%)	101(47.2%)	28(13.1%)	52(24.3%)	7(3.3%)	3.41	High
Overall mean						3.33	Moderate

Table 4 shows the communicative anxiety of Mewat Female ESL learners measured through differently numbered seven items. In the first item of this category, 115 (53.8%) of the respondents agreed that they do not feel truly confident when speaking in front of fellow students in their foreign language class. While 47(22%) participants chose to remain neutral, 44(22.6%) and 8(3.7%) expressed disagreement and strong disagreement with the statement respectively. The mean is 3.41 which is considered high as per the assumed criteria. In the next item no. 9, 159 (74.3%) of the participants said that they felt anxious speaking in English language class without preparation. 20(9.3%) of the participants did not express their opinions; 31(14.5%) disagreed, and 4(1.9%) expressed strong disapproval of the statement. The mean is 3.75 which is considered high. As far as item no. 14 is concerned, 112 (52.3%) of the respondents said that they would not feel worried about speaking foreign languages with natives. While 32(15%) of the participants stayed neutral; 64(29.9%) disagreed, and 6(2.8%) strongly disagreed with the given statement. The mean is 2.5 which is low. In the next item numbered 18, 144(67.3%) of the respondents said that speaking in a foreign language class gave them a sense of self-confidence and courage. 33(15.4%) of the participants did not express their opinion; the same number 33(15.4%) disagreed, and 4(1.9%) strongly disagreed with the statement. The mean is 3.63 which is considered high. About the next item no. 24, 123 (57.5%) of the respondents said that they found themselves self-conscious while speaking a foreign language in front of other students. While 47(22%) of the participants stayed neutral; 39(18.2%), and 5(2.3%) expressed disagreement and strong disagreement respectively with the statement. The mean is 3.47 which falls within the range of high. In the next item, 27, 106 (49.6%) of the study participants said that they grew worried and uncomfortable when speaking in language class. 29(13.6%) did not express themselves; 65(30.4%) disagreed, and 14(6.5%) strongly disagreed with the statement. The mean is 3.16 which is moderate. In the last item, 29, of this category, 127 (59.3%) of the respondents said that they got worried if they failed to understand each word of the language instructor. 28(13.1%) of the participants stayed neutral; 52(24.3%), and 7(3.3%) disagreed and strongly disagreed respectively with the statement. The mean is 3.41 which is considered high. The overall mean of the items is 3.33, which falls within the range of moderate.

TABLE 5
ITEMS REPRESENTING SAUDI ESL LEARNERS' FEAR OF NEGATIVE EVALUATION

Questions	SA	A	N	D	SD	Mean	Level of anxiety
3	20(9.3%)	64(29.9%)	20(9.3%)	91(42.5%)	19(18.9%)	2.88	Moderate
7	29(13.6%)	79(36.9%)	33(15.4%)	59(27.6%)	14(6.5%)	3.23	Moderate
13	13(6.1%)	68(31.8%)	26(12.1%)	87(40.7%)	20(9.3%)	2.84	Moderate
15	20(9.3%)	89(41.6%)	38(17.8%)	63(29.4%)	4(1.9%)	3.27	Moderate
20	23(10.7%)	92(43%)	33(15.4%)	59(27.6%)	7(3.3%)	3.3	Moderate
23	31(14.5%)	75(35%)	45(21%)	54(25.2%)	9(4.2%)	3.3	Moderate
25	21(9.8%)	69(32.2%)	23(10.7%)	83(38.8%)	18(8.4%)	2.96	Moderate
31	24(11.2%)	67(31.3%)	37(17.3%)	67(31.3%)	19(8.9%)	3.04	Moderate
33	33(15.4%)	122(57%)	30(14%)	23(10.7%)	6(2.8%)	3.71	High
Overall mean						3.17	Moderate

Table 5 shows the fear of negative evaluation among Mewat female ESL learners measured through differently numbered nine items. In the first item numbered 3, out of 214 participants, 84(39.2%) of the respondents say that they tremble when they come to know they are going to be called on in language class. While 20(9.3%) stayed neutral; 91(42.5%) expressed disagreement, and 19(18.9%) expressed strong disagreement with the given statement. The mean is 2.88 which is moderate as per the assumed criteria. In the next item, 7, 108(50.5%) of the study respondents said that they were unable to escape the belief that other language learners were better at the target language. 33(15.4%) of the participants expressed neutrality; 59(27.6%) disagreed, and 14(6.5%) expressed strong disagreement. The mean is 3.23 which falls within the range of moderate. As far as item no. 13 is concerned, 81(37.9%) of the participants said that they felt embarrassed to answer in their language class. While 26(12.1%) chose to stay neutral, 87(40.7%) disagreed, and 20(9.3%) of the participants strongly disapproved of the statement. The mean is 2.84 which is moderate. In item no. 15, 109(50.9%) of the respondents said that they became frustrated when they could not understand the instructor's performance feedback. 38(17.8%) of the participants were neutral; 63(29.4%) disagreed, and 4(1.9%) strongly disliked the statement. The mean is 3.27 which is accepted to be high. With regard to item no. 20, out of 214, 115 (53.7%) of the study participants said that they grew more conscious of their heart rate when they were called in language class. Whereas 33(15.4%) of the respondents stayed neutral, 59(27.6%) disagreed, and 7(3.3%) strongly disapproved of the statement. As far as item no. 23 is concerned, 106(49.5%) of the study respondents said that they always believed that other students were more fluent in English. 45(21%) of the participants expressed neutrality; 54(25.2%), and 9(4.2%) expressed disagreement and strong disagreement respectively. The mean is 3.3 which is considered moderate. Regarding item no. 25, 90(42%) of the respondents said that they worried about falling behind because the class advanced fast. While 23(10.7%) of the study participants stayed neutral, 83(38.8%) disagreed, and 18(8.4%) expressed strong dissatisfaction with the statement. The mean is 2.96 which is considered moderate. In the next item no. 31, 91(42.5%) of the participants said that they worried that other classmates would mock them for speaking a foreign language. 37(17.3%) expressed neutrality; 67(31.3%) disliked, and 19(8.9%) expressed strong disagreement with the statement. The mean is 3.04 which is moderate. In the last item, 33, of this category, 155 (72.4%) of the respondents said that they felt anxious when the language teacher asked unprepared questions. While 30(14%) of the participants chose to remain neutral, 23(10.7%), and 6(2.8%) expressed disagreement and strong disagreement with the statement respectively. The mean is 3.71 which is considered high. The overall mean is 3.17 which falls within the category of moderate.

TABLE 6
ITEMS REPRESENTING MEWAT FEMALE ESL LEARNERS' TEST ANXIETY

Questions	SA	A	N	D	SD	Mean	Level of anxiety
2	31(14.5%)	60(28%)	30(14%)	79(36.9%)	14(6.5%)	2.51	Low
8	35(16.4%)	127(59.3%)	24(11.2%)	23(10.7%)	5(2.3%)	3.76	High
10	26(12.1%)	74(34.6%)	22(10.3%)	77(36%)	15(7%)	3.09	Moderate
19	37(17.3%)	99(46.3%)	32(15%)	42(19.6%)	4(1.9%)	3.57	High
21	24(11.2%)	78(36.4%)	30(14%)	67(31.3%)	15(7%)	3.13	Moderate
Overall mean						3.21	Moderate

Table 6 shows the test anxiety of Mewat Female ESL learners measured through 5 differently numbered items. In the first item, 2, of this category, 91 (42.5%) of the study respondents said that they did not mind making mistakes while learning a language. 30(14%) chose neutrality; 79(36.9%), and 14(6.5%) disagreed and strongly disapproved of the statement. The mean is 2.51 which is low. In the next item no. 8, 162 (75.7) of the respondents said that they rarely felt anxious about their language class tests. While 24(11.2%) expressed neutrality, 23(10.7%) expressed disagreement, and 5(2.3%) expressed strong disagreement with the statement. The mean is 3.76 which is considered high as per the established criteria. As far as item no. 10 is concerned, 100 (46.7) of the participants said that they were concerned about the potential consequences of failing their foreign language course. 22(10.3%) expressed neutrality; 77(36%) expressed disagreement, and 15(7%) of the respondents expressed strong disagreement with the statement. The mean is 3.09 which is considered high. In the next item, 19, 136 (63.6%) of the participants said they worried that their language teacher would correct every mistake. While 32(15%) stayed neutral, 42(19.6%) disagreed, and 4(1.9%) expressed strong disagreement with the statement. The mean is 3.57 which is considered high. In the last item, 21, of this category,

102 (47.6%) of the respondents said that their confusion increased as they studied more for the language test. 30(14%) of the participants expressed neutrality; 67(31.3%) disagreed, and 15(7%) expressed strong disagreement with the statement. The mean is 3.13 which is considered moderate. The overall mean is 3.21 which also is considered high.

TABLE 7
ITEMS REPRESENTING MEWAT FEMALE ESL LEARNERS' CLASSROOM ANXIETY

Questions	SA	A	N	D	SD	Mean	Level of anxiety
4	22(10.3%)	69(32.2%)	30(14%)	75(35%)	18(8.4%)	3	Moderate
5	50(23.4%)	111(51.9%)	13(6.1%)	36(16.8%)	4(1.9%)	3.78	High
6	25(11.7%)	58(27.1%)	36(16.8%)	75(35%)	20(9.3%)	2.96	Moderate
11	36(16.8%)	104(48.6%)	42(19.6%)	27(12.6%)	5(2.3%)	3.64	High
12	21(9.8%)	74(34.6%)	19(8.9%)	75(35%)	25(11.7%)	2.96	Moderate
16	34(15.9%)	114(53.3%)	21(9.8%)	34(15.9%)	11(5.1%)	3.58	High
17	11(5.1%)	29(3.6%)	25(11.7%)	109(50.9%)	40(18.7%)	2.35	Low
22	23(10.7%)	95(44.4%)	31(14.5%)	61(28.5%)	4(1.9%)	3.33	Moderate
26	21(9.8%)	61(28.5%)	24(11.7%)	84(39.3%)	23(10.7%)	2.85	Moderate
28	23(10.7%)	80(37.4%)	46(21.5%)	54(25.2%)	11(5.1%)	3.23	Moderate
30	26(12.1%)	103(48.1%)	46(21.5%)	31(14.5%)	8(3.7%)	3.5	High
Overall mean						3.2	Moderate

Table 7 shows Mewat female ESL learners' English language anxiety measured through 11 differently numbered items. In the first item, 4, of this category, 91(42.5%) of the respondents said that they got nervous when they could not understand the foreign language instructor. 30(14%) of the participants did not express their opinion; 75(35%) expressed disagreement, and 18(8.4%) expressed strong dissatisfaction with the statement. The mean is 3 which is accepted to be high. In the next item 5, 161 (75.3%) of the study respondents said that they would have no trouble taking extra language classes. Whereas 13(6.1%) stayed neutral, 36(16.8%) disagreed, and 4(1.9%) strongly disliked the statement. The mean is 3.78 which is considered high. As far as item no. 6 is concerned, 83(38.8%) of the participants said that they often find themselves thinking about unrelated issues in language class. 36(16.8%) of the participants were neutral; 75(35%) expressed dissatisfaction, and 20(9.3%) expressed strong dissatisfaction with the statement. The mean is 2.96 which is regarded as high. As far as item no. 11 is concerned, 140 (65.4%) of the respondents said that they did not understand why some people got so annoyed over foreign language classes. While 42(19.6%) did not express their opinion, 27(12.6%) expressed disagreement, and 5(2.3%) expressed strong disagreement with the statement. The mean is 3.64 which falls within the range of high. With regard to item no. 12, 95 (44.4%) of the participants said that their anxiety in language class caused them to forget many things they knew in advance. 19(8.9%) chose to stay neutral; 75(35%) disagreed, and 25(11.7%) of the respondents expressed strong dissatisfaction with the statement. The mean is 2.96 which is classified as moderate. In the next item no. 16, 148 (69.2%) of the respondents said that they got anxious in language class despite being well prepared. Where 21(9.8%) expressed neutrality, 34(15.9%) expressed disagreement, and 11(5.1%) strongly disapproved of the statement. The mean is 3.58 which is considered high. Regarding item no 17, 40 (8.7%) of the participants said that they frequently wanted to skip their language class. 25(11.7%) did not express their opinion; a vast majority 109(50.9%) of the candidates disagreed, and 40(18.7%) strongly objected to the statement. The mean is 2.35 which is regarded as low. In the next item no. 22, 108(55.1%) of the respondents said that they did not care to study hard for language lessons. 31(14.5%) of the respondents stayed neutral; 61(28.5%) expressed disagreement, and 4(1.9%) expressed strong disagreement with the statement. The mean is 3.33 which is considered high. As far as item no. 26 is concerned, 82(38.3%) of the study participants said that they became more anxious and uneasy in language classes than in other classes. While 24(11.7%) of the respondents expressed neutrality, 84(39.3%) disagreed, and 23(10.7%) strongly disagreed with the statement. The mean is 2.85 which falls within the range of moderate. About item no 28, 103 (48.1%) of the respondents said that they felt quite confident and relaxed walking to their language class. 46(21.5%) of the participants stayed neutral, 54(25.2%) expressed dissatisfaction, and 11(5.1%) expressed strong disagreement with the statement. The mean is 3.23 which is accepted to be high. In the last item, no. 30, 129(60.2%) of the respondents said that they were overwhelmed by the rules of foreign language learning. While 46(21.5%) of the participants stayed silent, 31(14.5%) disagreed, and 8(3.7%) strongly disagreed with the statement. The mean is 3.5 which falls within the range of high. The overall mean is 3.2 which is regarded as high as per the assumed criteria.

V. DIFFERENCE IN LANGUAGE ANXIETY BASED ON THE DIFFERENCES IN ESL LEARNERS' DEMOGRAPHIC PROFILE

A. English Language Anxiety and Respondents' Level/Year of Study

Table 8 given below displays the one-way ANOVA results for English language anxiety among Mewat female ESL learners in Mewat region, Haryana, India based on respondents' educational level. The results indicate that Mewat female ESL learners differ significantly in their English language anxiety as the calculated F value (7.978863) is higher than the critical F value (3.47805). Hence, HO1 is rejected.

TABLE 8
ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	1459.6	4	364.9	7.978863	0.003715	3.47805
Within Groups	457.3333	10	45.73333			
Total	1916.933	14				

B. English Language Anxiety and Parents' Educational Level

Table 9 given below displays English language anxiety among Mewat female ESL learners based on their parents' educational level. The result/finding found a statistically significant difference in the means of the responses of ESL learners. As the calculated F value (5.109054) is higher than the critical F value (3.055568), there is no statistically significant difference. Hence, HO2 is rejected.

TABLE 9

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	1094.7	4	273.675	5.109054	0.008437	3.055568
Within Groups	803.5	15	53.56667			
Total	1898.2	19				

C. English Language Anxiety and Parents' Professional Profile

Table 10 given below shows Mewat female ESL learners' English language anxiety based on their parents' professional profiles. The study revealed a statistically significant difference in the means of the responses of Mewat female ESL learners. As the calculated F value (3.450987) is higher/lower than the critical F value (3.055568), HO2 is accepted/rejected.

TABLE 10
ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	1084.3	4	271.075	3.450987	0.034436	3.055568
Within Groups	1178.25	15	78.55			
Total	2262.55	19				

VI. DISCUSSION AND ANALYSIS

The study aimed to investigate English language anxiety among female learners in the Mewat region of Haryana, India. The findings revealed that the respondents differed in their anxiety levels towards different components/aspects of anxiety. For example, they experience a medium level of classroom and test anxiety and fear of negative evaluation. This finding is in line with many studies (Heng et al., 2012; Al-Saraj, 2014; Çağatay, 2015; Bhatti & Memon, 2016). This result, however, is in contrast to a study carried out by Elkhafaifi (2005) which found that students studying at advanced study levels experienced lower anxiety levels than those studying at lower study levels. Baharuddin and Rashid (2014) found classroom anxiety among many language anxieties contributing to language learners' anxiety. The study found that ESL learners experienced test anxiety also. One more study carried out by Bhattacharyakorn and Phettakua (2023) contradicts our findings as it found test anxiety among high levels of anxiety sources. Many other studies (Petridou & Williams, 2007; Aydin, 2009; Aida, 1994) concluded that test anxiety was among the important factors, and it adversely affected multiple aspects of EFL learning. The present study also found that fear of negative evaluation was one of the many sources and causes of anxiety among Mewat female ESL learners. This result is confirmed by many existing research studies (Baharuddin & Rashid, 2014; Kitano, 2001). Several studies (Mcintyre & Gardner, 1991; Tsiplakides & Keramida, 2009) argued that communication anxiety often includes anxiety of negative assessment. Similarly, Sadighi and Dastpak (2017) found that students' main sources of anxiety were their lack of vocabulary knowledge, fear of making mistakes, and fear of receiving a poor grade. The study also found that there are significant differences statistically in the means of the responses of Mewat female ESL learners based on their level/year of study and parents' educational level. This finding is supported by Elaldi (2016) who found that fourth-grade students experienced a bit higher level of anxiety than preparatory-year students. Marcos-Llinás and Garau (2009) also found that anxiety levels were found to be greater among advanced learners compared to beginning and intermediate learners. However, many studies (Zare & Riasati, 2012; Razak et al., 2017; Loo & Kitjaroonchai, 2015; Alsawat, 2016) whose findings are inconsistent with the findings of this study did not find any correlation between the year/level of study and language anxiety.

VII. CONCLUSION

The study investigated English language anxiety among Mewat ESL learners in the Mewat region of Haryana, India. It also sought to find if the variance in the demographic profile of ESL learners shaped their language anxiety levels

differently. The findings showed that Mewat female ESL learners experienced moderate levels of English language anxiety. However, their anxiety levels differed concerning individuals and different aspects of anxiety. Their communicative anxiety is highest followed by classroom anxiety, test anxiety, and fear of negative evaluation respectively. The average mean square, individual components, and overall representations all pointed to a moderate degree of English language anxiety among Mewat female ESL learners. The results found statistically significant differences in the means of the responses of Mewat female ESL learners based on their level/year of study and their parent's educational level. However, no difference of statistical significance was found in the means of the responses of Mewat female ESL learners based on their parents' professional profiles.

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Pragmatic Deviation of Grice's Cooperative Principle in Trump's Political Interview With the CNN News Channel*

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Abstract—The present paper aims to investigate pragmatic deviation from Grice's (1975, 1989) cooperative principle and conversational maxims in the previous United States president, Donald Trump's political interview with CNN News Channel. The paper follows a qualitative approach in gathering and examining the data. An oral document that was captured from YouTube is followed in the current paper as instrumentation. This document, which is chosen purposefully, is an interview that was broadcast on CNN News Channel between Trump and reporter Cooper in 2016 before the election which Trump won. A discourse analysis method is utilized to study the coded transcript. Findings show that Trump deviates from Grice's cooperative principle and conversational maxims. Also, the researchers argue that the reasons behind such deviation are (1) hiding the truth that could damage Trump's image before the audience, (2) trivializing other's claims to make the audience feel that these claims are silly, (3) refusing to share his own plans with others, (4) withholding his opinion about the US allies so as to keep strong relationships with them, (5) influencing the audience's thinking about him by distorting the facts, (6) showing himself as the best candidate and should be elected as the US president.

Index Terms—Donald Trump, conversational maxims, cooperative principle, political discourse, pragmatic deviation

I. INTRODUCTION

It is generally expected that language speakers follow the norms of interaction and facilitate their speech to make listeners interpret the messages they convey (Hamza & Nordin, 2023). Leech (2008) states that people bring with them an idea of what is a norm of collaborative or courteous conduct for a certain conversational context. These norms are inconstant in accordance with who the talkers are; what the social relationships among them are; what the circumstantial environment regarding the sort of activity they are involved in; what needs or facilities are being performed; what the contextual assumptions with regard to the prerogatives and responsibilities of persons are, and the relative significance of numerous rights and requirements, goods and facilities. In addition to that, Hymes (1972) points out that the norms of interaction as rules of how interlocutors are supposed to behave, for example, who should talk and when, and how turns might change. However, Crystal (1995) and Wales (2011) concur that there are cases in which talkers do not adhere to the norms of communication for many reasons; stylistic or aesthetic, and so on. Those speakers usually deviate from the rules that are agreed upon.

In contrast to the standard, deviation is a set of linguistic choices out of the extent of a generally acceptable alternative (Ren & Yu; as cited in Hamza & Abbood, 2020). Wales (2011) argues that when not following the standards, speakers break the norms resulting in the presence of deviation (or deviance). To put it another way, Crystal (1995) points out that deviance is demonstrated in making unpermitted sentences or utterances because of non-compliance with what is agreed upon. Similarly, Kachru (1992) states that it mirrors a linguistic production categorized by properties that are different from the norm.

Deviation is diversely categorized; it could be triggered linguistically or pragmatically. First, linguistic deviation refers to a set of inexact features of a linguistic act. It is composed of various kinds: lexical, grammatical, and semantic deviation (Leech, 1969). Second, pragmatic deviation emerges due to the unsuitable pragmatic performance (Leech, 2008).

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Indeed, pragmatic standards are crucial for a proper language use. They are divided into numerous rules violated for the sake of making a successful interaction in discourse. The normative rules that govern language use are very wide. Nonetheless, it could be claimed that the key pragmatic principles identifying suitable discourse contain politeness, cooperation, truthfulness, relevance, and some others. These maxims form the discursual standards. However, some speakers usually do not adhere to these norms, leading to pragmatic deviation (Zidane, 2017). In the current study, attention is given to Donald Trump's political interviews that deviate from a pragmatic model, namely the Grice's (1975, 1989) cooperative principle.

Donald Trump is the 45th US president and a Republican Party member. Trump is well-known for his directness in some of his speeches and has been deemed a controversial president since his early career. His speeches are subject to wide discussions by many researchers (Azizah & Alpiyah, 2018; Gusthini et al., 2018; Mariani et al., 2017; Mufiah & Rahman, 2018; Pollack, 2017; Sclafani, 2018) for using different strategies that diverge from pragmatic rules. For example, Pollack (2017) depicts Trump as a unique U.S. president, basically, since his way to the White House was without a prior case. Similarly, Sclafani (2018) points out that Trump is deemed to be one of the most eloquently unusual, contentious, and schismatic nominees in the history of the United States presidency. Trump turned out to be known, and unknown due to his political attitudes that were seldom stated in his main drive and more clearly the way Trump stated his attitudes rhetorically which attracted experts and the community. Trump's language has been the subject of considerable discussion rhetorically; the way Trump criticized many people and politicians and oratorically; the way his utterances are incoherent and inconsistent. Consequently, the current study examines the importance of pragmatic deviation regarding politics through the study of former US President, Donald Trump's political speeches, embodying pragmatically deviant discourse. Thus, the researchers aim to pragmatically investigate the deviation of these maxims by Donald Trump in his interview with the CNN News Channel.

Talks permit speakers and hearers to exchange information. They are anticipated to be honest and performative when they are engaged in a talk to produce a meaningful one which is the main purpose of communication. They need to express their honest intentions and the significance of what is uttered. Such kind of a talk cannot be considered a haphazard sequence of unconnected words articulated reciprocally by interactants. Thus, talks are collaborative tries grounded on a mutual understanding and goal (Ayunon, 2018; Cruse, 2000). Grice (1975) summarizes this in his cooperative principle model that reveals the way individuals appropriately comprehend others' intentions by universal norms in interaction.

Grice (1975, 1989) offers the cooperative principle and a group of conversational maxims that build on the fact that individuals are intrinsically coherent and collaborative; that is to say, in their dialogues, excepting certain cases, their interaction with each other will be intended to be informative. The cooperative principle, according to Grice (1989), reads: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (p. 26). Briefly, Grice's cooperative principle seeks that one should utter what they should utter, when they should utter, and the way they should utter it (Fraser, 1990). Nevertheless, when the addressers appear not to adhere to Grice's cooperative principle, but think that the addressees will recognize the concealed meaning, they are breaking this model. Doing so, the talker expects that the listener distinguishes his utterance that does not have to be understood at face value, and is able to deduce the hidden message (Cutting, 2002). Consequently, Grice (1989) argues that although the speaker infringes the cooperative principle explicitly, yet the listener is allowed to suppose the whole principles of cooperation, are observed implicitly.

Grice (1975, 1989), within this model, suggests four principles (quantity, quality, relevance, & manner) and terms them conversational maxims. Grice assumes interactants in a talk generally try to be honest, informative, pertinent, and perspicuous. Verschueren and Ostman (2009) claim that the cooperative principle depends on the contributors who are inherently rational and collaborative; generally, communicating with each other, individuals' communications is meant to be informative. The following is a group of maxims and sub-maxims, which individuals are anticipated to follow during the interaction. These are suggested by Grice (1989) as follows:

1. Quantity Maxim includes: "Make your contribution as informative as is required (for the purposes of the exchange) and do not make your contribution more informative than is required....". (p. 26)
2. Quality Maxim includes: "Do not say what you believe to be false and do not say that for which you lack adequate evidence....". (p. 26)
3. Relevance Maxim includes: "be relevant". (p. 27)
4. Manner Maxim includes: "Avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity), and be orderly". (p. 27)

Clearly, Grice never anticipated simple observance of the conversational maxims; in fact, Grice mainly focused on how flouting these maxims to make the listener infer the hidden intentions from clues that can be obtained from the environment. Grice called it conversational implicature (O'Keeffe et al., 2011) and utilizes the words "floutings" or "exploitations" of the maxims. They could produce many of the traditional "figures of speech". Speakers can obviously blatantly deviate from the maxims when they want to force the listener to completely infer what they intend (Levinson, 1983). To elaborate, it is possible that an interlocutor deviates from the maxim of quality, saying 'our house becomes a fridge in January' as a metaphor for 'it is cold'. The hearer will attempt to deduce the speaker's implicit meaning and grasp that 'the home is extremely freezing' (Cutting, 2002).

The main focus of the present study is on Grice's (1975, 1989) conversational maxims; quality, quantity, relevance, and manner. The objective of the present paper is to discover the types of Grice's (1975) conversational maxims that are deviated from in Trump's political interview. The paper attempts to answer the following question: What types of Grice's (1975) conversational maxims are deviated from in Trump's political interview?

II. LITERATURE REVIEW

There is a relatively small body of literature that is concerned with pragmatic deviation found in literary works (Castiglione, 2013; Zidane, 2017). The first study was done by Castiglione (2013) who focused on "semantic and pragmatic deviances in two poems by Geoffrey Hill and Susan Howe". Castiglione argued that deviations are considered as intrusions, or associations of complexity. A qualitative method of research was used in this paper to examine the data of the two works gained through an understanding assignment given to ten English freshmen and included easy open-ended questions. The results of the paper indicated that such deviations were to be considered as associations of complexity. However, Castiglione (2013) claimed that this paper is a preliminary phase; further practical measures are necessary. Similarly, Zidane (2017) pragmatically explored the use of deviation in literary works when analyzing different examples extracted from different novels. In general, this paper endeavoured to reveal the influence of pragmatic deviation to the weightiness of artistic texts and the variance of how to use language. The paper concluded that pragmatic deviation is frequently used in literary genres so as to display the characters' viewpoints and to decorate the author's style. Thus, it becomes a stylistic tool for mirroring a language use within literary discourse. Henceforth, it could be a style of novelty completed through the curiosity and features of the formed texts, whether in literary texts or not. Nevertheless, both studies are criticized as they lack discussion and show no acquaintance with related findings. Also, they have not adopted any pragmatic model for their analysis of the literary texts. Thus far, very few studies have been done on pragmatic deviation in all fields and many on other types of deviation, especially in the field of literature. Therefore, this current study intends to fill this theoretical, methodological, and empirical gap and investigate pragmatic deviation in the field of politics which has been paid little attention as far as pragmatic deviation is concerned.

There are several researchers who conducted research on the cooperative principle and conversational maxims (Ayunon, 2018; Cristina, 2021; Faridah et al., 2018; Iswahyuni, 2019; Made & Dewi, 2022; Muslah, 2015; Ngenget, 2017; Nur, 2018; Ojukwu & Osuchukwu, 2019; Sidabutar & Johan, 2022; Suryadi & Muslim, 2019).

Cristina (2021) did a research to investigate the kinds and forms of conversational implicature in F.R.I.E.N.D.S., an American TV show. She followed Grice's (1975) theory to study the kinds of the implicature and Leech's (1969) figurative language theory to study the forms of the implicature. A qualitative method was used, adopting Sudaryanto's (2015) interview technique to gather data and the pragmatic identity technique to investigate the data. The implicature was found in thirty situations. The findings of the study indicated that twenty situations are particularized conversational implicature and ten ones are generalized conversational implicature that was utilized the most in the TV show. Similarly, Suryadi and Muslim (2019) explored Grice's types and functions of conversational implicature in Chekhov's play *The bear* and applied it in teaching English language. Also, they followed a descriptive qualitative method, but they used an observation as an instrument. The results showed the two types of implicature and their functions were found in the play. What is more, the researchers argued that the play provides information that can be utilized to enhance the ELT students' speaking skills. Nevertheless, these two studies did not focus on the conversational maxims and how and for which reasons are deviated from.

Made and Dewi (2022), Ojukwu and Osuchukwu (2019), and Sidabutar and Johan (2022) adopted Grice's (1975) cooperative principle to analyze their data. Ojukwu and Osuchukwu (2019) discussed Nelson Mandela's political speeches while Made and Dewi (2022) and Sidabutar and Johan (2022) analyzed the movies; *Tangled* and *Willoughbys* sequentially. All these three studies followed a qualitative approach to collect and examine the data. Also, all of them adopted a documentary analysis method. Their findings showed that all of Grice's conversational maxims are respected and followed in the dialogues. However, these studies did not go deeper and were just confined to adherence examples of Grice's cooperative principle and conversational maxims.

Nur (2018), Iswahyuni (2019), and Muslah (2015) carried out a study on Grice's implicature to find out the violation of Grice's (1975) conversational maxims in literary texts. Muslah's (2015) sample is three short stories by different writers; Mavuso's *The Wedding*, Jacobs' *A Love Passage*, and Dickens' *The Baron of Grogswig*, while that of Nur (2018) is Ibsen's play *The Wild Duck* and Iswahyuni (2019) is River's plays *Sherlock Holmes* and *The Mystery of the Aquilla*. All of these studies followed a descriptive qualitative method to gather and examine the texts extracted from the literary texts. The findings of these three studies showed that the characters flout the conversational maxims to create implicature. What is more, Iswahyuni (2019) found some situations in which the characters follow the cooperative principle and observe the maxims.

Similar to Nur (2018), Iswahyuni (2019), and Muslah (2015), Faridah et al. (2018) attempted to study the flouting of Grice's maxims in *Banjar Madihin art*. The same approach was followed to collect the data that were composed of ten videos selected haphazardly from YouTube. Also, the same findings are reached by the researchers. Analogous to them, Ngenget (2017) did research to reexamine Grice's conversational maxims in "Manado Malay language", which is utilized by the individuals who settle in Manado and its environs. The same approach was utilized to gather and examine the data that were taken from the instructors' recorded dialogues during lunchtime at Unika De La Salle Mando

in 2016. The researcher's instrument to record the dialogues is cellular program known "Audio Notes". The results showed that the speakers of that language are acquainted with implicatures that are made in the dialogue as a result of infringing the maxims. In addition, evidence was found where the speakers of Manado language create implicature to make fun. By the same token, Ayunon (2018) conducted the same study on Grice's (1975) cooperative principle in analyzing utterances in a conversation, specifically, on Facebook. The study endeavoured to reconsider the adherence or non-adherence of Grice's conversational maxims in posts on Facebook. The same approach is used in analyzing the conversations posted on Facebook. Parallel to Ngenget (2017), the findings revealed that the posters are frequently liable to infringe the maxims to accomplish several intentions; making blending mockery and fun in their posts. Finally, Ayunon recommended further studies on the non-adherence of Grice's cooperative principle and conversational maxims to examine actual conversations.

Up to now, the focus of the studies is on literary works, everyday speech, and a few attempts at political language that requires more and more research for it is rich with numerous types of pragmatic deviation of Grice's cooperative principle and the conversational maxims. What is more, the above-reviewed studies just showed how individuals do not adhere to the cooperative principle and the conversational maxims without discussing the reasons for such kind of non-adherence (except Ayunon, 2018 & Ngenget, 2017 who showed individuals break the maxims to make fun). In addition, these studies did not discuss the findings and relate them to previous studies, which shows that the researchers lack familiarity with prior studies. Regarding the analysis of Trump's political speeches, the deviations from the conversational maxims have not been investigated and discussed extensively. Hence, this situation has compelled the researcher to conduct research in this crucial area.

III. RESEARCH METHODOLOGY

Creswell (2007) points out a perfect study necessitates referring to paradigms or worldviews in the researcher's research or at least, being conscious that these worldviews have an effect on the researcher when conducting his/her study. Qualitative investigators use worldviews that consist of a group of views they refer to in their studies, and the kinds have recurrently progressed gradually. Four worldviews represent the beliefs of researchers and shape the practice of the research they refer to in their qualitative studies: pragmatism, advocacy/participatory, constructivism or interpretivism, and postpositivism. Since the investigator is concerned with the construction and interpretation of meaning and reality, constructivism is the most suitable paradigm for the current study.

The present paper adopts a descriptive qualitative method since the researchers collect the data from words and sentences. Creswell (2012), Merriam and Tisdell (2016), and Vanderstoep and Johnston (2009) state qualitative researchers use non-statistical data instead of statistical ones to express what they learn about a specific phenomenon to explore a problem and develop a detailed understanding. Thus, according to Dornyei (2007), a qualitative study is intrinsically based on language. Moreover, the researchers apply a discourse analysis method to pragmatically analyze Trump's deviant speech according to the context which has a crucial role in understanding language deviation. To examine the data according to this method, the researchers adopt Grice's (1975, 1989) model of cooperative principle.

A. *Research Sample*

The kind of sampling technique the researchers follow in this qualitative study is non-random probability sampling, or more specifically, purposeful sampling. Merriam and Tisdell (2016) point out that such a sample is dependent on the supposition that the researcher desires to find out, comprehend, and get a sense of so that he or she can solve the problem of the study. Taylor (2001) believes that in analyzing qualitative data, including qualitative discourse data, the researcher is likely to use a much smaller sample because, according to Bowen (2005), the prominence is on quality rather than quantity. The sample of the current paper is Trump's interview with CNN Channel reporter, Anderson Cooper in the Republican Presidential Town Hall in front of people. This happened in Milwaukee on the 29th of March, 2016, to talk about the candidacy for the 2017 US president.

B. *Instrumentation and Data Collection Procedures*

Merriam and Tisdell (2016) and Polkinghorne (2005) state that in qualitative studies, three main instruments exist: interviewing, observing, and documenting. The current paper employs the third type which is documents, more specifically visual (oral) documents. Thus, the instrument used in this study is in the form of an oral document (preexisting data which is Trump's interview with CNN Channel) that is taken from YouTube to answer the research question. The researchers watched the video and then transcribed it to be coded and ready for analysis.

Merriam and Tisdell (2016) believe that one of the best sources of data is documents for many reasons: (1) they could be superior to interviews and observations on a specific topic, (2) they are effortlessly attainable and freely available, (3) the kind of data gained from interviewing or observing persons is possible to be utilized in a similar way as that of documents, (4) all kinds of documentary data assist the investigator to discover meaning, enhance comprehension, and uncover insights that are related to the problem of the research, (5) documentary data are stable and unbiased as the researcher does not take part in the process of making them as it is the case with other methods of collecting data, (6) they are unobtrusive; not affected by the process of the research since they are basically existing, and (7) they are found in the reality as they are made out of the real-life situations.

The current paper follows the following procedures: (1) the researchers watch the oral document, (2) they choose the most useful document that is related to the research question, (3) they determine its authenticity and completeness, (4) they transcribe the data, and (5) they put the data of the document in Microsoft Office Word documents to be coded.

C. Data Analysis Procedures

The researchers adopt a qualitative discourse analysis method to analyze Trump's deviant speech. Vanderstoep and Johnston (2009) mention that a discourse analysis method can be used to analyze pre-existing data such as films, transcripts, dialogues, newspapers, records, and tapes.

Johnstone (2018) and Merriam and Tisdell (2016) concur that the investigator analyzing discourses, fundamentally, investigates speeches or writings that are utilized in context. Consequently, the researchers conduct a pragmatic study on several extracts of Trump's political interview by following Grice's (1975) cooperative principle to address the question of the paper. The researchers follow the following procedures: (1) arranging the data on the computer, (2) reading and re-reading the transcribed document until immersion, (3) coding the data, (4) applying a discourse analysis method to examine the data, (5) analyzing some Trump's political quotations, and (6) showing the findings, discussions, and conclusions.

IV. FINDINGS AND DISCUSSIONS

This section explores Trump's political deviant speeches according to a discourse analysis method to answer the research question. The section presents the findings by analyzing Trump's political interview according to Grice's (1975) cooperative principle and four conversational maxims and discussions of the findings. One oral document, which is Trump's interview with CNN Channel reporter, Anderson Cooper, was chosen to answer the research question as the data are saturated.

A. Theme 1-Quality Maxim

Trump deviates from the maxim of quality by saying something untrue and giving something that lacks evidence as shown in the two quotations below:

Text (1): Cooper: "She [Michele] said she was almost knocked off balance, but she remained standing". (2016, 2:36)

Trump: "She said she was almost knocked off balance... Here is what she said. You want to read it? Or you want me to do it? You are a professional announcer. Why do not you read it? The bottom part [laughing]". (2016, 2:39)

Context: Journalist Cooper asks Trump about the incident that occurred between Trump's campaign manager Corey Lewandowski and Reporter Michelle Fields. Fields accused Lewandowski of grabbing her arm when she tried to question Trump during the conference in Florida in March. Trump and Lewandowski denied her allegations (Kirell & Miller, 2017). Trump took a paper from his pocket, which was Fields' letter, and handed it to the journalist to read it. The journalist started reading some lines of the letter while Trump was talking and the audience was laughing.

From Grice's viewpoint, Trump deviates from the maxim of quality by saying something untruthful when telling the journalist "You are a professional announcer" (Trump, 2016, 2:38). Trump is upset by the journalist's insistence that Lewandowski really grabbed Fields and Trump is not given an opportunity to clarify the situation. In the beginning, Trump requests the journalist to read a paper, but the journalist keeps interrupting him. Thus, Trump hands it to him and asks him to read it, making fun of him by calling him "professional". Although Trump's utterance ostensibly does not observe the cooperative principle stated by Grice (1975), still his utterance can be understood on a deeper level. Here, an implicature shows that Trump does not believe in what he says, implying that the journalist is not professional. So, Trump says something, but he means the opposite. In fact, Trump is mad at the journalist for not agreeing with him and insisting on the fact that Trump's campaign manager really grabbed the reporter.

Text (2): Trump: "Should I press charges?" (2016, 4:17)

Cooper: "Are you going to?" (2016, 4:18)

Trump: "Sure! I don't know...because you know what? She[Michelle]was grabbing me....She had a pen in her hand which the Secret Service is not liking because they don't know what it is, whether it's a little bomb[interrupted]". (2016, 4:20)

Context: Journalist Cooper and Trump are talking about the incident that occurred between Trump's campaign manager Corey Lewandowski and Reporter Michelle Fields. Cooper is reading lines of Fields' letter and Trump comments on her words. Then, Trump says that Fields grabbed him by using a pen or maybe a bomb. So, it is his right to charge her with grabbing him as she did with his campaign manager.

With respect to Grice's perspective, Trump deviates from the maxim of quality by saying something that lacks evidence. Here, Trump has no evidence that this pen is a bomb. Apparently deviating from this maxim, the audience can still recognize what is intended by Trump's utterance. The utterance implies that Trump does not mean the pen is a bomb, but he can make an allegation against Fields by claiming so because she exaggerated the situation with his campaign manager. Consequently, Trump attempts to make people not believe her claim and trivialize Fields' accusation of his campaign manager by grabbing her.

B. Theme 2- Quantity Maxim

Trump deviates from the maxim of quantity by giving too much information and less information sometimes as shown in the two quotations below:

Text (3): Cooper: "...Your campaign manager, Corey Lewandowski charged with simple battery for grabbing a reporter by the arm. Will he continue as your campaign manager?" (2016, 0:47)

Trump: Yes, he will. I looked at the tape. I looked — it was my tape. It was at one of my places. I have great security and great security cameras. I gave the tape, and frankly, if you look at that, people have looked at it — in fact, I just left another area of Wisconsin, we had a whole big meeting with a whole group of people, big audience, tremendous audience, and they're all shaking their heads, give me a break, give me a break. (2016, 0:49)

Context: Journalist Cooper asks Trump about the incident that occurred between Trump's campaign manager Corey Lewandowski and Reporter Michelle Fields. Fields accused Lewandowski of grabbing her arm when she tried to question Trump during the conference in Florida in March. Trump and Lewandowski denied her allegations (Kirell & Miller, 2017). Cooper asks Trump about his campaign manager whether Lewandowski will continue in his position after this incident.

From Grice's point of view, Trump deviates from the maxim of quantity by providing too much information. The first part of Trump's answer is sufficient to the reporter's question, but what follows is a long speech. Trump begins talking about the tape and the place in which the incident happened and then about his visit to Wisconsin and the people there. Although Trump deviates from this maxim, still the audience can grasp his utterance. Giving too much information that is not required means that Trump wants to shift the focus from his campaign manager to the tape which is extremely normal and nothing is suspicious as Trump believes.

Text (4): Cooper: "But you're the only one who can solve terror problems in Pakistan?" (2016, 8:35)

Trump: "Yes, of the ones that are running, I'm the only one. I know what I'm running. I know the competition. And believe me, I know, I watched Ted Cruz". (2016, 8:36)

Cooper: "How though?" (2016, 8:43)

Context: Reporter Cooper asks Trump about the terrorists' activities in Pakistan and Trump's claim of solving the problem of dealing with them there. Trump answers him that he is the only one who knows how to end it.

According to Grice's perspective, Trump deviates from the maxim of quantity by providing less information. This is obvious in the reporter's response saying "how though?". The reporter assumes to know the way Trump can deal with the problem of terror in Pakistan. However, Trump does not want to give the details of his strategies and how to tackle this matter in Pakistan. Therefore, an implicature appears that Trump providing little information about this matter than is needed implies Trump's covert rejection of sharing his own plans in Pakistan. In fact, Trump attempts to show the audience his extraordinary skills in addressing international problems to elect him as the US president.

C. Theme 3-Relevance Maxim

Text (5): Cooper: "So some proliferation is OK? You also said, though, that you might support Japan and South Korea developing nuclear weapons of their own. Isn't that completely contradictory?" (2016, 11:20)

Trump: "No, no, not proliferation..." (2016, 11:23)

Cooper: "But that's contradictory about Japan and South Korea". (2016, 11:24)

Trump: "Iran is going to have it very — within..." (2016, 11:28)

Cooper: "But that's proliferation". (2016, 11:37)

Trump: "Excuse me, one of the dumbest I've ever seen signed ever...by anybody, Iran is going to have it within 10 years.... I thought it was a very good interview in The New York Times". (2016, 11:38)

Context: Cooper asks Trump about the proliferation of nuclear weapons in some countries and whether it is okay to have them in South Korea and Japan. The reporter asks him about his interview with the New York Times in which Trump expressed his worries about this issue, but he supported this in South Korea and Japan. So, the reporter told Trump he had two different opinions about the same issue. Then Trump begins talking about Iran which is proliferating nuclear weapons as Trump believes.

With respect to Grice's cooperative principle, Trump deviates from the maxim of relevance by saying something that is irrelevant to the topic. Trump is asked about the proliferation of nuclear weapons in Japan and South Korea, but he shifts to another country which is Iran. Despite the deviation from the maxim, the audience can still understand the irrelevance of Trump's response to the reporter's question. Changing the discussion topic implies that Trump does not want to talk about the nuclear proliferation in Japan and South Korea, which are the US allies, and shifts the talk to another country, Iran, which is the US rival. Consequently, Trump tries to withhold his opinion about the US allies so as to keep strong relationships with them.

D. Theme 4-Manner Maxim

Trump deviates from the maxim of manner by giving obscure expressions, ambiguating his speech, long-winded speech, and disorderly words as shown in the four quotations below:

Text (6): Cooper: "You talked about the death toll. And then you said, I alone can solve. What do you mean by that?" (2016, 8:02)

Trump: “I think I alone because I know my competition. Look, I know my competition”. (2016, 8:17)

Cooper: “But you’re the only one who can solve terror problems in Pakistan?” (2016, 8:20)

Context: Reporter Cooper asks Trump about the terrorists’ activities in Pakistan and Trump’s claim of solving the problem of dealing with them there. Trump answers that he is the only one who knows the competition. Then, the reporter rephrases his question again to know what Trump means.

Regarding Grice’s perspective, Trump deviates from the maxim of manner by providing an obscure expression when saying, “I alone because I know my competition” (2016). This is awfully apparent in the reporter’s rephrasing of his first question because the reporter does not understand Trump’s response to him. However, Trump’s utterance can be understood on a deeper level implying that he has much more familiarity with tackling various issues alone than the rest of the candidates who do not know how to deal with such kind of an issue. Thus, Trump tries to show that he is unique and better than any other candidate for the US president.

Text (7): Cooper: “You would be fine with them [Japan, South Korea, Saudi Arabia] having nuclear weapons?” (2016, 12:30)

Trump: “No, not nuclear weapons, but they have to protect themselves or they have to pay us”. (2016, 12:32)

Context: Cooper asks Trump about the proliferation of nuclear weapons in some countries and whether it is okay to have them in South Korea, Japan, and Saudi Arabia. The reporter asks him about his interview with the New York Times in which Trump expressed his worries about this issue, but he supported this in these countries. Trump answers the reporter by telling him that he does not accept nuclear weapons in these countries and they must protect themselves or pay for the US to protect them against any international threat.

In consonance with Grice’s point of view, Trump deviates from the maxim of manner by saying something that is ambiguous when at the beginning, Trump rejects the idea of South Korea, Japan, and Saudi Arabia having nuclear weapons and then he supports the idea of these countries protecting themselves. Answering the question ambiguously, the term “protect” has more than one meaning; either they defend themselves with the weapons they have or they need the proliferation of nuclear weapons. Taking context into account, Trump implicitly means they can have nuclear weapons despite Trump’s initial disapproval. Actually, Trump does not want to express his opinion openly about the issue of South Korea, Japan, and Saudi Arabia having nuclear weapons, and at the same time Trump endeavours to build a good relationship with these countries at the expense of others such as North Korea and Iran.

Text (8): Cooper: “Couldn’t you just let it go, though? Do you have to retweet some random person sending you...” (2016, 16:39)

Trump: No, I don’t let things go so easy. And let me tell you something. Don’t let the — if I were running the country, I wouldn’t have people taking advantage of the United States in trade and in every other way, either. Believe me, I wouldn’t have China walking away with trade deficits of \$505 billion a year. I wouldn’t have Mexico laughing at us how stupid we are with trade deals, and at the border. I wouldn’t let Japan get away what they’re doing with, you know, devaluation of the yen. China big league devaluation. No, I — when somebody... (2016, 16:41)

Context: Journalist Cooper asks Trump about his relationship with Sen. Heidi Cruz, who is Trump’s rival in the presidential nomination in 2016. Cooper wonders why Trump retweeted Cruz’s wife’s ugly photo together with Trump’s normal wife’s. Cooper asks him if Trump could avoid retweeting strange individuals. Trump refuses his suggestion and begins talking about numerous issues that are connected to China, Mexico, and Japan.

In agreement with Grice’s viewpoint, Trump deviates from the maxim of manner by providing a long-winded speech when answering Cooper’s question with unwanted prolixity. Trump’s first part of his response could be adequate, but then he talks about the damage by China and Mexico upon the US trade. Despite this deviation from the maxim, the audience can recognize Trump’s implied intention. In fact, an implicature arises that Trump does not allow anyone to make use of him or his country. Moreover, Trump wants to talk about a big subject that he can make use of for his own benefit to make people convinced that he is the best choice for leading the US.

Text (9): Cooper: “So you’re saying you don’t want more nuclear weapons in the world but you’re OK with Japan and South Korea having nuclear weapons?” (2016, 13:08)

Trump: “I don’t want more nuclear weapons. I think that — you know, when I hear Obama get up and say the biggest threat to the world today is global warming, I say, is this guy kidding?” (2016, 13:10)

Context: Cooper asks Trump about the proliferation of nuclear weapons in some countries and whether it is okay to have them in South Korea and Japan. The reporter asks him about his interview with the New York Times in which Trump expressed his worries about this issue, but he supported this in South Korea and Japan. So, the reporter told Trump that he had two different opinions about the same issue. Trump answers him and begins talking about President Obama.

According to Grice’s view, Trump deviates from the maxim of manner by not being orderly when answering the reporter’s question. Trump, who is asked whether it is okay with some countries having nuclear weapons, rejects this idea clearly. Then, Trump shifts from one topic to another when talking about President Obama and his speech about global warming. Deviating from this maxim obviously, Trump’s utterance implies that he does not want to talk about the issue of some countries having nuclear weapons and wants to change the dialogue to another topic. Furthermore, Trump tries to criticize President Obama for dealing with the issue of nuclear proliferation trivially and focusing on a

silly issue, global warming. Consequently, the audience will understand that President Obama is not worth being in this position and they need to elect Trump as the US President.

V. LIMITATIONS OF THE STUDY

Each work has limitations and the current paper is not an exception. Firstly, the sample of the present study is restricted to one oral document; an interview with CNN News Channel. Thus, the findings of the present paper are not to be generalized to other Trump's political interviews and speeches. However, the purpose of the current qualitative study is not to generalize the results rather it aims to comprehend a specific phenomenon deeply. Secondly, the current research uses a qualitative method, and therefore, the findings are susceptible to the researchers' biases. Still, the researchers are aware of the biases and subjectivity that are part of qualitative inquiry and follow systematic procedures from the beginning to the end to assure the trustworthiness of the research.

The researchers, built on the limitations and findings of the current paper, recommend more studies on a pragmatic deviation of Grice's cooperative principle in numerous situations and apply it to several discourses; literary texts, political speeches, media, and everyday conversations. In addition, further studies need to be conducted on other methods such as structured interviews and observations in various fields to see how this pragmatic deviation is employed in these direct methods. Moreover, the researchers found a lack of thorough discussions of Grice's (1975, 1989) cooperative principle and how politicians employ them and for which reasons. Therefore, further research needs to be done on these issues in political contexts to see how Grice's conversational maxims are deviated from and what functions they achieve.

VI. CONCLUSION

It can be concluded that Trump deviates from Grice's (1975) four maxims; (1) the maxim of quality by saying something untrue and giving something that lacks evidence, (2) the maxim of quantity by giving too much information and less information sometimes, (3) the maxim of relevance by saying something that is irrelevant to the topic under discussion, and (4) the maxim of manner by giving obscure and ambiguous expressions, long-winded speech, and disorderly words. Trump deviates from the maxims to achieve several purposes; (1) Trump shows anger toward others and trivializes other's claims, (1) Trump tries to avoid talking about specific issues that disturb him and refuses to share his own plans with others, (3) Trump attempts to withhold his opinion about the US allies so as to keep strong relationships with them, and (4) Trump shows himself as the best candidate and should be elected as the US president.

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The Phonological Features of Arabic Spoken by Non-Arabs in the UAE

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Abstract—Since the discovery of oil in the UAE and the economic boom that has followed, the population structure has changed dramatically. It has witnessed unprecedented jumps that are unparalleled anywhere in the world. Immigrants from different countries have started to find jobs in this country. Asians particularly those who come from India, Pakistan, and Iran have almost dominated the services sector in the country. It has been estimated that the UAE nationals have become a minority that does not exceed 10% of the total population of the country. This research has aimed to find out to what extent this new variety of language that has emerged could be referred to as Pidginized Arabic. It is based mainly on fieldwork, as there have been interviews with 100 people who represent the sample of the study. Thus, the study is descriptive and analytic by nature. The data of the interviews has been studied. It has been expected for this variety of Arabic to be affected by the UAE dialect, but it has been found out that there has been no significant influence on it. This research is restricted to the phonological aspect of Arabic. It has revealed that many Arabic sounds have been pronounced in a distorted way; some of them have been mispronounced; others are converted into many other alternatives. This has created the possibility of a state of misunderstanding to emerge.

Index Terms—phonology, phonological features, pidginization, pidginized language

I. INTRODUCTION

The aim of this paper is to point out the phonological features of the variety of Arabic that has been performed by the sample of the study. Such features will be derived from the analysis of the interviews that have been recorded with the participants of the study. A descriptive and analytical approach has been adopted in order to speculate on the distinguishing characteristics of this variety of language in the field of phonology. It has been found out that the developed variety of Arabic has shown features reflecting pronunciation difficulties of certain sounds of Arabic depending on the linguistic background of the projected speakers of the variety being studied. It has been noticed that some of the Arabic sounds have been pronounced properly without any difficulty while other sounds or consonants in particular have been pronounced differently or in a distorted way that these new created sounds represent the most important phonological features of this variety of Arabic Language.

Moreover, the researcher has discussed the phonological features of Arabic in general and compared them with the phonological features of the Arabic being studied. He has provided examples from the performance of the participants of the study.

II. REVIEW OF RELATED LITERATURE

Many references related to this paper have been consulted, however, the discussion is restricted to those which handle the phonological features of pidgin languages in general and the phonological features of Arabic in particular.

A. Ferguson and De Bose (1977)

Ferguson and De Bose (1977) have talked about simplified registers, broken language and pidginization. They have regarded these topics as if they were one issue and defined them as being not full and not natural languages that constitute the traditional object of the linguist's study. All the three types are in a sense reduced if compared to full languages. At the same time, they are not natural since they do not serve as the normal mother tongue of a speech community. "Simplified registers" is used by members of a speech community to address people whose knowledge of the language of the community is less than normal. The second type which is **broken language** has been referred to as the imperfect approximation of a language by speakers of another language who are in the process of learning it. The third type which is the **pidgin** has resulted typically from the use of the two previous types in the same communication situations. The first type is a reduction of the target language while a pidgin is a reduction of both the source language and the target language.

They have also referred to the simplified register as the main feature associated with the pidgin languages. They have presented the characteristics of baby talk and foreigner talk to point out that they are similar to pidgin languages. They believe that **baby talk** is probably the most intensively studied kind of simplified register. It is the variety of speech that is regarded as primarily appropriate for addressing young children. They have presented the following characteristics of **baby talk**.

1. slow;
2. exaggerated enunciation;
3. greater overall loudness;
4. exaggerated intonation contours; full vowels for reduced vowels.
- 5- preference for CV and CVC syllables and reduplications;
- 6- simplification of consonant clusters;
- 7- avoidance or substitution of highly marked sounds;
- 8- interchange among l, r, w and y;
- 9- use of labialization and palatalization.
- 10- limited number of phonological simplifications (e.g. occasional addition of vowel to final consonant in English, **b** for **p** in Italian)

B. *Le Page (1977)*

Le Page (1977) has written an article in **Valdman (1977)** in which he has mentioned some characteristics of pidgin languages. He has considered **simplification** and **the reduction of redundancy** the main features of pidgins. He has regarded most of Ferguson's "foreigner talk" rules as simplification.

C. *Versteegh (1984)*

Versteegh (1984) has written a very significant book, which is directly related to the topic of this research. His book has the title "**Pidginization and Creolization: The Case Study of Arabic**". The author starts his research by handling the linguistic situation in the pre-Islamic era in the Arabian Peninsula. He says that the Arab tribes in the Peninsula spoke different dialects before the death of the Prophet, peace be upon him, in 630 A.D. Although each tribe had its own dialect, the Arab tribes shared what he calls an intertribal comprehensible variety of Arabic that was used in poetry. This variety of Arabic was referred to as "poetic koine". It is believed that the poetic koine has evolved from the dialect groups and it was affected with certain incorporating features from other dialects. He opposes the idea that dialects are classified into two main categories namely, Eastern dialects and Western dialects. He considers all the varieties of Arabic in that era one language with different registers and regional varieties. Concerning to the poetic koine, he considers it to be the elevated style or register which is used in poetry. He thinks that the Arabic language did not change, as both the colloquial and the literary language of the Arab tribes before Islam were identical to those, which prevailed for a long time afterwards. When the Islamic conquests began, the impact of sedentary civilization has affected the Arabic language. However, the Bedouin tribes have continued to use declensional endings for many centuries. When the people of the conquered lands accepted Islam, they have come to use Arabic and definitely, they have affected not only the form of spoken Arabic, but also the Bedouin tribes who start losing the declensional endings. In this way, a wholly new variety of Arabic which is characterized by a radical departure from the rules of the essentially uniform language of the pre-Islamic era has started to emerge. He has presented a long list of features that represent signs of pidginization of Arabic. Some of these features are:

1. the merger of /**d̤**/ and /**d**/;
2. the loss of the glottal stop;
3. the reduction of short vowels in open syllables;
4. the reduction of the opposition /**i**/ - /**u**/.

Versteegh has presented a series of points that he considers signs for the process of pidginization in Arabic. These points are:

1. The loss of the tense and aspect distinction. He comments on this sign that once certain parts or categories of a language are lost, they are lost forever. If a language loses the morphological category of the dual for instance, it is unlikely to recreate a dual in the subsequent stages.
2. The disappearance of phonemes that are regarded as specifically Arabic like the glottal stop /ʔ/.
3. All dialects have tended to replace the diphthongs /ay/ and /aw/ with /e/ and /u/ respectively.
4. The disappearance of the interdental sounds /θ/ and /ð/ and in most pidgins or dialects of Arabic.
5. Arabic dialects show a simplification in the phonological inventory as compared with the Classical language.
6. Emphatic consonants in Arabic are produced in an exaggerated and forceful pronunciation by foreigners.

D. *Romaine (1990)*

Romaine (1990) has presented the linguistic features of pidgins that have been presented by other linguistics. She has also used the very exact examples that they have presented. Romaine has discussed some of these theories in detail. She has started with baby talk, foreigner talk, simplification and imitation as the source of pidgins. She has quoted Hesseling's view that pidgins arose out of the imperfect learning of the model language on the part of the slaves. On the other hand, Schuchardt (1980) had a different view, which says that the reduced structure of pidgins comes out as the result of a conscious effort of simplification by whites in a master/slave relationship typical of colonial situations. She believes that the baby talk theory conflates two processes. She has presented the following features:

1. reduced language in form and function;
2. foreigner talk/baby talk theory.

E. *Britannica (1962)*

Britannica has presented the most common features of pidgin languages and provided examples on these features. **Simplification** is regarded as the main characteristic of pidgins. It extends to all aspects of linguistic structure (sounds, forms, constructions) as well as vocabulary. For example, in some varieties as in Melanesian pidgin, stress has come to be automatic on the first syllable of every word as in **b kos** “because” and **m óshin** “machine”. In almost all varieties of pidgin English, the two consonant sounds represented by English **th** have merged with **t** and **d** respectively as in **sout** “south” and **disfela** “this”. Many speakers of Melanesian pidgin also merge **ch** and **sh** with **s**, as in **tumas** (from English “too much”) and **masin** or **mashin** “machine”. Users of pidgin often carry over habits of sound production from their native languages: for instance, many Melanesian languages have **mb**, **nd** as variants of **b**, **d** between vowels; and Melanesians therefore often pronounce *tabak* “tobacco” as **tambak** and *sidaun* “sit” as **sindaun**.

III. RESEARCH METHODOLOGY

In this part, the researcher presents the population, sample, design of the study and the instruments used for data collection. It also shows the procedures that were followed in conducting the study and the statistical method which was followed for analyzing the data in accordance with the questions of the study.

A. *Design of the Study*

This study is based on field work where a series of interviews has been conducted with 100 expatriates in Dubai. Those people are supposed to be users of a variety of Arabic which the researcher calls **Pidgin Arabic**. They are of different language backgrounds. The interviews have been mainly free talks through which the people interviewed have been given the chance to express themselves in Arabic freely and to talk about different issues.

There has been also a questionnaire with a variety of variables that the researcher thinks they are significant in their acquisition of the Arabic language. The variables of the questionnaire are: nationality, sex, job, religion, age, native language, years of stay in the UAE, level of education, level in the English language, income and knowledge of other languages. It is worth mentioning that the researcher has his justification for applying each of these variables, which is presented in the following discourse.

The nationality and the native language of the interviewees are thought to be significant variables since they determine to what extent the spoken Arabic language is affected by his or her mother tongue and vice-versa. Many languages tend to borrow lexical items from other languages. This is expected to affect the outcome of the interviewees while speaking Arabic. Moreover, many native languages of the sample of the study use the Arabic script. This is expected to affect the variety of spoken Arabic by the interviewees.

Religion in turn plays a vital role in learning Arabic particularly the Islamic Religion. The entire Muslim community holds the Arabic language with the highest regard as it is the language of the Quran and the language that is spoken in Heaven. Thus, Muslims are eager to learn Arabic. Moreover, there is more contact and communication between Muslims who are non-native speakers of Arabic and their Arabic native speaker brothers as they go to the mosque to perform their prayers there. It is expected for this variety of people to have a better command of Arabic than non-Muslim expatriates.

The variable of sex is thought to be very important since it determines the type of people each sex contacts as well as the language it uses. It is quite clear that housemaids for instance usually restrict their communication to the housewife and the children of the family. On the other hand, men who work in factories, shops, stores or as drivers usually communicate with a wider range of people who tend to use a wider range of vocabulary items. The researcher expects to find significant differences between males and females while analyzing their performance in using the Arabic Language.

The type of job performed by the interviewee is believed to be important as it determines the range of communication that might take place between expatriates and native speakers of Arabic where the medium of communication is Arabic. It is well known in the UAE that in certain institutions like banks, high-class stores and eminent corporations English is the main language of communication and that Arabic is rarely used. Consequently, it is not necessary for the employees of these institutions to know Arabic or learn it. On the other hand, some jobs that require direct contact or communication with all people including UAE nationals like drivers, salesmen and women, housemaids and servants, cooks and hairdressers need Arabic badly to make sure that there is a successful two-way communication between them and native speakers of Arabic.

The significance of the age variable lies in the fact that there is, what is usually referred to in language acquisition, a critical age for language acquisition. It is believed that children have a special ability for acquiring language especially between the age of 2 and 13. This theory has been introduced by Eric Lenneberg in 1967. However, other linguists have made other studies related to second language acquisition. Mc Laughlin (1981) has differentiated between first and second language acquisition because of the factor of age. Thus, she has divided the language acquisition into stages like pre-school children and school age children and adults. She has also cited Winitz who in turn has listed seven issues that are considered important while looking at differences between first and second language acquisition. The first two of these issues are related to age. Krashen et al. (1979) believe that the factor of age is very important in second language acquisition. They believe that a **younger is better**. This means that child second language acquisition learners are

expected to be superior to adolescents and adults in terms of ultimate achievement. This may justify the emergence of the variety of Arabic that is being used in the UAE which could be referred to as **Pidgin Arabic**.

Another variable which the researcher thinks of some importance in the second language acquisition is the period that the interviewee has spent so far in the UAE. It seems natural that the more the targeted people stay in the UAE, the more Arabic language they are expected to acquire. Every day, they may face new situations through which new lexical items, new grammatical structures and new language functions might be used. As days go by, it is expected for these linguistic items to reoccur every now and then. The reoccurrence of the language components will enforce their use and meaning in the minds of those who are learning the language. However, it is thought to be more useful for language acquisition if the situations of language learning are changing as well as the people whom the learner is dealing with. The researcher thinks that the variety or diversity of situations and people that the expatriates are dealing with is more important than the length of the period that the interviewee has spent in this country. An example that could clarify this point is that one of the interviewees has spent 35 years while another has spent only 3 years. If we compare the performance of that with the longer period with that of the shorter period, we would be amazed to find that the person who has spent 3 years has performed much better than that who has spent 35 years. It is unfair to associate the quality of performance to one variable only. There are of course other factors which have their own impact and should not be overlooked.

B. Population of the Study

The population of the study consists of all male and female non-Arab speaker expatriates who live in Dubai. According to certain studies, they represent over 85% of the total population of the UAE. It is worth mentioning in this respect that the researcher has focused mainly on workers whose jobs are closely related to UAE nationals and other native speakers of Arabic since there is a constant state of contact between them. Moreover, the language of communication between the targeted people and native speakers of Arabic is the Arabic language.

C. Sample of the Study

The sample of the study comprises 100 people 50 of whom are males while the other 50 are females. They have been chosen randomly depending on what can be termed as **availability** and regardless of their nationality, jobs, ages, years of stay in the UAE or any other significant variables. The most important criterion that the researcher has depended on is the agreement of the targeted people to the researcher to record their interviews as well as their ability to respond to the researcher's questions in Arabic.

The interview is a kind of free talk through which the interviewees are invited to talk freely on issues that are raised by the interviewer or the researcher. The aim of this interview is to get as much Arabic speech as possible from the participants of the study so as to analyze that speech and point out its features or characteristics. Such features are considered the criteria on which the researcher is going to judge whether the variety of Arabic the sample of the study speaks could be regarded as a pidgin or not.

Moreover, the process of interviewing was not easy at all; on the contrary, it was too difficult. The majority of people, particularly women, have refused to respond to the researcher and his questions once they realized that their voices were going to be recorded. Moreover, it could be easily noticed that the majority of the interviewees have exaggerated in praising the UAE and its people. This probably reflects the mental activity of those people and the fear of losing their jobs.

Another significant point to raise about the sample of the study is that they have learnt Arabic haphazardly without regular instruction or tutoring. The majority of the sample of the study cannot afford systematic or regular learning of Arabic, but they have learnt Arabic through contact with UAE nationals and other native speakers of Arabic.

Regarding the interview, it consists of a number of questions which have been chosen carefully to make sure that the interviewees are given chance to express themselves freely. Furthermore, they have covered different aspects of life so that there would be a variety of vocabulary items that are used to cover or express different aspects of life. The questions have been asked in complete sentences so that the interviewees would use complete sentences instead of simply individual words. If the interviewee fails to understand the question in Arabic or respond to it, it is repeated in Arabic or in some cases asked in English. One of the questions was a matter of repeating the following words: Salaah, Sabaah, mariḍ, yaḍhak, ? abu dabi, ?undur, Taaleb, Tayyeb, qanon, qalam, le ḍalek, mu ḍneḥ, haar, yahmel, xalaaS, xawf, gabbaas, galey, yuganni, gaaleb, muḠallaḠ, ḠalaaḠa. The aim of this question in particular is to find out how the phonemes /S/, /ḍ/, /d/, /T/, /q/, /ḡ/, /Ḡ/, /h/, /x/, /g/ and /g/ are pronounced. The choice of these phonemes is based on the fact that they are difficult to pronounce by non-Arabs and they represent a problem in the process of communication with native speakers of Arabic.

D. Questions of the Study

This study is expected to find answers for the following questions on the form of Arabic being studied:

- 1) Is the phonetic form of Arabic being used in the UAE different from that of Classical Arabic?
- 2) Is the variety of Arabic used in the UAE a form of "Pidginized Arabic"?

E. Data Analysis

The analysis of data will pass through four stages: transcription, transliteration, counting and categorization of the features of the variety of Arabic being studied. In the first stage, the voices of the participants of the study have been transcribed in Arabic; every single word or sound is written down including all cases of code-switching or code mixing. Their speech has been written in its original form.

In the second stage, the transcription of the performance of the participants of the study is transliterated into English.

In the third stage, the words performed by each participant have been counted since the number of words being used has been regarded by many linguists as an indicator of the variety of language being used.

In stage four, the participants' performance has been classified according to the phonological features of their speech.

IV. RESULTS AND DISCUSSION

In order to point out the features of each Arabic sound produced by the members of the sample, the researcher has discussed Arabic sounds that have been classified as problematic for the participants of the study.

Analysis of the participants' performance

It could be noticed easily from what has been presented and analyzed above of the phonemic features of the variety of Arabic spoken by the participants of the study that these features have created a new version of Arabic which could be best described as pidginized Arabic. To shed more light on the phonological features of this variety of Arabic, what follows is a detailed analysis of the performance of the participants of the study of question word repetition which asks the interviewees either to read specific individual words or simply to repeat them after the interviewer. This question has revealed that when the participants are asked to repeat, they simply imitate what they hear, consequently; their pronunciation of the words has been much better and completely different from their performance while they talk freely. The following analysis is based on the phonemes: **θ, ð, h, x, S, T, d, d, g, g** and **q**. It shows all the forms that have been produced for each sound and the percentage of each form by men and women separately. The phoneme /**θ**/ has been pronounced in three different ways: /**θ**/, /**t**/, and /**s**/, 32% of women and 40% of men have pronounced it as /**θ**/, 52% of women and 24% of men have pronounced it as /**t**/ and 16% of women and 36% of men have pronounced it as /**s**. It is quite clear that the majority of the participants have produced new forms or have used alternatives for this sound. Moreover, there is a significant difference related to gender and the use of alternatives for 52% of women have pronounced it as /**t**/ while only 24% of men have pronounced it in this form. On the other hand, 36% of men and 16% of women have pronounced it as /**s**. There may be another variable which has its impact on this performance which is the nationality of the interviewees. Those whose native language is Urdu or similar to it, tend to convert the /**θ**/ sound into /**s**/ more than /**t**/ while those whose native language is Tagalog tend to convert it into /**t**/ more than /**s**/.

The phoneme /**ð**/ has been also pronounced in three different forms: /**ð**/, /**z**/ and /**d**/, 70% of women and 38% of men have pronounced it as it is /**ð**/, It has been noticed that the majority of the participants who have pronounced it as /**ð**/ tend to pronounce it differently in their free talk. The reason for this is attributed to the fact that in their free talk there has been no model to follow or imitate while in pronouncing the words of this question; they have simply repeated what they have heard. The variable of gender also seems to affect the pronunciation of this sound as 42% of men have pronounced it as /**z**/ while only 20% of women have pronounced it in this form. It is clear that more than twice men have pronounced it as /**z**/ than women. Regarding the third form /**d**/, it has been found that 10% of men and 10% of women have pronounced it in this form. Converting the sound /**ð**/ into /**z**/ or /**d**/ is not that strange since many dialects tend to convert it to these phonemes as it is mentioned above, but what is strange is the absolute absence of the impact of the UAE dialect which usually pronounces the phonemes /**ð**/ as it is and never as /**z**/ or /**d**/.

The phoneme /**h**/ has been pronounced in three different forms namely: /**h**/, /**h**/ and /**x**/, 65% of men and 49% of women have succeeded in imitating the sound and in pronouncing it properly. However, if their performance in this question is compared with their free talk, there will be great difference between them for the majority of both men and women tend to pronounce it as /**h**/ instead of /**h**/ regardless of their nationalities or any other variables. Concerning the other forms, 50% of women have pronounced it as /**h**/ and 30% of men have pronounced it in this form. There is a significant difference between men and women in their performance, but this difference decreases when we compare their free talk. The sound /**x**/ has been used on a very narrow scale as only 1% of women and 5% of men have tended to convert the /**h**/ sound into /**x**/, The reason for having a high percentage of women and somehow some men who have converted this sound into /**h**/ is attributed to the fact that their native languages do not have this sound in their alphabet.

The phoneme /**x**/ has been pronounced in two forms: /**x**/ which is its normal or ordinary form and /**k**/ which sounds quite odd in Arabic, 95% of men and 83% of women have pronounced this phoneme as it is and without any alterations. This could be attributed to the fact that the native languages of most of the participants of the study have this sound in their sound systems. Since they are accustomed to pronouncing it in their own languages, they have not faced any difficulty in pronouncing it as it is. On the other hand, 5% of men and 17% percent of women have converted it into /**k**/, It is quite clear that the percentage of women who have used the sound /**k**/ instead of /**x**/ is quite high in comparison with their men counterparts. This could be referred to the fact that the sound /**x**/ is difficult to pronounce particularly for those who are not accustomed to pronouncing it in their native languages and because their native languages like that of Tagalog do not have this sound in their sound systems. But it should be also taken into consideration that repeating and imitating a sound are not as difficult as using it casually in speech.

The phoneme /S/ has been pronounced in two forms namely: /S/ and /s/, 68% of men and 55% of women have been able to pronounce the /S/ sound in its original form. However, the same people who have been able to repeat or imitate the sound have pronounced it as /s/ while responding to other questions in the interview. This shows that even if this sound does not exist as a separate phoneme in the native languages of the participants of the study, they can pronounce it easily when they have a proper example to follow. It has been noticed also that 45% of women and 32% of men have pronounced it as /s/ in spite of the presence of the proper example to follow or imitate. This reflects either a matter of carelessness or inability to pronounce the sound. When the participants have been asked about Arabic language and whether it is more or less important than English, about 25% of men and 48% of women have said that English is more important than Arabic. Those people are expected to show no interest in Arabic and to be careless while dealing with it despite the fact that they live in an Arab country whose official language is Arabic.

The /T/ phoneme has been also pronounced in two forms namely /T/ and /t/. It has been found out that this sound has been more problematic for women than for men. Only, 48% of women have been able to repeat words with this sound properly while 66% of men have been able to pronounce the same words properly. Again, the variable of gender seems to work strongly here since there is a big difference between the performance of men and that of women. On the other hand, 52% of women and 34% of men have pronounced these words converting the sound /T/ into /t/. It has been noticed that in their casual speech or free talk, the majority of both men and women have tended to convert the /T/ sound into /t/.

The phoneme /d/ is probably the most problematic sound for nonnative speakers of Arabic. It has been noticed that it is rarely pronounced properly while the participants of the study use Arabic casually. This is because this sound is restricted to Arabic and does not exist in any other language. However, when they have been asked to pronounce words with the /d/ sound, 60% of women and 56% of men have succeeded in pronouncing it properly. Moreover, it has been noticed that those who have failed to pronounce it properly have used several alternatives to replace it. Men have used the sounds /T/, /t/, /d/, /d/, /ð/, /Z/ and /z/ while women have restricted their alternatives to just three namely: /T/, /ð/ and /d/. With regard to the frequency of their occurrence, it has been found that the sound /d/ is the most frequent as 20% of women and 18% of men have tended to convert the /d/ sound into /d/. Then comes the sound /d/ as 18% of women and 15% of men have converted this phoneme into /d/. This is not strange since many native speakers of Arabic including the UAE nationals tend to convert the /d/ sound into /d/. It has been also noticed that 6% of men have converted the /d/ sound into /Z/ while no women have done that. The percentages of the other alternatives are quite low as they are 2% of women and 1% of men who have used the sound /T/ and for the sounds /z/, /t/, and /ð/, the percentages of use by men are 2%, 1% and 1% respectively while these sounds are not used by women to replace the sound /d/ entirely.

The phoneme /d/ is also expected to be problematic as much as that of /d/. Since it does not exist in many other languages particularly the native languages of the participants of the study, men as well as women have used it in six forms five of which are identical while the sixth form is different. 47% of men and 38% of women have pronounced it as it is without any changes, but it should be taken into consideration that these cases are just repetition cases as their performance has changed during their interviews. 21% of women and 26% of men have converted it into /ð/. On the other hand, 19% of women have converted the /d/ sound into /d/ whereas men have not used it in this form at all. Moreover, 18% of women have pronounced it as /d/ while only 5% of men have used it in this form. 2% of women and 10% of men have converted the sound /d/ into /Z/. 2% of women and 2% of men have converted the /d/ sound into /T/. On the other hand, 10% of men have converted it into /Z/ while no women have done that.

The phoneme /g/ has been repeated properly in the majority of its cases by both men and women. 83% of men and 77% of women have pronounced it as it is although it does not exist as a phoneme in most of the native languages of the participants of the study. However, even those who have pronounced it properly in the question of repetition, they have pronounced it differently in their free talk. On the other hand, it has been pronounced in three other forms by men and one other form by women. Men have pronounced it as /ʔ /, /x/ and /h/ with the percentages 14%, 2% and 1% respectively while 23% of women have pronounced it as /ʔ /. It could be noticed that all the alternative sounds that have been used instead of /g/ are pronounced either from the same place of articulation or from places that are very near that is the back of velum.

The /g/ sound has been pronounced in four forms by men and six forms by women some of which are of very low percentages that vary between one and five percent. 83% of men and 78% of women have been able to repeat the sound and pronounce it as it is. Women have pronounced it in five other different forms namely: /g/, /k/, /h/, /x/ and /g/ with the percentages: 10%, 5%, 5%, 1% and 1% respectively. It could be noticed that these sounds have almost the same place of articulation. Men in turn have used three different forms namely: /g/, /g/, and /x/ with the percentages of 10%, 3% and 2% respectively. It could be noticed that there are significant differences between the performance of men and that of women. Ten percent of men have pronounced it as /g/ while only one percent of women have pronounced it in this form. On the other hand, 10% of women have pronounced it as /g/ while only 3% of men have pronounced it in this form. Moreover, 5% of women have pronounced it as /k/ while no men have pronounced it in this form. The other differences are minor ones and they are not worth mentioning as they do not exceed 1% of differences. The reason for producing this variety of sounds instead of the sound /g/ could be attributed to the fact that it does not exist in the native languages of the participants of the study.

The phoneme /q/ has been pronounced in two forms: /q/ and /k/. 60% of men and 75% of women have been able to pronounce or repeat the sound /q/ in its original form while 40% of men and 25% of women have converted it into the sound /k/.

Analyzing the performance of the participants of the study in the question of repetition in particular shows that education can play a vital role in solving the phonological problems that foreigners speaking Arabic might face. The phonological features that have been created or invented by those people could be reduced to a minimum through being educated how to produce each phoneme properly. Statistics have shown that the majority of the participants of the study have been able to pronounce the majority of the sounds properly when there is a model to follow or imitate. However, when the model does not exist or when they use Arabic freely, the majority of them tend to convert these sounds into other forms.

Pronouncing Arabic phonemes in forms that are not used in Arabic is a kind of pidginization of the Arabic language. What makes the situation worse is the conversion of native speakers of Arabic of their speech into the distorted forms produced by nonnative speakers of Arabic when there is a kind of communication between them. In such circumstances, foreigners are encouraged to continue their corruption of the Arabic language. Moreover, using certain phonemes instead of others may create a state of misunderstanding through producing new words that might imply more than one meaning. The word **kaanon** in Arabic is completely different in meaning from the word **qaanon** as it means a stove while the word **qaanon** means a law. There are of course so many examples that could create such a misunderstanding.

The following table shows how the sounds that have been examined in the question of repetition have been produced and what alternatives have been used for each sound and the percentage of usage for each sound.

Phoneme	Forms	Percentage		Phoneme	Forms	Percentage	
		Men	Women			Men	Women
Θ	Θ	40%	32%	d	d	47%	38%
	t	24%	52%		Z	10%	0%
	s	36%	16%		ð	26%	21%
ð	ð	38%	70%	z	z	10%	2%
	z	52%	20%		d	-	19%
	d	10%	10%		d	5%	18%
h	h	65%	49%	T	T	2%	2%
	h	30%	50%				
	x	5%	1%		g	g	83%
X	x	95%	83%	?	?	14%	23%
	k	5%	17%		h	1%	-
	S	68%	55%		x	2%	-
S	s	32%	45%				
	T	66%	48%	g	g	85%	78%
	t	34%	52%	g	g	3%	10%
d	d	56%	60%	k	k	-	5%
	T	1%	2%		g eng.	10%	1%
	d	15%	18%		x	2%	1%
	d	18%	20%		h	-	5%
	ð	1%	-				
	Z	6%	-		q	q	75%
z	z	2%	-	k	k	25%	40%
	t	1%	-				

V. CONCLUSION

Concerning the distinguishing characteristics of this variety of language in the field of phonology, it has been found out that the developed variety of Arabic has shown features reflecting pronunciation difficulties of certain sounds of Arabic. On the other hand, some of the Arabic sounds have been pronounced properly. Those which have been pronounced differently or in a distorted way are mainly consonants. New sounds have been created. Others have been used in different other forms. The most important factor responsible for this diversity of pronunciation is probably the linguistic backgrounds of the participants of the study. They have tended to follow a variety of strategies to overcome the difficulties associated with the pronunciation of certain sounds. These strategies could be summed up in: deleting certain sounds, using sounds from their mother tongues to replace others that do not exist in their mother languages and converting certain sounds into other forms that represent allophones of these sounds. It has been noticed that the participants' performance changes dramatically when they are asked to repeat words with certain sounds. They have succeeded in producing the majority of the projected sounds in their proper forms. However, when they speak casually, they tend to convert these sounds into other forms. This shows that with some education for the participants of the study, their outcome will definitely improve. But since the majority of those people have low or limited income, they do not have any money to spend on their learning of Arabic. Pronouncing Arabic phonemes in forms that are not used in Arabic is a kind of pidginization of the Arabic language. Merging sounds or converting certain phonemes into others

has been presented by Encyclopedia Britannica as a feature of pidgins as in the case of merging **ch** and **sh** with **S** as in using the word **tumas** instead of **too much** and the word **masin** instead of **machine** in the Melanesian pidgin.

Versteegh in turn has referred to some phonological features which he regards as signs of Arabic pidginization such as:

1. the sound shift a/I in prefixes (taltala);
2. the velarization of the |t| sound in the cardinal numbers 13-19;
3. the merger of |d| and |d̤|;

If we compare the features that have been concluded from the analysis of the performance of the participants of the study with those presented by **Versteegh**, we could conclude that they are almost identical or it could be noticed that the features of the variety of Arabic being studied are more distorted than those presented by **Versteegh**. What makes the situation worse is the conversion of some native speakers of Arabic of their speech into the distorted form produced by nonnative speakers of Arabic when there is kind of communication between them. Moreover, using certain phonemes instead of others may create a state of misunderstanding through producing words that might imply more than one meaning.

APPENDIX A

العمر (السن) :	الاَسم (اختياري) :
مستوى التعليم :	الجنسية :
عدد سنوات العمل داخل الإمارات :	نوع العمل :
عدد أفراد العائلة :	الحالة الاجتماعية :
اللغة الأم :	مستوى الدخل :
مستوى الإلمام باللغة الانجليزية:	لغات أخرى :
	الديانة :
لا نعم	هل لديك عائلة هنا ؟
لا نعم	هل لديك أقارب هنا ؟
لا نعم	هل تحب تعلم العربية ؟
لا نعم	اعتقد أن تعلم العربية أهم من الانجليزية
لا نعم	في رأيي أن تعلم العربية يوفر فرصة عمل أفضل
لا نعم	ارغب في تعلم العربية ؛لأنها اللغة الأم في الإمارات
لا نعم	أرى أن تعلم الانجليزية أهم من العربية
	يف تلفظ الكلمات التالية؟: صلاة, صباح, يضحك, مريض؟ أبوظبي, أنظر, طالب, طيب, قانون,
	قلم, لذلك, مذنب, حار, يحمل, خلاص, خوف, عباس, علي, يغني, غالب, مثلث, ثلاثة.

APPENDIX B

THE ARABIC PHONETIC TRANSCRIPTION SYMBOLS

	Voiceless (VL) or Voiced (VD)	Bilabial	Labio-dental	Dental	Interdental	Alveolar	Apico-Alveolar	Post-Alveolar	Palatal	Velar	Uvular	Pharyngeal	Glottal
Stops	VD	b				d				g			
	VL			t			T			k	q		ʔ
Fricatives	VD		v	d	ð	ð	z	Z		g	g		
	VL		f		θ	sd	s	š		x		h	h
Affricates	VD							J tš					
	VL												
Nasals	VD	m					n						
Lateral	VD						l						
Trill	VD						r						
Semi Vowels	VD	w							y				

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A Pragmatic Study of the “Supplication of Complainers” by Imam Ali Al-Sajjad

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Abstract—The present study is an attempt to analyse Imam Ali Al-Sajjad’s “Supplication of Complainers” pragmatically. This concept is selected to be studied due to its importance in daily life and there are few researches about it, as far as the researcher knows. The present study mainly aims to answer the following question: What are the types of main speech acts, speech act strategies and auxiliary speech acts and their frequency in the Supplication of Complainers. It is hypothesized that: the most commonly main speech act is representative. Representative speech act strategy of complaining is mostly used Explanation is the most dominant auxiliary speech act. Quantitative analysis is used (using frequencies and percentages) as well as qualitative (using Searle’s 1969 classification of speech acts and van Dijk’s 1977 classification of auxiliary speech acts) analysis of the data. After analysing the data, it has been concluded that the above hypotheses are verified.

Index Terms—complaining, Imam Ali Al-Sajjad, pragmatics, speech acts, supplication

I. INTRODUCTION

Pragmatics is a branch of linguistics that studies how language is used and how context influences meaning. However, to understand meaning, it depends not just on the linguistic meaning but also on the context, real-world experience, and inference in order to resolve various language ambiguities, such as speech act. A speech act, on the other hand, is one of the pragmatics sub-branches and it represents the main unit of linguistic communication. A speech act is an output of what is said throughout the production of a speech. It is how individuals act through their utterance (Searle, 1969).

However, the present study sees a gap in investigating supplication in the scripture of Imam Ali Al-Sajjad, specifically “The Supplication of Complainers” pragmatically. Thus, the present study aims to answer the following:

1. What are the types of speech acts commonly used by Imam Ali Al-Sajjad (P.B.U.H.) in “The Supplication of Complainers”?
2. What and how frequently are the speech act strategies used in “The Supplication of Complainers”?
3. What and how frequently are the types of auxiliary speech acts commonly used by Imam Ali Al-Sajjad (P.B.U.H.) in “The Supplication of Complainers”?

II. LITERATURE REVIEW

A. Pragmatics

Pragmatics studies how what is unsaid can be identified and comprehended as part of what is expressed, as shown by Yule (1996, p. 3) who defines pragmatics as “the study of speaker meaning”. It is concerned with analysing the meaning behind speakers' utterances than actual the words in those utterances. Yule (1996, p. 3) also defines pragmatics as “the study of contextual meaning”, that is it deals with the interpretation of speakers intended meaning in a certain context and how this context influences what is said. He (1996) states that “pragmatics is the study of how more gets communicated than is said”. Huang (2007, p. 2) has the same viewpoint, he defines “pragmatics” as “the systematic study of meaning by virtue to language use”.

Speech Act Theory

A speech act (henceforth “SA”) is the primary means of linguistic communication, according to Searle (1969), a SA is the result of all the words that are spoken throughout the creation of a speech. It is the way people behave through their words. They use their talks to accomplish tasks rather than just express themselves through sentences with grammatical patterns. Speech acts (henceforth “SAs”) are actions that are carried out through the use of words.

(a). Austin’s Theory of Speech Acts

Austin (1962) in his book *How to Do Things with Words* proposes a distinction between performatives and constatives. He claims that a performative is an action carried out by the utterance itself.

According to Austin (1962), there are three different types of acts: locutionary, illocutionary, and perlocutionary. According to Van Eemeren and Grootendorst (1983, p. 26), the three acts are as follows:

1. Locutionary act: is the act of speaking.
2. Illocutionary act: an action taken in the course of speaking.
3. A perlocutionary act: is an action carried out through speech.

Therefore, Austin (1962) divides utterances into the following categories based on their illocutionary force:

- Verdictives

According to Austin (1962) verdictives consist of giving and providing conclusions and results, official or unofficial, based on data or justifications for their worth or veracity, to the extent that these may be distinguished. The three most frequent verdictive verbs are "to place," "to put in," and "to grade".

- Exercitives

They can be recognized by a description that emphasizes their strength, power, and rights. They are thus used to express individual opinions, whether they be in favor of or against a certain subject. The typical exercitive verbs are "to appoint", "to vote", "to order", and "to argue" (Austin, 1962).

- Commissives

According to Yule (1996), "commissives" are the specific forms of SAs that speakers use to bind themselves to future actions, including promise, warn, threaten, and swear. The speaker affects the hearer in some way as a result of these acts.

- Behabitives

Austin (1962) claims that these acts are utilized to convey "social behaviours" or "attitudes" that reflect the general public's response to people's behavior, including expressing gratitude, apologies, congratulations, and compliments.

- Expositives

Austin (1962) claims that the main aim of "expositives" is to conduct or explain arguments. Such as: declaring, confirming, and reviewing.

According to Austin, a performative must fulfill a number of conditions in order to be successful or "felicitous," as described in Huang (2007). Felicity conditions, or FCs for short, are conditions in which it is appropriate to use words to carry out actions. Austin (1962) distinguishes between three fundamental FC characteristics, each of which is associated with effectiveness in speaking or performing:

A. (i) There must be a conventional technique with a conventional outcome.

(ii) The circumstances and individuals must be appropriate for the technique.

B. The method must be carried out (i) appropriately and (ii) entirely.

C. Often (i) the persons must have the appropriate ideas, feelings, and intentions, as described in the procedure, and (ii) if subsequent conduct is indicated, then the relevant parties must do so (Huang, 2007).

(b). *Searle's (1969) Theory of Speech Acts*

In order to categorize SAs, Searle (1969) starts by proposing that when someone speaks, three distinct acts are carried out: utterance acts, propositional acts, and illocutionary acts. Utterance acts are only a series of words spoken aloud. Speaking words in sentences in specific ways and for specific purposes constitutes propositional and illocutionary acts.

The original Austinian felicity requirements were transformed by Searle four basic categories—propositional content, preparation condition, sincere condition, and essential condition—that form a neo-Austinian taxonomy:

i. Propositional Content Conditions: They are conditions that specify what the SA is about and identify the restriction on the content of a speaker's utterance expressed.

ii. Preparatory Conditions: These conditions specify the real world prerequisites or the contextual requirements to each speech act.

iii. Sincerity Conditions: These conditions indicate the act must be performed sincerely. It refers to the required beliefs, feelings and intentions of the speaker.

iv. Essential Conditions: The essential conditions define the performed act in the sense that the speaker wants his act to be counted as an identifiable act. They are the constitutive rules that determine the type of the illocutionary act Huang (2007).

According to Searle (1969), there are five primary kinds of speech actions, each of which contains a large number of additional sub-acts that can be distinguished from one another depending on their felicity condition, These SAs and their corresponding sub-acts that are expected to be in the data under study which are as follows:

- Representatives

In the sense that they add a truth-value, these are the type of SAs that bind the speaker to the veracity of the propositions they proclaim. They are statements that faithfully convey the outer world in the speaker's words (Yule, 1996). Representatives are statements that bind a listener to the truth of the assertion. These verbs fall under the heading of representatives "assert, report, complain, state, affirm, describe, conclude, etc." (Searle, 1969).

- Speech Act of Complaining

Searle and Vanderveken (1985) consider SA of complaining as assertive and expressive SA because one can complain by asserting that something is bad or by expressing his discontent about something. The following FCs, put forth by Searle and Vanderveken (1985), can be used to file complaints:

PCC: Bad P about a certain state of affairs.

PC: S expresses his discontent about P and H might not be responsible for what S is complaining about.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents a bad state of affairs.

➤ Speech Act of Describing

PCC: Any proposition P.

PC: (a) S represents his beliefs about H (b) S believes that H is so and so.

SC: S believes P.

EC: The statement is considered an undertaking that P is a true representation of the situation as it stands (Searle, 1969).

- Directives

According to Leech (1983), the speaker should utilize the order to persuade the addressee to take action. It seeks to influence the addressee in certain ways through behavior. To order someone else to do something, the speaker employs a directive SA. Requesting, asking, demanding, advising, pleading, biding, prohibiting, and recommending are a few verbs of the directive act.

➤ Speech Act of Asking

Requesting is employed felicitously according to the following FCs that are proposed by Searle (1969):

PCC: Future act of H.

PC: It is not immediately apparent to S or H that H will carry out the act, even though H is capable of performing it and S thinks that H can.

SC: S wants H to do the act.

EC: S's utterance counts as an attempt to get H to do the act.

- Expressives

According to Yule (1996), an expressive SA is one that conveys the speaker's mood. It may be brought about by either the actions of the addresser or the addressee. Expressions of happiness, pain, likes, dislikes, interest, or sadness are all examples of expressive acts that convey psychological states. The verbs in this category include welcome, apologize, congratulate, thank you, regret, and condole, among others.

- Commissives

Huang (2007) claims that while using a commissive act, speakers commit themselves to take some future action. The speakers make an effort to make the world and the words fit one another. Assuring, promising, pledging, threatening, refusing, volunteering, and swearing are examples of these actions.

- Declarations (or Declaratives)

This form of speech act has the power to "change the world via their utterances" (Yule, 1996). It implies that the speaker has the power to make immediate changes simply by speaking. Searle These SAs, like acquitting, disqualifying, declaring, and others, alter the course of history just by being spoken.

However, Searle (1969) classifies SAs into five categories that have to be distinguished from auxiliary speech acts. These auxiliary SAs are not independent; rather, they are connected to the SAs described by Searle, which is why they are referred to be 'auxiliary'.

Van Dijk (1977) proposed the idea of "auxiliary speech acts," which are minor or auxiliary speech acts that support or clarify the primary speech acts. He (1977) offers the following eight auxiliary speech acts: "justification, explanation, addition, conclusion, contradiction, explication, correction and condition".

(c). *Van Dijk's (1977) Auxiliary Speech Acts*

These SAs are referred to as "auxiliary" by Van Dijk (1977a) since they are not intended to communicate the main communication messages, as are the major SAs in Searle's model (1969), which is what they are intended to do. Rather, they take part in distributing signals from the main SA that are tailored to individual miners. They are named by the function they occupy in the utterance. They are as follows: (justification, explanation, addition, conclusion, contradiction, explication, correction and condition).

- Justification

One sort of auxiliary SAs, according to van Dijk (1977b; as cited in Al-Hindawi et al., 2011), is when speakers use SAs as a defense or inspiration to improve the felicity of another SA. To put it another way, performing the initial speech act is necessary for carrying out a future speech act correctly or effectively. Usually, the justification act comes before the main SA.

- Explanation

An alternative to justification. A statement or claim that follows another main SA falls under this category of auxiliary SAs. The major SA that reflects the reality that needs to be explained is frequently followed by the explanation act (van Dijk, 1977b; as cited in Al-Hindawi et al., 2011).

- Addition

Such auxiliary SAs imply that the speaker intends to build on what has already been said. You might call it an "addition" or a "continuation". According to Van Dijk (1979), the "addition connectives" "and" and "moreover" are the most commonly used.

- Conclusion

Some SAs serve as the conclusion of other SAs that serve as the premise, according to Van Dijk (1977a; cited in Al-Hindawi et al., 2011). Van Dijk (1979) states that "conclusion connective" is "so". The pragmatic aspect of this connective is "drawing a conclusion" or "concluding".

- Contradiction

The same speaker can link this type of auxiliary SAs to signify the satisfaction or non-fulfilment of illocutionary requirements or to simply stress that a prior SA becomes felicitous in specific circumstances (Van Dijk, 1979). As a result, the first speech act has been "restricted" by the second. 'But' serves as the pragmatic connective in this type.

- Explication

This sort of auxiliary SAs is used by the speaker to demonstrate that the speech act in question is being indicated more clearly. These explanations also function as a type of repetition (Van Dijk, 1979).

- Correction

Speakers will occasionally execute SAs to determine whether one of the prerequisites (presuppositions) of a prior act has been met or not. 'Or' is the fundamental pragmatic connective that is employed in rectification. The phrases "that is, well, though, in fact, on the contrary," and similar expressions are other pragmatic connectives that are employed in rectification. Additionally, the word "if" can be used to introduce corrections usually followed by "at least" (Van Dijk, 1980).

- Condition

These auxiliary SAs are used to provide details of a context that the speaker is unaware of and in which a SA should be considered. These elements are not inherent in the earlier SA; rather, they are transient or contextual. The pragmatic connective used in conditions is "if" (Van Dijk, 1979).

In analysing the data, the present study depends on dividing the data into utterances. The following sub-section refers to the meaning of an utterance and how they are divided.

B. Utterance Meaning

Every utterance has a meaning and can be interpreted in a particular way, but how can these utterances be interpreted? The answer might be easy and straightforward which is by looking at the meaning of each word in the utterance. However, there is so much beyond what is literally uttered. What deals with what is beyond the literal meaning is the domain of pragmatics.

The study of meaning as it is conveyed by a speaker (or writer) and understood by a listener (or reader) is the focus of pragmatics. According to Yule (1996), pragmatics is the study of contextual meaning; research of this kind inevitably entails interpreting what individuals mean in a given situation and how that environment affects what is said. It also takes into account the context—where, when, and with whom they are speaking.

Kroeger (2018) specifies three levels of meaning. They are:

1. word meaning
2. sentence meaning
3. utterance meaning (also referred to as "speaker meaning")

While Thomas (1995, p. 2) identifies the levels of meaning as the following:

Abstract meaning is the initial level. By giving a word, phrase, or sentence a sense and/or reference, one can advance from abstract meaning to contextual meaning, also known as utterance meaning. When the speaker's intention is taken into account, the utterance's force—the third level of meaning—is reached.

The study of pragmatics examines how context affects the meaning of words or statements. It places a strong emphasis on how language meaning relates to context.

C. Supplication

Al-Asifi (2011) defined supplication as the conduit between the creature and his Creator and as man's conversation with Allah. It is asking Allah, the All-Powerful, for help on behalf of the helpless. He (2011) adds that supplication is the expression of deprivation to Allah and it is the pronunciation of poverty to the Eternal Absolute.

Supplication is a form of prayer, that is when one party humbly or earnestly asks another party to provide something, either for the party who is doing the supplicating (e.g., "Please spare my life.") or on behalf of someone else (Website Source 1).

Different dictionaries define "supplication" as Collins English Dictionary (Website Source 2) indicates that "a supplication is a prayer to Allah or a respectful request to someone in authority for help". Merriam Webster (2022) defines it as "to make a humble entreaty especially: to pray to Allah" (Website Source 3).

Therefore, the definitions of supplication used in this study include Morgan's (2010), which defines it as an informal, private discussion with Allah, and Palmer's (1980) definition, which characterizes it as an increased petition. It is drawn

from the image of the supplicant bowing at the feet of the master and has inherent overtones of humility and ferocity of prayer.

Supplication in Islam

In Islam, a prayer is referred to as a "Du'a" (دعاء). Du'a is defined by Asifi (2008) as a servant requesting Allah for what they need. By examining this definition, the following elements of supplication are discernible:

1. Allah, the One, was called upon.
2. A human individual, the supplicant.
3. The purpose for which one prays, or the need that one brings to Allah through prayer.

The components of the prayer are thus the Almighty Allah, the one being invoked, the supplicant who must meet specific requirements in order for his plea to be granted (such as being honest in his intention), and the attraction between the supplicant and Allah.

In summary, supplication in Islam refers to making an appeal to Allah with praise, thanks-giving, hopes, and wants. It is a fundamental foundation for shaping the soul in line with the Divine Will.

Al-Sahifa Al-Sajjadiyya is one of the greatest works of Islam spirituality ever created, and it is the earliest prayer manual in Islamic sources. The Psalms of the Prophet's family, authored by Imam Ali Al-Sajjad. There are the 15 supplications and numerous duas in this book. "The Supplication of Complainers" is one of these supplications. Imam Ali Al-Sajjad (P.B.U.H.) displayed his deep awe of Allah in this hushed prayer. Through supplication, Imam Ali Al-Sajjad (P.B.U.H.) made it possible to communicate with Allah.

III. DATA ANALYSIS

TABLE 1
THE PRAGMATIC ANALYSIS OF "THE SUPPLICATION OF COMPLAINERS" مناجاة الشاكين

No.	Utterance	Main SA	SAs' Strategy	Auxiliary SA
1	الهي اليك ائتكو نفساً بالسوء اماراة "My God, to Thee I complain of a soul commanding to evil," (Chittick, W. C., 1988).	Representative	Complaining	/
2	والى الخطيئة مبادرة، وبمعاصيك مولعة، ولسخطيك متعزصة "rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger." (Chittick, W. C., 1988).	Representative	Describing	/
3	تسلك بي مسالك المهالك، وتجلني عندك أهون هالك، "It takes me on the roads of disasters, it makes me the easiest of perishers before Thee;" (Chittick, W. C., 1988).	Representative	Complaining	/
4	كثيرة العجل، طويلة الأمل، ان مسها التتر تجرغ، وان مسها الخيز تمنغ، "many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging;" (Chittick, W. C., 1988).	/	/	Explanation
5	ميلة إلى اللعب واللهو مملوة بالغفلة والسهو، تسرغ بي إلى الخوية وتسوفني بالتوبة "inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance." (Chittick, W. C., 1988).	/	/	Explanation
6	الهي ائتكو اليك عدواً يضلني، وشيطاناً يغبوني، "I complain to Thee of an enemy who misguides me and a Satan who leads me astray." (Chittick, W. C., 1988).	Representative	Complaining	/
7	فدأ ملا بالسواس صندري، واحاطت هواجسه بقلبي، يعاضد لي الهوى، ويزيين لي حذب الدنيا ويحول بيبي وبين الطاعة والرلى "He has filled my breast with tempting thoughts, and his suggestions have encompassed my hear, He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!" (Chittick, W. C., 1988).	Representative	Describing	/
8	الهي اليك ائتكولبا قاسياً مع الوسواس متقلبا، وبالرئين والطبع متلبساً، "My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal," (Chittick, W. C., 1988).	Representative	Complaining	/
9	وعتبا عن الكاء من خوفك جامدة، و إلى ما يسررها طابحة "and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!" (Chittick, W. C., 1988).	/	/	Addition
10	الهي لا حول لي ولا قوة الا بقدرتك، ولا نجاه لي من مكاره الدنيا الا بعصمتك، "My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation." (Chittick, W. C., 1988).	/	/	Justification
11	فاسالك ببلاغة حكمتك ونفاذ ميثبتك، ان لا تجلني لغير جودك متعزصاً، ولا نصيرني للفتن غرضاً وكُن لي على الأعداء ناصراً، وعلى المخازي والغيوب سائراً، ومن البلاء واقياً، وعن المعاصي عاصماً برأفتك وزحمتك يا ارحم الراحمين، "So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!" (Chittick, W. C., 1988).	Directive	Requesting	/

The Analysis

Utterance (1)

”الهي إليك أشكو نفساً بالسوء أماره“

”*My God, to Thee I complain of a soul commanding to evil,*”

(Main SA: Representatives/Complaining)

Imam Ali Al-Sajjad (P.B.U.H.) in this utterance complains to Allah the self which committed evil. That is, it commands him to commit sins and beautifies evil for him. Imam Ali Al-Sajjad (P.B.U.H.) complains to Allah from what he is in and about himself.

Utterance (2)

”وَأَلَى الْخَطِيئَةِ مُبَادِرَةٌ، وَيَمْعَاصِيكَ مُوَلَعَةٌ، وَلِسَخَطِكَ مُتَعَرِّضَةٌ“

”*rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger.*” (Chittick, W. C., 1988).

(Main SA: Representative/Describing)

It is a description of the state of longing that the soul pushes its owner to collect and commit sin.

Utterance (3)

”تَسْلُكُ بِي مَسَالِكَ الْمَهَالِكِ، وَتَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكِ،

”*It takes me on the roads of disasters, it makes me the easiest of perishers before Thee;*” (Chittick, W. C., 1988).

(Main SA: Representatives/Complaining)

Imam Ali Al-Sajjad (P.B.U.H.) complains that the soul like this makes him among those who perish and who are far from Allah’s mercy and lead to His wrath.

Utterance (4)

، كَثِيرَةَ الْعِلَلِ، طَوِيلَةَ الْأَمَلِ، إِنْ مَسَّهَا الشَّرُّ تَجَزَّعَ، وَإِنْ مَسَّهَا الْخَيْرُ تَمَنَّعَ،

”*many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging;*” (Chittick, W. C., 1988).

(Auxiliary SA: Explanation)

This utterance offers an explanation to the previous speech act, that is, Imam Ali Al-Sajjad (P.B.U.H.) wants to clarify that the illness of the soul is one of the most dangerous diseases that afflict a person until it makes him collapse.

Utterance (5)

، مَيَالَةً إِلَى اللَّعِبِ وَاللَّهْوِ مَمْلُوءَةً بِالْغَفْلَةِ وَالسَّهْوِ، تُسْرِعُ بِي إِلَى الْخَوْبَةِ وَتُسَوِّفُنِي بِالتَّوْبَةِ

”*inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance.*” (Chittick, W. C., 1988).

(Auxiliary SA: Explanation)

Imam Ali Al-Sajjad (P.B.U.H.) continuous explaining about the ill self, a person loses his balance and integrity due to his state of defeat in the places of evil, so he panics and strives for good, and he is prevented.

Utterance (6)

، إِلَهِي أَشْكُو إِلَيْكَ عَدُوًّا يُضِلُّنِي، وَشَيْطَانًا يُغْوِينِي ،

”*I complain to Thee of an enemy who misguides me and a Satan who leads me astray.*” (Chittick, W. C., 1988).

(Main SA: Representatives/Complaining)

The enemy who does not want him to be guided and reach the truth and his absence from the truth is the self as well as the Satan. If the soul becomes weak, Satan becomes powerful over it and leads it to its desires, takes it to its whims and does not leave it until its destruction, so which enemy is more harmful to man than that?

Utterance (7)

، قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِي، وَأَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي، يُعَاضِدُ لِي الْهَوَى، وَيَزِينُ لِي حُبَّ الدُّنْيَا وَيَحُولُ بَيْنِي وَبَيْنَ الطَّاعَةِ وَالرِّزْقِ

”*He has filled my breast with tempting thoughts, and his suggestions have encompassed my hear, He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!*” (Chittick, W. C., 1988).

(Main SA: Representative/Describing)

Imam Ali Al-Sajjad (P.B.U.H.) complains about Satan because he has the ability to inspire the soul in which he improves the abominations and pushes the soul to commit them. And the feelings that Satan throws them into the mind and pushes man to commit sins.

Utterance (8)

، إِلَهِي إِلَيْكَ أَشْكُو قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا، وَبِالرَّيْنِ وَالطَّبَعِ مُتَلَبِّسًا،

”*My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,*” (Chittick, W. C., 1988).

(Main SA: Representatives/Complaining)

The most important thing that afflicts a person is the hardness of the heart. This is an obstacle to accepting obedience, and obeying God's commands and prohibitions. So the person complained about his hard heart. It is a complaint of an unusual condition afflicting him. So, Imam Ali Al-Sajjad (P.B.U.H.) complains the hardness of his heart.

Utterance (9)

وَعَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً، وَ إِلَى مَا يَسْرُهَا طَامِحَةً

“and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!” (Chittick, W. C., 1988).

(Auxiliary SA: Addition)

Imam Ali Al-Sajjad (P.B.U.H.) describes the state that sins make him cannot crying, because Crying is caused by tenderness of the heart and its lack of hardness of the heart, and yielding to something that is affected by it, and after being affected it leads to crying for it. And any reason that calls him to cry, this is evidence of the self's obedience to its influences.

Utterance (10)

الهي لا حَوْلَ لي ولا قُوَّةَ إلا بِقُدْرَتِكَ، ولا نَجاةَ لي مِنْ مَكَارِهِ الدُّنْيَا إلا بِعِصْمَتِكَ،

“My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation” (Chittick, W. C., 1988).

(Auxiliary SA: Justification)

Imam Ali Al-Sajjad (P.B.U.H.) after confessing his guilt and complains his sins, he shows his weakness and need to Allah's power and strength, because power and strength do not come from himself unless it is from Allah's ability.

Utterance (11)

، فأسألك بِبِلاغَةِ حِكْمَتِكَ وَنَفَادِ مَشِيئَتِكَ، أَنْ لا تُجْعَلَنِي لِغَيْرِ جُودِكَ مُتَعَرِّضاً، وَلا تُصَيِّرَنِي لِلْفِتَنِ غَرَضاً وَكُنْ لي عَلَى الأَعْداءِ ناصِراً، وَعَلَى المُخازِي وَالغُيُوبِ ساتِراً، وَمِنْ البَلَاءِ واقِياً، وَعَنِ المَعاصِي عاصِماً بِرَأْفَتِكَ وَرَحْمَتِكَ يا اَرْحَمَ الرَّاحِمِينَ،

So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful! (Chittick, W. C., 1988)

(Main SA: Directive/requesting)

Imam Ali Al-Sajjad (P.B.U.H.) in this utterance is requesting from Allah to help him, it is an indication that pardon is the most obvious manifestation of His wisdom, and forgiveness is the most important implementation of His will in the course of His merciful will.

Results of Analysis

According to the statistical analysis in Table 2, two acts have been employed in the supplication. The most dominant act is the Representative SA. It scores 75%. Imam Ali Al-Sajjad (P.B.U.H) is complaining from the position of powerlessness. The second act is Directive SA which made the frequency of occurrence 1 out of 7 and scores 25%. The other kinds of main SAs (Expressives, Representatives and Commissives) are not used, their frequency is 0%.

TABLE 2
THE FREQUENCY OF OCCURRENCE OF MAIN SPEECH ACTS ACCORDING TO SEARLE (1969) AND AUXILIARY SPEECH ACTS ACCORDING TO VAN DIJK (1977) IN “SUPPLICATION OF COMPLAINERS”

Main Speech Acts, Searle (1969)						Auxiliary Speech Acts, Van Dijk (1975)																					
Total	Representatives		Directives		Expressives		Declarations		Commissives		Total	Explanation		Addition	Justification	Conclusion		Contradiction		Explication		Correction		Condition			
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%		Freq.	%			Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
7	6	75%	1	25%	0	0%	0	0%	0	0%	4	2	50%	1	25%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

As shown in Table 3 below, explanation auxiliary SA is commonly used by Imam Ali Al-Sajjad (P.B.U.H). It is used 2 times out of 4 and it scores 50%. Then, addition and justification auxiliary SAs each is used only one time and scores 25 %. The other kinds of auxiliary SAs are not used by Imam Ali Al-Sajjad (P.B.U.H).

TABLE 3
RESULTS OF MAIN SPEECH ACT STRATEGIES IN “SUPPLICATION OF COMPLAINERS”

Main SA type	Strategies	Freq.	%
Representative	Complaining	4	57.14%
	Describing	2	28.57%
Directive	Asking	1	14.28%
	Total	7	100%

IV. CONCLUSION

With respect to the present study's hypotheses, the following findings can be drawn:

1. Although there are some changes in the frequencies and percentages between them, it is assumed that different SAs are utilized in the "Supplication of Complainers".
2. The first hypothesis is verified as the representative are the most dominant SAs that are used in the selected data. Then the directive SA is also used in the selected data declarations, expressives and commissives are not used.
3. The second hypothesis is also verified, the most dominant strategy is complaining.
4. As for the third hypothesis which states, *explanation is the most dominant auxiliary speech act used*, has been validated.

APPENDIX. "مناجاة الشاكين"

إلهي إليك أشكو نفساً بالسوء أماراً¹، وإلى الخطيئة مبادرة²، وبمعاصبك مولعة³، ولسخطك متعرّضة⁴، تسلك بي مسالك المهالك، وتجعلني عندك أهون هالك⁵، كثيرة العلل، طويلة الأمل، إن مسها السرّ تجزع⁶، وإن مسها الخير تمنع⁷، مبالغة إلى اللعب واللّهو مملوءة بالعفلة والسّهو، تسرع بي إلى الخويبة وتسوّفني بالتوبة⁸، إلهي أشكو إليك عدواً يضلني، وشيطاناً يغيوني⁹، قد ملأ بالوسواس صدري، وأحاطت هواجسه بقلبي، يعاضد لي الهوى، ويترين لي حُبّ الدنيا ويحول بيني وبين الطاعة والزلفى¹⁰، إلهي إليك أشكو قلباً قاسياً مع الوسواس متقلّباً، وبالرّين والطبع متلبساً¹¹، وعيناً عن البكاء من خوفك جامدة، و إلى ما يسرّها طامحة¹²، إلهي لا حول لي ولا قوة إلا بقدرتك، ولا نجاة لي من مكاره الدنيا إلا بعصمتك¹³، فأسألك ببلاغة حكمتك ونفاذ مشيتك، أن لا تجعلني لغير جودك متعرّضاً، ولا تصيرني للفتن غرضاً، وكُن لي على الأعداء ناصراً، وعلى المخازي والغيوب سائراً، ومن البلاء واقياً، وعن المعاصي عاصماً برأفتك ورحمتك يا أرحم الراحمين.¹⁴

"The Supplication of Complainers"

My God, to Thee I complain of a soul commanding to evil¹, rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger². It takes me on the roads of disasters, it makes me the easiest of perishers before Thee³; many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging⁴; inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance⁵. My God, I complain to Thee of an enemy who misguides me and a Satan who leads me astray⁶. He has filled my breast with tempting thoughts, and his suggestions have encompassed my heart. He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!⁷ My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal⁸, and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!⁹ My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation¹⁰. So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!¹¹

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Mulan's Cultural Journey to the West: From a Chinese Heroine to a Globalized Figure

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Abstract—Disney's live-action *Mulan* (2020) was adapted from the animated Disney film *Mulan* (1988) and has caused heated discussion after its release. The film successfully wins the Western market because it incorporates Western elements, such as the image of the Xianniang from the legendary story. However, Chinese audiences fail to fully accept the rewriting of traditional Chinese heroine in this live-action film because it partly subverts the content of Chinese legend. From the perspective of Said's Orientalism, this paper discusses the interpretation of Chinese elements in the film, such as Phoenix, *qi*, and the traditional Chinese ethics of loyalty, courage, truth, and filial piety, intending to reveal the operation of cultural capital in the international cultural market of film and television in a more comprehensive way. This paper will further discuss that the canonization of *Mulan* sheds some enlightenment on how to introduce more Chinese literary works into the world as part of world literature.

Index Terms—*Mulan*, Orientalism, Chinese elements, adaptation, subversion

I. INTRODUCTION

Mulan is a famous heroine in Chinese mythology. There has been a famous poem about Mulan's excellent fighting in the army on behalf of her father and Mulan has long been a household name for her participation in military duty to honor the courage, power, and composure of women. In Chinese culture, the image of Mulan is firmly embedded in the people's hearts.

The adapted film of *Mulan* is a Disney production directed by New Zealander Niki Caro. Disney's *Mulan* was released in 2020 and was shortlisted for "2021 Oscar Best Visual Effects". However, its reception in China has diverged from the European and American markets. Chinese audiences who have been waiting for the release of the legend of Mulan find that Mulan portrayed in the Dynasty film is not Mulan of the legend familiar to Chinese people, but a cultural product processed from a Western perspective, far from its original cultural capital. What deserves in-depth examination are the image of the phoenix, the interpretation of *qi* in traditional Chinese martial arts, and the presentation of traditional Chinese virtues of loyalty, courage, truth, and filial piety, as well as the addition of the image of a witch with magical and metaphysical powers.

The distinctions between the East and the West in terms of value, epistemology, and ontology are the defining characteristics of Orientalism. It is generally believed that Western civilization, culture, religion, language, and values are superior to their Eastern counterparts. Therefore, Western/Judeo-Christian individualism, respect for free-will democracy, and freedom of speech are always superior to Eastern/Buddhist altruism, middle-ground democracy, and socially responsible media (Gunaratne, 2007, p. 70). From the viewpoint of Orientalism, this study will examine the cultural misinterpretations and distortion of the Chinese elements in the film as influenced by Western cultural hegemony.

II. THEORETICAL FRAMEWORK

Said's Orientalism refers to a collection of erroneous Western perceptions and attitudes about the Orient. The so-called Orientalism is a manmade concept that stresses the struggle for power, dominance, and hegemony between the East and the West. As a result, the narratives about the Orient are frequently falsified and colonized. As stated in Said, there is in addition the hegemony of European ideas about the Orient, themselves reiterating European superiority over Oriental backwardness, usually overriding the possibility that a more independent, or more skeptical, thinker might have had different views on the matter (Said, 1999, p. 7).

Orientalism may be understood as a set of processes for the reorganization of language, literature, and culture on a planetary scale, which effected the assimilation of heterogeneous and dispersed bodies of writing onto the plane of equivalence and evaluability that is literature, fundamentally transforming in the process their internal distribution and coherence, their modes of authorization, and their relationship to the larger social order and social imaginaries in their places of origin (Mufti, 2010, p. 488). According to Said, the enthusiasm and discussion of Orientalism in the West serve to strengthen the boundary between "self" and "non-self" in the process of Western colonization of the Orient, to establish certain privileges of Western society (European Representations), that is, the advantages and authority of oriental colonies or semi-colonies.

III. ADAPTATION OF CHINESE ELEMENTS IN *MULAN* (2020)

The background of *Mulan* (2020) is set in the Wei, Jin, Southern, and Northern Dynasties, and the scenes, such as the Forbidden City and the Imperial Palace Hall presented in the movie, are a revival of traditional Chinese culture. However, even though numerous Chinese elements, such as the ancient notion of marriage, the image of the phoenix, and *qi* in Chinese Kung Fu, are featured in the film, they all wrongly represent Chinese culture to varied degrees, resulting in the misinterpretation of Chinese elements. Instead of effectively demonstrating Chinese culture, what has been presented in the film is “Chinese culture” from the Westerners’ eyes.

A. *Different Interpretations of the Phoenix Between the East and the West*

The East and the West hold different interpretations of the phoenix. In Chinese culture, the phoenix symbolizes good luck, joy, happiness, and status, and is also regarded as a representative of the empresses and queens in the ancient society. *The Classic of Mountains and Seas* (*Shanhai jing*, an encyclopedia of ancient China) states that the phoenix has a five-colored body, it sings and dances by itself, and when it arrives, peace will befall the planet. Since the appearance of the phoenix was said to indicate an auspicious world, Confucians from the Han Dynasty took the appearance of the phoenix as Heaven’s commendation to the monarch (Xia & Chen, 2015b, p. 101). In ancient times, the phoenix, the legendary king of all birds, was often used to symbolize auspiciousness, and its totemic according to *Erya* (*Interpretation of Birds*) is “a chicken’s head, a snake’s neck, a swallow’s mouth, a turtle’s back, a fish’s tail, five-colored, and in a height of around five feet” (Xia & Chen, 2011, p. 975). Although there is a Chinese phrase “phoenix nirvana”, it was affected after the introduction of Buddhism, and the “phoenix” indicated is not the “phoenix” in the Chinese culture, but an Indian legendary bird. In Western culture, the profound connotation of the phoenix is the spirit generated by the phoenix for its rebirth after fire. In the film, the frequent presence of the phoenix signifies rebirth after fire and symbolizes the personal growth and transformation of Mulan, which is more in line with Western values.

The image of the phoenix occurs periodically throughout the film. It guides Mulan through every peril and metamorphosis until she grows mature enough to be a heroine who rescues her family and the whole nation. In the film, the phoenix is red, with three long tails and soaring wings, in contrast to the original Chinese narrative, which describes it as five-colored.

The stone phoenix sitting at the entrance of the shrine of Hua’s family is the first presentation of the phoenix in Disney’s *Mulan* (2020). As a naughty little girl, Mulan used to chase chickens in the yard, and she was smart and quick enough to follow the chickens everywhere they went, no matter how high it was. However, she accidentally shattered one set of stone phoenix wings in the yard and was reprimanded by her father for demonstrating her vigor (*chi*). Mulan’s father explains to Mulan that the phoenix is the messenger of the ancestors, and that’s the reason why it stands at the temple’s gate. He also instructs Mulan on how to conceal her *chi* and bring honor to the family in her way as a female.

The first appearance of the “genuine” phoenix in the film occurred when Mulan joined the army on her father’s behalf without telling her family. When Mulan’s father found this, he prayed that the phoenix, as the messenger of the ancestors could protect Mulan when she was in danger. The journey to the camp was arduous and grueling, and when Mulan was in desperation, the phoenix appeared and escorted Mulan to the army camp. The second time the phoenix emerged was while the two armies were at battle and Mulan was challenged by Xianniang, who told her that her deceit would weaken her and poison her *chi* and killed her. Eventually, Hua Jun, the man in the army Mulan pretended to be, died and Mulan survived. As the phoenix emerged, representing rebirth after being consumed by flame, Mulan revealed her identity as a female and battled once more to save her nation and allies.

The third time the phoenix appeared was when Mulan returned to the barracks as a lady and was ejected by the general. When Mulan was crying in desperate, Xianniang arrived and sought to earn Mulan’s sympathy with her own experience of being oppressed and deceived. Then she tried to entice Mulan to join the enemy army, but Mulan fiercely refused, declaring that she would fight for justice and loyalty, and defend and protect the emperor until her death. The phoenix escorted Mulan back to the army camp. The fourth time the phoenix appeared was when Mulan returned to the military camp to ask the general to deploy an elite army to rescue the emperor from the palace. Everyone affirmed their conviction in Mulan, whose courage and loyalty were undeniable, and they were led by Mulan to save the emperor, followed by the phoenix.

On its fifth appearance, Mulan went to war with the King of Rouran and lost her father’s imperial sword in the first round. Mulan was terrified as the sword fell into the fire, and the emperor encouraged Mulan to be like the phoenix and to fight for the people and her nation. At this moment, Mulan transformed into a phoenix with wings, gained limitless strength, and she combined all her *qi* and eventually knocked King of Rouran down to the bottom of the tower. The phoenix emerged for the last time towards the conclusion of the narrative, when Mulan returned home with the royal sword. Mulan contemplated the royal order brought by Commander Tung Yung and mulled over whether to become an officer in the royal guard. At that time, Mulan saw her reflection in the blade, and the phoenix emerged. The phoenix soars high, representing the jubilation from her ancestors at her accomplishment and their delight that she has become a legend.

Throughout the film, the phoenix guards Mulan, follows her on her expedition against her adversaries and encourages her not to surrender to fate. This symbolic connotation is different from the meaning attributed to the

phoenix by Chinese culture and is a result of the appropriation of Chinese elements.

B. *Addition of a Witch With Magical and Metaphysical Powers*

When young Mulan chased chickens around the house and caused trouble, Mulan's mother warned her father that it was time to talk with Mulan, lest others label her a witch. In the battle against the Rouran army, when Mulan reveals herself as a woman, the enemy flees and considers her a witch. In the film, a lady with supernatural powers is referred to as a witch and is not accepted by the rest of society. When Mulan removes her armor and reveals her long hair and scarlet clothing, the enemy and her army allies refer to her as a witch.

In the film, Gong Li portrays a character who can switch from a human creature to a hawk at her will. She possesses abilities and enigmatic dark magic, as well as the capacity to exchange bodies and souls with other people. She enters the soul of the survival of a war against the Rouran army, travels to the emperor's hall to collect information from the adversary, and then enters the body of the chancellor to counsel the emperor on how to favor Rouran's invasion.

The image of witch originates from Western legends. The witch symbolizes the unacknowledged, outcast woman with supernatural powers. King of Rouran promised the witch a seat in his kingdom if he succeeded in capturing the Central Plains; otherwise, she could only be a "deserted dog".

Audiences may wonder if there would be no necessity for the witch to disguise herself as a soldier and the prime minister to achieve her goal since she already possesses superpowers and dark magic to assassinate the emperor in a single attempt. The possible reason is that the witch is attempting to give King of Rouran the opportunity to slay the enemy and revenge the murder of his father, but this premise is not explicitly reflected in the film.

The addition of the witch does not respect and restore the historical scenes, depicting Mulan's replacement of her father to fulfill the military duty. The arbitrary falsification does not respect the historical facts. The fatal flaw is with excessive metaphysical tone. With the power of one witch, Rouran can win the battle. However, the ending of Xianniang is rather dramatic, as she stops the arrows launched at Mulan by King of Rouran and then dies. The omnipotent witch even sacrifices her life without using magic to repel the arrows. The possible explanation may be her appreciation and worship for Mulan, whose unique existence, totally different from hers, persuades her to protect her.

C. *Alterations to the Content of the Original The Ballad of Mulan*

The Ballad of Mulan does not imply that the Hua family only has two daughters. "My father has no grown-up son, for elder brother I have none" (trans. by Xu Yuanchong) (Xu, 1992, p. 169) does not state that Mulan has no younger brother. "Hearing that she has come, her sister rouges her face at home, her younger brother kills pig and sheep to celebrate." (Xu, 1992, p. 170) demonstrates that Mulan did not join the army on her father's behalf for the simple reason that she had no male siblings, but her brother is too young to join the army.

To achieve a sharp contrast between Mulan's character and that of her sister, Disney has portrayed Mulan's sister as a typical traditional woman who is afraid of spiders, submissive, and believed to be able to find a good husband.

D. *Contrast Between Filial Piety in the Chinese Culture and Glory in the Western Culture*

In Confucianism, filial piety relates to caring for and respecting one's parents. However, in Mohism, filial piety is founded on "concurrent love," and Mohists later proposed that "filial piety is also advantageous to relatives". Thus, filial piety is regarded as supporting the parents. Laozi, on the other hand, believed that "If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly" (Laozi, Chapter 19). He opposed this ethical concept of Confucianism, and believed that we should not excessively promote "benevolence and righteousness" and if we don't take "benevolence and righteousness" as a dogma, we will stay true to ourselves. Han Fei, a representative figure of the Legalist School of the pre-Qin period, held that "The reason why fathers want to have worthy sons, is that the family, if poor, will be enriched by them, and the fathers, when suffering, will be gladdened by them", so it means that parents might improve their impoverished lives (Xia & Chen, 2015a, p. 681). In Chinese culture, filial piety is mainly about respect and support for parents, which is deeply rooted in the values and traditions of the Chinese people.

The three golden letters "Loyal", "Brave" and "True", etched on Mulan's father's sword bestowed by the emperor represent the glory and recompense for her father's victories. Mulan ultimately vanquished King of Rouran with her courage and tenacity, saving the entire dynasty and bringing honor to her family. When Mulan returned to her home, the emperor presented her with a sword with the inscriptions "Loyal", "Brave" and "True" (*zhong, yong, zhen* in Chinese), as well as "filial piety (*xiao* in Chinese)". The English subtitling of "*xiao*" is "devotion to the family", i.e., bringing glory to the family. However, in the traditional Chinese values, filial piety means the respect and filial obedience to parents.

As the spirit of chivalry is advocated in the Western culture, "bringing glory to the family" cannot be analogous to filial piety in the traditional Chinese culture. There also comes the problem of translation when the two concepts are not equivalent. Chinese audiences will have doubts in their mind, as filial piety and "devotion to the family" are not synonymous. There exist distinct cultural contrasts between the East and the West. Xu Yuanchong, a famous poet-translator, once criticized the translator William Alexander Parsons Martin who is an overseas missionary, for his interpretation of the spirit of Mulan when she served in the army for her father's sake, as "A warrior's glory is the goal" in the context of the semi-colonial and semi-feudal period in Chinese history. These are Western ideas imposed on the

Chinese mind (Xu, 1992, p. 171).

E. *Failing to Show the Profound Connotation of Qi in the Traditional Chinese Culture*

Chi in the film refers to the superior martial arts performed by Mulan, even in the very beginning when Mulan was a little girl. His father instructed her to hide her gift away, to silence its voice, as he observed that Mulan's *chi* was strong.

In traditional Chinese philosophy, Zhang Zai (1020-1077), the Song-dynasty philosopher, believes that "One thing with two states, that is *qi*, or vital force", and that *qi* is a unified body containing the opposites of *yin* and *yang*, and that *qi* is in constant movements and changes, thus generating all things in the universe (Guo, 2006, pp. 255-256). Zhu Xi (1130-1200), a master in the Song Dynasty, believes that *qi* is derived from the spiritual essence of the world (Xia & Chen, 2015a, p. 185). Essence, *qi* and spirit is a term in Taoism, and life energy in the universe and the human body survives with *qi*, and dies out without *qi* (Xia & Chen, 2015b, p. 785).

Traditional Chinese philosophy and Taoism encompass a more fundamental and profound connotation of *qi*, but the interpretation of *qi* in Disney's *Mulan* (2020) is limited to martial arts. The film displays the Chinese cultural symbol and arouses Western audiences' interest in the exotic element, but it fails to interpret its connotation to the audiences.

F. *Misinterpretation of Chinese Feudal Rituals*

First, the image of the matchmaker deserves the audience's attention. When Mulan's mother takes Mulan and her sister to meet the matchmaker, the matchmaker is seated in the middle of the table fondling a fan, with a rather comical and exaggerated eyebrow make-up. She has an extra eyebrow shape on the left side and a mole on both sides of her lips. The adjectives she uses to describe Mulan are quiet, composed, graceful, elegant, poised, and polite. She continues with her judgment of Mulan as she comments that these are qualities we see in a good wife and these are the good qualities we see in Mulan.

The two moles beside each side of the matchmaker's lips in the film are intentionally decorated to enhance the film's comedic effect, but they are slightly different from the image of a matchmaker in Chinese people's mind. The usual image is only one mole on the matchmaker's mouth. This may lead foreigners unfamiliar with Chinese culture to believe that this is the actual image of a matchmaker. In traditional Chinese society, the matchmaker often has a glib tongue and is eager to match the young generations from influential or rich families, and they do not have a high social rank. However, the matchmaker in the film lacks enthusiasm, and she seems to possess certain authority in assessing Mulan's words and acts. The portrayal of the matchmaker seems a bit far away from the real image in Chinese culture.

The second misinterpretation violates the rule that concubines are not permitted to present in the imperial court. In Disney's *Mulan* (2020), when Mulan comes to the palace to receive a commendation from the emperor, the ladies line up on each side of the imperial court to greet her. This was unacceptable in ancient China.

Even though the film presents several Chinese elements, their connotations are often misinterpreted. In the process of the cultural clashes between the East and the West, the film is interpreted with their preconceived perceptions of the East and bias that can be explained by Said's Orientalism. Under the influence of cultural hegemony, the East loses its normal appearance and the presentation is infused with Western perspectives and interpretations. Mulan is demonstrated and featured under the value of collectivism in Chinese culture: a courageous heroine who joins the army on behalf of her father, and saves the whole nation by leading troops to destroy the enemy. However, in Disney's movie, Mulan is portrayed as an independent female figure fighting for personal values and pursuing individualism to prove that she is not a witch under the Western value system. The story is set in the ancient Chinese dynasty, but it presents the Chinese legend from a Western perspective. The addition of a witch makes the film magical, catering to the taste of Western audiences, but its intentional manipulation of the Chinese national hero image, results in cultural shock. This will not effectively convey the essence of Chinese culture.

IV. CANONIZATION OF MULAN'S STORY IN WORLD LITERATURE

Goethe created the term "weltliteratur" in 1827. The task of world literature is to advance human civilization by fostering mutual respect, understanding, and tolerance. "Nations should think alike, but that they should become aware of each other, and that even where there can be no mutual affection there should be tolerance" (Strick, 1949, p. 13). However, Goethe's perspective and concept of cosmopolitanism to a certain extent reveal the latent imperialism at the center of his discourse. "European literature is the beginning stage of global literature, and world literature will extend from these and eventually become a system spanning the entire globe" (Strick, 1949, p. 16). Goethe's conception, in short, is permeated by classic Orientalist tropes, in which (an essentialized) difference is projected onto a passive East for the narcissistic benefit of the Western spectator (Jones, 1994, p. 180).

Since the publication of *The Woman Warrior* in 1976 written by the Chinese-American author Maxine Hong Kingston, the story of Mulan was first imported into and became influential in the English-speaking world. It has then been included in four major American literary anthologies and abridged in high school and college textbooks. The huge and shattering influence of Kingston's *The Woman Warrior* within the American mainstream literary circles has contributed to the acquaintance of the Chinese myth Mulan among English-speaking readers with wide dissemination. However, departing from the traditional storyline of Mulan, *The Warrior Woman* tells the imaginative story of a girl who achieves divine power and practices the magical power on Mount White Tiger, intertwined with a modern story.

In the 1990s, Disney adapted the narrative of Mulan's story, which was inspired by *The Woman Warrior*. As Disney's Princess, Mulan's image has shifted from a legendary heroine in Chinese culture who joins the army as the replacement of her father, who trains assiduously in the military camp for 12 years and who renders outstanding service, to "a hybrid Americanized tomboy with great popularity in the global market" (Chen, 2018, p. 214). After various adaptations and translations of Mulan's image, Disney's *Mulan* (1998) and *Mulan II* (2005) have transformed the "classical Chinese folk story into a Western family-oriented animated feature film that is targeted to a global market" (Dong, 2011, p. 165).

The English-Chinese bilingual version of *Song of Mulan*, with pinyin notated in the Chinese text, published in 2010 by Shanghai People's Art Publishing House, is a more faithful reproduction of the original Chinese folk song, aiming at introducing traditional Chinese culture into the English-speaking countries. Later, the English-Chinese bilingual version of *Mulan*, published in 2012 by Foreign Language Education and Research Press, was based on the Disney animated version and obtained the rights for children's books from Disney Pictures. Different from the previous version in 2010, omission is frequently adopted in this bilingual version and adjustments are easily found in the Chinese and English texts. Simple English sentences are easy for children to learn and use, and at the same time, it depicts "a brand-new image of a modern Mulan" "with a sense of naughtiness, unruliness and rebellion" (Chen, 2018, p. 229). Disney's Mulan breaks away from the constraints imposed on women by the feudal ethical code in ancient China and the representation of Mulan's image as a tomboy coincides with gender equality and the pursuit of freedom and independence in American culture (Chen, 2018, p. 229).

Mulan's story has undergone different stages in the West, from the modern Mulan image in Maxine Hong Kingston's novel to the adaptation of Disney animation to promote feminism and the publication of bilingual picture books. To some extent, Mulan's story has entered the ranks of world literature, in which the flow and operation of cultural capital must play an important role.

Mulan's image has been packaged and sold to both Western and Chinese audiences. It has received recognition from Western audiences by catering to Western mainstream values. The image of Mulan has undergone deformation and hybridity, and inevitably has become a product of the integration of the Chinese and Western cultures. It cannot be denied that the overseas acceptance of Mulan's image has also played a role in promoting Chinese culture to the world.

V. IMPLICATIONS FOR CHINESE LITERATURE AS WORLD LITERATURE

The incorporation of Chinese literature into world literature presents several challenges, and in the publishing industry, as with any hegemonic structure, the discourse of "world literature" compels compliance with offers of symbolic and financial capital (sometimes without our even having known that it has happened) (Jones, 1994, p. 188). We can and indeed must endeavor to understand the transnational cultural economy not just in the guise of its (admittedly ubiquitous) Western-hegemonic variant, but also in terms of the complex flows of cultural and financial capital within the Chinese-speaking world itself (Jones, 1994, p. 190). As Julia Lovell, translator of *Lu Xun's Complete Novels* which has been collected in the Penguin Classics series, pointed out that modern Chinese fiction, has long been "regarded at best as an educational source of information on China, or at worst, providing none at all". She further demonstrates that "contemporary Chinese fiction in English translation emerges into a vacuum, artificially wrested from its modern antecedents" (Lovell, 2005). Despite the attention given to China in Western media today, most of the Western coverage of China is about politics, or economy, and even movies, and the place of Chinese literature in English-speaking culture is rather bleak. Due to the traditional Western perception of Chinese literature as a tedious propaganda tool, translated works of Chinese literature are never readily accepted by the English-speaking public, and Chinese literary works continue to be marginalized in the Western book market.

Mulan's story included in world literature shows the operation of cultural capital under Western hegemony and inspires more Chinese literary works to become part of world literature.

In the first place, proper use of fantasy and exotic elements would attract more audiences. The design of Xianniang and her magical power in Disney's *Mulan* (2020) has made the story-telling more mystical. The setting of the scenes located in Fujian Tulou (a tamped earth circular building), the Inner Hall of the Imperial Palace, and the outdoor scenes such as the snowy mountains have been designed to fulfill the Western audience's curiosity about the mysterious Oriental. However, Chinese audiences feel puzzled and disappointed when "culture appropriation" has substituted Chinese elements with exotic interpretations.

In the second place, the western mainstream cultural values should be fully considered. Mulan's image as a heroine conforms to the image creation of Disney's princesses and the process of Mulan's growth as a way to pursue female independence is in line with the advocate of individualism. That's the reason why Disney's *Mulan* (2020) can be an office hit and gain widespread attention from the Chinese and Western audiences. Finally, we shall keep in mind that when western mainstream cultural values are accommodated, it is vital to keep our unique characteristics and spread the essence of our culture.

VI. CONCLUSION

The canonization of Mulan's story, from the adaptation as a Disney animation to a Disney live-action film, has

inevitably resulted in the combination of the Oriental and Western culture. Western studios and film producers have their preconceived notions of the Oriental, as the stereotype of Oriental characters and the simple inclusion of Chinese cultural elements shown in the film. Said's Orientalism view can demonstrate the cultural appropriation in the film. However, the canonization of Mulan's story can provide some inspiration for more Chinese literary works which rank low in world literature, to be accepted by more international readers.

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Using National Literary Works to Foster Children's Character Development Through Parents' Language Intervention

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Abstract—The effect of national literary works on children's character development was investigated through both naturalistic observation and mixed methods data analysis. The children who took part in this study were, on average, eight years old. The findings demonstrate that: 1) language intervention through national literary works enhances children's character development by appealing to them through the setting, action, characters' appearance, expression, and colors; 2) parents play key roles in this process by selecting appropriate themes, enforcing viewing rules, accompanying their children while watching, and discussing the content of the stories with them; 3) the roles of teachers and individuals in the children surroundings include supporting the parents' program which requires them to treat the children in line with the information provided by the parents regarding their children. This study concludes that language intervention through national literary works positively impacts children's character development when supported by the roles of parents, teachers, and individuals in their environment. This study contributes to teaching character through literature.

Index Terms—character development, language intervention, parent-child relationship, national literary works, teacher-child relationship

I. INTRODUCTION

First recognized as a pragmatic approach in the 1980s, language intervention is a method of teaching language by using direct verbal communication such as communication games to stimulate speaking production rather than focusing on listening comprehension (Conant et al., 1984; Hermida et al., 2015; Marton & Scheuer, 2020). Language intervention plays a crucial role in child development, particularly in the context of language learning (Dale et al., 2018; Nelson et al., 2018; C. L. Wu et al., 2017). A recent study shows that language and literacy initiatives can greatly benefit children living in underprivileged neighborhoods. In vulnerable populations and developing nations, various intervention strategies were specifically identified through an exploratory randomized controlled trial (Mesa et al., 2020).

Many language intervention studies concentrate primarily on improving spoken language skills (Conant et al., 1984; Nelson et al., 2018; C. L. Wu et al., 2017). Despite language intervention being a well-explored area, few scholars have targeted the character development of children as the focus of language intervention. Studies on children's character development initially began with the assessment of children's temperament and character through inventory measurements (Henderson & Wachs, 2007; Mo'è et al., 2020; Rudasill et al., 2014; Urgesi et al., 2012). Subsequently, this area of study received minimal attention for many years. Still, more recent studies have focused on character development in young children, especially in terms of creativity and character through innovative problem-solving programs (Aubert et al., 2017; Kim et al., 2019). Still, these studies did not investigate what motivates children to behave.

To address the aforementioned issues, this paper explores the development of character in eight-year-old children through language intervention using national literary works that focus on the children's emotions and motivation. The main objective of the study is to understand how literature influences children's character development. In the case of language intervention through national literary works, such as animated films, songs, and comics, the research question is whether the effect is consistent across different themes, settings, colors, expressions, plots, and character appearances. Moreover, the core assertion of this study is that character can be categorized into three primary domains: leadership,

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prosocial abilities, and social cognition. The study anticipates that the children's emotions, including temperament and happiness, will yield differences in how national literary works shape their characters.

Emotion is known to have two types: negative, referred to as temperament, and positive, known as happiness (Henderson & Wachs, 2007; L. Liu et al., 2020; Rudasill et al., 2014; Tan & Holub, 2018; Vroman et al., 2014; Weeland et al., 2017). Emotions manifest every second whether they are positive or negative (Davis et al., 2021; Goldenberg & Gross, 2020; Kneeland et al., 2020; Kuenzel et al., 2010; Marcos et al., 2020). An individual character is shaped by both genetic and environmental factors, both internal and external (Champagne et al., 2019; Hopwood et al., 2011; Liao et al., 2018; Min & Lee, 2006; Trabelsi et al., 2022). A child's character begins to form in the womb and is strongly influenced by the psychological state of the mother. Therefore, a soon-to-be mother needs to maintain good psychological health during pregnancy. Additionally, the support of the husband and the people around her plays a crucial role in shaping the mother's psychological well-being, which, in turn, can affect the fetus in the womb. Therefore, a husband should make efforts to ensure the mother's happiness and promote positive emotions, as this can have a positive impact on the psychological development of the fetus in the mother's womb.

However, what will happen if a mother and a father do not have knowledge about the importance of mental health conditions when the mother is pregnant, and they notice behavioral issues in their children by the second grade when the child is 8 years old? This situation may prompt them to seek knowledge to address the problem. Is there still a way to improve their children's behavior and character by then?

Parents and educators aspire for their children and students to develop strong moral values as adults. They hope their children will be helpful, honest, kind, and courteous, and they aim for them to appreciate the goodness in life. Furthermore, they want their children to develop perspectives that extend beyond their own. In truth, many parents feel an overwhelming responsibility in shaping their children's characters often due to unrealistic expectations they hold for them. How can they best support the students in becoming the kind of people they wish them to be? How can they guide them toward becoming individuals who contribute to making this world a better place? Given the existing challenges and the lack of research on language intervention through literary works in the character development of early primary school-aged children, this study was conducted as a case study involving eight-year-old children.

II. LITERATURE REVIEW

A. *The Studies of Language Intervention*

Most studies on language intervention have been conducted using a quasi-experimental research design with subjects being children with language disorders aimed at enhancing their language competence (Conant et al., 1984; Justice et al., 2017; Mesa et al., 2020; Nelson et al., 2018; C. L. Wu et al., 2017). Meanwhile, studies on language intervention for typically developing children are still lacking (Adamson et al., 2020; Andersen et al., 2022; Dale et al., 2018). Furthermore, very few of these studies have employed a qualitative research design (Adamson et al., 2020). Although there is a qualitative inquiry study involving literature (short stories), it did not encompass language intervention from parents, teachers, and other individuals surrounding the participants. The subjects of this study were not children but undergraduate students. Additionally, there have been a few other previous studies that have pursued objectives similar to this study (Kostyrka-Allchorne et al., 2017; Manassero-Mas et al., 2022; Persegani et al., 2002; Wilson et al., 2018).

Studies on television viewing and its relationship to personality structure in children have provided evidence of a connection between individual variables (i.e., personality structure) and the television habits of children (Persegani et al., 2002). While research on children's literature and its role in empowering children's character-building focuses on how literature shapes children's character, it is not empirical research; rather, it is normative (Manassero-Mas et al., 2022).

Additionally, the relationship between television exposure and children's cognition and behavior can offer insights for this study, particularly concerning parenting behavior. However, this research is primarily a systematic review. A pilot qualitative study that combines parental and clinical perspectives revealed results indicating that parents should be in good psychological condition for effective parenting (Wilson et al., 2018). Furthermore, it explores the experiences of parenting and clinical intervention for mothers affected by personality disorders.

B. *National Literary Works*

Children's literature is a vibrant and essential genre that plays a significant role in the cognitive and emotional development of young readers (Wydrzynska, 2021). Scholars have extensively explored the impact of children's literature on children's cognitive, emotional, and social development. Children's literature is not only worthy of rigorous academic study in its own right but it also often exhibits enough literary, linguistic, and narratological complexities to rival even the most sophisticated literature for adult readers. Generally, literature is not confined to the written word but also includes other forms such as movies and songs. In this context, children's literature encompasses animated films and cartoon songs. Therefore, national literary works for children encompass both written and spoken forms representing the cultural and historical experiences of a particular nation.

National literary works for children serve as reflections of a nation's identity, values, and beliefs allowing readers and listeners to gain a deeper understanding of its people and their shared experiences. They also play a crucial role in preserving and promoting a nation's language, as they showcase the unique expressions and linguistic nuances of a specific culture. Based on developmental psychology and literary theory, it has been found that book reading can

support empathy if it fosters in/out-group identification while minimizing in/out-group bias, and identification with characters who are dissimilar from the readers is the most valuable contribution of children's storybooks to cognitive empathy (Kucirkova, 2019).

C. Children's Character Development

Children's character development is a critical aspect of their overall growth and well-being. It encompasses the values, traits, and behaviors that shape who they become as individuals. Character development begins early in life and continues throughout childhood and adolescence, making it a dynamic and ongoing process. Parents, caregivers, teachers, and the environment all play crucial roles in nurturing and molding a child's character.

One key element of character development is the cultivation of empathy and compassion. Teaching children to understand and share the feelings of others helps them develop strong interpersonal skills and a sense of kindness. Encouraging acts of kindness such as helping a friend in need or volunteering can reinforce these values and foster a sense of empathy from a young age. Research in the U.S. and other nations suggests that there are three key features of successful character development initiatives for children and adolescents, i.e., mentors and models, skill-building opportunities, and opportunities to participate in and take a leadership role in valued family, school, and community activities (Lerner, 2018).

Honesty and integrity are foundational character traits that are often instilled early on. Teaching children the values of honesty help them build trust with others and maintain strong, healthy relationships. Promoting honesty can be seen as a component of a larger socialization process in which parents help children develop positive sociomoral traits (Ma et al., 2018). Additionally, fostering a sense of integrity ensures that they act in ways that align with their values and principles.

Ultimately, children's character development is a multifaceted process that necessitates guidance, support, and positive role models. By fostering empathy, responsibility, resilience, honesty, a growth mindset, and digital citizenship, we can aid children in evolving into well-rounded individuals who make positive contributions to society and lead fulfilling lives. It is a continuous journey that not only shapes their character but also influences their future and the world around them.

III. METHODOLOGY

This study was designed based on the protocol used by Marcos et al. (2020). Two important points require emphasis with technical details provided in subsequent sections. First, in alignment with previous research on motivation, it is crucial to explain additional factors that influence motivation. In contrast to other aspects of motivation such as desire or willingness, motivation to possess or engage in something is fundamentally rooted in one's knowledge and understanding of that thing (Kienitz et al., 2014; Pascoe et al., 2018).

Second, the results of previous instrumental studies of emotion allude to this parameter (Davis et al., 2021; Marcos et al., 2020; Ortner & Pennekamp, 2020). Third, to prevent confounding effects on imitation and comparison are drawn using literary works with identical titles differing only in terms of motivation (DiYanni et al., 2015; Gardiner, 2014; Yamamoto et al., 2019).

A. Participants

The participants were 60 individuals representing 15 families that included children, mothers, fathers, teachers, and other individuals involved in the children's lives. They were part of a controlled trial for a children's behavior program at the elementary school level. On average, the children were eight years old and in the second grade of elementary school. These children were sons and daughters of elementary school students who performed well academically but, on average, experienced issues with their emotions and motivation in daily activities. They engaged in typical childhood activities such as playing with toys as well as watching cartoons on TV, smartphones, and laptops.

B. Procedure

This study was conducted over five weeks. In the first week, all children were instructed to select several cartoons and animated films from the internet which they then downloaded themselves and copied to a flash disk for viewing on TV. The television was not connected to any channels, ensuring that the children were unable to access other TV programs or advertisements. In the initial three days of the first week, all the children were permitted to watch these movies while simultaneously working on their homework. This all took place during the COVID-19 pandemic when all schools were conducting online teaching and learning in accordance with government policies.

From the second week to the fourth week, the same procedure was applied to various movie topics. The choice of the movie topic was made by the researcher for all children after taking several considerations into account. The duration of time and the number of movies were also limited based on the number of subjects under study. Meanwhile, during the fifth week, none of the children were allowed to watch TV.

Due to the difficulty of finding movies based on the themes considered by both the researchers and the children's mothers, and taking the children's curiosity to watch movies with various themes into account, an agreement was made that all children were allowed to choose the movies they liked. However, there was a caveat - all children must watch

the movies while accompanied by their mothers. Sometimes the mothers would ask their children to stop watching and choose another movie if they thought that the movie would make their children misunderstand the world.

In addition to watching movies for three days and five weeks, each child was also encouraged to listen to songs and read stories from storybooks. The theme of the song and the story were the same as the movie every week. The procedure of this research is presented simply in Figure 1.

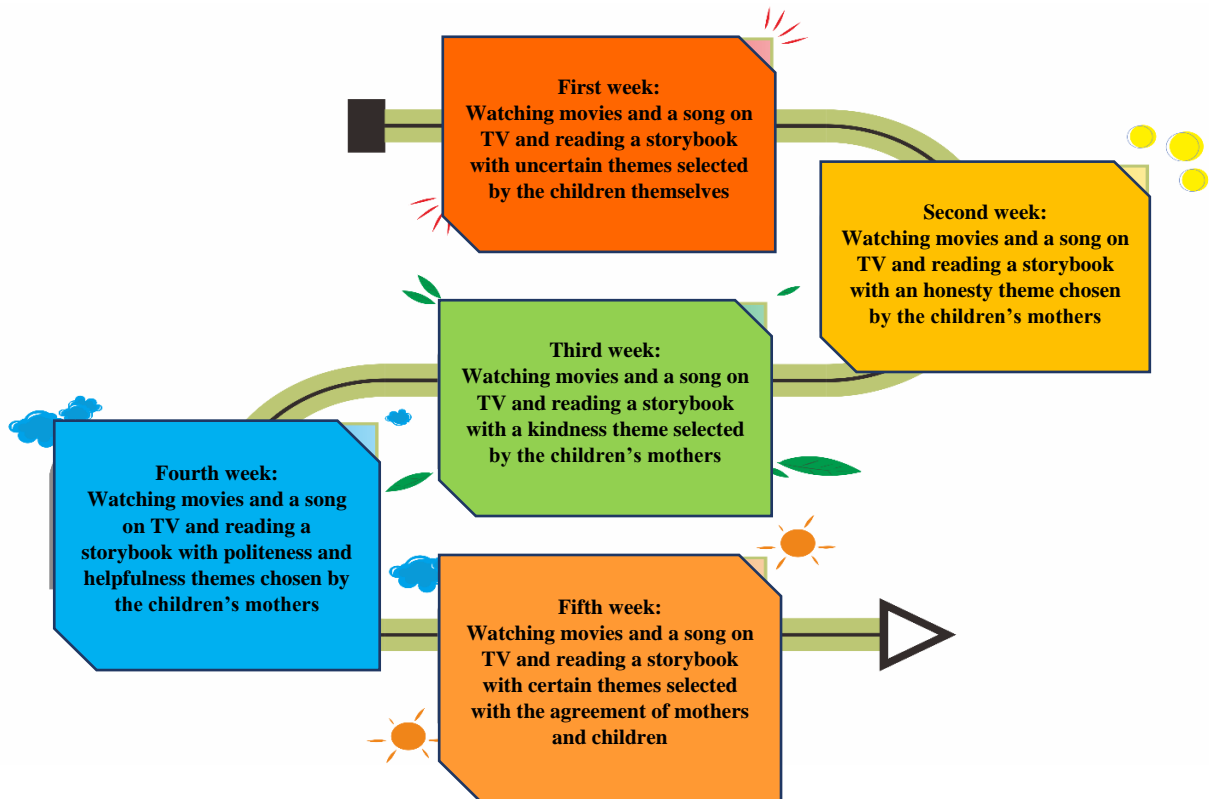


Figure 1. The Simplified Procedure of the Study

C. Measurement

Three research questions need to be answered in this study:

1. How does language intervention through national literary works foster children's character?
2. What roles do parents play in using language intervention through national literary works to foster children's character?
3. What roles do teachers and other individuals around children play in using language intervention through national literary works to foster children's character?

The method of this study involved observing and analyzing the spontaneous behavior of participants in a natural setting. The data captured more than what could be discerned through any other means. Additionally, unstructured observations were conducted, wherein children's sentences and behaviors were recorded without a specific system. This approach was typically carried out as a pilot study to determine which types of behavior to document as there might be too many to record; moreover, the behaviors recorded might not necessarily be the most relevant. What is more, this study also incorporated assessments intended to complement the data obtained from the observations.

D. Mixed Method Analysis

Every literary work that each child watched or read was analyzed by counting the number of sentences and the behaviors presented which were then categorized into motivation, temperament, happiness, honesty, kindness, politeness, and helpfulness. The percentage of each category was calculated for comparison to each other category. The same analysis was carried out in interviews and observations for three days each week for five weeks.

After quantitatively analyzing the literary works, interviews, and observations, the constant comparative method was employed to test the data. Data were regularly compared and contrasted during the data collection process to identify codes that emerged from the observation and interview data. The coding was done manually. As some of the early codes were not directly related to the research problem, they were removed. Additionally, due to similarities among the initial codes, they were combined to create a more substantial set of codes. The further refined codes were then amalgamated into themes. Furthermore, following the completion of the analytical procedure, themes emerged from the interpretation of the data.

IV. RESULTS

To provide the answers to the research questions, the data were analyzed by dividing them into three parts:

1. the children's characters are influenced by language intervention through national literary works without intervention from parents, teachers, and other people around them;
2. the children's characters are influenced by language intervention through national literary works with intervention from the parents; and
3. the children's characters are influenced by language intervention through national literary works with intervention from teachers and other people around them.

Each part was analyzed by exploring their behavior through coding in terms of four characters, i.e., honesty, kindness, politeness, and helpfulness.

A. The Way of Language Intervention Through National Literary Works Fosters Children's Character

To answer the first research question which examines how language intervention through national literary works fosters children's character, the study involved a first-week experiment. During this week, the children were given the freedom to select literary works such as movies, storybooks, or videos of songs from the internet based on their personal interests. There were three days in this first week the experiment took place. On the first day, the children watched a movie. On the second day, they read a story from a storybook. On the third day, they watched a video of a song. Throughout these days, the mothers conducted interviews with their children immediately after they watched the movie and song and read the story. The interviews aimed to assess the children's comprehension of the movie and song they had watched and the story they had read. Subsequently, the mothers observed the children's behavior and noted any changes or insights they could gather until the children watched or read different literary works the following day. The results of these interviews and observations are presented in Figure 2.

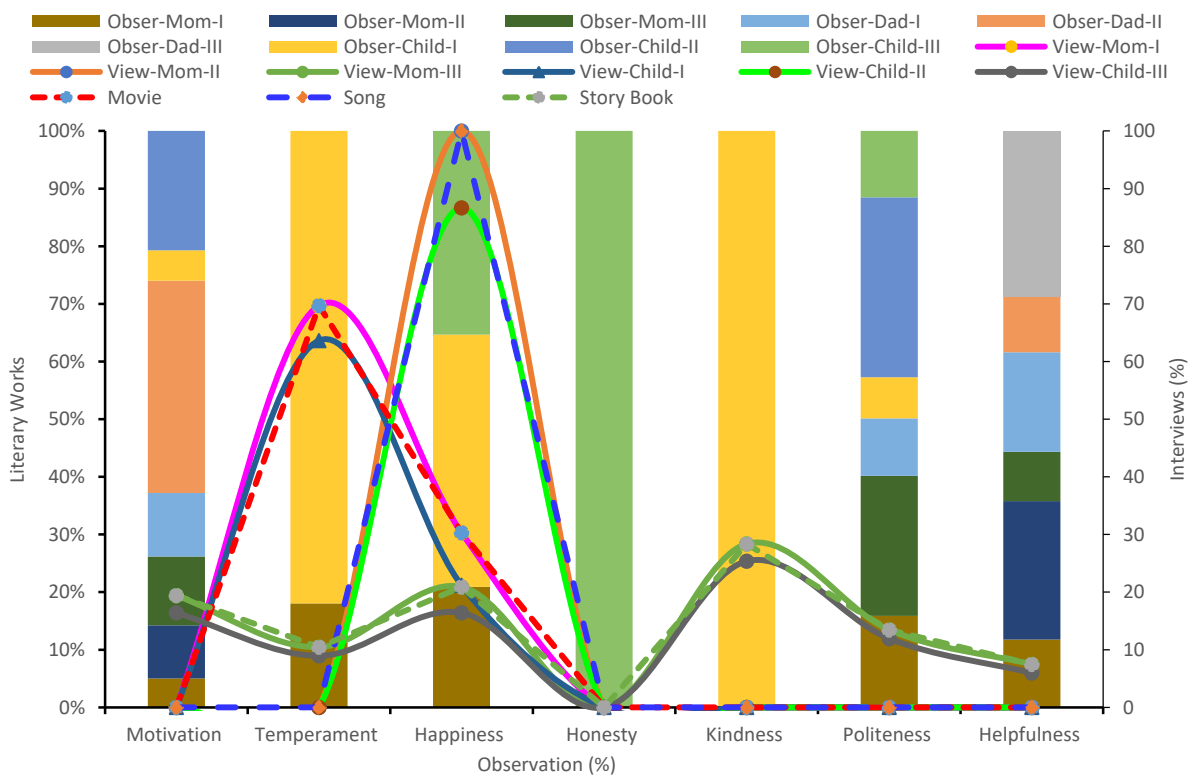


Figure 2. The Influence of National Literary Works on Children's Characters Without the Roles of Their Parents, Teachers, and Other People Around Them

Figure 2, above, illustrates that the children achieved scores of 84.8% in the first interview; 86.7% in the second interview; and 85.1% in the third interview. When it came to observation, parents who interacted with the children did not discuss the national literary works that the children watched and read. This was done to assess the influence of the national literary works on the children's characters without language intervention from parents, teachers, and other individuals around them.

Also concerning observation Figure 2 shows the children exhibited 3.8%, 16.7%, and 16.4% of motivation in their behaviors and sentences for observations 1, 2, and 3, respectively. Interestingly, national literary works 1 and 2 did not appear to have any influence on motivation. The children displayed 24.5% temperament in behavior and sentences during observation 1, but no temperament behavior and sentences were observed during observations 2 and 3 even

though the movie showed 69.7%, and literary work 1 showed 9.6% in this regard. They expressed happiness at rates of 3.8% and 1.9% during observations 1 and 3, even though the literary works they watched and read each conveyed happiness at rates of 30.3%, 100%, and 19.2%.

B. The Parents' Roles in Using Language Intervention Through National Literary Works to Foster Children's Character

To answer the second research question which focuses on the parents' roles in utilizing language intervention through national literary works to foster children's character development, the following approach was taken: During the second through fourth weeks, the mothers downloaded literary works from the internet with themes centered around honesty, kindness, and politeness. Each week, three different movies were selected for the children, and no songs or storybooks were provided to the children during this period as it was challenging for the mothers to find suitable options that aligned with the specified themes. As a result, the findings for these three weeks are presented in Figure 3.

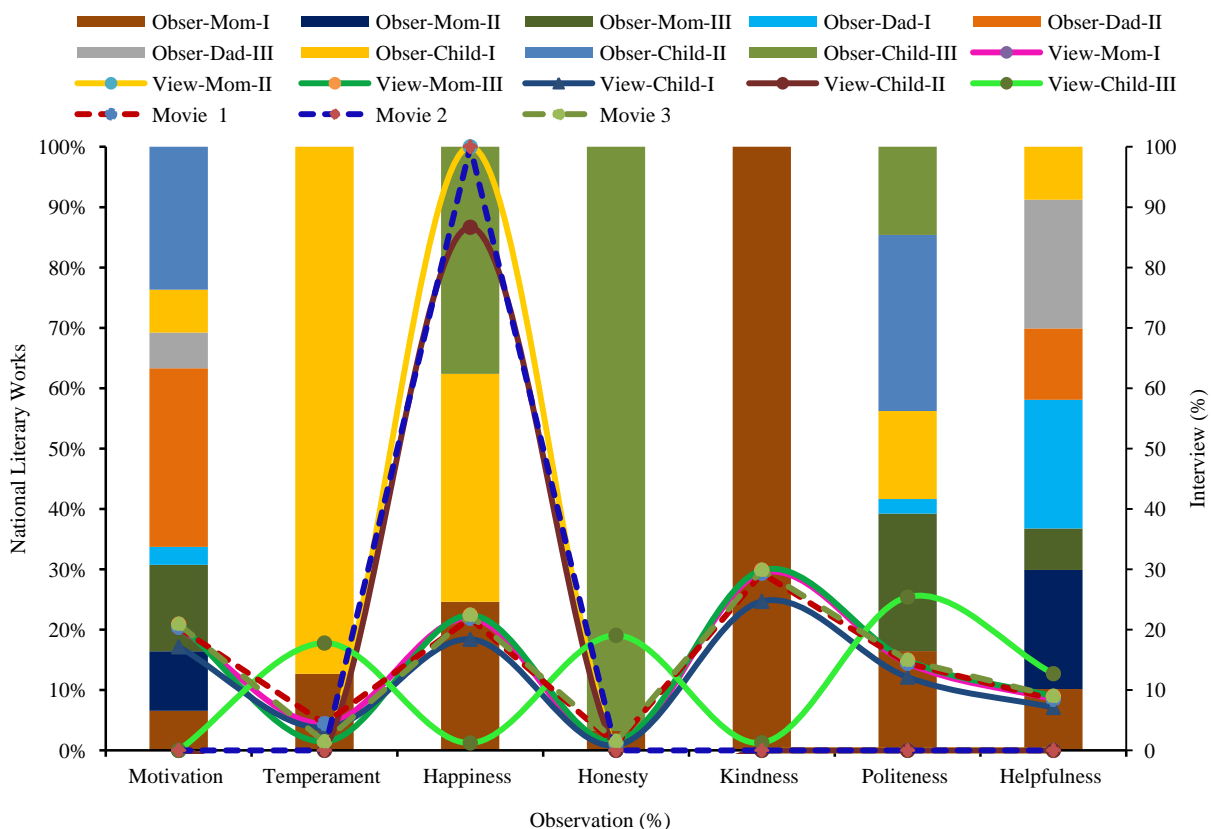


Figure 3. The Influence of Literary Works on the Children's Characters With the Roles of Their Parents

The interview conducted in the fifth week also consisted of three sessions. The first interview session aimed to assess the children's comprehension of the movies they had watched. The second interview session sought to understand the children's life principles compared with the contents of the movies. The third interview session was to give a reward in sentences for the children's good life principles in comparison to the themes presented in the movies. In the third interview session, sentences were provided as rewards for the children's positive life principles, explanations were given for their negative life principles, and an evaluation of the children's willingness to change their negative life principles was conducted. During the third interview session, the children were engaged in discussions to help them understand how their teachers and other people in their lives behaved towards them and others. The goal was to facilitate their reflection on these interactions. The average scores from the three interview sessions were computed to gauge the children's commitment to developing their character.

Figure 4 shows that in the second week, the movies consisted of 54.3% honest sentences and behaviors out of the total sentences and behaviors in the movies. The mothers also provided 55.5% of questions and explanations related to honesty principles out of the total questions and explanations given to the children during the interview sessions. The children exhibited 11.7% comprehension and commitment to honesty out of their total comprehension and commitment during the interview sessions. In the third week, the movies exhibited 31.0% kindness, mothers 35.5%, and children 33.4%. In the fourth week, the movies demonstrated 30.9% politeness, mothers 35.9%, and children 25.7%.

In the observation, the parents, particularly the mothers attempted to provide more explanations and examples related to the contents of the movies shown to their children. In the second week, 60.0% of the explanation came from the

mothers, 30.0% from fathers, and 15.5% from children. In the third week, the mothers exhibited 53.4% kindness in both their sentences and behaviors while the fathers displayed 27.5% and the children demonstrated 21.4%. Lastly, in the fourth week, the mothers provided 46.8% of explanations and examples of politeness, the fathers contributed 21.3%, and the children accounted for 19.7%.

C. The Roles of Teachers and Other Individuals Around the Children in Using Language Intervention Through National Literary Works to Foster Children's Character

To address the third research question “What roles do teachers and other individuals around children play in using language intervention through national literary works to foster children's character?”, it was predetermined before the fifth week that the literary works provided to the children should be chosen based on the consent of both the mothers and children. This approach was taken because, in the fourth week, the theme of helpfulness could not be introduced to the children in the same week as the kindness theme. Therefore, the mothers consulted with their children to confirm whether they agreed with the helpfulness theme. If the children affirmed their agreement, they were allowed to search for three movies on YouTube with the theme of helpfulness using Indonesian keywords. Once the movies were found, the mothers assessed their suitability for their children to watch and then the children watched these movies consecutively for three days. As a result, three movies, accompanied by three interviews and observations are presented in Figure 4.

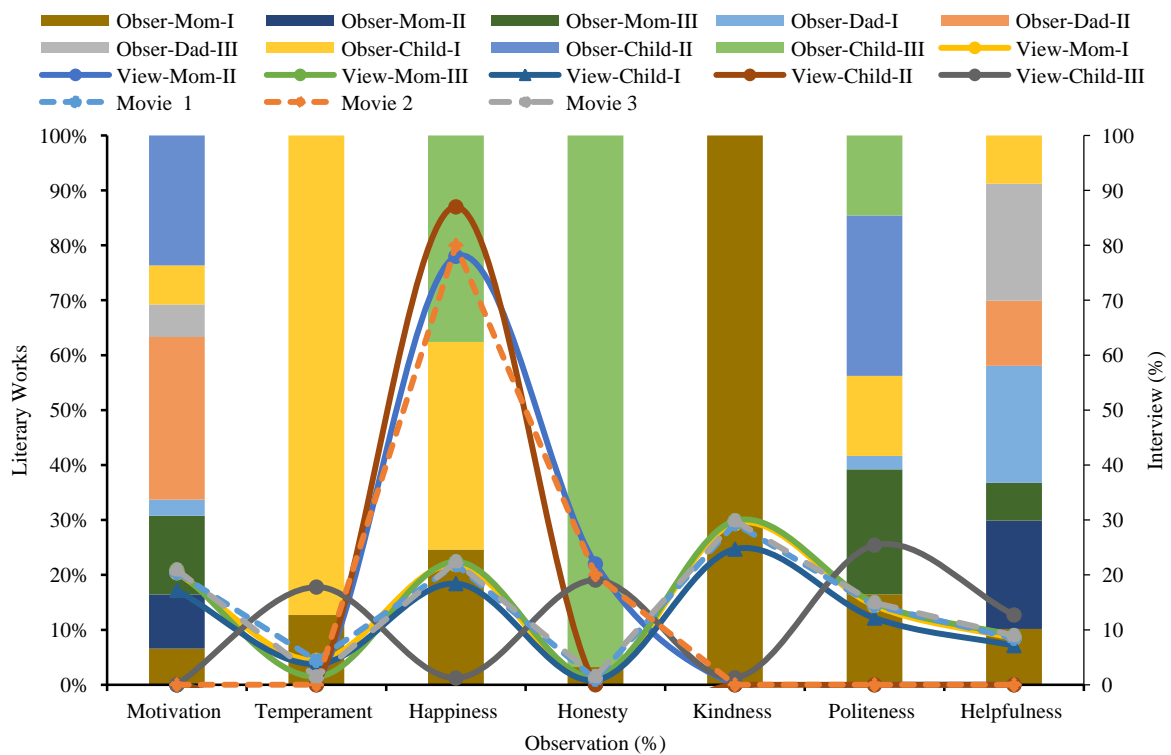


Figure 4. The Influence of National-Literary Works to the Children’s Characters With the Roles of the Teachers and Other People Around Them

The interview consisted of three sessions. The first interview session aimed to assess the children's comprehension of the movies they watched. The second interview session was conducted to understand the children's life principles compared to the contents of the movies. The third interview session involved rewarding the children for their good life principles, providing explanations for their bad life principles, and gauging their commitment to changing these negative aspects. The average scores from these three interview sessions were calculated to determine the children's dedication to character development.

Figure 4 shows that, on the first day of the fifth week, the movie contained 57.4% helpfulness sentences and behaviors out of the total sentences and behaviors in the movies. Of the total questions and explanations given by the interviewers, 62.0% were related to helpfulness. The children produced 50.0% helpfulness comprehension and commitment out of the total comprehension and commitment during the interview sessions. On the second day, the movies performed at 18.2% helpfulness, the mothers at 38.8%, and the children at 28.8%. On the third day, the movies produced 18.2% helpfulness, the mothers 39.2%, and the children 31.1%.

In the observation, the parents, particularly the mothers, made an effort to provide more explanations and examples related to the content of the movies shown to their children. They engaged teachers and other individuals in the children's lives to explain the movie contents and helped the children develop communication skills with their teachers and other individuals around them. On the first day, the mothers contributed explanations that were helpful 63.0% of the

time, while the father did so 50.0% of the time, the children 45.0% of the time, teachers 7.0% of the time, mothers' friends 2.0% of the time, fathers' friends 2.0% of the time, and strangers 1.0% of the time. On the second day, helpful explanations came from the mothers 40% of the time, fathers 25.0% of the time, children 20.0% of the time, teachers 7.0% of the time, mothers' friends 2.0% of the time, fathers' friends 2.0% of the time, and strangers 1.0% of the time. Lastly, on the third day, the mothers provided helpful explanations 43.0% of the time, fathers 33.0% of the time, children 23.0% of the time, teachers 7.0% of the time, mothers' friends 3.0% of the time, fathers' friends 3.0% of the time, and strangers 2.0% of the time.

V. DISCUSSION

This study investigated language intervention through national literary works to foster the children's character development. The focus of interest was on the children's character traits, particularly honesty, kindness, politeness, and helpfulness achieved through the use of national literary works. Previous research has shown that language intervention has a positive impact on the cognitive development of children but not for children with severe cognitive delays (Conant et al., 1984). The present results indicate literary works in the national language, primarily in the form of cartoons and animated movies influence children's characters, specifically in terms of helpfulness, even in nonverbal language. This finding is supported by the observation that children tend to imitate or understand what they see and hear without distinguishing between what is good and what is bad. Indeed, children are good imitators (DiYanni et al., 2015; Gardiner, 2014; Scott et al., 2019; Yamamoto et al., 2019). The difference between how a child imitates other people around him/her compared to how an adult imitates others is depicted in Figure 5.



Figure 5. Imitation Result: (a) The Child's Imitation; (b) The Mother's Imitation

As a result, it can be concluded from the data that providing children with national literary works without language intervention from the parents, the teachers, and those around them can, depending on their learning, have both positive and negative impacts on their behavior. In this case, the children's kindness is positively enhanced, but their helpfulness is negatively affected. The data indicate children's helpfulness differs from the parents' concept of helpfulness. Furthermore, both honesty and politeness show negative changes. Based on the data analysis, children's honesty is negatively affected because they are unsatisfied with the number of movies and songs their parents allow them to watch. Negative politeness, on the other hand, is a result of their parents' impatience in responding to their negative behavior such as the children's unhelpfulness and dishonesty.

Language intervention used by parents to help children understand the content of stories is crucial for enhancing children's character development. Although the children's statements suggest that they comprehended the moral lessons in the stories, their behavior indicated that they acted based on their desires without clear reasons. This evidence is presented in the data, as when questioned about their actions, they frequently failed to provide explanations. It can be inferred that they did have reasons for their actions but were hesitant to express them due to the fear of parental anger when their actions were perceived as wrong. This might have led to an automatic response from the children rather than a patient consideration. Furthermore, it is worth noting that the children displayed a high sensitivity to intonation and facial expressions. These findings are supported by previous research (Henderson & Wachs, 2007; J. Liu et al., 2020; Rudasill et al., 2014). This study's results regarding a child's listening comprehension while watching a movie are presented in Figure 6. In this example, a child was asked by her mother to write about the story she had watched.

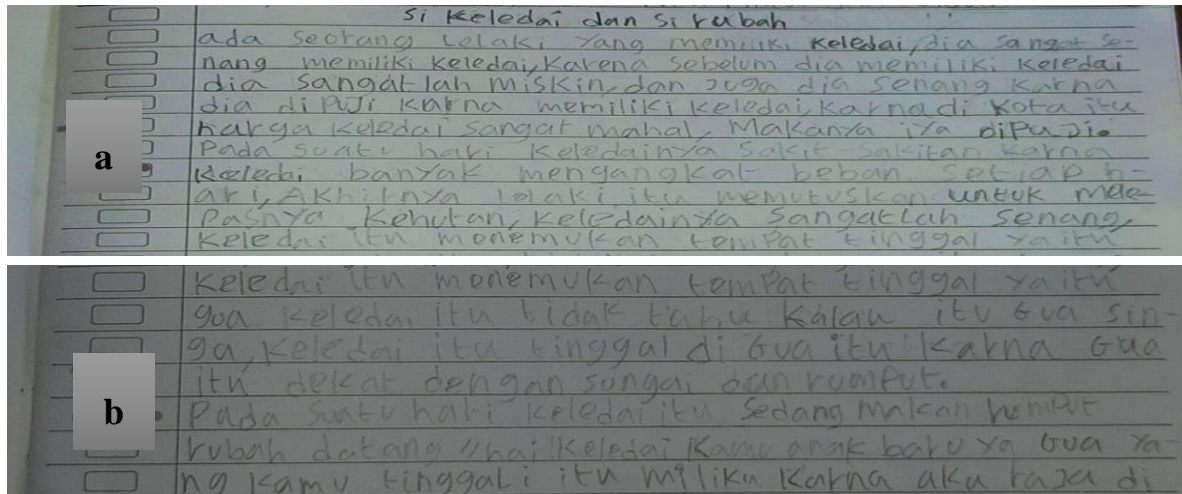


Figure 6. A Child's Handwriting Result After Watching a Movie (1) on the Day it was Viewed and (2) on the Next Day

Teachers' roles were also very important because most children are more obedient to their teachers than they are to their parents (Lin et al., 2015; Z. Wu et al., 2018; Xie & Li, 2018). The data show that the parents can seek help from teachers when their child refuses to follow the parents' instructions but only for instructions related to the school programs. If the instructions are not related to school programs such as those that particularly pertain to family matters, parents should explain the instructions repeatedly. If the child does not follow the instructions of his or her parents, then parents should resort to strict punishment. For example, this could involve making their child sleep outside of their bedrooms or separate them from their parents. They might even use punishment such as withholding meals until the child agrees to write a promise not to repeat their undesirable behavior. Parents could then record the child reading his or her written promise, and explain to their child that, should the unwanted behavior continue, the video would be shared with their homeroom teachers.

People around the children can be divided into two groups: those whom the parents and their children know well and those who are unfamiliar to them. The parents can seek help from the first group of people to support their programs for the children; for example, by giving advice to the children and by setting a good example for them. However, the parents cannot control the second group of people in relation to the children. In this case, the parents can choose to keep their children away from this group. If the children happen to observe someone behaving badly, then the parents can provide more information about the inappropriate behavior of these individuals so that the children do not emulate them. They might even promise to impose punishment if the children ever display similar behavior (Frawley et al., 2020; Otto et al., 2019; Papavlasopoulou et al., 2018).

A child must have the motivation to do something because they have an imitation instinct (Kienitz et al., 2014; Pascoe et al., 2018). They tend to engage in activities because they observe and emulate the behavior of people around them. Several studies have demonstrated that children often imitate actions performed by individuals in their vicinity without a specific selection process (DiYanni et al., 2015; Gardiner, 2014; Scott et al., 2019; Yamamoto et al., 2019). This principle is evident in our study where children mimic both the protagonist and antagonist's actions in the cartoons and animated movies they have watched, even when language intervention has not been implemented by their parents.

Besides motivation and imitation, negative and positive emotions can also influence a child's character development. A child whose emotions are positive can be the result of good morals and vice versa (Henderson & Wachs, 2007; J. Liu et al., 2020; Tan & Holub, 2018; Vroman et al., 2014; Weeland et al., 2017). The results of this study show that positive emotions can be influenced by both parents and literature (in this case, cartoons and animated films) as well. However, negative emotions are mostly influenced by their parents and other people around them who closely and directly interact with them. Particularly, the parents' emotions in this case mostly come from the mother because mothers are typically closer to the children than fathers. Mothers should maintain their positive emotions by discussing with the fathers how to do so.

Concerning the roles of teachers and other individuals in children's lives, this study reveals that teachers tend to have a more significant influence on children compared to other people. These findings are supported by several articles (Chen et al., 2019; Frawley et al., 2020; Otto et al., 2019; Papavlasopoulou et al., 2018; Z. Wu et al., 2018; Xie & Li, 2018). Therefore, if parents encounter issues related to their children's character development, they should communicate these concerns with their child's teachers. Additionally, parents should strive to shield their children from individuals with negative character traits by providing clear explanations of the adverse effects of such influences.

VI. CONCLUSION

Literary works, particularly cartoons and animated movies in the national language, can be used to influence children's characters. These influences can be both positive and negative. These changes occur because children are

accomplished imitators capable of mimicking what they see. It is a fundamental trait of children who are not selective in what they imitate. Therefore, if we aim to change their behavior in a positive direction, parents must intervene through language and work with teachers and other individuals in the child's environment. As such, parents, as policymakers within their homes, have a significant influence over their children. They must implement language planning as part of their interventions if they wish to nurture their children's potential. This, in turn, can lead to various outcomes, one of which is the development of their children's character.

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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.

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Areas of interest include: language education, language teaching methodologies, language acquisition, bilingualism, literacy, language representation, language assessment, language education policies, applied linguistics, as well as language studies and other related disciplines: psychology, linguistics, pragmatics, cognitive science, neuroscience, ethnography, sociolinguistics, sociology, and anthropology, literature, phonetics, phonology, and morphology.

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